The collaboration between William Camden (1551–1623), the Clarenceux King of Arms, and his pupil Sir Robert Cotton (1571–1631) in antiquarian studies is well known. Whereas Camden developed the principles on which the study of history should be based, Cotton provided the raw material by gathering together what, judged by quality rather than quantity, was the most important collection of medieval manuscripts owned by a single person. The range of his collection of medieval chronicles was unrivalled in Western Europe and his generosity towards scholars enabled them to borrow his manuscripts in order to print their texts and make them available to a larger public. In some cases these early editions are now our only witnesses for texts of which no manuscripts any longer survive. In this article I shall discuss the contributions made by Camden and Cotton to the process of editing and publishing the chronicles of the Norman Conquest of England in 1066.

By 1586, when William Camden, Robert Cotton and others had founded the Elizabethan Society of Antiquaries, only medieval chronicles relating to the Anglo-Saxon past of England had been published, such as Gildas’s De Excidio (1525), Bede’s Historia Ecclesiastica (1565), Asser’s Life of Alfred (1574) and Geoffrey of Monmouth’s Historia Regum Britanniae (1508, 1517), or general works on English history, like the Brut and Polychronicon (1480), John Hardyng’s Chronicle (1543), and the collection published by Matthew Parker in the years 1567 to 1574 comprising Matthew Paris’s Chronica Majora, Thomas Walsingham’s Historia Anglorum and Ypodigma Neustriae as well as Asser’s biography of Alfred. None of the works describing Anglo-Norman relations in the eleventh century, like Dudo of Saint-Quentin’s De moribus et actis primorum Normanniae Ducum and the Encomium Emmae Reginae, or, indeed, the contemporary sources for ‘1066’, William of Jumièges’s Gesta Normannorum Ducum and the Gesta Guillelmi ducis Normannorum et regis Anglorum by William of Poitiers had been edited, nor the chronicles written at the beginning of the twelfth century by Henry of Huntingdon, William of Malmesbury, ‘Florence’ and John of Worcester and Orderic Vitalis. Yet, by the time Sir Robert Cotton died in 1631 all these histories had been published once, some even twice, in England and in France and the majority of them were edited on the basis of Cotton manuscripts. However, important texts like the Anglo-Saxon Chronicle, or the history of the kings of the English by Simeon of Durham, also represented by
manuscripts in the Cotton collection, were not printed until several decades after Sir Robert's death. Consequently, study of these chronicles, until respectively 1643 and 1652, was only possible if one had access to the manuscripts themselves or to copies made of them. But, before we assess the contributions made by William Camden and Robert Cotton, it is necessary to find out more about their interest in the history of the Norman Conquest of England.

This is, in turn, a difficult task, for to speak of 'interest in the history of the Norman Conquest of England' is anachronistic because the subject as such did not exist. Historians like William Camden, John Selden (1584–1654), Henry Savile of Banke (1549–1622) and Robert Cotton were eager to study the past of England in its widest possible sense. That they touched upon '1066' was usually in the context of their etymological and historical research into the origin and development of specific medieval offices, for example that of the Marshal. In their quest for understanding the history of such posts they tried to solve the problem of whether they were of Saxon or Norman origin. Their research, certainly in the days of the Society of Antiquaries, arose from a combination of factors: some utilitarian and some purely intellectual. Justification of the independence of the English Church after King Henry VIII's divorce from Catherine of Aragon and its religious and political consequences for England's relations with Rome and the rest of Europe played as large a role as a purely 'scientific' approach to the medieval past. Apart from these problems of state there were many other reasons why inspection of original source material could help. Matters of right of title to property, or exercise of rights of local taxation, resulted in the study of manuscripts and documents in order to find precedents. Kevin Sharpe in his study of Sir Robert Cotton gives several examples of the utilitarian nature of historical research in Sir Robert Cotton's time. Most recently, Roger Manning has shown that Cotton himself delved into the medieval documents of his own estates at Conington in order to support his case in law suits with his tenants. Research into the Anglo-Norman period, therefore, had more to do with contemporary society and politics than with a wish to reconstruct the events of '1066'. However, in his writings Sir Robert proved to be capable of sound and original historical argument with regard to some of the effects of the Norman Conquest of England. Three centuries before J. H. Round published his analysis of the introduction of knight-service into England, Cotton had set out the same conclusions in a paper published posthumously, using most of the arguments put forward by Round. It is here unimportant whether or not we now agree with Cotton and Round. The important point is that Cotton, and indeed his mentor Camden, used medieval manuscripts and documents for original historical research. Both, however, realized that the only way forward in the study of history was to provide scholars with the original texts. Their greatest contribution to the field of Anglo-Norman studies was their involvement in the production of editions.

We cannot claim that any action on the part of the young Cotton influenced the appearance in print of the chronicles of 'Florence' of Worcester, edited by Lord William Howard in 1592, or of Henry of Huntingdon and William of Malmesbury, edited by Sir
Henry Savile of Banke in 1596. It is, however, interesting that relatively few manuscripts of these three authors, as far as we know, were ever in the possession of Sir Robert Cotton. I have found no Cotton manuscript of either ‘Florence’ or his continuator John of Worcester, and only one manuscript of Henry of Huntingdon’s *Historia Anglorum* (London, BL, Cotton Vespasian A. XVIII) and one of each of William of Malmesbury’s *Gesta Regum* (Cotton Claudius C. IX) and *Gesta Pontificum* (Claudius A. V) (fig. 1). This is a surprisingly small number considering the fact that all three texts were written in England and that they have survived in many copies. Moreover, none of these Cotton manuscripts was, as far as we know, used for the Savile edition of 1596. It is not until after the turn of the century that we can establish links between Cotton manuscripts and printed editions directly concerned with Conquest chronicles.

The first is William Camden’s collection of texts published under the title *Anglica, Normannica, Hibernica, Cambrica, a veteribus scripta. Ex quibus...plerique nunc primum in lucem editi ex bibliotheca Guilielmi Camdeni...* at Frankfurt in 1602. In his preface to Fulke Greville, Camden states that he included some of the works which had already been edited, like those of Asser and of Thomas of Walsingham, because the editions were rare in England. From our point of view the most important text edited here is William of Jumièges’s *Gesta Normannorum Ducum*, the first prose account of the Norman Conquest, written within four years of the event. This chronicle was revised and interpolated several times and the early printed editions all contain the text as revised by Robert of Torigni, monk of Bec, *circa* 1139. Collation of the text of Camden’s edition with the surviving manuscripts shows that Camden conflated two manuscripts, now Cotton Nero D. VIII and Cotton Vitellius A. VIII, ff. 5–100, of which the latter was the more important. According to the subtitle of his edition, Camden used manuscripts from his own library. This statement would suggest, therefore, that in 1602 the two manuscripts belonged to Camden, and that they passed to Cotton in 1623 as part of Camden’s bequest to him. This conclusion is not so straightforward as it seems, for Cotton’s catalogue of 1621, two years before Camden died, already lists Nero D. VIII (fig. 2), as well as other manuscripts used by Camden for his 1602 edition, which as I suggested above would have been his own. Either Camden had already given manuscripts to Cotton before he died, or Cotton listed books borrowed from Camden as his own. Alternatively, the book collections of both men were so intermingled – and this is suggested by a specification in Camden’s will according to which Cotton was advised to search for his own books lent to Camden in Camden’s house first – that neither of them knew precisely which book belonged to whom. How Camden acquired his manuscripts in the first place is unknown.

Vitellius A. VIII, together with Cambridge, Gonville and Caius College 177/210, forms a manuscript from Reading Abbey written in the second half of the twelfth century. It is closely related to Robert of Torigni’s autograph manuscript of the *Gesta* from Bec (Leiden, UB BPL 20), because it is the only medieval copy which contains some of Robert’s later alterations. The other contents of the Reading codex is also a copy
Fig. 1. A list of books lent by Cotton to Agarde, including (12) William of Malmesbury's Gesta Regum and (29) Henry of Huntingdon’s Historia. Harl. MS. 6018, f. 162
of Robert's manuscript. The Reading manuscript was probably split up before 1600. In 1560 the Cambridge part was given by Ethelbert Burdet, who owned more Reading books, to William Harrison and as part of the library of one William Moore (1590–1659) it was bequeathed to Gonville and Caius College. The London part was used, as we have seen, by Camden in 1602 and a third part, Nennius's *Historia Brittonum* which once followed the *Gesta*, is still lost.

The manuscript of Nero D. VIII has a more obscure history. The part which interests us here, ff. 3r–175v, is written in a single hand from the end of the twelfth or the beginning of the thirteenth century. It is the only surviving manuscript of the *Gesta Normannorum Ducum* where a full text of Dudo of Saint-Quentin's history of the dukes of Normandy is followed by a conflation of two different *Gesta* versions woven together by several short passages which do not occur anywhere else. The significance of the unique combination lies in the fact that around 1200 someone in England intelligently collated several different *Gesta* manuscripts. He, or she, displays a philological and critical interest in the text which is rare for its time as far as chronicles are concerned. This reason alone makes it frustrating that we do not know where the manuscript was written. William Camden's use of it in 1602 is the first glimpse we have of it.

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*Fig. 2. Part of the entry in Cotton's 1621 catalogue for the MS. now known as Nero D. VIII. Harl. MS. 6018, f. 91 (detail)*
William Camden also included in his 1602 edition a short text which he thought might have been the work of William of Poitiers, a contemporary of William of Jumièges and biographer of William the Conqueror: *a fragmentum... de vita Gulielmi Conquestoris*. In fact, the text is not William of Poitiers's but a combination of two excerpts from the *Historia Ecclesiastica* of Orderic Vitalis, concerning the trial of Bishop Odo of Bayeux and the final bequests and death of William the Conqueror. The manuscript is Cotton Vespasian A. XIX, ff. 104–121, which, like the two *Gesta Normannorum Ducum* manuscripts, first belonged to Camden and then to Cotton. It is written in an early fifteenth-century hand and decorated with gold. The name of William the Conqueror is consistently written in gold. The rubric on f. 104r (fig. 3) states that it is a direct copy of a manuscript of Saint-Etienne at Caen, which Orderic's modern editor, Marjorie Chibnall, identified as being Vatican, Reg. Lat. 703 B. At present the fragment is bound with material from Ely, but the connection is no doubt accidental for Camden says in his edition that the fragment had come from France as war booty at the time of King Henry V (1413–22). In fact the manuscript was not looted in France by the English, but presented by the monks of Caen to King Henry V, when after the Treaty of Troyes in 1420 Normandy once again came under English rule. The excerpts from Orderic together with other documents transcribed at the same time formed part of an appeal by the monks for the restitution of their English possessions. All the texts illustrate William the Conqueror’s legacy to Saint-Etienne of Caen of his regalia which in the time of his son William Rufus were exchanged for several English manors. It was these manors which the monks claimed back in the early 1420s. How the manuscript came to be bound up with Ely material is unclear, but the Caen provenance of the fragment is beyond any doubt. Camden’s assumption that he had found part of William of Poitiers’s biography of William the Conqueror is, however, an important indication of the state of knowledge about this author in 1602. The misidentification proves that though he knew of William of Poitiers, he had not seen the text itself. It also strongly suggests that Sir Robert Cotton had not yet acquired his own copy.

By the beginning of 1618 a copy, probably an eleventh or early twelfth-century manuscript (see below), was in the possession of Cotton. We know this because the manuscript is mentioned in a series of letters exchanged between William Camden, on behalf of Sir Robert Cotton, and their colleague Nicholas de Peiresc (1580–1637), the French antiquary, who with André Duchesne (1584–1640) was preparing a new collection of texts by Anglo-Norman writers. This edition was published in the summer of 1619 under the title *Historiae Normannorum Scriptores antiqui... ex mss codd. omnia fere nunc primum edidit*. In February 1618 De Peiresc wrote to Camden saying that the edition had gone to press and, in a now lost letter, he must have asked for a copy of William of Poitiers for in March he wrote again to acknowledge its arrival. Unfortunately the copy contained many mistakes and he asked Camden to mediate between him and Sir Robert Cotton to let him have the original. This was duly sent to him on 2 April and described by De Peiresc a few weeks later as follows:

l'autographe du fragment de Guillelmus Pictavinus bien conditionné... J'ay pris fort grand plaisir
VIII. sequentur de vita gestis

Glossen et Guillemus duo nos

manum in uiridissima regis

anglor edicta sicunt et quotid

libro antiquo monasterii sancti

plan et cadito quis monasteri

fundator quandam exitit.

Fig. 3. Cotton MS. Vespasian A. XIX, f. 104
He also explained that he was still unable to find the complete copy of William of Poitiers which he knew was in the possession of Pierre Pithou (d. 1596) and he added that he would send the first quire of the edition to give Camden and Cotton an idea of the contents. In his letter of 17 June he confirmed that William’s text was in the press. Then in August he wrote apologetically, presumably in response to a reproachful letter from Camden, that he would rewrite the first page of the preface which contained the acknowledgements. Apparently Camden, and possibly Cotton as well, had complained that the acknowledgement to Cotton was inadequate, for De Peiresc wrote:

Nous tascherons de faire refaire la feuille où est mentionné Monsieur Cotton, pour y ajouter le mot Anglus, qui s’est oublié par inadvertance…. Et même désireroit on d’y ajouter un éloge en sa recommandation, pour lequel je vous avois prié de nous envoyer un peu d’instruction tant de ses qualitez que des affaires, ou il peut avoir esté employé pour le public, afin d’en faire la plus honnorable mention que nous pouvrons.

Camden surely did his best in providing De Peiresc and Duchesne with a brief which resulted in the following eulogy:

Huius [the Encomium] ut et sequentis authoris Guillelmi Pictavini scripta debentur viro perillustri D. Roberto Cottono Anglo, non solum familiae vetustate ac splendore, quae honoratissimas cognitione complexa est, atque equestris ordinis dignitate Baronetta: sed etiam eruditione multifaria, nec non felicissima industria in congreganda antiqua rarissimorum librorum superlectile, quam pro candore omnibus studiosis libentissime aperit, commendatissimo.

The reference to William of Poitiers’s manuscript in this preface is the last proof of its existence we have. What happened to this manuscript and its copy sent earlier by Camden remains a mystery. Either it was never returned and remained in France, where for all we know it may still lie undiscovered in some library. If, however, this were the case it is strange that the manuscript was never mentioned again in the correspondence of De Peiresc and Camden. Or, it was returned to Camden and Cotton, but not used any more because of the existence of the text in print, and presumably perished in the fire of 1731. But this explanation does not answer the question why, if the manuscript had come back to England, it was not listed in Thomas Smith’s Cotton catalogue of 1696.

None of the other manuscripts of William of Poitiers which existed in the Middle Ages, nor the complete copy mentioned by De Peiresc as being in the possession of Pierre Pithou, has ever been found. The Norman copies available to Orderic Vitalis circa 1109-41 at Saint-Evroult, and to Milo Crispin and Robert of Torigni in the mid-twelfth century at Bec have left no trace in the library records of these monasteries. In England at least two copies circulated in the second half of the twelfth century: one at St Paul’s in London where it was excerpted by Ralph of Diceto and the other at Ely where the
monk Richard used it for his Liber Eliensis.\textsuperscript{36} The Cotton fragment was probably one of the two English manuscripts, or a copy of one of them, rather than one of the Norman manuscripts. But despite the fact that the loss of William the Conqueror's biography is irretrievable we should be grateful to Cotton that he preserved it just long enough for it to have been printed by De Peiresc and Duchesne in 1619. Their edition provided more links with William Camden and Sir Robert Cotton than through William of Poitiers alone.

The Encomium Emmae Reginae, a biography of Queen Emma, widow of King Ethelred and King Cnut of England, written \textit{circa} 1040 by a Flemish monk at the request of Emma herself was also included in the Anglo-Norman collection.\textsuperscript{37} As in the case of William of Poitiers, the French editors only had access to Sir Robert Cotton's copy. There are no details of this manuscript in the correspondence of De Peiresc and Camden, but the few references we have suggest that what was sent to France was a late copy rather than an early medieval manuscript. The most important reference occurs in the letter of 5 March 1618, where De Peiresc explained that the marriage of Emma, who was Norman, to King Ethelred ultimately led to her nephew's conquest of England in 1066 and that this was sufficient reason to include the \textit{Encomium}:

\[\text{J'ay receu L"Encomium de votre Reyne Emme, que nous ferons imprimer en son rang et ordre dans le recueil des Historiens de Normandie. C'est bien la verite, qu'il appartient plus à l'Angleterre qu'à la Normandie; mais il ne sera pas tant mal seant entre ceux de Normandie, puis qu'elle [Emma] estoit Normande; et que son alliance fust la premiere planche aux conquete de Guillaume son neveu. Il se trouve si peu d'Ecrivains de ce siecle la, que je n'en scouroit point negliguer.}\textsuperscript{38}

This passage also confirms that the text was printed from a Cotton manuscript, a statement which we again find in the preface of the 1619 edition.\textsuperscript{39} Several manuscripts of the \textit{Encomium} have survived of which BL, Add. MS. 33241 from the mid-eleventh century is the most important.\textsuperscript{40} Although of continental origin, at the end of the Middle Ages it belonged to St Augustine's in Canterbury and in the early nineteenth century it was owned by the tenth Duke of Hamilton after which it was finally acquired by the British Museum in 1887. The other copies are a manuscript written \textit{circa} 1624 by the Welsh antiquary Robert Vaughan (1592–1667), now Aberystwyth, NLW, MS. Hengwrth 158; a manuscript written in the late eighteenth century, now BL, Add. MS. 6920; and a lengthy sixteenth-century excerpt, now Paris, BN Lat. 6235. Of these, the Vaughan manuscript is the most important for it indirectly provides the clue for solving the problem of which manuscript was owned by Cotton and sent to De Peiresc.

Robert Vaughan wrote that he copied the \textit{Encomium} from a manuscript which in turn had been copied by Thomas Talbot in 1566 from a medieval manuscript.\textsuperscript{41} Alistair Campbell, the most recent editor of the \textit{Encomium}, established beyond doubt that this must have been the mid-eleventh-century London manuscript. Talbot's copy of 1566 is lost, but a comparison of Vaughan's text with the Duchesne edition strongly suggests that what was sent to France in 1618 was a careless copy of Talbot's text.\textsuperscript{42} What
Campbell did not know, but what is a well-established fact now, is that Sir Robert Cotton acquired manuscripts and notebooks of his older colleague and co-founder of the Society of Antiquaries, Thomas Talbot, one-time Clerk of the Records.* Therefore we may conclude that in 1617 or 1618 Camden or Cotton had a copy made of Talbot's *Encomium* which was sent to France. Talbot's own manuscript presumably remained in England where within six years it was copied by Robert Vaughan. This reconstruction supports my earlier suggestion that De Peiresc received the text of the *Encomium* written in an early seventeenth-century hand. The whereabouts of the early medieval *Encomium* copy from St Augustine's at Canterbury were unknown, it seems, to either Camden or Cotton.

Duchesne also printed William of Jumièges's *Gesta* in 1619. In his preface he explained that he used Camden's edition, which of course was based on two Cotton manuscripts, and that he had made several emendations with the help of some French manuscripts from the collection of De Thou. His text, however, is substantially that of Camden. This raises the interesting point that the English and French antiquaries cooperated to an extraordinary degree with each other, and that, as far as we know, matters of copyright were not raised. Camden, even if he had wished to object, was not really in a position to do so because he had done exactly the same in 1602 when he reprinted some of Matthew Parker's editions from the 1570s. As far as Dudo of Saint-Quentin's history of the dukes of Normandy is concerned, there is no evidence that Duchesne used, or had asked for, any of the manuscripts which we know were owned by either Camden or Cotton.* According to his preface, he printed Dudo's text from two manuscripts in French ownership: one of François d'Amboise and the other of Jacques Sirmond.*

On 15 July 1619 De Peiresc sent two copies of Duchesne's edition to Camden. One was for himself and the other for Sir Robert Cotton. Unfortunately, due to the loss or dispersion of Cotton's printed book collection his personal copy of this edition is lost.* We cannot therefore be sure if he ever collated any of its texts with his own manuscripts. The Duchesne edition also contains a mass of material relating to the genealogies of French and English families. Although no documents or texts from this section are specifically mentioned in the preface as having come from the Cotton collection, the De Peiresc and Camden correspondence of the years 1618 and 1619 is devoted primarily to these genealogies. The letters contain many requests for manuscripts either from Sir Robert Cotton or from other manuscript collections in England, notably the Cambridge and Oxford colleges, to verify the details from French sources. It is a pity that we do not have Camden's answers to these queries, for in his position as King of Arms and herald his knowledge must have been particularly valuable.

The editions of Anglo-Norman chronicles by Camden and Duchesne based on Cotton manuscripts are amongst the most important evidence illustrating the value of Sir Robert's collection for texts from the period of the Norman Conquest of England. Apart from these two editions there was one more for which Cotton provided a key witness. This was John Selden's edition of Eadmer of Canterbury's *Historia Novorum* written in the first two decades of the twelfth century.* Only two manuscripts of this text are
known. One, possibly Eadmer's autograph, is now Cambridge, Corpus Christi College MS. 452, and the other Cotton Titus A. IX. The latter is a thirteenth-century manuscript from Haughmond Abbey in Shropshire, which John Selden borrowed from Sir Robert Cotton for his edition of 1623. In his preface he referred to the Duchesne edition for the texts of William of Poitiers and Orderic Vitalis, which although not written by English authors, were, he said, important for the history of England. He added that one should not avoid studying these Norman texts:

Normannorum enim rebus vetustis adeo nostrae plerunque intermiscae sunt ut non sine ignavia aut inscitia praeteriri illae possint, si quis de nostris diligentius consulat. 50

In the same preface he also thanks Sir Robert Cotton for the use of his manuscripts. His effusiveness was no doubt inspired by the praises of Duchesne and De Peiresc which he may well have tried to surpass:

Codices autem Mss quos testes sine loco et nomine laudamus, omnes (uti etiam ipsum unde haec editio) suppeditabat instructissima illa, et quantivis preci, bibliotheca Nobilissimi eruditissimi, mihique amicissimi viri ROBERTI COTTONI Equestri dignitate, et ea, quam Baronetti, dicimus, clari, qui non modo comparandis ingenti sumptu libris Mss. ijsque selectissimis, sed etiam humanissime ijs atque propensissimo in bonarum literarum et rerum civilium studiosos animo communicandos, immortalem tam apud exteros quam populares meritissimo nactus est famam. 51

Besides the narrative sources for the history of the Norman Conquest of England preserved amongst the Cotton Manuscripts, Sir Robert collected cartularies and several so-called cartulary-chronicles. They were drawn up in England within three generations after 1066 as a record of land transactions both before and after the Conquest. 52 They are of extraordinary value because in many cases they contain the texts, in the vernacular or translated into Latin, of Anglo-Saxon documents, which themselves have disappeared. The most spectacular examples concern those of Ramsey Abbey, Ely Cathedral, Abingdon and Worcester. 53 None of these was published during Cotton's lifetime, but they were used by scholars like John Selden and Sir Henry Savile of Banke amongst others for their historical studies. As early as the 1590s the antiquarian Arthur Agarde (1540–1615), for example, referred to the loan of a book entitled Restauratio ecclesiae de Ely, which is almost certainly to be identified as Cotton Titus A. I, ff. 3–56, containing Book II of the Liber Eliensis. 54

There is another reason why this group deserves attention here. The Ramsey cartulary and the Winchester cartulary, which dates from the fourteenth century, were each bound together by Sir Robert Cotton with short Anglo-Norman histories. 55 The Ramsey collection contains an unrelated quire with a text entitled Quedam exceptiones de historia Normannorum et Anglorum, 56 whereas the Hyde Abbey manuscript has an equally separate chronicle written probably at St Pancras at Lewes, known under the misleading title of the 'Hyde Chronicle'. 57 Both are unique copies of short chronicles written early in the twelfth century in the Anglo-Norman realm which contain information not to be
found elsewhere. For example, the *Quedam exceptiones* affords independent evidence about the FitzOsbern family, in particular Bishop Osmund of Exeter, and provides us with the only reference to William de Vauville as the first castellan of Exeter. The ‘Hyde’ Chronicle is an important source not only for pre-Conquest England and in particular for Earl Harold’s family, but also for the history of England and Normandy in the 1110s and 1120s. Thus, it gives an independent account of the Battle of Brémule in 1119. Both chronicles are written in a Latin which is sometimes clumsy and not very refined. They are not products of the great historiographical schools of Saint-Evroult, Bec, Worcester, Malmsbury or Canterbury, but in their own modest way they represent traditions, some of which are undoubtedly oral, which, if they had not been written down, would have been lost. The fact that these chronicles, too, were saved for posterity by Sir Robert Cotton is as remarkable as his rescue of the more famous and well-known chronicles relating the history of the Norman Conquest.

2 For the example of William of Poitiers’s biography of William the Conqueror, see pp. 153–5.
4 For Henry of Huntingdon and William of Malmesbury, as well as for ‘Florence’ and John of Worcester, see below n. 11. The *Historia Ecclesiastica* of Orderic Vitalis was published by André Duchesne in 1619, see p. 158.
Savile does not give details of the manuscripts he used. For suggestions as to the Henry of Huntingdon manuscripts used, see Greenway, ‘Henry of Huntingdon’, p. 103, n. 2.

Another edition was published one year later, also at Frankfurt. For the discrepancies between the two, see British Museum. General Catalogue of Printed Books, vol. xxxii (1965), col. 609.

Anglica, Normannica ...scripta, ed. Camden, sig. *2v.


The Ecclesiastical History, ed. Chibnall, vol. i, p. 121, where a fourteenth-century date is suggested. It is listed as no. 132 in Cotton’s 1621 catalogue (Harl. MS. 6018, f. 66r).


For the history of the Cotton manuscript of William of Poitiers’s biography of the Conqueror, see Guillaume de Poitiers, Histoire de Guillaume le Conquérant (Paris, 1552), pp. 1–lv, and R. H. C. Davis, ‘William of Poitiers and his


28 Ibid., no. clxxxv, pp. 231–4 at 231 (29 Apr. 1618).

29 Ibid., no. clxxxv, pp. 231–4 at 232.


31 Ibid., no. cxcviii, pp. 252–5 at 254.

32 Historiae Normannorum...Scriptores, ed. Duchesne, p. a iij verso.

33 Catalogus librorum manuscriptorum bibliothecae Cottoniana, ed. T. Smith (Oxford, 1696). The catalogue of Cotton manuscripts of 1621, Harl. MS. 6018, contains as item 102 (f. 58r) an unidentified text, 'Fragmentum vitae Will[elm]i i.', which according to Dr Colin Tite is now lost.


38 G. Camdeni...epistolae, ed. Smith, no. clxvi, pp. 222–3, at 222.


41 Encomium, ed. Campbell, p. xiii: 'transcriptu et excerptu a vetustissi [sic] exemplari manucripto per Thom. Talbot, an Dni 1566'.

42 Ibid., pp. xiii–xiv.


46 Historiae Normannorum...Scriptores, ed. Duchesne, p. a iij recto + verso.

47 G. Camdeni...epistolae, ed. Smith, no. ccxxi, pp. 281–3 at 282; Sharpe, Sir Robert Cotton, p. 58 n. 68.

48 Sharpe, Sir Robert Cotton, p. 57.

49 Eadmeri monachi Cantuariensis Historiae Novorum sive sui saeculi libri vi...in lucem ex bibliotheca Cottoniana emisit Ioannes Seldenus et notas porro adject et spicilegium (London, 1623).

50 Ibid., p. vii.

51 Ibid., p. vi.


