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Appendixes

I 'Sapientia Grecorum'

MANUSCRIPTS

- Codex Aemilianensis, Madrid Biblioteca Real Academia 39; circa 950; 'Exquisitio totius mundi' (follows Iulius Honorius's fifth century *Cosmographia*, ed. A. Riese, *Geographici latini Minores* (1878), 21-3). A list of the dimensions, number of seas, islands, mountains, provinces, cities, river, peoples and so forth in east, west, north and south; 'Item exquisitio Spaniae'; a description of Spain, following Isidore's *Etymologies* XIV, 4, 28; a list of the Visigothic episcopal provinces, from an eighth century copy of the seventh century *Nomina civitatum Hispaniae*, copied in Cordoba; a list of Spanish rivers and their length, from Iulius Honorius, *Cosmosgraphia* 20-21, ed. 36-7, and Isidores *Etymologies* XIV, 4, 29; the seven wonders of the world; the characteristics of peoples; the principle commodities of Spain at the time of the Goths; the five vowels; the semi vowels and consonants; 'Ordo annorum mundi' from Isidore's *Etymologies* v 39, 2-42; 'De sexta aetate seculi'; 'Exquisitio miliarios civitatum', a list of distances between Roman towns, drawn up at the request of emperor Caracalla (211-217), based upon the *Itinerarium Antonini*, ed. O. Cuntz, *Itineraria Romana I* (Leipzig 1929); 'Ordo Romanorum', based upon various sources; 'Ordo gentis Gotorum'; Ordo Gotorum regum'
- 'Roda Codex', Matritensis bibl. nat. X. 161; eleventh century;
- Madrid BN 8831 f. 165; eleventh or twelfth century;

Printed in *Chroniques Asturiennes*, ed. Yves Bonnaz (Paris 1987); *Chronica minora saec. IV. V. VI. VII*, ed. Theodor Mommsen, MGH Auctores Antiquissimi 11 (Berlin 1894), 389-390

Sapientia Graecorum.
 Fortia Gothorum
 Consilia Chaldaeorum
 Superbia Romanorum
 Ferocitas Francorum
 Ira Britanniae
 Libido Scottorum
 Durtia Saxonum
 Cupiditas Persarum
 Invidia Iudaeorum
 Pax Aethioporum
 Commercium Gallorum.

- British Library, Cotton Caligula A. XV f. 122 v.; eleventh century; computus material, Six Ages of the World, entries on medicine, the moon, stars and winds; cf. Thomas Wright, *Biographia Britannica Literaria* (1842) vol. 1, 43 note

Sapientia Grecorum
 Invidia Iudeorum
 Superbia Romanorum
 Largitas Longobardum
 Sobrietas Gothorum
 Elevatio Francorum
 Gula Gallorum

Ira Brittonum
 Stultitia Saxonum
 Libido Scottorum
 Crudelitas Pictorum.

II 'Polla de Narbona'

In the Codex Aemilianensis (see Appendix 1)

Polla de Narbona
 Vini de Bilasç
 Ficos de Biatia
 Triticum de Campis Gothicis
 Mulum de Hispali
 Kaballum de Tauros
 Ostrea de Mancario
 Lampreda de Tattiber
 Lanceas de Gallias
 Scania de Asturias
 Mel de Gallaercia
 Disciplina atque scientia de Toletto
 Haec erat praecipua temporum Gothorum.

III 'Victoria Aegiptiorum. Invidia Judeorum'

MANUSCRIPTS

- Harley 3271 f. 6v.; attached to the Tribal Hidage
 A facsimile is printed in R.H. Hodgkin, *A History of the Anglo-Saxons II* (Oxford 1952), plate 53, 388. Also mentioned in Joseph P. McGowan, *Anglo-Latin Prose*, 297.

Victoria Aegiptiorum
 Invidia Judeorum
 Sapientia Graecorum
 Crudelitas Pictorum
 Fortitudo Romanorum
 Largitas Longobardorum
 Gulla Gallorum
 Superbia vel ferocitas Francorum
 Ira Britanorum
 Stulticia Saxonum vel Anglorum
 Libido Hibernorum.

IV 'Gloria Grecorum. Invidia Romanorum'

MANUSCRIPTS

- Rome, MS Ottoboniani Latini 333 f. 90; thirteenth century; records papal penitentiary; lists of church provinces, bishoprics, kings, crowned emperors
 Cf. *Päpste, Pilger, Pöenitentiarie. Festschrift für Ludwig Schmugge zum 65. Geburtstag*, 406, 413-431
- Avignon 336 f. 97; fourteenth century; handbook for use in the papal penitentiary; lists of church provinces, bishoprics, kings

Printed in Richard G. Salomon, 'Aftermath to Opicinus de Canistris', in *Journal of the Warburg and Courtauld Institutes* 25/1/2, 137-146, here at 144 note 62; and in *Catalogue général des manuscrits des bibliothèques publiques de France Départements* 27 vol. 1 (Avignon) (Paris 1894), 247-249

- Boedapest, Orsz gos Széchényi Könyvt. 405 f. 78v.; fourteenth century; *Chronicon Hungarorum acephalum*; deeds Alexander the Great, lists of dukes, kings and crowned emperors (Magy. Nemzeti Múz.)
- Augsburg Cod. II 1. 2^o 90 f. 1r.; 1470; 'Ioca monachorum', ages of man, florilegium
Cf. Hägele, *Carmina* 123; R. Ettelt, *Geschichte der Stadt Füssen* (Füssen 1971), 130
Breslau, *Schedel's Chronicle* (1530)
- Vienna 4117 f. 28 (sixteenth century); miscellaneous verse, praeamble 'nihil valent omnia'

Gloria Grecorum
Invidia Romanorum
Ingenium Lombardorum
Ferocitas Francorum
Stultitia Saxonum
Ebrietas Slavorum
Luxuria Saracenorum
Duritia Iudeorum
Ingluuias Teutonicorum.

Dolný Kubín, Caplovicova Kn. C 3/45 f. 69v. (fifteenth century)
Julius Sopko, *Codices Latini Medii Aevi Bibliothecarum Slovaciae*

Gloria Grecorum
Invidia Romanorum
Fortitudo Teutonicorum
Ferocitas Francorum
Pompa Ispanorum
Luxuria Sarracenorum
Duricia Iudeorum
... Bohemorum
Crudelitas Ungariorum
Est destructio singulorum.

Cf. *Chronique de Saint-Brieuc* (late fourteenth century) (edition 1972), 84

Proprietates quarumdam generum:
Gloria Graecorum
Invidia Romanorum
Avaritia Longobardorum
Crudelitas seu superbia Francorum
Proditio Saxonum
Audacia seu stultitia Britonum
Ebrietas Sclavorum
Luxuria Saracenorum
Duritia Iudeorum
Inordinatio seu abhominatio Hispanorum

v 'Invidia Romanorum. Ingluuias Theutonicorum'

MANUSCRIPTS

UB Graz 536 St. Lambrecht, f. 131-132; end of fourteenth century; Gregory the Great, *Dialogues*;
Honorius of Autun, *De imagine mundi*, historiography, lists of church provinces, bishoprics, kings

Invidia Romanorum
 Ingluvis Theotonicorum
 Ferocitas Francorum
 Pompa Ispanorum
 Luxuria Saracenorum

VI 'Invidia Iudeorum. Perfidia Persarum'

MANUSCRIPTS

- Bern MS 48 f. 1; eleventh century; (Hagen, 69)
- Codex Matritensis v 191
 Printed by John M. Burnam, 'Miscellanea Hispanica', in *Modern Philology* 12/3 (1914), 165-70, here at 169
- Rouen, Bibliothèque Municipale MS 1406 (Y.41) Av-Bv; eleventh century; Cf. Henri Omont, 'Vices et vertus des différents peuples' in *Bibliothèque de l'École des Chartres* 45 (1884), 580-581
- Bibliothèque Nationale MS Latin 4892 f. 243; possibly thirteenth century (Catalogue, 14); this list is inserted after the *Iter Hierosolymitanum, sive historia Hierosolymitana ab anno 1095* by Baldric of Dol (c. 1050-1130). The manuscript continues with *Liber de locis sanctis*.
- Bibliothèque Nationale MS Latin 2874 f. 64v.; (Manuscript catalogue, 188-189); containing Dares Phrygius and miscellany, including poems by Hildebert of Le Mans; the list is preceded by 'On the End of the World' and 'On Simon the Sorcerer'.
- Bibliothèque Nationale MS Latin 3343 f. 49v.; fifteenth century; miscellaneous verse, proverbs, epigrams, many on vices
 [BN 17402; and collection Dupuy, see Omont]
- Cambrai Bibliothèque Municipale MS 259 (249 – probably this shelf mark) f. 193; thirteenth century
- Vatican Biblioteca Apostolica Vaticana Reg. Lat. 554 f. 228v; fifteenth century; preceded by, among others, *De Iherusalem et locis sanctis*, and followed by geographical texts such as 'Orbis a rotunditate (...) solis ardoribus' (Isidore, *Etymologiae* XIV 2) Vatican Biblioteca Apostolica Vaticana Reg. Lat. 630 f. 22r; thirteenth century; Isidorean geographic contexts, partly as above

Invidia Iudeorum
 Perfidia Persarum
 Stulticia Aegyptiorum
 Fallatia Grecorum
 Levitas Chaldeorum
 Varietas Afrorum
 Gula Gallorum
 Vana gloria Langobardorum
 Crudelitas Hunorum
 Inmunditia Suavorum
 Ferocitas Francorum
 Stultitia Saxonum
 Luxuria Normannorum
 Libido Scottorum
 Vinolentia Spanorum
 Duritia Pictorum
 Libido Suevorum
 Ira Brittanorum
 Spurcitia Sclavorum

Hebreorum prudentia
 Persarum stabilitas
 Aegyptiorum sollertia
 Grecorum sapientia
 Romanorum gravitas
 Chaldeorum sagacitas
 Afrorum ingenium
 Gallorum firmitas
 Francorum fortitudo
 Saxonorum instantia
 Wascanorum agilitas
 Scottorum fidelitas
 Spanorum argutia
 Brittanorum hospitalitas
 Tullius Marcus dixit
 [Grecus irascitur]
 Francus in causam
 Romanus post causam
 Francus gravis
 Romanus levis
 Afros versipellis.

- Namur Musée Archéologique MS 118 f. 6v-7r.; twelfth century; letters by Yves of Chartres, Anselm, Seneca, Cicero

Paul Faider, *Catalogue des manuscrits conservés à Namur* (Gembloux 1934), 200-202

Invidia Iudeorum perfidia Persarum astutia Egyptiorum fallacia Grecorum sevitia Saracenorum levitas Chaldeorum varietas Afrorum gula Gallorum vana gloria Langobardorum crudelitas Hunorum immundicia suevorum ferocitas Francorum stulticia Saxonum Duritia Pictavorum luxuria Guasconum libido Scottorum vinolentia Hispanorum ira Britannorum spurcicia Sclavorum rapacitas Normannorum Ebreorum prudentia Egyptiorum sollertia Romanorum gravitas Afrorum ingenium Francorum fortitudo Hispanorum argutia Normannorum communio Persarum stabilitas Grecorum sapientia Chaldeorum sagacitas Gallorum firmitas Scottorum fidelitas Britannorum hospitalitas Saxonum instantia Guasconum agilitas. Grecus ante causam sapientem Francus in causa. Romanus et Iudeus post causa. Tullius Marcus dixit.

Callidus Afer eris semper, Romane disertus,
Semper Galle piger, semper Ibere celer.

- Corpus Christi 139. f. 166v.; probably twelfth century, various hands. M.R. James remarks that Mommsen assigned the Nennius-portion to the thirteenth century. James, however, considers it to be from the late twelfth century. The manuscript is usually assigned to Hexham. The manuscript contains numerous chronicles, mostly by Anglo-Norman authors: Regino of Prüm's *Chronicon*; Richard of Hexham's *De gestis regis Stephani et de bello standardii*; Simeon of Durham's *Historia Regum*; John of Hexham's Continuation thereof; Aelred of Rievaulx's *Relatio de standardo*; Stephen of Whitby's *Historia foundationis abbatiæ Sanctæ Mariæ Eboracensis*; excerpts from William of Malmesbury's *Gesta regum Anglorum*; an excerpt from Gaimar, *Estoire de Engleis*.

Invidia Iudeorum
Perfidia Persarum
Fallatia Grecorum
Astutia Egyptiorum
Sevitia Saracenorum
Levitas Chaldeorum
Varietas Afrorum
Gula Gallorum
Vana gloria Longobardorum
Crudelitas Hunorum
Inmunditia Sabinorum
Ferocitas Francorum
Stultitia Saxonum
Hebetudo Bavariorum
Luxuria Vuascanorum
Vinolentia [n inserted by larger hand] Hispanorum
Duritia Pictorum
Libido Scottorum
Ira Brittonum
Spurticia Sclavorum
Rapacitas Normanorum: Normanni nimis sunt animosi [munio Normannorum]

[Larger hand at the bottom]

Libido Suevorum
Duritia Pictorum/vel superbia pictavorum

[It adds to col. 2]

A line erased

Communio normannorum

Grecus irascitur ante causam

Francus in causa

Romanus propter causam

Francus fortis

Romanus grauis

Affer semper uersipellis

[The second (smaller) hand adds]

Spurcicia sclauorum

Rapacitas normannorum

Normanni nimis sunt animosi

[The large hand adds]

Sollercia egyptiorum

Then in the original hand the two poems *Adiutor benignus*, and *Fornifer*

VII 'Invidia Iudeorum, ira Britonum'

MANUSCRIPTS

- Corpus Christi MS 139 f. 179 r.; thirteenth century; is a hodgepodge of the above lists, augmented with other epithets.
Printed in Wright-Halliwel, *Reliquiae Antiquae*, 127.
- Canterbury Public Library Ff. I 27; thirteenth century

Invidia Iudaeorum

Ira Britonum

Perfidia Persarum

Spurcicia Sclavorum

Fallacia Graecorum

Rapacitas Normannorum;³

Astutia Aegyptiorum;

Prudentia Hebraeorum;

Saevitia Saracenorum;

Stabilitas Persarum;

Solertia Aegyptiorum;

Leuitas Caldaeorum;

Sapientia Graecorum;

Varietas Affrorum;

Gravitas Romanorum;

³ In Wright-Halliwel: Romanorum, but this is incorrect.

Gula Gallorum;
 Largitas Longobardorum;
 Vana gloria Longobardorum;
 Sobrietas Gottorum;
 Crudelitas Hunorum;
 Sagacitas Caldaeorum;
 Inmunditia Sabinorum;
 Ingenium Affricorum;
 Ferocitas Francorum;
 firmitas Gallorum;
 stultitia Saxonum;
 fortitudo Francorum;
 hebetudo Bavariorum;
 instantia Saxonum;
 luxuria Vascanorum;
 agilitas Walcarorum;
 vinolentia Hispaniarum;
 magnanimitas Pictorum;
 duritia Pictorum;
 hospitalitas Britonum;
 argutia Hispaniarum;
 libido Suevorum;
 duritia et superbia Pictavorum.

VIII ‘Invidia Iudeorum, Astutia Grecorum’

MANUSCRIPTS

Einsiedeln 321 (647) f. 136; tenth century; computus material

Invidia Iudeorum
 Astutia Grecorum
 Superbia Romanorum
 Avaritia Francorum
 Commercia Gallorum
 Fortitudo Saxonum
 Ira Britonum
 Jactantia Pictonum
 Libido Scotorum
 Saxones comparantur equis
 Britones comparantur capris
 Pictones comparantur iumentis
 Scoti comparantur avibus
 Iudei duri cervice et gravi corde
 Greci leves
 Cretenses mendaces
 Dalmate feroces
 Mauri vani
 Franci tumidi
 Athenienses ingeniosi
 Galate indociles, vecordes, tardiores ad sapientiam.

IX ‘Sapientia Grecorum, Luxuria Sarracenorum’

MANUSCRIPTS

- Karlsruhe, Badische Landesbibliothek, Reichenau Pergament 56 f. 147 rb, fourteenth century; contains commentary by Innocent v
Diaz y Diaz, *Index Scriptorum Latiorum medii aevi Hispanorum* I Acta Salmanticensia 13, 1 (Salamara 1958)

Sapientia Grecorum
Luxuria Sarracenorum
Infidelitas Ampulorum [?]
Avaritia Romanorum
Astutia Lombardorum
Parcitas Tuscorum
Ornatus Provincialium
Curialitas Gallicorum
Largitas incomparabilis Anglicorum

x 'The Baronage of London'

Printed in *English Historical Documents* 1189-1327 vol. III, 881-884. This English list, in Ms. Douce 98 f. 195-6 held at the Oxford Bodleian Library, was first printed by C. Bonnier as 'List of English Towns in the Fourteenth Century' in: *English Historical Review* 16 (1901), 501-503. It was reprinted with identifications by J.C. Tingey in *The History Teacher's Miscellany* v (Cambridge, 1927), 9-12. The translation is in David C. Douglas (ed.), *English Historical Documents*, vol. 3, no. 230, 881-884, who dates the list at possibly mid-thirteenth century.

The Baronage of London	Plaice of	Fur of Chester	[?] Scurvy of
Regrating of York	Winchelsea	Shipping of	Fountains
Sanctuary of Canterbury	Merling of Rye	Southampton	Soap of Coventry
Relics of Westminster	Dace of Kingston	The warren of	Lodging of Dunstable
Prostitutes of Charing	Loches of	Wwalton	Scoffers of Elstow
The Pardon of St Paul's	Weybridge	Quilts of Clare	[?] of Dunmow
Sauce of Fleet	Barbels of St Ives	Town of Bures	The leather [market] of
Deer of Bury St	Salmon of	Joustors of	Bristol
Edmund's	Berwick	Yardley	Girls of Hereford
School of Oxford	Ruffs of Bedford	Tourneyers of	Cord of Bridport
Scarlet of Lincoln	The crossing of	Blyth	[?] Pewter of Exeter
Hauberge of Stamford	Chelmsford	Tilters of Ipswich	Beggars of Chichester
Blanket of Blyth	Simmel of	Mills of Dunwich	The market of
Burnet of Beverley	Wycombe	Priory of	Pontefract
Russet of Colchester	Wastel of	Waltham	Tin of Cornwall
Thieves of Grantham	Hungerford	Bread of St	Hose of Tickhill
Murderers of Royston	Treet of Newbury	Albans	Gloves of Haverhill
Knives of Thaxted	Coverchief of	The harbour of	Villeins of Tamworth
Sleeves of Durham	Shaftesbury	Norwich	Cingles of Doncaster
Shears of Huntingdon	Wimple of Lewes	Mead of Hitchin	Cake of Stamford
Needles of Wilton	Skins of	Bever of Banbury	The manor of
Razors of Leicester	Shrewsbury	Ale of Ely	Woodstock
Butchers of Winchester	The ferry of	Cod of Grimsby	The haridhood of the
Bachelery of	Tilbury	Covert of	Cinque Ports
Northampton	Archers of Wales	Sherwood	The castle of Dover
Eels of Cambridge	Robbers of Alton	Chase of	The pride of
Iron of Gloucester	[?] Empeyan of	Englewood	Peterborough
Plains of Salisbury	Meldon	Forest of Windsor	The marsh of Ramsey
Cloister of Lichfield	Marble of Corfe	Horn of Carlisle	Tiles of Reading
The bath of Bath	Plaster of Nower	Saddlery of	Parish of Spalding
The marvel of	Pottery of	Ogerston	Mules [or Mullet] of
Stonehenge	Henham	Palfrey of Ripon	Dengie

Merchants of Lynn	Cattle of	Colt of Rievaulx	The entrance to
Herring of Yarmouth	Nottingham	Cheese of	Thorney
	Linnen cloth of	Jervaulx	There's plenty of
	Aylesham		places
	Cord of Warwick		But too much to
	Cambric of		drink
	Bridport		And much more to
	'Chalons' of		say
	Guildford		But my wits are
	Rymers of		away.
	Worcester		

XI Boncompagno da Signa, *Palma* 45, 'Quid sit clausula et ex quot distinctionibus consistere possit'.

Printed in Carl Sutter (ed.), *Aus Leben und Schriften des Magisters Boncompagno* (Freiburg i. B. 1894), 122-123

'Clausula est quedam cuiuslibet tractatus particula, que quandoque duas, quandoque tres, quandoque quatuor, quandoque V, quandoque VI, vel etiam VII in se continet distinctiones. Nam ad minus ex duabus distinctiones constitui potest, ad plus vero ultra VII habere nullatenus valet, si magne fuerint distinctiones quia locutionis sensus nimium redderetur obscurus. Ex duabus hoc modo: Propter antiquam consuetudinem Armeni et Greci nutriunt barbam (vel aliter: Armeni et Greci nutriunt barbam, ut graviore in omnibus videantur). Ex tribus hoc modo: Indi dominum, qui est ipsa veritas, venerantur et respuendo mendacium patrem adorant in spiritu et veritate. Vel aliter: Auro et lapidibus preciosis Babilonia decoratur et diversis aromatum et specierum generibus affluens paradisi poma et balsami producit. Vel aliter: Tenebrose caliginis cecitas ita Saracenorum occupavit animos, quod pudenda cotidie lavant, Dominum propter hoc placere credentes. Vel aliter: Vellius de montanea fallacem in terris constituit Paradisum, in quo facit quosdam homines ab ipsa pueritia enutrir, qui pro eo subire mortem postmodum non formidant. Vel aliter: Suriani se adulterii crimine polluunt et cuncta meretricandi genera invenientes, tamquam lupanarii iugiter fornicantur. Greci sagaces et invidi Siculi magicis operibus insistent et mirabilia facinora excogitantes, venenata sepe pocula propinant. Vel aliter: In florida urbe Morroch residet Miramominin, qui cunctos hodie mortales in divitiis excellit et cuncta librat secularis iustitie statera. Ex quatuor hoc modo: Calabritanos inermes, Apulos pusillanimes et Sardos zelotipie, vitio et conditione servili esse proscriptos totus predicat orbis. Vel aliter: Affricos nudos, Ethiopes horridos et Provinciales mendaces video per effectum. Vel aliter: Corsi de curialite plurimum commendarentur, si fures non essent et proditores et ea postmodum non raperent, que primo fuerant elargiti. Romani guerras et seditiones iugiter commoventes, civilia bella committere non formidant, et pristinae glorie immemores existentes, pecuniam per fraudem et violentiam exigere non ommittunt. Vel aliter: Tusci rebus propriis commendabiliter utuntur et plurimis coruscarent virtutibus, si fraudis et invidie nebula eos non facile tenebraret. Vel aliter: Lombardi sunt libertatis patroni, proprii iuris egregii defensores, et illi qui pro libertate tuenda sepius pugnaverunt, merito sunt Italie senatores. Vel aliter: Marchiani simplices, Romanioli proditores atque bilingues et Dalmatii atque Croatii piscatores ab omnibus esse censentur. Vel aliter: Curialis Marchia Veronensis nomen accepit ab inclita Verona, que trium provinciarum caput existit et est indesignabili amenitate dotata. Ex V hoc modo: Pusille fidei Ungarii corpora cibariis replent, universos largiflua alunt, plurima munera largiuntur et tamquam cursibiles venatores omni tempore loca silvosa regirant. Vel aliter: Boemi formosi et furentes in armis ebrietate se turpiter fedant et carnes comedunt semicruentas, a quibus parum different Polani, sed silvestris natio Rutenorum loca venando discurrit. Teutonici per furorem, Alobroges per latrocinium, Francigene per arrogantiam, Yspani per mulas, Anglici per caudam et Scoti per mendacitatem a plurimis deridentur.'

XII Boncompagno da Signa, *Rhetorica Antiqua* (or the *Boncompagnus*) VI 3

Printed in Ludwig Rockinger (ed.), *Briefsteller und Formelbücher des elften bis vierzehnten Jahrhunderts* (repr. New York 1961), 141-143.

‘Quod sit impossibile scire omnes consuetudines illorum, qui plangunt mortuos suos. Consuetudines plangentium nemo plenarie scire valeret, etiam si circuiret totum orbem terrarum, quoniam in una et eadem patria diverse consuetudines observantur.

De consuetudine, quam in plandendo mortuos Romani observant

Romani non intelliguntur de morte alicuius dolere, nisi cum unguibus partem excoriant faciei, capillos evellant et usque ad umbilicum vel pectus vestimenta rescindant.

Ducuntur etiam Rome quedam femine precio numario ad plangendum super corpora defunctorum, que computatrices vocantur ex eo, quod sub specie rithmica nobilitates divitias formas fortunas et omnes laudabiles mortuorum actus computant seriatim. Sedet namque computatrix aut interdum recta vel interdum proclivis stat, super genua crinibus dissolutis, et incipit preconia laudum voce variabili iuxta corpus defuncti narrare. Et semper in fine clausule "Ho" vel "Hy" promit more plangentis. Et tunc omnes astantes cum ipsa flebiles voces emittunt. Sed computatrix producit lacrimas precii, non doloris.

De hiis, qui Romanos imitantur in planctu

Siculi, Apuli, et Campani in plangendo mortuos et in ducendo computatrices observant consuetudines Romanorum.

Illi autem vel ille, qui vel que computatrices habere non possunt, pronuntiant sicut carmina sui doloris.

De consuetudine Grecorum

Greci namque in planctu ex parte observant consuetudines Romanorum, et computatrices inducunt. Sed dolor tunc de vena cordis procedit, quando Grecus aliquem pilum de barba evellit. Ea siquidem ora emittuntur clamores, et multiplicatur fletus.

De Calabritanis

Uxor Calabritani defuncti remoto velamine non parvam capillorum quantitatem evellit, et quicumque venit ad plangendum, semel aperta manu percutit illam capitis particulam, de qua uxor ipsa ex toto capillos evulsit et dicit percutiens: "O captiva".

De consuetudine Tuscorum

In Tuscia fit excoriatio vultuum, pannorum| scissio, et evulsio capillorum.

De consuetudine, quam in planctu habent Romanioli et Lombardi

Lombardi et Romanioli clamosas voces et lacrimas paucas emittunt, et cum ipsis rumoribus catervatim ruunt super corpora defunctorum, et multos ad simulatum planctum inducunt, qui oculos madefaciunt cum salvia vel palpebris apponunt acrumen, ut plangere videantur. Et tales taliter plangendo subrident.

De consuetudine Gallicorum

Gallici secundum suarum provinciarum diversitates diversos observant modos in planctu. Sed illi solummodo plangunt, quos urget dolor de morte carorum. Et ista consuetudo in Francie precipue observatur.

De Yspanis

Ispani vix lacrimas doloris effundunt nisi hoc exigant merita personarum.

Qualiter plangunt Anglici, Boemi, Poloni, Ruteni atque Sclavi

Anglici, Boemi, Poloni, Ruteni atque Sclavi potum suum cum fletu permiscunt donec ebrietate sunt affecti, et ita remanent solito iocundius consolati.

De consuetudine Ungarorum

Ungari amare plangunt. Sed dolor illis adherere non potest, quia semper sunt in castris, et silvas et solitudines uenando transcurrunt.

De Sardis et Barbaris

Sardi zelotipi more venantium ictu vocis verberant aerem, quando plangunt, et Barbari tanquam lupi ululant et mulieres eorum ganniunt sicut vulpes.

Qualiter plangunt quidam Provinciales

Quidam Provinciales cantum permiscunt cum fletu, quia primitus plangunt et statim psallunt cum tynpanis sinphoniis et arpis. Et ita plangendo et psallendo mitigant consuetudine sua dolorem.

De consuetudine quorundam Saracenorum

Saraceni, qui habitant in partibus orientis, amarissime plangunt super morte carorum. Sed in partibus Affrice magis perseverant in planctu, quoniam per aliquot dierum spacium dimittunt aperta sepulcra et qui erant dilectione coniuncti accedunt ad corpus defuncti, dicentes: "Quid facis? Quare non surgis? Multum stetis. Quando venies? Iam est ora surgendi. Noli tardare."

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On the Mourning Customs

Nobody is able to know the customs of lamentation completely, even if he would circumvent the whole world, as different customs are observed in one and the same *patria*.

On the custom observed by the Romans in lamenting the dead

The Romans are not perceived to mourn the death of somebody unless they scratch open part of their faces with their nails, pull out their hair, and rip open their clothes down to their middle or chest.

Also, in exchange for money, certain Roman women called reckoners are brought along to lament over the bodies of the dead, so that the nobility, wealth, beauty, fortune and all the noble deeds of the dead are one by one summed up in a rhythmic performance. The reckoner indeed sits or stands either upright or sometimes leans forward, with loose hair down to the knees, and begins, next to the body of the dead, with a catch in her voice, to proclaim his praise, and produces an 'ho' and 'hy' at the end of each sentence, according to the custom of lamentation. And then all present utter wailing tones together with her. But the reckoner produces these tones for the money, not because of grief.

On those who imitate the Romans in lamentation

The Sicilians, Apulians and Companians observe the Roman customs in lamenting their dead and bringing along reckoners.

Those however, who cannot obtain these reckoners, recite the songs of grief to the best of their knowledge.

On the custom of the Greeks

The Greeks indeed partly observe the customs of the Romans in lamentation, and introduce reckoners. But when a Greek pulls out hairs from his beard, then the grief proceeds from the blood vessel of the heart. If indeed their lips utter laments, their tears also increase.

On the Calabrians

The wife of a deceased Calabrian, having removed her veil, pulls out quite a lot of hair, and whoever comes to lament, at the same time hits with open hand that spot on the head where the wife has herself seemingly pulled out all her hair, and while hitting they say: oh captive [captive].

On the Tuscans

In Tuscany, the face is scratched open, clothes are torn, and hair pulled out.

On the custom of lamentation of the Romagnoles and Lombards

The Lombards and Romagnoles display but little wailing and tears, and whilst thus murmuring, hasten themselves in throngs above the body of the dead. And in order to simulate lamentation there are many who wet their eyes with saliva or prick their eyelids, so that it seems as if they are lamenting. And in such a manner these people make a mockery of lamentation.

On the custom of the French

The French, according to the diversity of their provinces, observe various manners in lamentation. But only those lament who are stricken by grief over the death of loved ones.

On the Spanish

The Spanish hardly shed tears of grief unless a person's merits demand it.

How the English, Bohemians, Poles, Ruthenians, and Slavs lament

The English, Bohemians, Poles, Ruthenians and Slavs mix their tears with drink until they are in a state of drunkenness, and thus consoled, they retain their usual merriment.

On the custom of the Hungarians

The Hungarians love to lament, but they cannot remain enveloped in grief, because they are always in castles, and traversing woods and wildernesses in order to hunt.

On the Sardinians and Barbarians

The jealous Sardinians, like hunters, stab the air with their biting voices when they lament, and the Barbarians howl as if they were wolves, and their women yelp like vixen.

How certain Provençals lament

Certain Provençals mix their songs with tears, because they lament in the beginning, and immediately sing psalms with tambourines and harps, and thus by lamenting and singing they customarily soothe their grief.

On the custom of the Teutons

The Teutons soothe their fury in lamentation, because they stand or sit next to the body of the deceased without a din or clamor. At the same time they wail with soft voices and sigh, and without heavy vociferation, they produce tears of piety.

On the custom of certain Saracens

The Saracens who live in the eastern parts lament over the death of their loved ones with the greatest affection.

But in the African parts, they persevere longer in their lamentation, for during a period of a number of days, they leave the grave open and the loved ones together proceed to the corpse, saying: "What have you done? Why won't you get up? You haven't moved much. When are you going to awaken? I bid you to get up immediately. Do not delay any longer."]