

Methods and tools for Digital Philology: TEI XML encoding for critical editions

Digital Tools for Humanists
Summer School 2019

Pisa, 10-14 June 2019

Roberto Rosselli Del Turco

Dipartimento di Studi Umanistici
Università di Torino
roberto.rossellideturco@unito.it

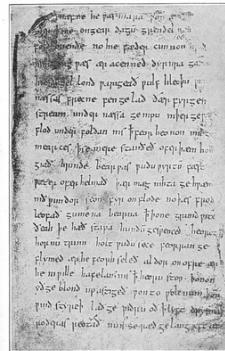
Editorial intervention

- many elements already available in the core module
- these modules needed for textual criticism
 - **msdescription** manuscript description
 - **transcr** primary sources transcription
 - **textcrit** critical apparatus
 - **analysis** text analysis
 - **gaiji** non standard characters
- also very useful (depends on markup): linking, figures, namesdates, verse, certainty

Introduction

Textual criticism

OLD ENGLISH HOMILIES.



MS. COTT. VITELLIUS A. XV.
Vol. 16^o (reduced). (L. 155-175)

I.

DE ADVENTU.

p. 1.

*enit rex occurramus obuiam saluatori nostro. To dai
umen de holie tid pat me clepeð aduent. janked be ure
hesu crist pit¹ hauð isend. And hit lasteð pre wuke
i sum del more. Et significat tria tempora ante legem.
sub gratia. and bitocneð pre time. On þe was bi-for
lage. þe oðer was on þe holde lage. and þe pridda was
newe lage. Men þe waren wunede² on elche of þese
les wisten gerne after ure lauerd ihesu cristes tocume
doð. þe ben on pesse pre wuken! þe ben cleped aduent.
seggen on englis ure louerd ihesu cristes tocume. In these
is autem duo sunt manifesti. et totidem occulti.
erd ihesu cristes tocumes! ben tweien openliche. þe
s gon. þo þe patriarches and þe prophetes and oðre
waren bi þo dages after wisseden. And þat oðer tocume
domes dai. and pat we abiden. And alle þo! þe habben
en ure louerd ihesu crist steh to heuene. And alle þo
tocumen her after abideð his tocume. And of þe firste
spekeð þo holi hoc þus queðende. Ecce uenit rex
a. here cumeð ure king. wule we fare togenes him.
a faire understanden. and heiliche wurðie s. cordis*

The time of
Advent lasts
somewhat
more than
three weeks.
¹ So in MS.
It betokens
three periods,
1. before the
Old Law;
2. under the
Old Law;
3. under the
New Law.
² read
wunende.

1—2

BEOWULF.

3

þat hine on ylde eft gewunigen
wil-gesiþas, þonne wig cumē,
leode gelæsten; lof-deadum sceal
in mægða gehwære man geþeón.
Him Ȣá Scyld gewát to gescæp-hwile
fela-hror feran on Frean wére:
hi hyne þá ætbæreron to brimes faroðe,
swase gesiþas, swa he selfa bade,
30 ȝenden wordum weold wine Scyldinga,
leóf land-fruma, longe ahete.

afterwards, his willing followers may remain true to him, when war comes, [and] may exert themselves for the people; in every tribe or kinship it is by noble deeds that one must prosper. Then, at his fated time, Scyld the strenuous departed from amongst them to go into the protection of the Lord. They then, his beloved followers, carried him away to the sea shore, as he himself bade, he the Scyldings' lord, while his words had power, the dear chief of the land, during a long possession. There at the harbour stood the

²² *gewunigen*, pres. subj. of *gewunian*; the sense seems something between the German allied verbs *wohnen* and *gewohnen*.

²³ The *gesiþas*, or liege followers, of an Anglo-Saxon king, were to serve him to the death; for curious illustration of this, see "Sax. Chron." an. 765. In return, he entertained them at his board, and attached them to his person by a constant and bountiful distribution of presents. Among these, after land and money, "rings," including in the term metal collars and bracelets, seem to have held the chief place; hence a common name for a prince or chieftain was *beaga brytta*, a dispenser of rings. After rings came arms, jewels, and other ornaments.

²⁴ *leode* might be nom. pl.; but it seems better on the whole to take it as the dat. sg. Ib. *gelæsten* is the same word as the German verb *leisten*. Ib. *lof-deadum*; lit. "deeds of praise."

²⁵ *mægða*. An Anglo-Saxon

mægð corresponded to a Roman gens; it was a group of families descended from a common ancestor, and bearing a common name. The Redinges were a *mægð*; so were the Rodingas, the Bercingas, and many others; these gentes, or kinships, settling down after the migration and land-assignment on the lands still inhabited by their descendants, founded Reading, Roding, Barking, &c.

²⁶ *geat*, pf. of *gewitan*. Ib. *gescæp*, MS.; read, with Thorpe, *gescæp*, destiny.

²⁷ *ætberon*, pf. of *æt-beron*.
²⁸ *wine*, lit. 'friend.' This word enters into the composition of many names, Winbert, Winfrid, Ethelwine, &c. Ib. *Scyldinga*. The Danes themselves are called Scyldings in a wider sense; more strictly the name belonged to their royal house.

²⁹ *ahfe* can only be the pf. of *agan*, to own; it seems better to read *ahfe*, dat. sg. of *aht*, possession.

b 2

BEOWULF AND THE FIGHT AT FINNSBURG

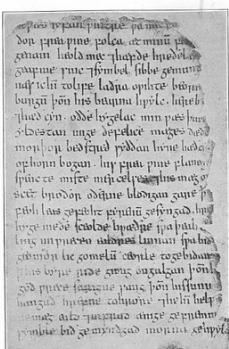
EDITED, WITH INTRODUCTION, BIBLIOGRAPHY
NOTES, GLOSSARY, AND APPENDICES

BY
FR. KLAEBER



THIRD EDITION
WITH FIRST AND SECOND SUPPLEMENTS

D. C. HEATH AND COMPANY
BOSTON

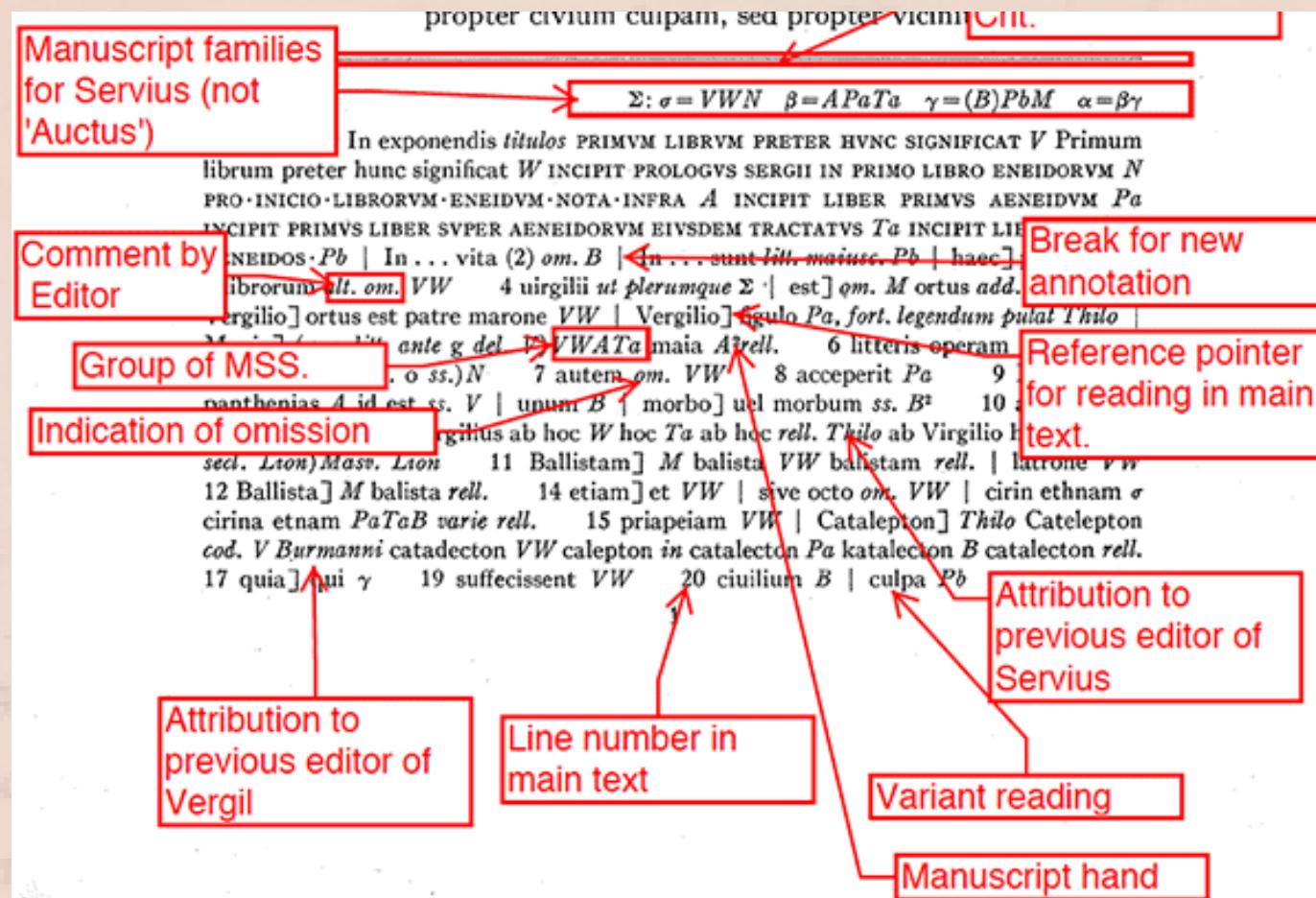


MS. COTT. VITELLIUS A. XV.
Vol. 16^o (reduced). (L. 2418-250)

main goal: producing a reliable text

Critical edition encoding

The critical apparatus



- very compressed critical notes in conventional language
- our task is to “translate” them in a real formal language

Critical edition encoding

Critical edition encoding

- the current Critical Apparatus module one of the oldest in the TEI schemas
- several shortcomings:
 - each encoding method limited in its own way
 - software assistance hinted, but not offered
 - not scalable
- the MS-SIG initiative to rewrite it:
 - http://wiki.tei-c.org/index.php/Critical_Apparatus_Workgroup
 - not a rewrite, but a slow improving in new releases

Critical edition encoding

Critical Apparatus module

- the Critical Apparatus module provides several elements:
 - witness information (<listWit>, <witness>, etc.)
 - the <app> element
 - elements to record and group variants
- and three encoding methods:
 - the location-referenced method
 - the double-end-point-attached method
 - the parallel segmentation method

Critical edition encoding

The <listWit> element

- lists all the witnesses with their sigla

```
<listWit>
  <witness xml:id="P2">Paris, BnF, lat. 3284, f. 107va-110ra</witness>
  <witness xml:id="P3">Paris, BnF, lat. 3337, f. 76rb-77vb</witness>
  <witness xml:id="P1">Paris, BnF, lat. 17509, f. 79d-82b</witness>
  <witness xml:id="G">Paris, Bibliothèque Sainte-Geneviève, 1420, f.
    81ra-82vb</witness>
  <witness xml:id="R2">Rome, Arch O.P. XIV-36, f. 162ra-
  166ra</witness>
  <witness xml:id="T">Troyes, BM 228, f. 138vb-140rb</witness>
</listWit>
```

Critical edition encoding

The <listWit> for the *Edictus Rotari*

```
<listWit xml:id="main">
    <witness xml:id="B1">Codex Sangallensis 730</witness>
    <witness xml:id="B2">Codex Vercellensis CLXXXVIII</witness>
    <witness xml:id="B3">Codex Eporedianus XXXIV</witness>
    <witness xml:id="B4">Codex Helmstadiensis (now Guelferbytanus 532: Wolfenbüttel,
Herzog August Bibliothek, Helmst. 532)</witness>
    <witness xml:id="B5">Codex Vaticanus: Roma, Biblioteca Apostolica Vaticana, Vat. Lat.
5359</witness>
    <witness xml:id="B6">Codex Blankenburgensis 52 (now Guelferbytanus 130:
Wolfenbüttel, Herzog August Bibliothek, Blankenb. 130)</witness>
    <witness xml:id="B7">Codex Parisiacus Latinus 4613: Parigi, Bibliothèque Nationale,
Lat. 4613</witness>
    <witness xml:id="B8">Codex Matritensis 413: Madrid, Biblioteca Nacional,
413</witness>
    <witness xml:id="B9">Codex Cavensis: Cava dei Tirreni, Biblioteca della Badia,
4</witness>
    <witness xml:id="B10">Codex Parisiacus Latinus 4614: Parigi, Bibliothèque Nationale,
Lat. 4614</witness>
    <witness xml:id="B11">Codex Gothanus 84: Gotha, Forschungs- und Landesbibliothek,
Memb. I 84</witness>
    <witness xml:id="B12">Codex Heroldinus</witness>
</listWit>
```

Critical edition encoding

The critical apparatus elements

- **<app>** marks an apparatus entry, contains a **<lem>** and/or one or more **<rdg>**s
- **<lem>** the base text of the edition
- **<rdg>** any variant belonging to that text tradition
 - **cause** what presumably caused the variation
 - **varSeq** correct sequence of variants
- **<rdgGrp>** groups readings on the basis of a specific typology

Encoding examples: critical edition

A simple example

Text: Experience though noon Auctoritee [...]

Apparatus: Experience] *La* Experiment, *Ra2* Eryment

```
<app>
    <lem wit="#El">Experience</lem>
    <rdg wit="#La" type="substantive">Experiment</rdg>
    <rdg wit="#Ra2" type="substantive">Eryment</rdg>
</app> though noon Auctoritee
```

- based on the p.s. method, note that you can omit `<lem>`, but then there must be a way to choose a base text
- any `<app>` should contain at least one `<rdg>`, can also include critical `<note>`s

Encoding examples: critical edition

EDICTUS ROTHARI.

13

1. Si quis hominum^a contra animam regis cogitaverit^b aut^c consiliaverit^{c·d}, animae^e *Sang.qu.
I. fol. 1.
suae incurrat periculum et^e res eius infiscentur.

2. Si quis cum rege de morte alterius consiliaverit^a aut hominem per ipsius iussio-
nem occiderit^b, in nullo sit culpavelis^c, nec ille, nec heredes^d eius^e quoquo^f tempore ab^{g·h}
5 illo^b aut heredesⁱ ipsius^{g·k} requisitionem^{l·m} aut molestiaⁿ patiatur^{m·o}: quia postquam^p
corda^q regum^r in manum^s Dei credimus esse^t, non est possibile^u ut homo possit^v eduniare^w *Ep. 66^t.
quem rex occidere^x iusserit^y.

u) possi|oo 1; posseuilem 2. v) se add. 9. w) sic 1. 12; aduniare 2; aedoniare 3. 5. 8. 9; edoniare 6. 11; idoniare 10. 12
in marg. x) occidi 8; occiderit 5. y) iussit 3. 12 et pr. man. 9.

<app>

<lem wit="#B1 #B12"><w>eduniare</w></lem>

<rdg wit="#B2"><w>aduniare</w></rdg>

<rdg wit="#B3 #B5 #B8 #B9"><w>aedoniare</w></rdg>

<rdg wit="#B6 #B11"><w>edoniare</w></rdg>

<rdg wit="#B10 #B12"><w>idoniare</w></rdg>

</app>

Encoding examples: critical edition

EDICTUS ROTHARI.

13

1. Si quis hominum^a contra animam regis cogitaverit^b aut^c consiliaverit^{c. d}, animae <sup>Sang.qu.
I. fol. 1.</sup>
suae incurrat periculum et^e res eius infiscentur.

*Cap. 1. [Concordiae tit I. Lombardae lib. I. tit. 1 cap. 1.] e codd. 1–3. 5. 6. 8–12. Sed in codicis Sangallensis (1) folio
primo sex fere litterae omnium versuum perierunt. a) homo 5; deest 3. b) considerauerit 5. c) aut cons. om. 2. 5.
d) consiliaberit 9; consiliatus fuerit 11 et 12 in margine. e) aut 6.*

```
<app>
  <lem><w>consiliaverit</w></lem>
  <rdg wit="#B9" type="orthographic"><w>consiliaberit</rdg>
  <rdg wit="#B11 #B12" type="substantive"><w>consiliatus</w>
    <w>fuerit</w></rdg>
  <rdg wit="#B2 #B5"/>
</app>
```

Encoding examples: critical edition

Cap. 1. [Concordiae tit I. Lombardae lib. I. tit. 1 cap. 1.] e codd. 1–3. 5. 6. 8–12. Sed in codicis Sangallensis (1) folio primo sex fere litterae omnium versuum perierunt. a) homo 5; deest 3. b) considerauerit 5. c) aut cons. om. 2. 5. d) consiliaberit 9; consiliatus fuerit 11 et 12 in margine. e) aut 6.

```
<app>
<lem><w>aut</w>
  <app>
    <lem><w>consiliaverit</w></lem>
    <rdg wit="#B9" type="orthographic"><w>consiliaberit</rdg>
    <rdg wit="#B11 #B12"
      type="substantive"><w>consiliatus</w>
      <w>fuerit</w></rdg>
  </app>
</lem>
<rdg wit="#B2 #B5"/>
</app>
```

Encoding examples: critical edition

5. Si quis scamaras^a intra provincia^b caelaverit^c aut^d anonam^e dederit, animae suaे incurrat periculum, aut certe^f conponat regi^{g..h} solidosⁱ noningentos^{h..k}.

e) mortis 5. f) suae om. 5. g) intescentur 3.

Cap. 5. [Concord. II. Lomb. I, 1, 4.] e codd. 1 – 3. 5. 6. 8 – 12. a) escamaras 1; scameras 5; scamaris celatis,
corr. scamaros, 11; scaram 12; scamuram 12 *in marg.* b) sic 1 – 3; prouinciam rell. c) sic 1; celauerit rell. d) eis
add. 5 et corr. 11. e) annonam 5. 8. 9. 11. 12; cod. 1 *incertus.* f) certe omitt. 2. 6. 9. 10. 12, addunt 12 *in marg.* et
corr. 9. g) regis 2. 9; ad partem regis 6; deest 11. 12. h) sol. DCCCC regi 5. i) solidus 2. 3. k) noning. 1;
45 nonientos 2; nungentos 8; nongentos 10; XC 11; DCCCC rell.; DCCCC Regi 12 *in marg.*

<app>

<lem><w>aut</w></lem>

<rdg wit="#B11"><subst>

<w>aut</w>

<add><w>eis</w></add></subst>

</rdg>

</app>

Encoding examples: critical edition

5. Si quis scamaras^a intra provincia^b caelaverit^c aut^d anonam^e dederit, animae suaे incurrat periculum, aut certe^f conponat regi^{g-h} solidosⁱ noningentos^{h-k}.

e) mortis 5. f) suae om. 5. g) intescentur 3.

Cap. 5. [Concord. II. Lomb. I, 1, 4.] e codd. 1 – 3. 5. 6. 8 – 12. a) escamaras 1; scameras 5; scamaris celatis,
corr. scamaros, 11; scaram 12; scamuram 12 *in marg.* b) sic 1 – 3; prouinciam rell. c) sic 1; celauerit rell. d) eis
add. 5 et corr. 11. e) annonam 5. 8. 9. 11. 12; cod. 1 *incertus.* f) certe *omitt.* 2. 6. 9. 10. 12, *addunt* 12 *in marg.* et
corr. 9. g) regis 2. 9; ad partem regis 6; *deest* 11. 12. h) sol. DCCCC regi 5. i) solidus 2. 3. k) noning. 1;
45 nonientos 2; nungentos 8; nongentos 10; XC 11; DCCCC rell.; DCCCC Regi 12 *in marg.*

<app>

<lem><w>certe</w></lem>

<rdg wit="#B2 #B6 #B9 #B10"/>

<rdg wit="#B12">

<add place="margin">

<w>certe</w>

</add>

</rdg>

</app>

Encoding examples: critical edition

More complex example

```
<p><pb edRef="#P2" n="107v"/><app>
  <lem>Sermo</lem>
  <rdg wit="#P3">Exhortatio</rdg>
</app> ad leprosos et <app>
  <lem>alias</lem>
  <rdg wit="#G">ad</rdg>
</app> infirmos, thema sumptum ex epistula Iacobi, <app>
  <lem>capitulo V</lem>
  <rdg wit="#G #P1 #T" type="omission"/>
</app>: <cit type="bible">
  <quote><app>
    <lem>Sufferentiam</lem>
    <rdg wit="#G">sufficientiam</rdg>
  </app> lob audistis et finem Domini uidistis</quote>
  <bibl>Iac. 5, 11</bibl>
</cit>.
</p>
```

Encoding examples: critical edition

Example for the PhiBor project

Similiter est doctrina logica: non enim considerat incomplexa
harum

```
<app resp="#silvia">
    <lem wit="#B #F #G #N #R #U">rерум</lem>
    <rdg type="concordance" wit="#V2"><add place="on
smoothing">rерум</add></rdg>
    <rdg cause="subs" wit="#P #V">scientiarum</rdg>
    <rdg cause="om" wit="#C #M"/>
    <note resp="#silvia">
        <mentioned>scientiarum</mentioned> fort. etiam V
        a.c.</note>
    </app> secundum quod sunt alicuius duorum modorum
esse, scilicet quod est in his
```

Encoding examples: critical edition

Use of <rdgGrp>

<p>Magnus es, domine, et laudabilis valde:

```
<app resp="m1">
    <lem wit="#A">magna</lem>
    <rdgGrp type="orthographic">
        <rdg wit="#B"
            hand="user1">magma</rdg>
        <rdg wit="#E">maga</rdg>
    </rdgGrp>
    <rdgGrp type="lessicographic">
        <rdg wit="#C">laudabilis</rdg>
        <rdg wit="#D">laudablis</rdg>
    </rdgGrp>
    <note>Distinguishing variant types.</note>
</app>
virtus tua, et sapientiae tuae non est numerus
```

Encoding examples: critical edition

Apparatus fontium

```
<!--**MOCK EVT-ANALOGUE: <seg> + @source**-->
<seg source="#burhan_2-9-178-17-19" resp="#chiara">
    doctor artis posset revelare id quod est in animo eius alio modo, supersederet semper
    <!--**MOCK EVT-QUOTE: <quote>, @source, with an <app> inside**-->
    <quote source="Ari_Meta_1-2-982b28-983a11" type="literal" resp="#chiara">
        <!--**Critical Apparatus Entry**-->
        <app resp="#silvia">
            <lem wit="#B #F #G #M #N #P #R #U #V">
                <app resp="#silvia">
                    <lem wit="#B #F #G #M #N #P #R #U #V"/>
                    <rdg type="concordance" wit="#C"><del><add place="above">Averrois </add></del></rdg>
                </app>a verbis,
            </lem>
            <rdg type="concordance" wit="#C">a verbis<witEnd/></rdg>
        </app>
        sed quia necessitas dicit nos ad agendum cum verbis praecipue
    </quote>
</seg>
- non enim potest ratio
componere intellectus quin cum illis proferat verba, immo quia cogitatio quasi locutio est
inter ipsum hominem et cogitatum suum verbis imaginatis - sequitur ut verba habeant diversas
dispositiones propter quas differant dispositiones intentionum quae comitantur eas in anima,
```

Encoding examples: critical edition

Apparatus fontium

```
<!--**MOCK EVT-QUOTE: <quote>, with <biblStruct>**-->
<quote resp="#chiara">
    <!--**Line elements**-->
    <l>ita quod fiant eis iudicia</l>
    <l>quae non haberent nisi propter verba.</l>
    <!--**Structured Bibliographic Reference**-->
    <biblStruct>
        <analytic>
            <author>Albert Schachter</author>
            <title level="a">Iolaos</title>
        </analytic>
        <monogr>
            <title level="m">Herakles to Poseidon</title>
            <imprint>
                <date>1986</date>
            </imprint>
            <biblScope unit="pp">64-70</biblScope>
        </monogr>
        <monogr>
            <title level="m">Cults of Boiotia</title>
            <imprint>
                <pubPlace>London</pubPlace>
            </imprint>
            <extent>4 vols.</extent>
            <biblScope unit="part">2</biblScope>
        </monogr>
        <series>
            <title level="s">
                Bulletin of the Institute of Classical Studies Supplements
            </title>
            <biblScope unit="vol">38</biblScope>
        </series>
    </biblStruct>
</quote>
```

Encoding examples: critical edition

Linking methods

- there are three different methods to link an apparatus to the text
 - location-referenced method
 - double-end-point-attached method
 - parallel segmentation method
- each has advantages and disadvantages, the most used one is the parallel segmentation method
- the chosen method has to be declared in the <teiHeader> using <variantEncoding>

Parallel segmentation method

- the most popular linking method
 - simple inline method

Double-end point attachment method: “Because creation and interpretation of double end-point attachment apparatus will be lengthy and difficult it is likely that they will usually be created and examined by scholars only with mechanical assistance.”

- allows to reconstruct the text of all witnesses
- allows <app>s with no <lem>s
- disadvantages:
 - variants can't overlap (but they can nest)
 - can't be used with external apparatus
 - less suitable for complex traditions (?)

Encoding examples: critical edition

Parallel Segmentation method

```
<p>Omnium hominum quos ad amorem veritatis natura superior impressit hoc maxime interesse videtur:  
ut, quemadmodum de <app>  
    <lem wit="#Sh #B #C #D #E #F #G #H #K #L #M #N #P #Ph #Q #R #S #T #U #V #Z">labore</lem>  
    <rdg wit="#A">laborem</rdg>  
    </app> antiquorum ditati sunt, ita et ipsi posteris prolaborent, quatenus ab eis posteritas  
habeat quo ditetur.</p>  
  
<p>Omnium hominum  
    <app>  
        <lem wit="#Sh #A #B #C #E #F #G #H #K #L #N #P #Q #R #T #U #V #Z">quos ad amorem veritatis</lem>  
        <rdg wit="#D">in quos amorem veritatis</rdg>  
        <rdg wit="#M">in quos Amorem virtutis</rdg>  
        <rdg wit="#Ph">quos ad morem veritatis</rdg>  
        <rdg wit="#S">quos amorem veritatis</rdg>  
    </app> natura superior impressit hoc maxime interesse videtur: ut, quemadmodum de labore antiquorum  
ditati sunt, ita et ipsi posteris prolaborent, quatenus ab eis posteritas habeat quo ditetur.  
</p>
```

- ◆ very simple example based on the *Monarchia* text
- ◆ note how the readings are **not** supposed to overlap!
- ◆ problem solved: <lem>s and <rdg>s were phrase-level elements, now they can include structural elements

Encoding examples: critical edition

```
<div>
  <head>CAPUT 1</head>
  <p>Magnus es, domine, et laudabilis valde: <app>
    <lem wit="#A">magna</lem>
    <rdgGrp>
      <rdg wit="#B"><sic>magma</sic></rdg>
      <rdg wit="#E"><sic>maga</sic></rdg>
    </rdgGrp>
    <rdgGrp>
      <lem wit="#C">laudabilis</lem>
      <rdg wit="#D"><sic>laudablis</sic></rdg>
    </rdgGrp>
  </app><note>This apparatus entry is an example using "rdgGrp" to group
  together variants. Here we have two groups, one presenting only spelling
  mistakes on the same reading as the lemma, while the second group has a
  different reading (with a spelling mistake for witness D)</note> virtus
  tua, et sapientiae tuae non est numerus. et laudare te vult homo, aliqua
  portio <app>
    <lem wit="#A">creaturae tuae</lem>
    <rdg wit="#B #E">creatervas tuas</rdg>
    <rdg wit="#C">creaturarum tuarum</rdg>
  </app>, <note>In this apparatus entry, I have intentionally forgotten to
  mention the reading borne by witness D.</note> et homo circumferens <app>
    <rdg wit="#A #B #C">mortalitem</rdg>
    <rdg wit="#D #E">fragilitatem</rdg>
  </app>
  <note>In this apparatus entry, the editor has not decided yet which lectio
  should be considered the lemma. The app contains only rdg elements. They
  are therefore displayed in a different way from the other apparatus
  entries.</note> suam, circumferens testimonium peccati sui et
  testimonium, quia superbis resistis: et tamen laudare te vult homo, <app>
    <lem wit="#B #E">aliqua</lem>
    <rdg wit="#A #C">aliquando</rdg>
    <rdg wit="#B #D">aliquo</rdg>
  </app>
  <note>In this apparatus entry, I have introduced a mistake: witness B is
  mentioned two times, in the @wit of the lemma and of a reading.</note>
```

Encoding examples: critical edition

Overlapping variants

- the parallel segmentation method can't handle overlapping variants, for instance the *lectio*
la casa rossa e bella
- could have overlapping variants to be encoded
 - <lem>la casa rossa e bella</lem>
 - <rdg>una casa rossa e bella</rdg>
 - <rdg>la casa blu e bella</rdg>
 - <rdg>la casa vecchia e brutta</rdg>
- which means that you have this overlap:
[la casa {rossa} e bella]}

Encoding examples: critical edition

Overlapping variants

- Università of Parma (S. Bertone, G. Grandi) about Catullus' work textual tradition
- critical text:
 - o factum male o miselle passer
- textual variants:
 - bonus factum male | bonus ille passer
 - bonum factum male | bellus ille passer
 - o factum male | passer o miselle
 - bonus factum male | bonus passer ille

Encoding examples: critical edition

Double end-point attached method

```
<l n="16"><anchor xml:id="lem3.16a"/>O factum male! <anchor xml:id="lem3.16b"/>O  
miselle <anchor xml:id="lem3.16c"/> passer!<anchor xml:id="lem3.16d"/></l>
```

```
<!-- l.16 -->  
<back>  
  <div type="apparatus">  
    <app from="#lem3.16b" to="#lem3.16d">  
      <lem>o miselle</lem>  
      <rdg  
        wit="#O #G #R #ms.1 #ms.2 #ms.3 #ms.8 #ms.9 #ms.11 #ms.12 #ms.13 #ms.15 #ms.16 #ms.16a #ms.18 #ms.19 #ms.19a #ms.20 #ms.21 #ms.22 #ms.23 #ms.27  
        #ms.28 #ms.29 #ms.30 #ms.31 #ms.33 #ms.34 #ms.35 #ms.37 #ms.39 #ms. #ms.40 #ms.41 #ms.42 #ms.45 #ms.48 #ms.49 #ms. #ms.51 #ms. #ms.54 #ms.56 #ms.57  
        #ms.58 #ms.59 #ms.60 #ms.64 #ms.67 #ms.68 #ms.71 #ms.72 #ms.73 #ms.75 #ms.76 #ms.77 #ms.78 #ms.83 #ms.84 #ms.88 #ms.90 #ms.97 #ms.99 #ms.102 #ms.103  
        #ms.104 #ms.105 #ms.107 #ms.109 #ms.112 #ms.114 #ms.117 #ms.118 #ms.123 #ms.124 #ms.128 #ms.25 #ms.43 #ms.47">  
      <app from="#lem3.16c" to="#lem3.16d">  
        <rdg  
          wit="#O #G #R #ms.1 #ms.2 #ms.3 #ms.8 #ms.9 #ms.11 #ms.12 #ms.13 #ms.15 #ms.16 #ms.16a #ms.18 #ms.19 #ms.19a #ms.20 #ms.21 #ms.22 #ms.23  
          #ms.27 #ms.28 #ms.29 #ms.30 #ms.31 #ms.33 #ms.34 #ms.35 #ms.37 #ms.39 #ms. #ms.40 #ms.41 #ms.42 #ms.45 #ms.48 #ms.49 #ms. #ms.51 #ms. #ms.54 #ms.56  
          #ms.57 #ms.58 #ms.59 #ms.60 #ms.64 #ms.67 #ms.68 #ms.71 #ms.72 #ms.73 #ms.75 #ms.76 #ms.77 #ms.78 #ms.83 #ms.84 #ms.88 #ms.90 #ms.97 #ms.99 #ms.102  
          #ms.103 #ms.104 #ms.105 #ms.107 #ms.109 #ms.112 #ms.114 #ms.117 #ms.118 #ms.123 #ms.124 #ms.128  
        >bonus</rdg>  
        <rdg wit="#ms.25 #ms.43 #ms.47">bellus</rdg>  
      </app> ille </rdg>  
    </app>  
    <app from="#lem3.16b" to="#lem3.16e">  
      <rdg wit="#ms.6 #ms.14 #ms.17" type="transposition">passer o miselle</rdg>  
      <rdg wit="#ms.10" type="transposition">bonus passer ille</rdg>  
    </app>  
  </div>  
</back>
```

Creating and publishing a DE

- typical scenario wrt TEI XML encoding: I marked up my text, now what?
- WWW publishing: good idea, but how to do it?
 - XSLT stylesheets to convert TEI XML into HTML (+ CSS)
 - frameworks working with TEI (f.i. Omeka)
 - native XML databases (eXist, XTF)
 - specific software (TEI Boilerplate, Toolkit, EVT)
- problems of sustainability, durability, usability of web-based digital editions

The encoded text **is** the edition

- theoretical model → markup schema → encoded text
- these steps need a textual scholar to ensure that the final product is a scholarly edition
- text encoding should be performed by a scholar to take into account all text particularities
- where is the edition? in the encoded text
- how do I “extract” the edition? this is where you need the software component of a SDE ...

Creating and browsing a digital edition

The displayed text is one **possible** edition

- ... it is not a good idea to entrust one's prepared edition to a custom/proprietary software tool
 - unless it lets you export it in a standard format
- any software will be obsolete in a matter of years → publish on the Web ← complex platforms
- better secure the data part of the equation using proven standards → migration to new tool(s)
- this will also allow other scholars to use your encoded texts, perhaps in very different ways

Creating and browsing a digital edition

EVT - Edition Visualization Technology

- a PBL (Project Based Learning) tool at first
- designed for a specific project but with a modular approach (DVB <http://vbd.humnet.unipi.it/beta2/>)
- now the publishing tool for several other projects
- based on standard web technologies (HTML + CSS + JavaScript)
- open source software, free to use and modify
- creates a web-edition starting from the TEI XML data ← you only have to put the edition data in the right place and to configure EVT

EVT 1 & 2

- EVT nasce come viewer per il progetto Vercelli Book Digitale, pubblicato recentemente
 - <http://www.collane.unito.it/oa/items/show/11>
- In seguito usato da altri progetti
 - Codice Pelavicino Digitale:
<http://pelavicino.labcd.unipi.it/evt/>
 - Tarsian: <http://humarec-viewer.vital-it.ch/>
- EVT 2 nasce per offrire supporto alle edizioni critiche e superare i limiti di EVT 1
 - nuova base di codice usando AngularJS
 - home page: <http://evt.labcd.unipi.it/>

EVT 2

- designed to publish critical editions on the Web
 - support for critical apparatus (inline / in frame)
 - support for other apparatus layers (in frame)
 - witness collation
 - heat map, variant filters, bookmarking
- specific need of *Leges Langobardorum* project
 - integration of diplomatic editions of specific manuscripts
- going to be used by other projects
 - Philosophy on the Border of Civilizations:
<http://avicennaproject.eu/>
- easier than EVT 1 → you only have to put the edition data in the right place and to configure EVT

Critical editions using EVT 2

EVT Critical Viewer

The screenshot shows the EVT Critical Viewer application interface. At the top, there is a toolbar with icons for 'Edit' (pencil), 'Text' (text), 'List' (list), 'Table' (table), 'Info' (info), and 'Help' (help). Below the toolbar, the title 'Editus Rothari' is displayed, followed by dropdown menus for 'Critical' and other options.

The main content area contains a Latin text from the 'Editus Rothari'. The text is presented in a grid format where each cell represents a different reading or variant. The first section of the text reads:

ipsius iussionem occiderit , in nullo sit **culpabilis** , nec ille nec heredes
eius quoquo tempore ab illo aut heredes ipsius requisitionem aut
molestia patiatur ; quia postquam corda regum in manum dei credimus
esse , non est possibile , ut homo possit **eduniare**

eduniare **B1 B12**] aduniare **B2**aedoniare **B3 B5 B8 B9**edoniare **B6 B11**
idoniare **B10 B12**

Below this, there are links for 'More Info' and 'XML'.

Following this, there are several numbered clauses:

3. Si quis **foris** **provincia** **fugire** **temptaverit** **;**, morti incurrat periculum, et res eius **infiscentur** .
4. Si quis **inimicūs** **intra** **provincia** **invitaverit** **aut** **introduxerit** ,
animaē **incurrat** periculum et res eius **infiscentur** .
5. Si quis **scamaras** **intra** **provincia** **caelaverit** **aut** **anonam** **dederit** ,
animaē **suae** **incurrat** periculum, **aut** **certe** **conponat** regi solidūs noningentos.
6. Si quis **foris** **in** **exercitum** **seditionem** **levaverit** **contra** **ducem** **suum** **aut**
contra **eum**, **qui** **ordinatus** **est** **a** **rege** **ad** **exercitum** **gubernandi**, **aut**
aliquam **partem** **exercetum** **seduxerit**, **sanguinis** **sui** **incurrat** periculum.

At the bottom left, there are buttons for 'Filters' (with a funnel icon), 'Heat Map' (with a thermometer icon), and 'A' (with a magnifying glass icon).

A floating panel on the right side displays a list of abbreviations and their meanings:

- et
- B1 B2 B3 B4 B5 B7 B8 B9 B10**
- B11 B12 Mo S V A Mc M10**
- M11 V5 V1 V2 Sz1 Sz2 M AG Be**
- Bl**
-]
- aut **B6**

Below this list, there is another smaller section:

eduniare **B1 B12**] aduniare **B2**
aedoniare **B3 B5 B8 B9**
edoniare **B6 B11** idoniare **B10 B12**

Critical editions using EVT 2

EVT Critical Viewer

Edictus Rothari Critical Info More

mandum dei credimus esse , non est possibile ,
ut homo possit eduniare

eduniare **B1 B12**] aduniare **B2**
aedoniare **B3 B5 B8 B9** edoniare **B6 B11**
idoniare **B10 B12**

More Info XML

, quem rex occidere iusserit .

3. Si quis foris provincia fugire temptaverit ,
morti incurrat periculum, et res eius
infiscerentur .

4. Si quis inimicūs **intra provincia** invitaverit
aut introduxerit , **animae** **incurrat** periculum
et res eius infiscerentur .

5. Si quis scamaras intra provincia caelaverit
aut **anonam** dederit, animae suae incurrat
periculum, aut certe conponat regi solidūs
noningentos.

6. Si quis foris in exercitum seditionem
levaverit contra ducem suum aut contra eum,
qui ordinatus est a rege ad exercitum
gubernandi, aut aliquam partem exercetum
seduxerit, sanguinis sui incurrat periculum.

7. Si quis contra inimicūs pugnando collegam
suum dimiserit aut astalin fecerit, id est si eum

B1 i X

regum in mandum dei credimus esse , non est
possevile , ut homo possit **aduniare** , quem rex
occidere iusserit .

3. Si quis foris provincia fugire **timtauerit** ,
morti incurrat periculum, et res eius
infiscerentur .

4. Si quis inimicūs **intra provincia** invitaverit
aut introduxerit , **animae** **incurrat** periculum
et res eius infiscerentur .

5. Si quis scamaras intra provincia caelaverit
aut **anonam** dederit, animae suae incurrat
periculum, aut *[omit.]* conponat regi solidūs
noningentos.

6. Si quis foris in exercitum seditionem
levaverit contra ducem suum aut contra eum,
qui ordinatus est a rege ad exercitum
gubernandi, aut aliquam partem exercetum
seduxerit, sanguinis sui incurrat periculum.

7. Si quis contra inimicūs pugnando collegam
suum dimiserit aut astalin fecerit, id est si eum

B2 i X

regum in mandum dei esse credimus , non est
possevile , ut homo possit **aduniare** , quem rex
occidere iusserit .

3. Si quis foris provincia fugire **temptaverit** ,
morti incurrat periculum, et res eius infiscintur

4. Si quis inimicūs **intra provincia** invitaverit
aut introduxerit , **animae** **incurrat** periculum
et res eius infiscerentur .

5. Si quis scamaras intra provincia celauerit
aut **anonam** dederit, animae suae incurrat
periculum, aut certe conponat regi solidūs
noningentos.

6. Si quis foris in exercitum seditionem
levaverit contra ducem suum aut contra eum,
qui ordinatus est a rege ad exercitum
gubernandi, aut aliquam partem exercetum
seduxerit, sanguinis sui incurrat periculum.

7. Si quis contra inimicūs pugnando collegam
suum dimiserit aut astalin fecerit, id est si eum

A°

A°

Filters Heat Map A°

35

Critical editions using EVT 2

EVT Critical Viewer

Edictus Rothari Critical Info More

molestia patiatur ; quia postquam corda regum in manum dei credimus esse , non est possibile , ut homo possit eduniare

eduniare **B1 B12**] aduniare B2aedoniare B3 B5 B8 B9edoniare B6 B11
idoniare B10 B12

More Info XML

, quem rex occidere iusserit .

3. Si quis foris provincia fugire temptaverit , morti incurrat periculum, et res eius infiscetur .

4. Si quis inimicūs intra provincia invitaverit aut introduxerit , animae incurrat periculum et res eius infiscetur .

5. Si quis scamaras intra provincia caelaverit aut anonam dederit, animae suae incurrat periculum, aut certe conponat regi solidūs noningentos.

RESP

ANY
#AZZARA
#BLUHME
HAND1

scitum seditionem levaverit contra ducem suum aut
atus est a rege ad exercitum gubernandi, aut
etum seduxerit, sanguinis sui incurrat periculum.

icūs pugnando collegam suum dimiserit aut astalin
liceperit et cum eum non laboraverit, animae suae

B1

molestia patiatur ; quia postquam corda regum in manum dei credimus esse , non est possi~~oo~~ , ut homo possit eduniare , quem rex occidere iusserit .

3. Si quis foris provincia fugire temptauerit , morti incurrat periculum, et res eius infiscetur .

4. Si quis inimicūs intra provincia invitaverit aut introduxerit , animae incurrat periculum et res eius infiscetur .

5. Si quis scamaras intra provincia caelaverit aut anonam dederit, animae suae incurrat periculum, aut certe conponat regi solidūs noningentos.

6. Si quis foris in exercitum seditionem levaverit contra ducem suum aut contra eum, qui ordinatus est a rege ad exercitum gubernandi, aut aliquam partem exercetum seduxerit, sanguinis sui incurrat periculum.

7. Si quis contra inimicūs pugnando collegam suum dimiserit aut astalin fecerit, id est si eum diceperit et cum eum non laboraverit, animae suae incurrat periculum.

8. Si quis in consilio vel quolibet conventu scandalum commiserit, noningentos solidūs sit culpabiles regi.

9. Si quis qualemcumque hominem ad regem incusaverit, quod ad animae pertineat periculum liceat ei qui accusatus fuerit cum

Filters Heat Map A°

Critical editions using EVT 2



PHILOSOPHY ON THE BORDER OF CIVILIZATIONS

TOWARDS A CRITICAL EDITION OF THE METAPHYSICS OF AVICENNA



Project Manuscripts Commentaries, Translations, Printings Events Publications Image Gallery Contact

THE WORK

THE METAPHYSICS OF THE CURE

The Kitāb al-Šifā' (Book of the Cure) is a summa of all parts of philosophy, updating and completing Aristotle's corpus. The Ilāhiyyat (Divine Things, its metaphysical section) expands on Aristotle's Metaphysics, adding materials from later Peripatetic tradition and Neoplatonic accretions: it gives a thorough account of the science of being qua being and of its First Principle, and a rational interpretation of Islam, applicable to all monotheisms.



INTRODUCTION



A MILESTONE OF WESTERN METAPHYSICAL THOUGHT

Its resumption of all previous speculation on the subject, and its tremendous impact on subsequent philosophers and theologians within and outside the Islamic world, make the *Ilāhiyyāt* (*Divine Things*) of the *Kitāb al-Šifā'* (*Book of the Cure*) not only the corner-stone of Avicenna's metaphysics, but also a turning-point in the history of this discipline. Deeply rooted in Aristotle's canonical work and in the subsequent

Peripatetic tradition, open to incorporate Neoplatonic doctrines, and attentive to the agenda of contemporary theology and the intellectual needs of the society of the day, the metaphysical thought of Avicenna as expressed in the *Ilāhiyyāt* finds in the notion of "synthesis" its key-feature. Composed during the third decade of the XI century CE, the *Ilāhiyyāt* aimed at providing a new, coherent, and systematic version of Aristotle's *Metaphysics*, and contributed decisively to this latter's progressive eclipse in Arabic philosophy; on account of its Aristotelian ascendancy, it was soon translated into Latin and enjoyed immediate and wide success among philosophers and theologians all over Europe; it influenced sensibly, though less directly, also Hebrew culture. In this way, the *Ilāhiyyāt* not only realized, but also fostered fruitful dialogue among different cultures

EVENTS

07 November 2017

Tommaso Alpina receives the prize of the Accademia "La Colombaria"

The Accademia Toscana di Scienze e Lettere 'La Colombaria' assigns to Tommaso Alpina the award for...

01 June 2017

Amos Bertolacci speaks about whether God is a Substance according to Avicenna

International Conference of the Aquinas and the Arabs International Working Group, Creation and...

29 May 2017

Amos Bertolacci speaks of Avicenna's doctrine of Substance

Giornate internazionali di studi di filosofia antica: la sostanza e il movimento in Aristotele con...

[All events](#)

Critical editions using EVT 2

Edizione Logica Avicennae [experimental encoding]

Critical   

Cap. I.4 Capitulum  de subiecto logicae 

Impossibile est animum moveri^c ab uno solo intellectu ad credendum aliquid. Hic enim intellectus non est iudicium faciendis fidem essendi^c rem^f vel non essendi^f. Si enim fides eset, licet intellectus poneret rem esse vel^h non esse. Tunc ipse intellectusⁱ non valeret^j ad faciendum ullam^k fidem ullomodo. Quod enim facit fidem causa est^l fidei, sed impossibile est  aliquid^m esseⁿ causam^o alterius sive habeat^q esse, sive non. Intellectus^r autem^s saepe habetur ex uno solo verbo. * Si autem unum^t non sufficit  ad  intelligendum illud esse, vel non esse, in essentia sua, aut^w dispositione, nec^x faciet^y fidem de alio^z. Cum vero addideris intellectui^{aa} esse vel non esse, iam addidisti^{ab} ei  alium^{ad} intellectum * , sicut postea declarabitur  suo loco. Hoc autem, scilicet  uno verbo intelligere, in^{ah} paucis contingit, et praeter^{ai} hoc in plerisque est^{aj}  diminutum et malum. Quod^{al} autem  in plerisque dat intelligi^{an} et credere sunt^{ao} intellectus^{aq} compositi. Omne autem^{ar} compositum componitur ex multis et inter multa sunt una. Ergo in omni composito sunt una^{as} . Unum autem in omni composito vocatur «simplex», et quia eius^{at} quod componitur ex multis  impossibile est sciri^{av} naturam^{aw} ignoratis eius simplicibus, ideo convenientius est prius cognoscere simplices quam compositos.  Cognitio autem^{ay} simplicium^{az} fit duobus modis, quia aut cognoscuntur secundum^{ba} hoc^{bb} quod apti sunt^{bc} ut ex eis fiat^{bf}                 <img alt="link icon" data-bbox="218 7725 238 77

Critical editions using EVT 2

Edizione Logica Avicennae [experimental encoding]

Critical Info

describant dictiones quod est in quo praedicatur de pluribus differentibus specie in eo quod quid est."

Non cures autem, secundum hoc quod es logicus, qualiter sit haec comparatio et an hic intellectus ex hoc quod est unus in quo multa convenientur habeat esse in ipsis rebus quae in ipso convenientur, scilicet esse separatum extra per se, praeter esse quod habet in tuo intellectu, an qualiter habet esse in tuo intellectu. Consideratio enim horum alterius doctrinae est aut duarum doctrinarum. ¶ Iam igitur nosti^{ad} quod verbum aut est ¶ incomplexum aut complexum * et quod incomplexum aut est universale aut particulare. Nostri etiam quod debemus post ponere tractatum de complexis. Scias etiam nos non occupari circa tractatum verborum singularium et intentionum ipsorum: infinita enim sunt, nec numerari possunt.

AQuae etiam si essent finita, scire eas secundum quod sunt particularia non conferret nobis perfectionem sapientiae, nec perveniremus per illas ad finem sapientiae, sicut postea scies in libro sapientiae. Sed ¶quod debemus considerare est cognitio verbi universalis. Scis enim quod verbum universale non fit universale nisi habeat comparationem aliquam aut in esse aut in nostra opinione ad particularia de quibus praedicatur. Praedicatio autem fit duobus modis, quia aut univoce, sicut hoc quod dicimus quod Socrates est homo: homo enim praedicatur de Socrate vere et univoce aut denominative, ut albedo de homine: dicitur enim homo albus et habens albedinem nec dicitur esse albedo. Si autem contingit dici corpus album et color albus diffinitio praedicationis huiusmodi non praedicatur de subiectis aequaliter. Nostra autem intentio non est hic nisi de eo quod praedicatur univoce.

Enumerabimus ergo partes universalis, quod comparatur ad particularia univoce, et dat eis nomen et definitionem. Multa autem quae invenimus faciunt necesse primo non incedere solita via in divisione verborum, sed postea redibimus ad illam.

Version A

Quae etiam si essent finita, scire [...] sed postea redibimus ad illam G C R F D Q

Version B Quae etiam si essent finita, scire [...] quod praedicatur univoce V P N M

Version C

Dicimus ergo quia omne quod est, su [...] tia una quae est substantia hominis W

M5mg B U

Nota critica Informazioni aggiuntive XML

Version B

vocatur universalis, secunda vero vocatur particularis. Ad modum partis primae et in intellectibus multis qui sunt ad modum intellectus primae partis, et hoc est intentio de qua id quod intelligitur in anima non prohibetur habere comparationem similitudinis ad multa. Et quoniam haec intentio quae nunc vocatur apud logicos «genus» est unum intellectum quod habet comparationem ad multa quae convenientur in eo, sed in lingua non erat ei nomen quo appellarentur ea quae sunt inter se similia, transtulerunt ad hoc et vocaverunt «genus» hoc, scilicet de quo loquuntur dialectici, et describunt dicentes quod est "id quod praedicatur de pluribus differentibus specie in eo quod quid est."

Non cures autem, secundum hoc quod es logicus, qualiter sit haec comparatio et an hic intellectus ex hoc quod est unus in quo multa convenientur habeat esse in ipsis rebus quae in ipso convenientur, scilicet esse separatum extra per se, praeter esse quod habet in tuo intellectu, an qualiter habet esse in tuo intellectu. Consideratio enim horum alterius doctrinae est aut duarum doctrinarum. ¶ Iam igitur nosti^{ad} quod verbum aut est ¶ incomplexum aut complexum et quod incomplexum aut est universale aut particulare. Nostri etiam quod debemus post ponere tractatum de complexis. Scias etiam nos non occupari circa tractatum verborum singularium et intentionum ipsorum: infinita enim sunt, nec numerari possunt.

AQuae etiam si essent finita, scire eas secundum quod sunt particularia non conferret nobis perfectionem sapientiae, nec perveniremus per illas ad finem sapientiae, sicut postea scies in libro sapientiae. Sed quod debemus considerare est cognitio verbi universalis. Scis enim quod verbum universale non fit universale nisi habeat comparationem aliquam aut in esse aut in nostra opinione ad particularia de quibus praedicatur. Praedicatio autem fit duobus modis, quia aut univoce, sicut hoc quod dicimus quod Socrates est homo: homo enim praedicatur de Socrate vere et univoce aut denominative, ut albedo de homine: dicitur enim homo albus et habens albedinem nec dicitur esse albedo. Si autem contingit dici corpus album et color albus diffinitio praedicationis huiusmodi non praedicatur de subiectis aequaliter. Nostra autem intentio non est hic nisi de eo quod praedicatur univoce.

Iam etiam audisti quod "scientia divina est in qua querunt de primis causis naturalis esse et doctrinalis esse et de eo quod pendet ex his, et de causa causarum et de principio principiorum, quod est Deus excelsus". Et hoc est quod potuisti attingere ex libris transactis...

Critical editions using EVT 2

Codice Pelavicino Digital [short extract] 

Doc 1  214v  Interpretative  Info 

De [castro Sarzane](#) * .

In eterni Dei nomine, amen. Quemadmodum in instrumento publico manu [Bartholomei notarii](#) confecto, quod ego [Confortus notarius](#) vidi et legi, continebatur, dominus [Pipinus, Dei gratia olim Lunensis episcopus](#), renovellavit, fecit et firmavit per se et successores suos, consilio curie, tale pactum et talem constitutionem quale et qualis fecerat dominus [Albertus, bone memorie Lunensis episcopus](#), predecessor suus, cum operariis omnibus de [cure Sarzanei](#) *. Uterque enim eorum, velut in eodem instrumento legebatur, condonavit et remisit per se et suos successores omnibus suprascriptis operariis dona et opera atque quod nullus eorum cogatur ad canevam recipiendam nec ad castaldiam neque ad iscariam, nisi per voluntatem, excepto quod omni anno debet unus eorum esse iscarius, si fuerit voluntas episcopi, et debet suum feudum habere. Placita, districta, offensiones, amasiamenta omnia retinuerunt in se et successores suos predicti domini episcopi et pro suprascripto pacto et conventione debent suprascripti operarii omni anno dare viginti media frumenti mundi et deferre usque ad canevam vel ad granarium et centum congia vini ad palmentum et deferre usque in canevam et debent laborare bradias et cahadium et reddere medietatem curie et portare usque in canevam. Et episcopus debet eis dare bestias ad sacerandum et ipsi debent sacerare; et, si non habuerint bestias ad sacerandum, non debent dare nisi terciam partem bradiarum, et si restopplaverint, terciam partem reddere debent; fenum de prato debent portare ad fenile et debent bis in die comedere panem frumenti et vinum, castum, et cere coadunare fenum in prato; et alios attractus debent facere, scilicet [Arnes et annonam et fruges, de cure de Soleria, de cure de Bolani,](#) , [de cure de Luna ad Sarzanan vel ad Ameliam](#) , et semel in die [a pape vel imperatoris vel cardinalis vel cancellarii debent facere](#) .

scrut, per totum episcopatum; si pro facto pape vel imperatoris vel s communiter dederint, atque ipsi dare debent. Cum autem hoc omnia dicto instrumento continerentur:

Dci gratia [Lunensis episcopus](#) , consilio [Gerardi, vicedomi nostri, vicedomini](#) , nobiscum presentis, renovamus, facimus et confirmamus

 Persons
 Places
 Organizations
 ALTER ERESIA
 Role Name
 Measure
[Selezione Tutto](#)
[Cancella Selezione](#)
[Selezione Multipla](#) 

Gli elementi selezionati verranno visualizzati qui.