¶(GLI\LQJ:RU*FCbXllegitur*QofMNeWHCollege MS98

Oxford, New College MS 96 a(ting from the early thirteenth centumy); eafter MS 98 is a manuscript which is linked to the foundation of New College in the predates the College by some one and a half centuries, it arrived at the College library with length of which severe founder in the late fourteenth century. Donated by William of Wykeham, Bishop of Winchester and founder of New Colleges 98 came from a monastic context in Cambridgeshire to reside in WKH &ROOHJH.VOLEUDU\XQWLOWKHSUHVHQWGD\7KH tractates William de Montibus to a collection of allegorical narratives segment upon which I will focus forms over half of the manuscript, and is a compilate for item sexcerpts from assorted authoritative texts grouped together. The trace, Claudian, Juvenal, and Ovid.

The florilegium MS 98 reveals some methods for compiflorilegian the Middle Ages. While the form of the lorilegium ictates that quotations are plucked from their context, the compiler of this tet ensures ordination etaining a sense of the source of the extracts across the work. The preface, which asserts that the text is for the purpose of edification, illuminates which authors and texts were seen as edifying in the medieval period, an polarific besctions could be used to teach and preach. I focus on excerpts from Ovidfliorithegium ince hewas a contentious source ou a

to further monastic duties further the intellectual pursuits of individual monks. Joan Greatrex notes that in the cloisters mode dieva English cathedral priories, instruction in subjects such as JUDPPDURUUKHWRULFZDV¶VX. Epitoficle incl. that end with the primary texts of the failth, iWKH6FULSWX WWH is DQGW formal teaching was geared towards Scriptural exegesis, this did not stop individual monks from SXUVXLQJDXWRWHOLFIRUPVRIUHDGLQJ¶E\ERUURZL purchasing them with the pocket money, and by annotating and copying treatises for their own XV Firom a provenance of preaching, the manuscript moves to New College library, where we might expect a pedagogical emphasis as well as preaching and individe limit terestin texts. The versatility of orilegias I willshow makes it an adaptable format: excerpts, shorn of their context, can be easily appropriated for different uses.

FlorilegiaFRXOGXVHIXOO\EHGHVFULEHG DV WKOMH PHGLH classical and patristic authoritheshey comprise excerpts from texts gathered together, most often from auctoresich as the Bible, the Church Fathers, and Roman poets such as Virgil, Statius, DQG 2YLG 6R 3HWHU RI %ORLV\$ ID R WHID IF OR OK IRM ODD OWWHHW W

Legi et alios, qui de historiis nihil agunt, quorum non est numerus. In quibus omnibus, quasi in hortis aromatum flores decerpere, et urbana suavitate loquendi mellificare sibi potest diligentia modernorum.

[I readothers too who do not deal with history, whose number is legion, in all whom the diligence of moderns can pluck flowers as it were in a fragrant garden and make for

¶(GLI\LQJ:RUGV.

New College Librar@xford, MS 98f. 59v [detai]

incipiunt <u>prouerbia et</u> alia <u>uerba</u> edificatoria a m<u>atri</u>o will<u>elm</u>o li<u>n</u>colniensis e <u>tessia</u>e cancellario<u>n</u>i ordidne disp**s**ita.

ad edifi<u>ac</u>on<u>em</u> anima<u>um et morum informationem unumcumque exeerpta utilia p<u>roferimus</u>... ¹⁶</u>

[Here begin proverbs and other edifying words, arrangle is in order by Master William, secretary of the burch of Lincoln.

We offer for the edification of souls and a groundingoinal character each suitable selection..]

The praefatiorseclear in its interated the florilegium of R, Q d M thQ Me petition of difficatoria edificacioner HGLI\LQJ to the description of RhQ extracts excerpt a still VXLWDEOH VHOHFWLRQ. R. Uhe extracts excerpt a still VXLWDEOH VHOHFWLRQ. R. Uhe extracts excerpt a still VXLWDEOH VHOHFWLRQ. R. Uhe extracts excerpt a still VXLWDEOH VXLWDEO

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particularly precise); or perhaps it displays a desire to bring resionant to the new text he is creating.

Finally, one example towards the beginning dfottile giundisplays both tendencies I have discussed

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The majority of the section is taken from Ovid, with several Oqiobitentions in quick succession:

flebile <u>pri</u>ncipium melior fortuna seutor [Met VII. 518]

tenebis audacia crescit [Met VIII. 82]

in audacesom est