

## **MEDIAEVAL STUDIES 1–69 (1939–2007)\***

### **Texts Edited**

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#### A. Authors and Titles

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[Accounts: see John de Stratton, John Gedeney, John Ludham, Robert de Wykford]  
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———, Three hymns in honor of St. Dominic (ed. Franklin). **55** (1993): 340–45  
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Antoninus (St.), *Chronicon* excerpt [*Nine Ways of Prayer of St. Dominic*] (ed. Tugwell). **47**  
(1985): 103–5  
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Arnaud de Bonneval, *Hexameron*, preface (ed. Leclercq). **15** (1953): 96–98  
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\*This index was compiled by Jonathan Black and Ron B. Thomson and prepared for the PIMS website by Fred Unwalla.

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- Burley (see Adam Burley; Walter Burley)
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- Chrodegang of Metz, *Regula canonicorum*, preface [New York, Hispanic Society of America HC 380/819] (ed. Reynolds). **49** (1987): 489–90
- Clarenbaldus of Arras, Commentary on Boethius’ *De Hebdomadibus* (ed. Haring) **15** (1953): 212–21
- Collecta beati Thome Herefordensis in archidiaconatu Norffolchie* [Hereford Cathedral Archives 1446] (ed. Swanson). **62** (2000): 206–18
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- Damasus I, Correspondence with Jerome on the Mass (ed. Reynolds). **49** (1987): 483–87; **50** 626–70

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- Eustasius of Matera, *Planctus Italie* [fragment] (ed. D'Amato). **46** (1984): 487–501
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- Grosseteste (see Robert Grosseteste)
- Gundissalinus, *De anima* (ed. Muckle). **2** (1940): 23–103
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B. Incipits

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- Assit huic operi presentia pneumatis almi [Proverbs (Latin and Middle English) in Windsor Castle, St. George's Chapel E. I. I] (ed. Horrall). **45** (1983): 343–84
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- Attendite a falsis prophetis [Mt 7:15–21] In illo tempore, quo Dominus noster Ihesus Christus in Iudea predicauit, erant in populo ypocrite et Pharisei [Sermon in Björkvik homiliary, Uppsala, University Library C 332, fols. 380r–386r] (ed. Andersson). **60** (1998): 189–218
- Audi domina et vide et inclina aurem tuam. . . . In primis ergo scito et animadverte quod multi multa sciunt [*Speculum anime* composed for Blanche of Castile] (ed. Field). **68** (2006): 26–41

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- [inc. mut.] case tue intus hanc Beneventanam civitatem cum ipsis tribus casalibus [*Cartula oblationis*, Rieti, Archivi di Stato] (ed. Brown). **63** (2001): 337–43
- Caelitus per sancti Constatinopolitani imperatoris maiestatem Calabris assignato sancto karl., quidam francigen [*De simoniaca heresi* (Letter in Vat. lat. 3839, fol. 17v–19v)] (ed. Ryan). **15** (1953): 233–42
- Casus talis est. Petrus fuit coactus prestari communitati .c. florenos [Francesco da Empoli, *Questio de monte*] (ed. Armstrong). **61** (1999): 1–44
- Celum canoris laudibus, Tellus resultet plausibus [Alberic of Monte Cassino, Vespers hymn for the Office of St. Dominic] (ed. Franklin). **55** (1993): 340–44
- [inc. mut.] -cepit virgo [Old Beneventan Mass fragment (ingressus for Purification) in Penne, Archivio Storico] (ed. Kelly). **62** (2000): 322
- Certum est et manifestum quod Blanca, uxor R. Lulli, venit ante presentiam nostri [Document concerning Ramon Lull's wife] (ed. Hillgarth). **53** (1991): 337–47
- Christe, tyronum clipeus tuorum, Chirste, cunctorum via, lux piorum [Alberic of Monte Cassino, Lauds Hymn for the Office of St. Dominic] (ed. Franklin). **55** (1993): 345
- “Christus assistens pontifex proprium sanguinem introiuit in Sancta” [Hebr 9:11–12]. Due porte: Intrancium in oriente. Baptismus. Exestencium in occidente. Penitencia. [macaronic sermon on Castle of Prudence theme in Dublin, Trinity College 75, fols. 2r–3r] (ed. Fletcher). **66** (2004): 93–98
- Ciceronem Romanae patrem facundiae in oratoriis institutis scriptum reliquisse comperimus [Lorenzo Rossi, Speech on Ovid] (ed. Coulson). **59** (1997): 151–52
- Circa artem rhetoricam decem consideranda sunt [Thierry of Chartres, *Commentarius in Ciceronis De inventione*] (ed. Häring). **26** (1964): 271–86
- Circa istum librum, queratur primo de ente quod est commund ad 01 predicamenta [Peter Bradlay, *Equivoca dicuntur quorum solum nomen commune est et cetera* (Questions on the *Categories*)] (ed. Synan). **29** (1967): 273–327
- <C>irca diversorum, frustra intuentium, derilamenta [Roger of Nottingham, *Insolubilia*] (ed. Synan). **25** (1964): 257–70
- <C>irca librum *priorum* queratur unum commune, quod videtur esse regula philosophi in *prioribus* [Peter Bradlay, *Questio 1 distincio 5 questio prima super secundum Priorum*] (ed. Synan). **30** (1968): 1–21
- Circa prologum Sententiarum quaero primo utrum ens simpliciter simplex possit esse subiectum alicuius scientiae viatoris [Francis of Marchia, *Reportationes super I–IV Sent.* (question list only)] (ed. Friedman and Schabel). **63** (2001): 73–106
- <C>irca secundum opinionem, videlicet, magistri Rogeri Swinised, est sciendum quod secundum membrum primae divisionis [Ralph Strode, *Logica*, tract 6 “De insolubilibus”] (ed. Spade). **40** (1978): 75–79
- Circumspecte agatis de negotio tangente dominum episcpum Norwycensem [Edward I, Writ of 1286] (ed. Flahiff). **6** (1944): 312–13
- Collecta beati Thome Herefordensis in archidiaconatu Norffolchie. *In decanatu de Waxton Honton sancti Johannis* [Hereford Cathedral Archives 1446] (ed. Swanson). **62** (2000): 206–18

- Compotus Ornamentorum Capelle ac ceterorum jocalium [King's Keepers' Receipts of Walter Reynold's temporalities] (ed. Wright). **47** (1985): 460–65
- Compotus Johannis de Gedeneye cui rex Ricardus secundus per breve suum patens de magno sigillo datum 26 die Decembris [Account of John Gedeney, constable of Bordeaux (ed. Wright). **42** (1980): 238–307
- Compotus Johannis de Stratton domini de Landirans cui rex Ricardus secundus 26 die Augusti [Account of John de Stratton, constable of Bordeaux] (ed. Wright). **42** (1980): 238–307
- Compotus Johannis Ludham, clerici, nuber thesaurii Aquitanie, de receptis et expensis suis [Account of John Ludham, constable of Bordeaux] (ed. Runyan). **36** (1974): 215–58
- Compotus magistri Roberti de Wykford, constabularii Burdegale [Account of Robert de Wykford, constable of Bordeaux] (ed. Runyan). **37** (1975): 42–84
- <C>onfiteo<r d>eo celi, sancte marie et omnibus sanctis [AM 655 4<sup>o</sup> XXIII, fol. 1v] (ed. Gwara). **53** (1991): 177–96
- Confiteor tibi domine deus quia peccavi nimis cogitando, loquendo, operando. Peccavi grauitur, peccavi tripliciter [Alexander of Ashby, *Oratio luctuosa*] (ed. Bestul). **52** (1990): 77–79
- Confiteor tibi domine ore et toto corde quia peccavi in hac die coram te in cogitatione delectatione consensu locutione et opere [Prudentius of Troyes, *Flores psalmodum*, prayers in Vatican, BAV Archivio S. Pietro G 49, fol. 130r] (ed. Brown). **51** (1989): 451–59
- Consequenter, quaeritur circa illam partem ibi [*Quaestiones in Metaphysicam*, 1.24] (ed. Dunphy). **28** (1966): 1–21
- Contra puellarum lasciuis urgeo morbis [Berlin, Phillipps 1694] (ed. McDonough). **67** (2005): 27–74
- Cum ad sacerdotem pro peccatis confitendis peccator accesserit, dicat sacerdos, “Dominus uobiscum” [*Summa penitentiae fratrum predicatorum*] (ed. Goering and Payer). **55** (1993): 1–41
- Cum autem de lecto surgit, tunc dicit In nomine Patris et Filii et Spiritus sancti tribus vicibus. Postea Ego dormivi. . . . *Ordo Romanus*: In dominicis et in illis diebus festis quando novem lectiones fatiunt [*Ordo officii*] (ed. Reynolds). **49** (1987): 490–92
- Cum de lectulo vestro surrexeritis dicendum est: Domine Ihesu Christe, fili dei vivi, in nomine tuo levabo manus meas [Ps 62:5] [Psalm use 1, opening verses] (ed. Black). **65** (2003): 29
- Cum in omni specie entis sit aliquod summum bonum possibile [Godfrey of Fontaines, *Boetii de Dacia Quaestiones supra librum Topicorum Aristotelis* (abridgement)] (ed. Braswell). **26** (1964): 302–14
- Cum in prima Eulogii editione propter Romanum quod tunc temporis iminebat Concilium [John of Cornwall, *Eulogium ad Alexandrum Papam Tertium*, retractatio] (ed. Haring) **13** (1951): 253–300
- Cum iuxta nobis creditum ab altitudine officium debeamus [Franciscus Ruffacius, *Constitutiones sinodales episcopatus Barchinonensis*] (ed. Hillgarth and Silano). **46** (1984): 78–157
- [inc. mut.] cum letentur; quia statim ut ex virginem natus est xpistus. <a.> Hodie celi letati sunt et mare dulce [Beneventan Office for the Octave of Epiphany? in a Bisceglie, Private Collection] (ed. Kelly). **55** (1993): 353–54
- Cum nos, licet immeriti, simus ex officii debito uerbi dei annuntiatores [Richard Gravesend, letter CXXX falsely attributed to Grosseteste] (ed. Mantello). **36** (1974): 144–59
- Cum omnes homines aequae constant ex anima et corpore [Gundissalinus, *De anima*] (ed. Muckle). **2** (1940): 23–103
- Cum quadam die (*see* Dum quadam die)
- Cum quantitates ad invicem comparantur, alie earum sunt communicantes, alie incommunicantes [Arabic Commentary on Book X of Euclid's *Elements*, translated by Gerard of Cremona] (ed. Busard). **59** (1997): 19–110

- Cum regimini scholarum accitus ab episcopo Laudunensi, qui nunc urbi praesidet [Clarenbaldus of Arras, Commentary on Boethius' *De Hebdomadibus*] (ed. Haring) **15** (1953): 212–21
- Cum sit 'ego' quod 'nos,' et cum sit 'amo' quod 'amamus'" [poem] (ed. Stock). **34** (1972): 153
- Cum usitatissimum esse morem animaduerterim, splendidissime eques aurate Cicche Simoneta [Bonus Accursius Pisanus, *Life of Ovid*] (ed. Coulson). **59** (1997): 124–39
- Cursum consummavi fidem servavi, Tim. 4.* Sollicitudo scolastica studiosissima [Robert Holcot, *Sermo finalis*] (ed. Wey). **11** (1949): 219–24
- Cursus dictaminis romanae curiae taliter obseruandus est: Si incipias uersum a dictione disyllaba [Albert of Morra (?), *Forma dictandi*] (ed. Dalzell). **39** (1977): 440–65
- De agitatione autem et motu terre* etc. Postquam Philosophus determinauit de uentis in aere flantibus [Thomas Aquinas, *Sentencia super Meteora* 2.13–15] (ed. White). **54** (1992): 49–93
- De cerusa componenda. accipe. laminas plumbeas uel stagneas [*Tractatus de coloribus*] (ed. Edgerton). **25** (1963): 173–208
- De commendacione abstinentie ab esu carniū per scripturas sacras et glosas ordinarias [Johannes Nider, *De abstinentia esus carniū*, chaps. 5–7] (ed. Bailey). **59** (1997): 225–60
- De his qui praepositorum culpas in publico produnt. Sententia dampnantur Cham [Maastricht excerpts from the *Collection in Five Books*] (ed. Reynolds). **58** (1996): 273–84
- De duplici ortu signorum dubitantes aliquando hac ratione conveni [Abbo of Fleury, *De duplici signorum ortu vel occasu*] (ed. Thomson). **50** (1988): 671–73
- De propositionibus modalibus parum jam restat tractare. Propositio modalis est illa in qua ponitur aliquis modus modalis [Richard Lavenham, *De propositionibus modalibus*] (ed. Spade). **35** (1973): 49–59
- De questionibus quas mihi Paternitas Uestra destinauit secundum sciencie et ingenii mei tenuitatem [Albertus Magnus, *Problemata determinate* XLIII] (ed. Weisheipl). **22** (1960): 303–54
- De quidditatibus entium, cujusmodi sint, et quae propria tratio quidditatis in eo quod quidditas [Dietrich of Freiberg, *Tractatus de Quidditatibus entium*] (ed. Maurer). **18** (1956): 173–203
- De transgressione Ade triformi: Vicit Adam ueterem gula, gloria uana, cupido [Hildebert of Le Mans, *Biblical Epigrams*] (ed. Scott, Baker, and Rigg). **47** (1985): 272–316
- Decimo et ultimo quaesitum fuit utrum deus sit infinitus [Gerard of Abbeville, *Quodlibet* XIII, q. 10] (ed. Dubrule). **32** (1970): 128–37
- <D>ecima ratio talis erat. Legislator non potest concedere privilegium [Henry of Ghent, "The Absolute and Ordained Powers of the Pope"] (ed. Marrone). **36** (1974): 7–27
- [inc. mut.] -dens temptator dixit ei [Beneventan missal, Montecassino 271, pp. 33–112, lower script] (ed. Brown). **60** (1998): 239–306
- Deus inaeestimabilis misericordiae, deus immensae pietatis, deus conditor et reparator humanae generis [Alcuin, *Confessio peccatorum pura*] (ed. Black). **65** (2003): 1–40 (*cf.* Eala þu ælmihtiga god)
- Dicit episcopus quod etsi decanus iurisdictionem habeat uisitandi [Grosseteste's Cathedral Chapter on Episcopal Vistitation (Oxford Bodley 760, fols. 176v–178r)] (ed. Mantello). **47** (1985): 367–78
- Dicit Philosophus X<sup>o</sup> *Ethicorum*, Oportet autem non secundum hoc suadentes [graduation speech from Oxford, Bodl. Digby 55, fols. 203v–204v] (ed. Lewry). **44** (1982): 171–74
- Die lune intitulata vii<sup>o</sup> Idus Iulii anno domini m<sup>o</sup> ccc<sup>o</sup> xl<sup>o</sup> vii<sup>o</sup> in presencia Guillelmi Vilella notarii [Barcelona, Archivio Diocesano, *Collationes* 9 (docs. 75–77, 210)] (ed. Gyug). **45** (1983): 395–97
- Dies dominicus dies beatus [*De die dominico*] (ed. McNally). **22** (1960): 355–61

- <Diffusa est gratia in labiis tuis ... v. Specie tua et pulchritudine tua intende> et prospere proce<de> [Mass fragment in Penne, Archivio Storico] (ed. Kelly). **62** (2000): 322–27
- Dignum quippe est (*see* Quia etiam prophetiae spiritus)
- Dirigimus vestrae fraternitati quia intentio orta est [Damasus I, Correspondence with Jerome on the Mass] (ed. Reynolds). **49** (1987): 486–87; **50** (1988): 626–70
- Disciplina hominis sui intellectus est socius et apud homines intercessor. Ptholomeus in Almagesti. In curiis regum et principum, per minus potentes [“Super Virgilium” fragment (Bologna, Bibl. Universitaria 73, fol. 35r–v)] (ed. Lord). **54** (1992): 265–66
- Divide in quatuor a puncto .F. [Monochord fragment (Arundel 43)] (ed. Brearley and Wray). **36** (1974): 160–73; **37** (1975): 546–47
- Domine, Dominus noster quam admirabile . . .* [Ps 8:2]: admirabile in potentia, in sapientia, in misericordia [Everard of Ypres, Letter to Pope Urban III and letter from Frater B.] (ed. Haring). **17** (1955): 143–72
- Domine et dulcissime pater, tibi veritas minime est absconsa [Jerome, Correspondence with Damasus I on the Mass] (ed. Reynolds). **50** (1988): 626–70
- Domine ne in furore tuo arguas me I [Ps 6]. *Kyrieleison, Pater noster, et preces. Capitula versuum*. Domine convertere et eripe animam meam [Ps 6:5] [Psalm use 1] (ed. Black). **65** (2003): 1–56
- Domine ne in ira tua arguas me [Ps 6:2]. Domine non in futuro sed modo me precipe emundare [*Meditationes psalorum paenitentialium*] (ed. Brown). **51** (1989): 432–50
- Dominus papa iniungit omnibus christianis in remissionem omnium peccatorum suorum ut sint coadiutores et benefactores novo feretro sancti Thome de Cantulupo [Hereford Cathedral Archives 1447, 3214] (ed. Swanson). **62** (2000): 205–6
- Due porte: Intrancium in oriente. Baptismus. Exestencium in occidente. Penitencia [macaronic sermon on Castle of Prudence theme in Dublin, Trinity College 75, fols. 2r–3r] (ed. Fletcher). **66** (2004): 93–98
- Due sunt uite que in sacra scriptura plurimum commendantur, scilicet uita actiua et uita contemplatiua [Alexander of Ashby, *Prologus meditacionis*] (ed. Bestul). **52** (1990): 43–46
- Dum quadam die resideret sanctissimus papa Damasus in sede [Correspondence between Damasus I and Jerome on the Mass] (ed. Reynolds). **49** (1987): 485–87; **50** (1988): 626–70
- Eborardus de Binetre queritur quod Herebertus frater ejus traxit eum in placitum [Plea rolls, London, P. R. O., selected texts] (ed. Flahiff). **7** (1945): 283–90
- Ecce dies remeat celebris, Coetibus had Pater angelicus Dominicus socius rutilat [Alberic of Monte Cassino, Nocturns hymn for the Office of St. Dominic] (ed. Franklin). **55** (1993): 344–45
- [*Ad vespas A.*] Ecce nomen Domini [Is 30:27–28]. [*P.*] Letatus sum [Ps 121:1] [In festivitate Sancte Hierusalem, London, BL Add. 8927, fols. 134r–135r] (ed. Linder). **52** (1990): 110–21
- <E>cce quam bonum et quam iocandum habitare fratres in unum [Ordination allocution] (ed. Reynolds). **47** (1985): 438–44
- Edipode precibus tetrus Acherontis ab vndis Thisiphone exitur [Argument to Statius, *Thebaid*, book 1] (ed. Anderson). **62** (2000): 234
- Efficiens causa Deus est formalis ydea [Biblical anthology from York Minster Library Ms. XVI Q 14, fols. 51v–55v] (ed. Dinkova-Bruun). **64** (2002): 61–106
- Ego dormio, et cor meum vigilat*, Canticorum capitulo quinto. Illi quibus liquet amore [Richard Rolle, *Ego Dormio*] (ed. Amassian and Lynch). **43** (1981): 218–49
- Equivoca dicuntur quorum solum nomen commune est et cetera*. Circa istum librum, queratur primo de ente quod est commune ad 01 predicamenta [Peter Bradlay, Questions on the *Categories*] (ed. Synan). **29** (1967): 273–327

- Erat Iesus demonium eiciens et illud erat mutum. . . .* Crisostomus super isto uerbo Luce XI dicit (licet ponatur super Matheum) mutus est ille [Bertrand du Poujet, Sermon in Cambridge, Pembroke Coll. 98, fols. 53vb–58rb] (ed. Beattie) **67** (2005): 75–98
- Erat quidam prediues rex nomine Eberthus, qui in regimine genti Anglorum prefuit [*Vita sanctorum Aethelredi et Aethelberti martirum et sanctarum virginum Miltrudis et Edburgis* (ed. Colker). **39** (1977): 60–106
- Error Gilleberti Pictaviensis episcopi.* [I] Quod diuina natura quae diuinitas dicitur, Deus non sit [Council of Reims, 1148] (ed. Leclercq). **14** (1952): 108–9
- Est apud ecclesias autenticus hic modus et mos: In medio crux stat [*De astantibus crucifixo* (poem in Cambridge, Trinity College O.9.38, fol. 56r)] (ed. Rigg). **30** (1968): 109
- [inc. mut.] et <> nunc <> pax firma pro treuga Dei <> pre <> nus Odil <> s abbas cum ceteris episcopis et cum sanctis clericis mandat vobis [*Treuga Dei* in Rome, Biblioteca Vallicelliana C 45] (ed. Reynolds) **46** (1984): 450–62
- Etsi vobis parum agnitus facie, familiaritate, gente, professione et nomine [Gilbert of Tournai, Letter to Isabelle of France] (ed. Field). **65** (2003): 57–97
- Ex naturali appetitu ad bonum et ex eius cognicione ad bene operandum movemur [*De nobilitate animi*] (ed. Colker). **23** (1961): 47–79
- Exauditor omnium deus, exaudi nostrorum fletuum supplicem vocem (*see* Domine ne in furore)
- Fac me delectari in dulcedine tua domine deus, ut des michi petitiones cordis mei [Alexander of Ashby, *Libellus meditationum*] (ed. Bestul). **52** (1990): 24–81
- Faciamus hominem ad imaginem et similitudinem nostram.* Valde breve est istud verbum [Robert Grosseteste, *Hexameron*, part VII, chap. 2] (ed. Muckle). **6** (1944): 151–74
- Finit tractatus celebri memoramine dignus [John Whethamstede, *De Henrico rege quinto, rege Anglie*] (ed. Carlson). **61** (1999): 240–41
- Fluminis inpetus letificat ciuitatem Dei [Ps 45]. Postquam primus parens noster paradyso deliciarum constitutus [Richard FitzRalph, *Introitus Sententiarum*, Oxford, Oriel College 15, fols. 1ra–va] (ed. Dunne). **63** (2001): 1–29
- Fluuius egrediebatur [Gn 2:10]. Eterna generatio et aduentus filii Dei [Sermon 10 in Paris, BnF lat. 16483, fols. 21rb–22vb, attributed to Gerard of Liège] (ed. McDonough). **64** (2002): 214–16
- Frater et compresbiter noster Hieronime, quid tibi videtur de die sancto dominico [Damasus I, Correspondence with Jerome on the Mass] (ed. Reynolds). **50** (1988): 626–70
- Fratres presbiteri et sacerdotes domini cooperatores ordinis nostri estis. Nos quidem, quamuis indigni, locum aaron tenemus [*Admonitio Synodalis*] (ed. Amiet). **25** (1964): 12–82
- Fruentum desiderat nubes et nubes spargunt lumen suum [Peter of Roissy, *Manuale de misteriis ecclesie*, contents of long version] (ed. Kennedy). **5** (1943): 21–38
- Fuit (ut ab eius origine principium faciamus) magno Ouidius ingenio praeditus [*Life of Ovid*] (ed. Coulson). **59** (1997): 143–45
- Gratias ago tibi domine Iesu Christe qui me in nocte preterita custodire dignatus es: set de hoc ueniam peto [Alexander of Ashby, *Meditations <Secunda inuectio>*] (ed. Bestul). **52** (1990): 79–80
- Gloriosa nominis tui fama suavissimis odoribus [Hugh of Honau, Letters to Hugh Etherian] (ed. Haring). **24** (1962): 16–19
- Hanc tuae (*sic*) ovem post annale exilium, ut asserit [Victor II, Letter to Bishop Guislabertus of Barcelona, New York, Hispanic Society of America HC 380/819] (ed. Reynolds). **49** (1987): 494–95
- Hec est Maronis gloria ut nullius laudibus crescat . . . [Macrobius, *Saturnalia* 1.24.8]. In principio huius libri sunt .6. generaliter uidenda [Benvenuto da Imola, *Accessus* to the Commentary on the *Eclogues*, Cremona 109, fol. 1r] (ed. Lord). **64** (2002): 349–50

- Hec uerba scripta sunt de reuersione Noemi uxoris Elimeth bethleemitis de peregrinatione sua [Sermon *In Nativitate BMV* (on Ruth 1:22), in Cambridge, Gonville and Caius College 358/585, fols. 223v–226v] (ed. Martel). **59** (1997): 1–18
- Hec vobis, reverende pater, de verbo Domini munus modicum in exenias porrigo [Ralph Niger, *De re militari*, Prologue to Book 1](ed. Flahiff). **2** (1940): 125–26
- Hic exclusa equivocacione nominis ecclesie quia non intelligo per ecclesiam domum manufactum [Francis Caraccioli, *Utrum iurista vel theologus plus proficiat ad regimen ecclesie*] (ed. Long). **30** (1968): 134–62
- Hic post laudem dei et ipsius exaltationem inquit: Postquam illud quod ad computationem est necessarium consideravi [al-Khwārizmī, *Liber de algebra et almuchabala (al-Jabr)*] (ed. Hughes). **48** (1986): 211–63
- H<odi?>e beatus Io<hannes> [Old Beneventan Mass for St John the Evangelist fragment in Lucerna, Biblioteca comunale, Cinquecentina 658] (ed. Kelly). **62** (2000): 308–14
- Hodie nobis de caelo pax vera descendit. . . .* Ad horum verborum intelligentiam necessarium est scire [Gilbert of Poitiers, *Sermo de Natali Domini*] (ed. Haring). **23** (1961): 126–35
- Hospitalariis indulsit papa huiusmodi priuilegium vt nullus archiepiscopus possit [*Quaestiones Londinenses* (London, Royal 9 E. VII, fols. 191r-198v)] (ed. Brundage). **24** (1962): 151–60
- Huiusmodi distinctionum fines uocant notarii romanae curiae cadentias [Peter of Blois, *Libellus de arte dictandi rhetorice* (Cambridge, Univ. Dd. 9. 38, fol. 115r)] (ed. Dalzell). **39** (1977): 443
- Illustrissime domine sue totis in Christo visceribus amplectende Ysabelli. . . . Etsi vobis parum agnitus facie, familiaritate, gente, professione et nomine [Gilbert of Tournai, Letter to Isabelle of France] (ed. Field). **65** (2003): 57–97
- In celebratione aduentus Domini, sancorum patrum desideria legendo [Bernard of Clairvaux, *Sermo in aduentu Domini*] (ed. Haring). **23** (1961): 126–35
- In ciuitate Wyntoniensi est quoddam manasterium sanctimonialium in honore sancte dei genitricis constructum [*De sancta Edburga virgine* (London, BL Lansdowne 436, fols. 41v–43v); see also Middle English] (ed. Braswell). **33** (1971): 292–33
- In Concilio Turonensi quod dudum conuocatis plerisque omnibus tam Anglicane quam Gallicane [John of Cornwall, *Eulogium ad Alexandrum Papam Tertium*] (ed. Haring) **13** (1951): 253–300
- In Dei nomine, Amen, et individue Trinitatis et fidei catholice quam indubitanter agnosco. . . . Hac ergo fide, ego Johannes de Beluero. . . . In primis lego animam meam Deo [Will of Master John de Belvoir] (ed. Haren). **58** (1996): 119–47
- In distinctionibus autem ea potissimum lex est regulae seruanda [Transmundus, *Introductiones dictandi* (Troyes, Bibl. mun. 893, fols. 1r and 6v)] (ed. Dalzell). **39** (1977): 443–44
- In ipso est capitulum de censibus [Abraham ben Meir ibn Ezra?, *Liber augmenti et diminutionis uocatus numeratio diuinationis* (excerpts and variants from supplementary manuscripts)] (ed. Hughes). **63** (2001): 107–41
- In libro Athanasii legitur: Sabellianus dixit: Fidei nostre professio [Adhemar, *Patristic collection in Paris, Arsenal 1117B*] (ed. Häring). **28** (1966): 336–46
- In libro de Trinitate dicit Boethius quod in naturalibus rationabiliter [Guy d’Orchelles, *Summa de Officiis Ecclesiae*] (ed. Kennedy). **1** (1939): 23–62
- In loco barbaro corpus meum a latronibus est liberrimum [Berengar of Poitiers, *Epistola ad episcopum Mimatensem*] (ed. Thomson). **42** (1980): 134–38
- In nomine Summe et Sancte Trintiatis Omnipotentis Dei Patris et Filii et Spiritus Sancti. Ego Walterus Dei paciencia Cantuariensis ecclesie minister humilis [Testament of Walter Reynolds] (ed. Wright). **47** (1985): 445–56
- In noua fert animus antiquas uertere prosas [Henry of Avranches, *Vita sancti Oswaldi*] (ed. Townsend). **56** (1994): 1–65

- [inc. mut.] In omnem terram exivit sonus eorum et in fines orbis terre verba eorum [Ps 18:5]  
[Gradual fragment, Lanciano, Archivio di Stato di Chieti] (ed. Kelly). **62** (2000): 294–307
- In primo capitulo de episcopis etiam laica communione privandisque [*Tituli canonum Sardicencis concilii*, Paris, Archives Nationales AB XIX.1723] (ed. Reynolds). **58** (1996): 321–25
- In psalterio solo usque ad obitum (*see* Quia etiam prophetiae spiritus)
- In stratona habem(us) de alano .iiii. b(ouatas) de inl(anda) [Domesday Text (Burton Abbey Roll, Anglesey 1925)] (ed. Walmsley). **39** (1977): 109–20
- Incipientibus Thimaeum inquirendum est quae compositionis illius causa fuerit [William of Conches, *In Timaeum*, accessus] (ed. Delhaye). **11** (1949): 95–96
- Incipit Ovidii Metamorphosios. Meta Grece, Latine de, morphosios transformationis [Ovid, *Metamorphoses*, “Accessus C,” Salzburg, St. Peter a.V.4, fols. 5v–6v] (ed. Coulson). **49** (1987): 200–3
- Incipiunt virtutes quas Dominus dominica die fecit. Diem autem dominicam primam diem esse [*Dies Dominica*] (ed. McNally). **22** (1960): 355–61
- Indutus sacerdos planeta stet ante gradum altaris [*Indutus planeta*] (ed. Kennedy). **2** (1940): 217–22
- <I>nsolubile est propositio significans primo et principalium sicut est ex consequenti aliter quam est [Robert Fland, *Insolubilia*] (ed. Spade). **40** (1978): 56–80
- “Institui ludos,” Danaas it Fama per urbes [Argument to Statius, *Thebaid*, book 6] (ed. Anderson). **62** (2000): 237–39
- Intelligimus uero quod dicitur* (19b26). Manifestat quod supra dicitur est in quadam figurali discriptione [Thomas Sutton, *Continuacio exposicionis secundi libri Periarmanias Aristotilis*] (ed. Lewry). **43** (1981): 118–30
- Inter prohibitionum regiarum genera merito credimus distinguendum [John Pecham, Licit and illicit Prohibitions] (ed. Flahiff) **6** (1944): 310–13
- Ista cantilena quae tractat de amoris passione dividitur in tres partes [Dino del Garbo, Commentary on *Canzone d’Amore* of Cavalcanti] (ed. Bird). **2** (1940): 150–203; **3** (1941): 117–60
- Item de eodem. ‘Diliges proximum’. Superius habitum est de dilectione proximi [Ps.-Thomas Aquinas, *De modo diligendi proximum sicut seipsum*] (ed. Torrell). **40** (1978): 1–29
- Item de quarto precepto. ‘Honora patrem tuum et matrem tuam’ etc. Inter precepta legis que ad dilectionem proximi pertinent [Ps.-Thomas Aquinas, *De honore parentum et aliorum*] (ed. Torrell). **40** (1978): 1–29
- Item die martis intitulata Idus Iulii anno predicto fuit facta prouiso de beneficio capelle Sancte Margarite [Barcelona, Archivio Diocesano, *Notule communium* 15 (docs. 31 etc.)] (ed. Gyug). **45** (1983): 397–98
- Iunior atque senex, gradus omnis sexus uterque [Trope for the introit *Guadearum omnes* (All Saints) Lanciano, Archivio di Stato di Chieti] (ed. Kelly). **62** (2000): 305
- Jesus proficiebat sapientia* etc., *Glossa*: Sicut corporis est proficere aetate [*Quaestiones* from Douai MS 434: Christ’s Knowledge] (ed. Principe). **50** (1988): 1–45
- Laudabile discetumque est majoribus honorem et reverentiam exhibere* (ii q.vii Sicut inquit). Et sunt verba Gregorii suffraganeos [Etienne Aubert, memoranda and sermons] (ed. Williman). **37** (1975): 7–41
- Laetabundi jubilemus, laeta mente celebremus martirum sollemnia [sequence] (ed. Dutka). **29** (1967): 344–50
- Licet autem quasi tota uita beati Dominici posset dici oratio, tamen extra horas canonicas nouem modos seruabat orandi [St. Antoninus, *Chronicon* excerpt (Nine Ways of Prayer of St. Dominic)] (ed. Tugwell). **47** (1985): 103–5

- Loquar ad dominos meos, cum sim pulvis et cinis. Sed ut iumentum factus sum [Berengar of Poitiers, *Epistola contra Cartusienses*] (ed. Thomson). **42** (1980): 131–33
- Lusisti uliliter ubertimque in ista iam pridem materia [*Prologus Gileberti Abbatis super Evangelium secundum Matthaeum*] (ed. Leclercq). **15** (1953): 103–4
- Machometus, Sarracenorum propheta, in cripta remota nutrit quendam juvenem pulchrum [*De Machometo quomodo nutrit puerum et ceruum*, Dresden, Sächsische Landesbibliothek F 93, fols. 340v–341v] (ed. Vandercasteele). **58** (1996): 339–49
- Manu plaudant omnes gentes ad nova miracula [*Prosa in festivitate sancte Hierusalem*] (ed. Linder). **52** (1990): 119–20
- Meditaciones que me consolantur in logo peregrinationis mee pater uenerande tibi transmittito [Alexander of Ashby, *Epistola de commendatione meditacionis*] (ed. Bestul). **52** (1990): 43
- Membra que sunt in propocione naturali quoad qualitatem [Iodocus, *Regule phisonomie*] (ed. Pack). **42** (1980): 212–37
- Mesta parens misere paupertas anxietatis Afflictis satis est dura superque satis [Bernardus Silvestris, “Pauper ingratus”] (ed. Edwards). **55** (1993): 211–13
- Migrat Alexander prior Essebiensis ad astra [Epitaph of Alexander of Ashby] (ed. Dinkova-Bruun). **63** (2001): 321–22
- Misereatur tui omnipotens deus et dimittat tibi omnia peccata [AM 655 4° XXIII, fol. 1v] (ed. Gwara). **53** (1991): 177–96
- Miserere mei deus secundum magnam [Ps 50:3]. Non peto secundum meritum meum (*see Domine ne in ira tua*)
- Missam ad amicum pro consolatione epistolam [Peter Abelard and Heloise, Letters I–IV] (ed. Muckle). **15** (1953): 47–94; V–VII (ed. Muckle) **17** (1955): 240–81
- Mitigat ardorem, refrigidat interiorem [Henry of Huntingdon, *De gemmis preciosis*] (ed. Black). **68** (2006): 71–87
- Multa reprehensione aestimo dignum se ignoto ad alia cognoscenda inhiare [William of Vaurouillon, *Liber de anima*] (ed. Brady). **10** (1948): 224–97; **11** (1949): 247–307
- Multi multa sciunt et seipsos nesciunt [Ps.-Bernard, *Meditationes piissimae*] (*see Audi domina et inclina*)
- Natu dux primo conquestu rexque secundo [John Whethamstede, *De regibus Angliae*] (ed. Carlson). **61** (1999): 241–42
- Ne phaleratis utamur sermonibus et exquisitis [*Liber de natura Deorum*] (ed. Brown). **34** (1972): 1–70
- [inc. mut.] necnon et in ephesinas cum sinodo [Paris, Archives Nationales AB XIX.1723] (ed. Reynolds). **58** (1996): 324–25
- Nescio quid sit amor, se amoris sentio nodum [poem] (ed. Stock). **34** (1972): 152
- Nihil est in hac mortali vita (*see Quia etiam prophetiae spiritus*)
- Non carnis est sed spiritus [*De prodigo filio* (poem)], Peter of Blois (ed. Dronke). **38** (1976): 234–35
- Nono anno imperii dominorum nostrorum Leonis et Alexandrii... Ideoque ego Fredericus filius quondoam Petri declaro [*Cartula offertionis*, Rieti, Archivi di Stato] (ed. Brown). **63** (2001): 344–45
- Nos tua barbaries dampnat, Willelme, latinos [Henry of Avranches, *William of Laval*] (ed. Rigg and Binkley). **62** (2000): 50–51
- Nota de tribus iudeis a monte Calvarie post mortem [John Felton, Sermon (Latin and English)] (ed. Fletcher). **53** (1991): 171–73
- Nota quod consequentia dividitur duobus modis. Nam quaedam est formalis et quaedam materialis [Robert Fland, *Consequentiae*] (ed. Spade). **38** (1976): 54–84

- Notae in monocordo hae sunt [Monochord fragment (Arundel 43)] (ed. Brearley and Wray). **36** (1974): 160–73; **37** (1975): 546–47
- Notandum quod positio est obligatio mediante qua quis obligatus tenetur affirmative respondere ad obligatum [Robert Fland, *Obligaciones*] (ed. Spade). **42** (1980): 41–60
- Notandum quod uere penitentes possunt agnosci per hoc quod docet Augustinus in libro de penitentia [Cadwgan, bishop of Bangor, *De modo confitendi*, London, Dulwich College MS 22 (L. 8), fols. 46r–49r] (ed. Goering and Pryce). **62** (2000): 1–27
- Notum proverbium est, nichil tam bene dictum quin possit depravari. . . . I Quod igitur michi vel per malitiam vel per errorem impositum est [Peter Abelard, *Confessio fidei “Universis”*] (ed. Burnett). **48** (1986): 111–38
- Noverint universi presentes pariter et futuri quod ego Mossonus Iudeus civis Massilie filies magistri Habrae Iudei medici fisici condam [*Instrumentum* (Marseille, Archives, Notaires II 35, fols. 81v–82r)] (ed. Schatzmiller). **42** (1980): 469–70
- Noverint universi quod die martis, qua computabatur XV<sup>a</sup> mensis januarii anno a Nativitate Domini M<sup>o</sup>CCCC<sup>o</sup>XX<sup>o</sup>VI<sup>o</sup>, ego Genisius Mianes, notarius [Suit (Latin and Catalan) in Palma, Archivo Histórico, Protocolos M-155, fols. 33r–35v] (ed. Hilgarth). **50** (1988): 546–58
- Nox habet horas XVI. dies. VIII. Prima die mensis. et septima a fine minatur [*Kalendarium Tutinianum*] (ed. Brown). **46** (1984): 383–449
- Nullus mortalium (*see* Quia etiam prophetiae spiritus)
- Nunc expositis etc. Postquam docuit qui loci et que argumenta convenient [Thierry of Chartres, *Commentarium in De inventione Ciceronis*] (ed. Delhaye). **11** (1949): 97–99
- Nuper ab officio notandi uacans in Sacro Triduo Septimane penose quedam de latría et dulia [Master Michael, *Liber de dulia et latría* (Troyes 1721, fols. 29r–31r)] (ed. Häring). **33** (1971): 188–200
- [*Ro. XI.*] “O altitudo divitiarum sapientiae et scientiae Dei.” Constat non est parum admirabilis illa sapientia [Richard Fishacre, *Commentarius in libros Sententiarum, prologus*] (ed. Long). **34** (1972): 71–98
- O ciuitas felicissima, in qua tam uere pacis regnat tranquillitas [Alexander Neckam, *Commentum super Cantica* excerpts (*Laus Beatissime Virginis* entries in Cambridge, University Library Gg.6.42)] (ed. McDonough). **66** (2004): 99–128
- <O dei genitrix virgo ave gratia plena; ex te enim ort>us est sol [Old Beneventan Mass fragment (communion? for Purification) in Penne, Archivio Storico] (ed. Kelly). **62** (2000): 322–27
- O lector actende et letaberis.* Apulegius Lucius phylosophus Platonicus in Methamorphoseos primo capitulo, *at ego tibi sermone isto Milesio* [Gentile da Foligno, *Sermo ad conventum magistri Martini de Senis*] (ed. Schlam). **40** (1978): 96–119
- O paruulorum pater, qui punis potentes [Richard Rolle, *Carmen prosaicum*] (ed. Liegey). **19** (1957): 15–36
- O qui perpetua mundum.* Sciendum est quod quicumque de constitutione munde digne tractant [Commentary on *De consolatione philosophiae* III metrum 9 (and other excerpts in Heiligenkreuz 130)] (ed. Häring). **31** (1969): 287–316
- [inc. mut.] <occidunt . . . malum exemplum> praebendo; an frustra dictum est [Maastricht excerpts from the *Collection in Five Books*] (ed. Reynolds). **58** (1996): 273–84
- Oedipodes plangens in celum et Tartara cecus Tesiphonem pulsat [Argument to Statius, *Thebaid*, book 1] (ed. Anderson). **62** (2000): 227–28
- Olim militaveram [Peter of Blois (poem)] (ed. Dronke). **38** (1976): 233–34
- Omnes etenim virtutes (*see* Quia etiam prophetiae spiritus)
- Oremus dilectissimi nobis pro aecclesia sancta dei [*Orationes sollemnes* fragment in Montecassino, Compactiones XVI] (ed. Gyug). **52** (1990): 277

- Ouidius Naso natione Paelignus, acutissimi poeta ingenii [Petrus Candidus Decembrius, *Life of Ovid*] (ed. Coulson). **59** (1997): 148–49
- Ouidius proprium nomen est actoris et dicitur Ovidius quasi ovum dividans [William of Orléans, *Metamorphoses*, accessus supplement], (ed. Coulson). **49** (1987): 203–4
- Panditur hinc binis regionibus Itala tellus [Eustasius of Matera, *Planctus Italiae* (fragment)] (ed. D'Amato). **46** (1984): 487–501
- Pape Rex devota pedum oscula beatorum. Dum sanctitatis vestre munificenciam magistris pauperis in universitate nostra Oxon [Oriell College, records of early fellows] (ed. Nau). **37** (1975): 543–45
- Paratus sacerdos cum intrat ad altare dicit: *Introibo ad altare* [*Ordo Missae* (Franciscan)] (ed. Kennedy). **2** (1940): 210–22
- Parce continuis, deprecor, lamentis [sequence] (ed. Stock). **31** (1969): 164–73
- Pater sanctissime, veritas nobis minime est absconsa (veritas enim in vobis nulla est absconsa) [Jerome, Correspondence with Damasus I on the Mass] (ed. Reynolds). **49** (1987): 486–87; **50** (1988): 626–70
- [In Dei nomine, Amen] Per presens publicum instrumentum cunctis pateat euidenter quod anno ab incarnatione Domine [Nicholas Hereford, Ascension Day Sermon, 1382] (ed. Forde). **51** (1989): 205–41
- Perlectis sanctitatis tuae litteris gavisus sum quod obtatam salutem tuam earum relatu cognovi [Ps.-Isidore, *Epistula ad Leudefredum* (transcription from the *Codex Aemelianensis*)] (ed. Reynolds). **41** (1979): 252–330
- Pertinax dicitur qui tenet et persistit in eo quod de necessitate debet dimittere [*Modi pertinaciae* in Salamanca, Biblioteca Universitaria 81, fols. 283v–284r] (ed. Mann). **56** (1994): 81–88
- Petisti, charissime frater, et obnix petisti quatinus de uita gloriosi parentis tui [Rainald of Merton, *Epistola de vita venerabilis Gvidonis Meritonensis ecclesie canonici*] (ed. Colker). **31** (1969). 250–61
- Petitionis tuae parte jam aliqua prout potuimus absoluta [Peter Abelard, Letter VII: *Institutio seu Regula Sanctimonialium*] (ed. McLaughlin). **18** (1956): 241–92
- Petre Siler, quasi petra sile iam, noster Homere [Henry of Avranches, *Bordo-Siler*] (ed. Rigg and Binkley). **62** (2000): 37–50
- Plato ad ostendendum mundum esse factum ad exemplar diuine sapientie [(Cambridge, Trinity College O.7.7., fols. 26r–27v)] (ed. Stock). **34** (1972): 152–73
- Ponatur ab oculo eductas rectas lineas ferri spacio magnitudinum immensarum [Euclid, *Liber de visu*] (ed. Theisen). **41** (1979): 44–105
- Post acceptam quietem (*see* Quia etiam prophetiae spiritus)
- Post collationem de homine assumpto inter nos habitam saepe cum plerisque aliis [Vacarius, *Tractatus de assumpto homine*] (ed. Haring). **21** (1959): 147–75
- Post hæc Meneceus pro ciuibus hostia factus [Argument to Statius, *Thebaid*] (ed. Anderson). **62** (2000): 246–47
- Praelibandum vero primum quoniam ysoperimetrorum ysopleurorum rectilineorum et circulis contentorum quod plurimum est angulorum maius est. Adiaceant enim duo rectilinea [Ps.-Jordanus de Nemore, *De isoperimetris*] (ed. Busard). **42** (1980): 61–88
- Praesupponendum est in primis quod multa falsa sunt probabilia [John Gerson, *Super facto puellae et credulitate sibi praestanda*] (ed. Hobbins). **67** (2005): 99–155
- Premessa humillima salutem [Letter of Katillus Thornberni, Uppsala UL Pappersbrev 1410–1420] (ed. Graff). **63** (2001): 323–36
- Prima est quod caritas, qua diligimus deum et proximum [Peter Lombard, *Opiniones minus probabiles librorum sententiarum*] (ed. Synan). **27** (1965): 340–44
- [GRAMMATICA] Prima quidem, que ver florum venatur honorem [Peter of Compostella, “The Seven Liberal Arts”] (ed. Sheridan). **35** (1973): 27–37

- Prima regula. Membra que sunt in propocione naturali quoad qualitatem [Iodocus, *Regule phisonomie*] (ed. Pack). **42** (1980): 212–37
- Primo dicendum est de dote, secundo quod anima meretur dotes tam sibi quam corpori [Robert Grosseteste, *De dotibus*] (ed. Goering). **44** (1982): 83–109
- PRIMO OPERTET DICERE CIRCA QUID DE QUO ETC. <Q>ueratur: Utrum syllogismus sit subjectum hujus? Quod non videtur [Richard of Campsall, *Quaestiones datae super librum Priorum Analyticorum*] (ed. Synan). **23** (1961): 305–23
- Primo quaeritur quare solus Filius sit incarnatus et non Pater nec Spiritus Sanctus [*Quaestiones concerning Christ from the Bibliothèque Nationale, Paris*] (ed. Principe). **39** (1977): 1–59
- Primum omnium tria quedam unicuique homini [*Sermo de quadragesima*] (ed. Spencer). **44** (1982): 271–305
- Primus habet populique fugas et Caesaris iras [Argument to Lucan] (ed. Anderson). **62** (2000): 221
- Primus habet ruptam fratrum certamine pacem [Argument to Statius, *Thebaid*] (ed. Anderson). **62** (2000): 243–44
- Principium rerum generacio finis earum [Henry of Huntingdon, Herbal, epigram for prose prologue] (ed. Rigg). **65** (2003): 248
- Propheta Daud septies in die laudem se dixisse et media nocte ad confitendum Domino surrexisse nobis indicit [Ivo of Chartres, *Sententia de divinis officiis*] (ed. Zawilla). **49** (1987): 124–51
- Prophetiae spiritus prophetarum mentibus (*see* Quia etiam prophetiae spiritus)
- Propositio hypothetica est illa quae habet plures propositiones categoricas principales partes sui [Richard Lavenham, *De propositionibus hypotheticis*] (ed. Spade). **35** (1973): 49–59
- Proxima confectum senio me fata uocabant. Nec tamen a studio manus affectusque uocabant [Gervase of Chichester, *Versus* (London, BL Royal 3 B.x, fol. 1r)] (ed. Sheerin). **38** (1976): 475–76
- Publius Ovidius Naso ante XII kalendas Apriles Sulmone in Paelignis natus est [Julius Pomponius Laetus, *Life of Ovid*] (ed. Coulson). **59** (1997): 149–50
- Publius Ovidius Naso, equestris ordinis uir, patriam habuit Sulmonem [*Life of Ovid*] (ed. Coulson). **59** (1997): 142–43
- Publius Ovidius Naso in Paelignis, Botio patre, familia equestri, nascitur XIII kalendas Apriles [Franciscus Puteolanus Parmensis, *Life of Ovid*] (ed. Coulson). **59** (1997): 121–23
- Publius Ovidius Naso in Pelignis nascitur anno secundo [Bernardo Moretti, *Life of Ovid* (II)] (ed. Coulson). **49** (1987): 191–200
- Publius Ovidius Naso Pelignis natus eo anno [*Life of Ovid* (Jena Anonymous)] (ed. Coulson). **49** (1987): 189
- Pub[li]us Ovidius Naso romanus fuit, qui quodam tempore, romanorum iuuenum rogatu impulsus [Commentary on Ovid's *Heroides* (*accessus*) in Berkeley, University of California, Bancroft Library 2, fols. 60r–66r] (ed. Jeaneau). **50** (1988): 444–46
- Publius Ovidius Naso Sulmone Pelignorum oppido [Bernardo Moretti, *Life of Ovid* (II)] (ed. Coulson). **49** (1987): 190
- Publius Ovidius Naso Sulmoni, quae urbs est in Paelignis [Raphael Regius, *Life of Ovid*] (ed. Coulson). **59** (1997): 140–41
- [I] <Q>ueratur: utrum forma, secundum essenciam suam suscipiat magis et minus [Adam Burley, *Forma est composicioni contingens et cetera* (Four questions on the *Liber sex principorum*)] (ed. Synan). **32** (1970): 60–90
- Quaeritur an Christus secundum quod homo possit facere miracula [*Quaestiones concerning Christ in Douai, Bibliothèque de la Ville 454*] (ed. Principe). **54** (1992): 1–48
- Quaeritur utrum aeternis repugnet habere causam efficientem. Et primo arguitur quod aeterna non possunt [John of Jandun, *Quaestio disputata*] (ed. Maurer). **17** (1955): 185–207

- Quaeritur utrum esse caput conveniat Christo ratione Incarnationis [*Quaestiones* concerning Christ from Douai MS 434] (ed. Principe). **44** (1982): 1–82
- Queritur cur non omnes uel plurimos numeros propriis nominibus designamus [Johannes (Hispanus), section of the *Liber Alchorismi de pratica arismetice*] (ed. Lampe). **67** (2005): 1–26
- Queritur utrum hac locutione, scilicet, homo est deus, dicatur aliquid esse deus? [*De homine assumpto Magistri Arnaldi Lugdunensis responsio* and other *quaestiones* in Carpentras 110] (ed. Williams). **28** (1966): 300–327
- Quaeritur utrum necesse fuerit Christum incarnari et pati [*Quaestiones* concerning Christ from Douai MS 434] (ed. Principe). **42** (1980): 1–40
- Quaeritur utrum theologia sit de Deo tamquam de primo subiecto [Francis of Marchia, *Scriptum super I Sent.* (question list only)] (ed. Friedman and Schabel). **63** (2001): 62–73
- Quaesitum fuit de ascensione: qua uirtute Christus ascendit? Et primo utrum uirtute solius deitatis potuit ascendere [Richard Fishacre, *Quaestio de ascensione Christi*] (ed. Long). **40** (1978): 30–55
- Quaestio est de duabus naturis in Christo, scilicet de diuinitate et humanitate [*Quaestiones* concerning Christ from Douai MS 434 (Stephanus de Langton et al.)] (ed. Principe). **43** (1981): 1–57
- Qui navigat mare enarrat pericula xliii. <Su>premus princeps celi et terre Deus [sermon on King Henry V (Latin and English)] (ed. Haines). **38** (1976): 85–96
- Qui teneris ludens pueris epigramata scripsi [Henry of Huntingdon, Herbal, Prologue] (ed. Rigg). **65** (2003): 251
- Qui vult confiteri peccata ut inueniat gratiam querat sacerdotem qui sciat ligare et solvere [Magister Serlo, *Summe de penitentia* (ed. Goering). **38** (1976): 1–53
- Quia ad cognitionem alicujus oportet cognoscere suas partes [William of Sherwood, *Syncategoremata*] (ed. O'Donnell). **3** (1941): 46–93
- Quia etiam prophetiae spiritus non semper eorum mentibus praesto est [Alcuin, *De laude psalmorum*] (ed. Black). **64** (2002): 1–60
- Quid ignorantia sit multi ignorant. Idemque nescire et ignorare esse putantes [Hugh of Honau, *Liber de ignorantia* (ed. Haring). **25** (1963): 209–30]
- Quid michi et tibi ambitio? Cur me tam dire saucias? [Petrus de Braco, *Repudium ambitionis contra miseros cardinalium seruitores* (poem)] (ed. Zacour). **41** (1979): 1–29
- Quid sit Extrema Inunctio. Extrema Inunctio non est actio inungentis vel passio [Peter of Roissy, *De extrema unctione*] (ed. Kennedy). **5** (1943): 16–21
- Quinque tenent caelum zonae: quarum una corusco [Abbo of Fleury, *De quinque circulis mundi*] (ed. Thomson). **50** (1988): 671–73
- Quisquis computandi quantum humana permittit infirmitas [Pandulf of Capua, *De calculatione*] (ed. Gibson and Newton). **57** (1995): 293–335
- Quisquis prudentiam sequi desideras, tunc per rationem recte uiues [Ps.-Seneca, *Liber de uerborum copia*] (ed. Fohlen). **42** (1980): 139–211
- Quod amicus suggerit [Peter of Blois, *Dialogus inter dehortantem a curia et curialem* (poem)] (ed. Dronke). **38** (1976): 206–9
- Quod diuina natura, id est diuinitas, et eterna illa indiuisa et simplex essentia non sit Deus [Gilbert of Poitiers trial record] (ed. Colker). **27** (1965): 152–83
- Quod et religiosis et saecularibus licet diuersissimis [Henry of Huntingdon, Herbal prose prologue] (ed. Rigg). **65** (2003): 248–49
- Quid sit penitentia et quid penitere [Robert Courson, *Summa de penitentia*, list of *capitula*] (ed. Kennedy). **9** (1947): 81–107
- Quod scripta illius sinceritatis, quam erga uos habeo [Peter of Vienna, Letter to Hugh Etherian] (ed. Haring). **24** (1962): 19–21
- Quod universale dicit naturam habentem unitatem de multis et preter multa [Vincent Ferrer, *Questio de unitate universalis*] (ed. Trentman). **44** (1982): 110–37

- Quomodo implevit Christus septem gradibus. Lector fuit quando aperuit librum Esayae [*De septem gradibus aeccliesiae*, New York, Hispanic Society of America HC 380/819] (ed. Reynolds). **49** (1987): 492–94
- Quoniam in alio tractatu, videlicet quem de bono et malo scripsimus, declaravimus malum omne [William of Auvergne, *Tractatus secundus de bono et malo*] (ed. O'Donnell). **16** (1954): 219–71
- Quoniam in nono decimo Matthaei et octavo decimo Lucae dicit et ipsa Veritas [William of Auvergne, *De bono et malo*] (ed. O'Donnell). **8** (1946): 245–99; **16** (1954): 219–71
- Quoniam maius opus Ovidii pre manibus habemus [Ovid, *Metamorphoses (accessus)*, Berlin, Staatsbibliothek Diez B Sant. 2, fol. 5r–v] (ed. Coulson). **49** (1987): 204–7
- Quoniam omnis prolixitas fastidium generat [*Life of Ovid* (The “Vulgate”)] (ed. Coulson). **49** (1987): 177–82
- Quoniam solo Romano pontifice a jamdiu cuncta gubernante [Laurentius of Arezzo, *De ecclesiastica Potestate: Prohemium* of Book II] (ed. Chroust and Corbett). **11** (1949): 62–76
- Quoniam ut ait Servius super Eneida [Sozomeno of Pistoia, *Life of Ovid* (ed. Coulson). **49** (1987): 182–88
- Refert Hermes Egipcus quod quidam rex condidit quoddam castrum quod vocabatur Castrum Prudencie [addition (Castle of Prudence) the Robert Holcot, *Moralitates* in BL Arundel 384] (ed. Fletcher). **66** (2004): 63–64
- “Relictis omnibus secuti sunt eum,” Luce 5. In hoc evangelio fit mencio [John Felton, Sermon, Dom. V post Trin. ] (ed. Fletcher). **53** (1991): 164–71
- <Rex nostra Christe laudes vultu sereno sumito ... vo>visti magistro presul [Inv. S. Michaelis sequence from Mass fragment in Penne, Archivio Storico] (ed. Kelly). **62** (2000): 323–24
- Rex Salamon summus [see John Lydgate (?), Middle English hymn to the Virgin]
- Rithmorum alii sunt in quibus consideratur mensura [Alberic of Monte Cassino, *De rithmis*] (ed. Davis). **28** (1966): 198–227
- Robertus Lincolniensis episcopus querit quomodo vniuersum sit completum, ad quod sic respondet [*Questio de vniuersi complecione*] (ed. Goering and Mantello). **53** (1991): 89–123
- Roma duos habuit—res est non fabula uana, Auctores perhibent et pagina Quintiliana [Bernardus Silvestris, “De gemellis”] (ed. Edwards). **55** (1993): 198–201
- [inc. mut.] <saecu>lo tuo et beate immortalitatis victuro [Baptismal rite and paschal vigil in Venice, Biblioteca nazionale Marciana Marc. lat. XIV.232, fol. 37] (ed. Reynolds). **55** (1993): 257–72
- Saepe humanos affectus aut provocant aut mitigant amplius exempla quam verba [Peter Abelard, *Historia calamitatum*] (ed. Muckle). **12** (1950): 163–213
- Sarraceni terram nostrae promissionis, captivato rege [Ralph Niger, Criticism of the Third Crusade from *De re militari*] (ed. Flahiff). **9** (1947): 179–88
- Satus exigit ordo executionis rectus, ne legitmatio causalis tanti propositi lateat [Nicholas of Autrecourt, *Exigit ordo executionis*] (ed. O'Donnell). **1** (1939): 179–267
- Sciendum quod duplex est modus diffiniendi [Walter Burley, *De diffinitione*] (ed. Shapiro and Scott). **27** (1965): 337–40
- Sciendum quod in modo orandi anima exercet membra corporis ut ipsa deuocius feratur in deum [*Nine Ways of Prayer of St. Dominic* paraphrase] (ed. Tugwell). **47** (1985): 120–24
- Scio quod si intendo ad exponendum unamquamque litteram libri Aristotelleis [Themistius, Paraphrasis of Posterior Analytics, Gerard of Cremona translation] (ed. O'Donnell). **20** (1958): 239–315
- Scire tribus modis accipitur, scilicet communiter, proprie, et magis proprie [Richard Lavenham, *Scire*] (ed. Wilson and Spade). **46** (1984): 1–30

- Scribere cum pennis: Prohemium in quo Deus iussit sibi componere hos versus [Prophecy of John of Bridlington (glosses in Oxford, Bodleian Library Digby 186, fols. 5r–11v)]* (ed. Curley). **46** (1984): 321–39
- Scribimus non studio quemquam ledendi sed iura nostra defendendi et uaniloquos obstruendi [Gocelin, *Libellus contra inanes s. virginis Mildrethae usurpatores*] (ed. Colker). **39** (1977): 60–96
- Scriptorum tuorum exemplaria, Bernarde, celebris circumquaque fama diuulgat [Berengar of Poitiers, *Apologia contra Sanctum Bernardum Claraevallensem abbatem*] (ed. Thomson). **42** (1980): 89–138
- Secundum Servium Virgilio expositorem in uniuscuiusque libri exordio vii [*Life of Ovid* (London Anonymous)] (ed. Coulson). **49** (1987): 188
- Sed iuxta hoc quero: aliquis est electus potestas huius civitatis [Bartolus de Sassoferrato ad *lex Praeses provinciae*, § *Divus Severus* (D. 50. 13. 1. 13)] (ed. Kirshner) **68** (2006): 325
- Sedens super flumina feui babilonis Et respexi pliares more strutionis [*Sedens super flumina* (poem against the friars)] (ed. Szitty). **41** (1979): 30–43
- Semper memor tui, etiam inter dubia bellorumque nostrorum pericula [*Epistola Alexandri Macedonis ad Aristotilem magistrum*] [Latin and English] (ed. Hahn). **41** (1979): 106–60
- <Senex puerum portabat> puer autem senem regebat [Old Beneventan Mass fragment (offertory? for Purification) in Penne, Archivio Storico] (ed. Kelly). **62** (2000): 322
- Sepe lupus quidam per pascua lat uagantes [Berlin, Phillipps 1694] (ed. McDonough). **67** (2005): 27–74
- Septem ΠΕΠΙΟΧΑΙ, id est circumstantiae, sunt: ΤΙΣ, ΤΙ, ΔΙΑ ΤΙ, ΠΩΣ, ΠΟΥ, ΠΟΤΕ, ΠΟΙΑΣ ΥΛΗΣ [Johannes Scotus Eriugena, *In Priscianum (accessus)*] (ed. Dutton and Luhtala). **56** (1994): 153–63
- Septuagesima namque non pro septem ebdomadibus vel pro septuaginta diebus dicitur [*Quare dicta sit Septuagesima*, New York, Hispanic Society of America HC 380/819] (ed. Reynolds). **49** (1987): 481–83
- Septuagesima non pro vii ebdomadibus vel pro lx (*sic*) diebus dicitur [*Ratio Septuagesime*, Altamura, Archivio Capitolare] (ed. Holbrook). **49** (1987): 466–71
- Sequitur copia registri de libris per eundem patrem venerabilem perquisitis, et primo de libris theologie [List of books acquired at Glastonbury Abbey] (ed. Carley, Coughlan). **44** (1982): 498–514
- “Sequuntur agnum,” Apocalypsis 14. Diceret forte aliquis quod agnus, scilicet Christus [John Felton, *In Festo Innocencium Martirum Sermo super Epistolam*] (ed. Fletcher). **53** (1991): 157–63
- Serra, ut nostis, virorum peritissimi, durae ut sit materiae indiget [Hugh Etherian, *Liber de differentia naturae et personae*] (ed. Haring). **24** (1962): 1–34
- Si diversis tribulationibus (*see* Quia etiam prophetiae spiritus)
- Si ideae sint, utrum habeant rationem principii activi ipsorum singularum? Consequenter, quaeritur circa illam partem [*Quaestiones in Metaphysicam*, 1.24] (ed. Dunphy). **28** (1966): 1–21
- Si monocordum mensurare desideras [Monochord fragment (Arundel 43)] (ed. Brearley and Wray). **36** (1974): 160–73; **37** (1975): 546–47
- Si quis sacerdos lactum mulieris pollutus fuerit, lxx diebus peniteat [*Paenitentiale Vindobonense C*] (ed. Meens). **66** (2004): 1–26
- Si te volueris intima mente exercere (*see* Quia etiam prophetiae spiritus)
- Si trecentorum decem et octo reliquorumque sanctorum patrum cononum auctoritas inviolata semper [Chrodegang of Metz, *Regula canonicorum*, preface, New York, Hispanic Society of America HC 380/819] (ed. Reynolds). **49** (1987): 489–90
- Si vis mentem tuam spiritali gaudio et laetitia illuminari (*see* Quia etiam prophetiae spiritus)
- Si vis orare (*see* Quia etiam prophetiae spiritus)
- Si vis pro peccatis tuis paenitentiam agere (*see* Quia etiam prophetiae spiritus)

- Sicut declarat Philosophus 4 *Metaphysicorum*, scientia quaedam, quae philosophia seu sapientia dicitur [Siger of Brabant, Question on essence and existence in *Quaest. super lib. meta.*] (ed. Maurer). **8** (1946): 69–74
- Sicut dicit Philosophus primo *Rhetorice*, laus est sermo elucidans magnitudinem virtutis [graduation speech from Oxford, Bodl. Digby 55, fol. 203r–v] (ed. Lewry). **44** (1982): 168–70
- Sicut dicit Philosophus secundo *Physicorum*, ars imitatur naturam [Peter of Auvergne, Questions on Books I and II of the *Ethica Nicomachea*] (ed. Celano). **48** (1986): 1–110
- Sicut dicit Ptolomeus in *Almagesti*. Disciplina hominis sui intellectus socius est [Nicholas Trevet (?), Virgilian Commentary (beginning of *accessus*)] (ed. Lord). **54** (1992): 263–64
- Sicut olim manna habuit omne delectamentum [Radulphus de Rivo, *Tractatus de psalterio observando* 12–13 (cf. Honorius Augustodunensis; Ludolphus de Saxonia)] (ed. Black). **63** (2001): 45–60
- Similiter autem se habet, etc. (19b32). In hac parte multiplicat oppositionem in uniuersalibus [Robertus de Vulgarbia, *Continuacio exposicionis secundi libri Periarmentias Aristotilis*] (ed. Lewry). **43** (1981): 58–117
- Socrates et socratici, Plato et platonici, Tullius ac tulliani philosophari se putauerunt [Helias, Letter to Johannes] (ed. Rochais). **13** (1951): 244–47
- Spiritus dei prophetarum mentibus (*see* Quia etiam prophetiae spiritus)
- Spiritus sanctus descendit in discipulos [Trope for the introit *Spiritus domini* (Pentecost) in Penne, Archivio Storico] (ed. Kelly). **62** (2000): 326
- Subdivisio practice* (philosophiae). Et primi quidem fluminis divisionibus [Godfrey of St. Victor, *Microcosmus*, excerpt] (ed. Delhaye). **11** (1949): 96–97
- Substantia interior, quae una cum corpore constituit hominem [Gilbert of Poitiers, *De discretione animae, spiritus et mentis*] (ed. Haring). **22** (1960): 148–91
- Sub umbra illius quem desideraveram sedi ...* [Cant 2:3–4]. Horum verborum seriem tripliciter exponemus. Ut primo concruat martiri cuius sollempnita[tis] hodie agitur [Stephen Langton, *De sancto Thoma martyre* [sermon in Arras 222, fols. 13r–15r] (ed. Roberts). **35** (1973): 38–48
- Succurrite mihi omnes sancti; ad uestra ego miser et peccatrix [*Oratio ad omnes sanctos*] (ed. Gwara). **53** (1991): 177–96
- Succurrite michi queso sancti dei omnes ad quorum patrocina [*Oratio devota ad sanctam mariam et omnes sanctos* (Vat. Reg. lat. 121, fols. 254r–255r] (ed. Gwara). **53** (1991): 177–96
- Sunt quideam, qui nomina hec, scilicet genus, speciem, differenciam [*Tractatus de universalibus* (Vienna, Nationalbibl. lat. 2486, fols. 1r–4r)] (ed. Grabmann). **9** (1947): 65–70
- Sunt tibi Saturne domus, Egocerontis et Urne [poem] (ed. Stock). **34** (1972): 153
- Suo suus pulsanti vel leniter, licet non leviter, aperiri [*Dialogus Ratii (Rascii) et Everardi*] (ed. Leclercq). **14** (1952): 107–28; (ed. Haring). **15** (1953): 243–89
- Surculus urbano proponit carmine [Argument to Statius, *Thebaid*, book 1] (ed. Anderson). **62** (2000): 223–25
- [T]abula secundum Dionisium subscripta continet 532 annos [Annals of Missenden Abbey] (ed. Murray). **46** (1984): 476–86
- Te igitur, clementissime Pater*: ad Patrem dirigitur sermo propter auctoritatem principii [Robert Grosseteste, *Exposicio canonis missae*] (ed. Goering and Mantello). **53** (1991): 89–123
- Teneor similiter commendare dominus .N. [graduation speech from Oxford, Merton College 292, fols. 373r] (ed. Lewry). **44** (1982): 179–80
- Terminum posuisti quem non transgredientur in Psalmo. Vna ista immaculata columba, alma mater ecclesia [Herman of Saxony, *Casus abstracti a iure*] (ed. Reiter). **57** (1995): 1–39
- Terret me domine quo tam diuites quam pauperes me religiosum esse putantes [Alexander of Ashby, *Meditations <Prima inuectio>*] (ed. Bestul). **52** (1990): 79–79

- Theologiae due sunt species: una rationalis que celestium scientiam pollicetur [Alan of Lille, *De virtutibus et de vitiis et de donis Spiritus Sancti*] (ed. Lottin). **12** (1950): 20–56
- Tota celestis phylosophia in bonis moribus consistit et fide [Robert Courson, *Summa de penitentia*] (ed. Kennedy). **7** (1945): 294–336
- Totum monochordum partire [Monochord fragment (Arundel 43)] (ed. Brearley and Wray). **36** (1974): 160–73; **37** (1975): 546–47
- Translationem exposituri gloriose uirginis Mildrethe ad locum quo nunc presentiam suam mirifice propalat [Goscelin of Canterbury, *Translatio s. Mildrethe virginis cum miraculorum attestazione*] (ed. Rollason). **48** (1986): 139–210
- Tria sunt apud Graecos nomina pro quibus Latini hoc nomen substantiam habent [*Tractatus de Trinitate*] (ed. Haring). **18** (1956): 125–34
- Tribus modis res subsistere habent: in actu siue in se ipsis [Robert Grosseteste, Question on Substance] (ed. Lewry). **45** (1983): 1–21
- Trinitas superessentialis et superdeus et superoptime. . . . Incipiet ab oracione, quia non nisi supernaturaliter cognosci potest [Gerson, John, *Tractatus de Mistica Theologia* (St. Pölten, Diözesanarchiv MS. 25)] (ed. Colledge and Marler). **41** (1979): 354–86
- [5 Mich] Tu Bethleem Efrata, paruulus es. . . . In hac auctoritate materia huius libri tangitur [Alexander of Hales, *Praefatio to the Postilla super Iohannem*] (ed. Young). **52** (1990): 1–23
- Tullius 3<sup>o</sup> *Rhetorice* sue: Omnis, inquit, humana laus [graduation speech from Oxford, Merton College 292, fols. 372v–373r] (ed. Lewry). **44** (1982): 175–79
- Tunc quaeritur utrum in causatis differat esse a re sive ab essentia rei [Question on essence and existence in MS Cambrai 486, fols. 74v–76r] (ed. Maurer). **11** (1949): 229–32
- unda. non crismate consecrato [Gervase of Chichester, homily fragment on Thomas Becket (London, BL Royal 3 B.x, fol. 13r)] (ed. Sheerin). **38** (1976): 477–79
- UNIVERSALE EST INTENTIO. Circa istud sophisma tria quaerebantur circa ipsum universale [Simon of Faversham, *Sophisma*] (ed. Yokoyama). **31** (1969): 1–14; **33** (1971): 360–64
- Unus amicus fidelis in domino quesuit sensum misticum huius euangelii [Wyclif, John, *Epistola ad quendam socium de sensu mistico Matt 21<sup>o</sup>*] (ed. Thomson). **43** (1981): 531–36
- Ut Diaconi mensuram propriam iuxta patrum decreta custodiant [Appendix to the *Collection in Seventy-Four Titles*, Florence 16.15 and Montecassino 522] (ed. Reynolds). **63** (2001): 353–65
- Ut dicit Philosophus, secundo *De anima*, potentiarum animae quibusdam animatis insunt omnes potentiae [Walter Burley, *De potentiis animae*] (ed. Kitchel). **33** (1971): 85–113
- Ut ergo perfectius possis facere quod intendis in penitentiis canonice imponendis. . . . Sacerdos ergo qui interest clandestinis nupciis [John of God, *Liber penitentiarius*, book 2] (ed. Payer). **61** (1999): 97–105
- Utrum ad hoc quod deus cognoscat alia a se oportet ponere in deo relationes rationis ad absolut cognita [Henry of Harclay, Questions on the divine ideas] (ed. Maurer). **23** (1961): 161–93
- Utrum aliqua creatura subsistens sit suum esse existentiae. Esse tripliciter dicitur [Article from Cajetan’s Commentary on the *Sentences*] (ed. Maurer). **28** (1966): 276–77
- Utrum aliquis conceptus simpliciter simplex primae intentionis possit esse communis univoce deo et creaturae. Arguitur quod non : Primo diversis in re non potest esse aliquis conceptus [*Cuiusdam Scotistae duae quaestiones ordinariae de conceptibus transcendentibus. Quaestio I*] (ed. Brown and Dumont). **51** (1989): 39–97
- Utrum aliud a deo sit simpliciter necesse esse [Henry of Harclay, Questions on immortality] (ed. Maurer). **19** (1957): 79–107
- Utrum consuetudo audiendi falsa faciat credere ea. De primo videtur quod non [Siger of Brabant, *Quaestiones in Metaphysicam* 2, q.23] (ed. Maurer). **43** (1981): 527–28

- Utrum corpora celestia per suum motum causent aliquam armoniam. <Q>uantum ad primam quesitum est [Nicholas Trevet, *Quodlibet* 11, q. 19 (Worcester, Cathedral Library F. 3, fols. 177v–178v)] (ed. Lord). **54** (1992): 267–73
- Utrum dei ad creaturam sit relatio realis. [Argumenta principalia] Quod sic probro: relationes secundi modi sunt reales [Henry of Hareclay, Question on Relations] (ed. Henninger). **49** (1987): 76–123
- Utrum deus sit infinitus [Gerard of Abbeville, *Quodlibet* XIII, q. 10] (ed. Dubrulle). **32** (1970): 128–37
- Utrum ens praedicatum de Deo et creatura, substantia et accidente praedicet aliquam intentionem eis univoce communem: Visum est in quaestione praecedente quod Deus est cognoscibilis [William of Alnwick, *In primum Sententiarum Q.8* (ed. Dumont). **49** (1987): 1–75
- Utrum forma substantialis sit entitas realiter a materia prima distincta. Materia prima est entitas absoluta in suo esse essenziale [Article from Cajetan’s Commentary on the *Sentences*] (ed. Maurer). **28** (1966): 278
- Utrum in immobilibus sit causa activa? Quaeritur circa partem illam, *Primum ergo in primis* [Peter of Auvergne, *Quaestiones in Metaphysicam*, III.3, III.4] (ed. Dunphy). **26** (1964): 287–301
- Utrum iurista vel theologus plus proficiat ad regimen ecclesie.... Hic exclusa equivocacione nominis ecclesie quia non intelligo per ecclesiam domum manufactum [Francis Caraccioli, *Quaestio disputata* on the government of the Church] (ed. Long). **30** (1968): 134–62
- Utrum omnia de necessitate eveniant [Siger of Brabant, Question from Cambridge, Peterhouse 152, fols. 92v–94r] (ed. Maurer). **14** (1952): 48–60
- <U>trum ordo naturalis universi perfecte fluat ab unitate sui principii? Et arguo quod non [Roger Nottingham, *Introitus ad sententias*] (ed. Synan). **25** (1963): 259–79
- Utrum philosophantibus competat loqui de divinis fabulose. Quaeritur autem, gratia praedictorum [Siger of Brabant *Quaestiones in Metaphysicam* 3, q.17] (ed. Maurer). **43** (1981): 529–30
- Utrum sit aliquis conceptus simpliciter simplex praeter conceptum entis. Quod sic: Omnis conceptus irresolubilis in plures conceptus partiales est simpliciter simplex [*Cuiusdam Scotistae duae quaestiones ordinariae de conceptibus transcendentibus. Quaestio II*] (ed. Brown and Dumont). **51** (1989): 97–129
- Utrum theologia sit scientia. Et arguitur quod non [Robert Holcot, *Quodlibet*] (ed. Muckle). **20** (1958): 127–53
- Utrum visio creaturae rationalis beatificabilis/Utrum visio alicuius rei naturalis possit [Nicholas of Autrecourt, *Quaestio*] (ed. O’Donnell). **1** (1939): 168–280
- Vacillantibus trutine [poem], Peter of Blois (ed. Dronke). **38** (1976): 200–2
- Venit Noemi (Ruth 1:22). Hec uerba scripta sunt de reuersione Noemi uxoris Elimeth bethleemitis de peregrinatione sua [Sermon *In Nativitate BMV*, in Cambridge, Gonville and Caius College 358/585, fols. 223v–226v] (ed. Martel). **59** (1997): 1–18
- Videtur quod hec doctrina non sit scientia. Scientia enim est demonstratiua [Thomas Aquinas (?), *Super 1 Sent.* [*Alia lectura fratris Thome*]] (ed. Dondaine). **42** (1980): 308–36.
- Viro venerabili virtutum venustate vernanti ille nec nominandus [*Pedagogus abbatum ordinis Cistercii* (manual)] (ed. Graves). **30** (1968): 260–338
- Virgo est electus a domino atque inter ceteros magis dilectus [Office of St John the Evangelist fragment in Lucerna, Biblioteca comunale, Cinquecentina 658] (ed. Kelly). **62** (2000): 313–14
- “Vita in animalibus et plantis inventa est.” Inferioris mundi corporum quatuor sunt prima genera [Alfred of Sareshel, Commentary on the *De plantis*] (ed. Long). **47** (1985): 125–67

<V>olumen VIItem artium liberalium, quod greci eptatheucon uocant, marcus quidem uarro primus apud latinos disposuit [Thierry of Chartres, *Prologus in Heptateuchon*] (ed. Jeaneau). **16** (1954): 171–75

Vox enim psalmodiae cum per intentionem cordis agitur (*see* Quia etiam prophetiae spiritus)

(Greek)

Αύσεις εἰς τὰς ἐπενεχθείσας αὐτῷ ἀπορίας [Barlaam the Calabrian, *Solutions*] (ed. Sinkewicz). **43** (1981): 151–217

Βασιλεία Μακρίνου Καὶ μετ' αὐτοὺς Μακρῖνος [Manasses, Constantine, *Compendium chronicum* (addition in Toronto, PIMS gr. MS 1)] (ed. Hayes). **39** (1977): 160–76

<i>atros ton psicho<n> imon ke to somato<n> (ιατροὸς τῶν ψυχῶν) [Liturgy of St. John Chrysostom, Bryn Mawr, Goodhart Collection, frag. 2] (ed. Reynolds). **52** (1990): 296–302

Ὅτι δεῖ φεύγειν τοὺς ἀποσχιζομένους τῶν ὀρθοδόξων χριστιανῶν . . . Ὁ κύριος ἡμῶν Ἰησοῦς Χριστὸς [Theoleptos of Philadelphia, *Anti-Arsenite Discourses*] (ed. Sinkewicz). **50** (1988): 46–95

Τὸ Κύριε Ἰησοῦ Χριστέ . . . οὐχ ἀπλῶς καὶ ὡς ἔτυχεν [Commentary on the Jesus Prayer] (ed. Sinkewicz). **49** (1987): 208–20

(Hebrew)

Alulot [Abraham Rimoch, *Commentary on the Psalms* (introduction)] (ed. Talmage). **47** (1985): 412–13

(Irish)

Ceart rīg Caisil ō chrīchaib an so sīs [*Cert Rīg Caisil* (The Right of the King of Cashel)] (ed. Hull). **11** (1949): 233–38

(Norse)

[Visio sancti Pauli apostoli] Ein laugar dag at kveldi svaf [Debate of body and soul] (ed. Widding, Bekker-Nielsen). **21** (1959): 272–89

Nafne vors herra jusu christi byriazt hier miraculum [*Transitus Mariae*] (ed. Widding and Bekker-Nielsen). **23** (1961): 324–33

seġl andreas postoli sa þat gerdi hann crossmoark j mot þeim ok mælti [*Andreas saga postola*] (ed. Harty). **39** (1977): 121–59

(Old English)

Ælfréd cyning háteð grétan [King Alfred, Letter in Cambridge CCC 12 and University II 2.4] (ed. Magoun). **11** (1949): 113–22

Eala þu ælmihtiga god unasecgendlicere mildheortnesse [*Confessio et oratio ad deum* in London, BL Cotton Tiberius A.iii, fol. 44r–45v] (ed. Pulsiano and McGowan). **56** (1994): 206–8 (*cf.* Deus inaestimabilis misericordiae)

Menn ða leofestan þis syndon halige dagas 7 halwendlice 7 urum sawlum læcedomlice [*Vercelli Homily XX*] (ed. Szarmach). **35** (1973): 1–26; **36** (1974): 493–94

<M>in drihten ælmihtig god si ðe wuldor 7 þanc þæs þe þu me oððe ænignum men æfre to miltsum forgeafe [Prayer in London, BL Cotton Tiberius A.iii, fol. 48r–50v] (ed. Pulsiano and McGowan). **56** (1994): 212–16

- Min drihten god ælmihtig, ic þe eom ándetta minra synna þara þe ic on minre gymeleaste wið þe geworthte [Prayer in London, BL Cotton Tiberius A.iii, fol. 47r–v] (ed. Pulsiano and McGowan). **56** (1994): 210–12
- Min drihten leof, for þinre þære mycelan mildheortnysses 7 for ealra þinra haligra lufan 7 geearnunga [Prayer in London, BL Cotton Tiberius A.iii, fol. 46v] (ed. Pulsiano and McGowan). **56** (1994): 209–10

(Middle English)

- A broþir asket Sant Antonyus, “What schall I do to plesse Gode?” [*Verba seniorum*, San Marino, Huntington Library HM 148] (ed. Hanna). **49** (1987): 440–42
- Alwey I am myndeful of the also among the perels and doubtes of our batels [*Epistola Alexandri magni Regis Macedonum Ad Magistrum suum Aristotilem* [English translation] (ed. Hahn). **41** (1979): 106–60
- Bird us neure bliþe be [poem in Cambridge, Univ. Add. 2585] (ed. Heffernan). **43** (1981): 142–46
- Blisced be his holi com þat cums in ur Lord nom [Mt. 21:9]. Thre thinges do þe messenger be ondrefongen [Advent Sermon, “Benedictus qui venit in nomine Domini,” in Oxford, Bodleian Library Bodley 26, fol. 107r] (ed. Fletcher). **56** (1994): 217–45
- [inc. mut.] dedely synne ys because of seuen propurteþ þat ys in a dede body þat are lyke to þe Seuen Dedely Synneþ [sermon on the Castle of Prudence theme in Lincoln, Cathedral Library 133, fols. 98r–110r] (ed. Fletcher). **66** (2004): 77–85
- Dimitte me, domine, vt plangam paululum . . .* (Job 10:20–22). These bethe the wordis of the holi mon Iob in the persone of a synner bewaylyng his synfull lyffe byfore passed. Dere frend, these beth [sermon/treatise in Cambridge, Magdalene College Pypys 2125, fols. 39r–50v] (ed. Taguchi). **67** (2005): 157–217
- Godes boure als tu gane bilde [poem in Cambridge, Univ. Add. 2585] (ed. Heffernan). **43** (1981): 146–50
- Good men and women, 3e schal vnderstonde that the Gospel of þis day [sermon on the Castle of Prudence theme in Oxford, Bodleian Library e Museo 180, fols. 177v–185v] (ed. Fletcher). **66** (2004): 64–77
- Here begins at Noe lele (Her bigins at noe þe lele) [*Cursor mundi*, vv. 1625–1916 (Noah)] (ed. Lamberts). **24** (1962): 217–32
- Here begynnes a devowte meditacion of þe passione [“The Hours of the Cross” in London, British Library Add. 37049, fol. 68v] (ed. Hennessy). **66** (2004): 251–52
- His myrth is slaket His colour blaket [verse tag in Hereford Cathedral O.iii.5, fol. 48r] (ed. Robbins). **32** (1970): 295
- Hit wes somtyme a lord þat let makne a castel in a place [sermon on the Castle of Prudence theme in Oxford, Bodleian Library Hatton 96, fols. 183r–197r] (ed. Fletcher). **66** (2004): 85–92
- Homo in fine his colour blaket [verse tag in Advocates 18.7.21, fol. 152r] (ed. Robbins). **32** (1970): 295
- I beseke þe reuerent doctour to informe me þe way of goode lyfyng [*Of Actyfe lyfe & contemplatyfe declaracion*] (ed. Jolliffe). **37** (1975): 85–121
- [I] wote a boure so bricht [poem in Cambridge, Univ. Add. 2585] (ed. Heffernan). **43** (1981): 146
- In the begynnye of this dede Pray we god that he us spede [Proverbs (Latin and Middle English) in Windsor Castle, St. George’s Chapel E. I. I] (ed. Horrall). **45** (1983): 343–84
- In þe fyrst begynnynge if a man begyn to knaw hymself [Epistle of St. Machary] (ed. Hanna). **49** (1987): 436–40
- Is a riche man the lesse worthy yf he lose his goode holy [Question 92 from *Sidrak and Bokkus*, Question 92] (ed. Burton). **51** (1989): 333–34
- Man, take hede on þe day or on þe nyght [“The Hours of the Cross” in London, British Library Add. 37049, fol. 68v] (ed. Hennessy). **66** (2004): 251–52

- My frende, yf ye will come perfytely to tho thynges the whiche ye desire [“The Golden Epistle of St. Bernard” (spurious)] (ed. Colledge). **37** (1975): 122–29
- [*Primus modus*] Oker scheweþ hym in many maneres [*De usura* (from Harley 45, fol. 63v)] (ed. Bowers). **17** (1955): 226–32
- Okure þrowe crafte of okerrers [*De terminis usure* (verse from Egerton 2810, fols. 180v–181r)] (ed. Bowers). **17** (1955): 226–32
- qwo saillet opoun þe see may oft telle of perlys [Sermon on King Henry v (Latin and English)] (ed. Haines). **38** (1976): 85–96
- Redde rationem villicacionis tue* [Lc 16]. My dere ferendis, 3e shullen vnderstonde pat Christ Ihesus, auctour and doctour of trowþe [Thomas Wimbledon, Sermon] (ed. Owen). **28** (1966): 176–97
- Remembyr, man, as I rede of iij Iues [John Felton, Sermon] (ed. Fletcher). **53** (1991): 172–73
- Rex Salamon summus* of sapience [John Lydgate (?), Hymn to the Virgin] (ed. Edwards and Jenkins). **35** (1973): 60–66
- Seint Eadborw, þat holi maide, was her of engelond [*De sancta Edburga virgine* (verse); see also Latin prose] (ed. Braswell). **33** (1971): 292–33
- Take celydoyne and lay hit under his hede and yf he synge he sal dye and yf he grede he sal lyue [*Proprietates mortis* (London, Egerton 833, fol. 10v)] (ed. Robbins). **32** (1970): 285
- Pai þat lyste lufe, herken & here of luf [Richard Rolle, *Ego Dormio*] (ed. Amassian and Lynch). **43** (1981): 218–49
- þe blessingge of þe hewene kyng And of his moder þat swete yng [“The Sayings of Saint Bernard” (poem in Oxford, Bodl. Add. E 6)] (ed. Monda). **32** (1970): 299–307
- The laste ende of þis lyffe is harde [poem in Dublin, Trinity College 157 (D. 4. 11), fol. 5v] (ed. Robbins). **32** (1970): 294
- The sede of man and woman clere as cristal it is Owre lorde hym selfe it mad for man jwis [*De spermate hominis*] (ed. Hargreaves). **39** (1977): 506–10
- To him hue clepede wiȝ rewlich [The Southern Assumption of Our Lady (poem; fragment)] (ed. Sargent). **36** (1974): 186–98
- Triplex est via ad deum veniendi Prima purgatiua.... Therefore Euere new discipull Ascende [*Via ad contemplacionem capiat qui potest capere quia gracia est ductrix*] (ed. Jolliffe). **37** (1975): 92–121
- Ur lauerd þat alle michtes may [poem in Cambridge, Univ. Add. 2585] (ed. Heffernan). **43** (1981): 150
- Wen þe nese blakes and þe lippe quakes [poem in Dublin, Trinity College 312, fol. 152r] (ed. Robbins). **32** (1970): 296
- Wen þi hede quakyth and þi lyppes blaketh [poem from *Fasciculus Morum* in Cambridge, Caius College 71] (ed. Robbins). **32** (1970): 292
- Wenne þin eyen beit ihut [verse tag in Cambridge, Trinity College 323] (ed. Robbins). **32** (1970): 296
- When þi hede quakes Memento And þi lippis Blakes Confessio [poem in Longleat 29, fol. 3r] (ed. Robbins). **32** (1970): 293

(French)

- A ta royal majesté, tres noble prince, par la grace de Dieu roy des François [Jean de Meun, Translation of Boethius, *De consolacione*, preface] (ed. Dedeck-Héry). **14** (1952): 168–71
- [Notum facimus vniuersis . . .] A tous ceulz qui ces presentes lettres verront et orront, le maire les pers et les Jurez de la commune de chambly salut. Comme plait feus meuz [Letters of the mayor et al. of Chambly] (ed. Lewis). **53** (1991): 274–77
- Au temps que Dieu jugier vouldra [*Les Quinze Signes du Jugement Final* (verse)] (ed. Heist). **15** (1953): 184–98

- Ce sont les choses envoiées a ma dame la Reine dengleterre de quoi il receuerres requiert  
alouance [London, PRO, Chancery Liberate Roll 9 Edward I: C 62/57, schedule to m. 8]  
(ed. Parsons). **50** (1988): 397–403
- David, li glorieus prophetes, En ces propheties parfectes [Saint Magloire, Life and miracles] (ed.  
Denomy and Brückmann). **19** (1957): 251–312; **21** (1959): 53–128
- Decha Brimeu sur un ridel [Pastourelle] (ed. Kibler and Wimsatt). **45** (1983): 73–75
- Desa Amiens plusieurs bergiers trouway [Pastourelle] (ed. Kibler and Wimsatt). **45** (1983): 45–47
- En avisant les eschés Atalus [Serventois amoureuse] (ed. Kibler and Wimsatt). **45** (1983): 66–69
- En un friche vers un marchais [Pastourelle] (ed. Kibler and Wimsatt). **45** (1983): 43–45
- En un marchais de grant antiquité [Pastourelle] (ed. Kibler and Wimsatt). **45** (1983): 61–63
- Es plus lons jours de la saint Jehan d'esté [Pastourelle] (ed. Kibler and Wimsatt). **45** (1983): 69–  
71
- Halas! Je, quijadis parfīs jolies chançonnetez en mon estude flurissant [Jean de Meun, Translation  
of Boethius, *De consolatione*] (ed. Dedeck-Héry). **14** (1952): 165–275
- La meson dieu de pontoise le chief et tuit li membre dicele du fondemant [Complaint of the  
religious of Pointoise against the commune of Chambly] (ed. Lewis). **53** (1991): 271–73
- Le Pere et le Fils et le Saint Esperit, un Dieu en trois personnes, adorons et tentons fermement  
sans doubtaunce [L'Ordre de la Nef: statutes] (ed. Boulton). **47** (1985): 168–271
- Le rey saluz G. de N. Nus vus comandons que vus ne siwet ple en cort crestiene [Writ in London,  
*addit.* 38821, fol. 58] (ed. Flahiff). **7** (1945): 290
- Madoulz li bergiers et ses fieulx [Pastourelle] (ed. Kibler and Wimsatt). **45** (1983): 54–58
- [Audi domina et vide etc.] Oez dame, veez et entendez [*Miroir de l'âme (Speculum anime)*  
composed for Blanche of Castile] (ed. Field). **69** (2007): 59–110
- Onques ne fui en mon dormant songans [Pastourelle] (ed. Kibler and Wimsatt). **45** (1983): 63–66
- Or escoutes communalement, comment Nostre Sires repret toute creature [*Les Quinze Signes du*  
*Jugement*] (ed. Heist). **15** (1953): 193–97
- Or escoutés, signeur! Que Dieus vous beneie, Le Glorieus dou ciel [La vie Saint Basille] (ed.  
Denomy). **18** (1956): 105–24
- Ou nom de Dieu, ci commence le livre d'Aristote appelé *Du Ciel et du monde* . . . [I] La science  
naturele, presque toute, est des corps [Nicole Oresme, *Le livre du Ciel et du monde*] (ed.  
Menut and Denomy). **3** (1941): 185–280; **4** (1942): 159–297; **5** (1943): 167–333
- Par bas cavech et pesant couverture [Serventois] (ed. Kibler and Wimsatt). **45** (1983): 75–78
- Plusieurs bergiers et plusieurs bergerelles [Pastourelle] (ed. Kibler and Wimsatt). **45** (1983): 47–  
49
- Pour ce que Diex aime tant homme et feme. . . . *Audi domina et vide etc.* Oez dame, veez et  
entendez [*Miroir de l'âme (Speculum anime)* composed for Blanche of Castile] (ed.  
Field). **69** (2007): 59–110
- Quant lhome use de delit charnel il chiet en hayne [Gloss on the *Roman de la Rose*] (ed. Luria).  
**44** (1982): 333–70
- Qui a talent de Dieu servir [*La vie Sainte Barbe*] (ed. Denomy). **1** (1939): 157–78
- Robin seoit droit delez un perier [Pastourelle] (ed. Kibler and Wimsatt). **45** (1983): 40–43
- Robin seoit et Maret a plains camps [Pastourelle] (ed. Kibler and Wimsatt). **45** (1983): 58–61
- Sains Geroymes si nous descrit Si comme il le trueue en escrit [*Les Quinze Signes du Jugement*  
(verse)] (ed. Heist). **15** (1953): 191–93
- Saint George estoit ung chevalier de Capadoce. Il vint une fois en un cité qui eut a nome Sine  
[Jean de Vignay (trans.), *Légende dorée*, chapter on St. George, alt. version] (ed. Hamer  
and Russell). **51** (1989): 177–80
- [S]aint Jerosme raconte comme il a trouues es liures des Hebrieux [*Les Quinze Signes du*  
*Jugement*] (ed. Heist). **15** (1953): 190–91
- S'Amours n'estoit plus puissant que Nature [Serventois pastourelle] (ed. Kibler and Wimsatt). **45**  
(1983): 71–73
- Trois bergiers d'ancien aez [Pastourelle] (ed. Kibler and Wimsatt). **45** (1983): 50–54

Un viel pastour nommé Hermans, qui avoit bien cent ans passez [Pastourelles] (ed. Kibler and Wimsatt). **45** (1983): 22–40

Anglo-Norman:

Ci commence la feste et la sollempnite de touz les sains. La feste de touz sains fu establee [Jean de Vignay (trans.), *Légende dorée*, chapter on All Saints] (ed. Hamer and Russell). **51** (1989): 191–204

Ci commence le prologue de saint Nicholas. Nicholas est dit de nychos, qui est a dire victoire [Jean de Vignay (trans.), *Légende dorée*, chapter on St. Nicholas] (ed. Hamer and Russell). **51** (1989): 159–69

Cy comence la descripcion [*L'Ordene de Chevalerie*] (ed. Busby). **46** (1984): 31–77

Jadis estoit en Paienye Un roy de mout graunt signourye (Jadys eustoit en Panye Un Roy de mult grant seignurie) [*L'Ordene de Chevalerie*] (ed. Busby). **46** (1984): 31–77

Jadys y fuist un Sarasyn Qe out a noun Saladyn [*L'Ordene de Chevalerie* (redaction in London, Society of Antiquaries 136 C)] (ed. Busby). **46** (1984): 70–77

Le prologue de saint George. George est dit de geos qui vaut autant a dire comme terre [Jean de Vignay (trans.), *Légende dorée*, chapter on St. George] (ed. Hamer and Russell). **51** (1989): 169–77

Le prologue saint Berthelemi. Berthelemi est exposé filz de souspendant les yaues [Jean de Vignay (trans.), *Légende dorée*, chapter on St. Bartholemew] (ed. Hamer and Russell). **51** (1989): 181–91

Li sires en sun boisoioin alat e dist de mult i demurra [*Le Cuvier*, Anglo-Norman version in London, British Library Harley 527] (ed. Percy). **58** (1996): 243–72

Prium por la pes de seinte Eglise et por la pes de la tere [Bidding Prayers from Ramsey Abbey] (ed. Sinclair). **42** (1980): 454–62

(Italian)

Donna mi priega che io deggia dire [Guido Cavalcanti, *Canzone d'Amore*] (ed. Bird). **2** (1940): 155–59

Lo prior de la Misericordia. Tanto cançeler. Marco Gabriel (Millesimo trecentesimo decimo nono, indictione secunda, hoc opus actum fuit die primo augusti) [1 August 1319 confraternity list, Venice, Archivio di Stato, Scuola di S. Maria della Misericordia o della Valverde, reg. 2, fols. 11r–17v] (ed. Pozza). **68** (2006): 290–301

Ma avvenga gli sancti doctori pongano e diffiniscano altamente di la oratione [Bartholomew of Modena, *Vita di gli Fratri Predicatori* (excerpt from published transcription)] (ed. Tugwell). **47** (1985): 106–10

(Castilian)

Copiosa mente e abastada mente fue dicho e conpuesto de los santos doctores [*Nine Ways of Prayer of St. Dominic* (ed. Tugwell). **47** (1985): 94–103

(Catalan)

Con per lo discret En Johan Sora, notari, procurado de pobres e miserables persones [Suit (Latin and Catalan) in Palma, Archivo Histórico, Protocolos M-155, fols. 33r–35v] (ed. Hilgarth). **50** (1988): 546–58