INTRODUCTION TO THIS VOLUME

LIST OF MANUSCRIPT SIGLA

H Arundel LVII, College of Arms, London
T Trinity College, Cambridge, R.3.8
L Laud Misc. 416, Bodleian Library, Oxford
B Additional 36983, British Library, London
C Cotton Vespasian A iii, British Library, London
F Fairfax 14, Bodleian Library, Oxford
G Göttingen University theol. 107'
E Edinburgh, Royal College of Physicians
Add Additional 31042, British Library, London

STRUCTURE OF THIS SECTION

Morris' edition of this section of the CM shows the following textual headings:

- 17289–17364 Of Ioseph of Aramathi
- 17365–17780 The Resurrection of Christ
- 17781–17848 The Resurrection of Simeon’s Two Sons
- 17849–18512 The Writing of Carius and Lenthius as to Christ’s Entry into Hell
18513–18638 Pilate’s Letter to Rome
18639–18660 Christ is Like a Lion
18661–18758 Our Lord’s Life After He Had Risen
18759–18816 The Ascension of Christ
18817–18862 A Description of the Person of Christ
18863–18910 The Acts of the Apostles
18911–19214 The Descent of the Holy Spirit
19215–19286 The Falsehood of Ananias and Sapphira
19287–19402 The Apostles are Imprisoned, and Set Free by an Angel
19403–19476 The Stoning of Stephen
19477–19516 The Persecution of the Christians, and Saul’s Hand in It
19517–19600 Simon Magus Wishes to Buy Holy Gifts
19601–19748 Of Paul and His Conversion
19749–20010 Peter Sees a Vision and Preaches to the Heathen
20011–20682 Of the Assumption of Our Lady
20683–20848 Of Our Lady’s Body
20849–20994 Of the Works and Death of Each of the Apostles
20995–21008 Andrew
21009–21018 James the Greater
21019–21078 John the Evangelist
21079–21088 Philip
21089–21104 Thomas Didymus
21105–21116 Bartholomew
21117–21126 Matthew the Evangelist
21127–21146 James the Less
21147–21154 Judas the Good
21155–21164 Matthew [i.e. Matthias]
21165–21194 Simon Zelotes
21195–21216 Luke the Evangelist
21217–21236 Barnabas
21237–21262 Mark
21263–21346 [The Chariot of Christ]
SOURCES

To draw up an exhaustive list of all the *Cursor Mundi* poet's sources would be unfeasible, because of the universal character of the subject material. This is especially true for the New Testament sections, which have provided theological topics for a great deal of mediaeval writing.

There are, however, certain works which may be cited as having directly influenced the poet in the writing of II. 17289–21346 of the poem.

**Biblia Sacra**

Dr. Horrall observed that the *CM* poet used the Vulgate only occasionally in the Old Testament section of the poem, while Dr. Stauffenberg noted a "considerable fidelity" to the New Testament in the segment of the poem immediately preceding the present volume. Neither statement, however, applies to II. 17289–21346. Certain sections show significant dependence on the biblical text, while other major segments are almost exclusively based on apocryphal material, incorporated to expand and clarify the biblical narrative.

**Gospel of Nicodemus**

This title refers to a number of texts, several of which were edited by Tischendorf. The published text which is closest to that used by the *CM* poet, however, is that of H. C. Kim. This work is the source for II. 17289–18580.

1. Horrall, OTSCM, p. xxi, n. 62. A list of abbreviations is included in the Explanatory Notes. Full bibliographical details are found in the Bibliography at the end of this volume.
2. Stauffenberg, SVCM, III, p. xvii.
3. See Tischendorf, Evangelia Apocrypha (1876; rpt. Hildesheim, 1966). Haenisch, *CM*, pp. 39*-41 *., was the first to note this source.
Le Chateau d'amour
This work is the source for ll. 18661–18750.5

Historia Scholastica
This work by Petrus Comestor is used intermittently throughout the CM.6 In this section see especially ll. 18863ff.

The Southern Assumption
This Middle English poem is the source for ll. 20065–20848.7

De Ortu et Obitu Patrum
The poet uses two works of this name, one by Isidore of Seville and the other an Irish text attributed to Isidore in the Middle Ages.8

Shorter passages are also borrowed from the following texts:

Elucidarium
This work by Honorius Augustodunensis was used extensively by the CM poet in other sections of the work, but appears in this section only in ll. 18605–16.9

The Bestiary
The description of Christ as a lion (II. 18639–60) clearly comes from the Bestiary tradition, although the exact text used by the CM poet has not yet been identified.

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"The Letter of Lentullus"
This widely known description of the person of Christ is the source for ll. 18817–56.10

*De Quattuor Evangelistarum*
This short poem by Petrus Riga circulated in his *Floridus Aspectus* and is the source for ll. 21263–21346.11

*Legenda Aurea*
This work may have furnished the *CM* poet with a few details which he did not find in his usual sources.12

**EDITORIAL PRINCIPLES**
The editorial principles for this volume are the same as those outlined in Volume I, pp. 25–27.

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10. The "Letter" is printed in Ernst von Dobschütz, *Christusbilder* (Leipzig, 1899), pp. 308*-30*.
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