

Vulgate Bible
In Latin, decorated manuscript on parchment
England (or possibly Northern France), c. 1230-45

iii (parchment endleaves from an earlier binding) + 392 + i (paper) folios, modern foliation in pencil, top outer corner recto, 1-50, including the three endleaves as ff. 1-3, then bottom outer corner recto, 51-395, complete (collation, i¹² [beginning f. 4] ii-xxiii¹² xxiv¹⁴ xxv⁴ xxvi¹² [beginning f. 298] xxvii-xxx¹² xxxi⁸ xxxii¹⁰ xxxiii¹⁶ xxxiv⁴), no catchwords or medieval signatures, modern notes on the quire structure added in pencil, lower margin, ruling is indiscernible on most folios, but given the variation in the format it certainly varies throughout, see for example, ff. 37v-38v, ruled in brown crayon or lead with the top four and bottom three horizontal rules full across, and full-length vertical bounding lines, inside, outside and between the columns, and compare f. 212, ruled in lead with the top two horizontal rules full across, and with an extra set of double rules in the upper margin for the running title, some folios with an extra set of double horizontal lines in the lower margin (justification, 132-126 x 92-85 mm.), written by numerous scribes above and below the top ruled line in an upright gothic bookhand in two columns of sixty-three to fifty-five lines, Interpretation of Hebrew Names, ff. 363-365v, (justification, 125 x 105 mm.), written in three columns of fifty-two to fifty-one lines in a similar script, two- to one-line plain alternately red and blue initials, ff. 366-395v, ruled in brown crayon with double full-length vertical bounding lines in the outer margin and between the columns, prickings in all three margins (justification, 125 x 105 mm.), written under the top line in a small, expert gothic bookhand in three columns of fifty-eight to forty-nine lines, majuscules in text carefully filled with red, red rubrics (lacking in some books), red and blue running titles and roman numerals for chapter numbers, chapters begin with two-line alternately red and blue initials with contrasting pen decoration, books and prologues begin with seventeen- to three-line parted red and blue initials with red and blue pen decoration, in excellent condition, broad margins remain, but slightly trimmed, with occasional partial loss of running titles in the upper margin, or pen decoration in the lower margin, small hole, f. 181, damaging a few words of text, occasional original defects in the parchment, for example, f. 204, hole, bottom margin, and early or original repairs, as ff. 72, 96, 227. Bound in seventeenth-century mottled calf, rounded spine decorated with gold filigree ornament, with six raised bands, and yellow label lettered "Biblia sacra," gilt edges, in fair condition, with some wear to the front and back covers, especially at the edges, and along the raised edges of the spine, small cracks in the leather covering the spine, split at the joints near the top of the spine. Dimensions 178 x 120 mm.

This is a relatively early example of a pocket Bible, most probably of English origin. Although its format and text are quite up to date, it was copied by numerous scribes and lacks the uniformity of books copied by professionals. It includes two unpublished texts of special interest to

scholars studying the use of the Bible in the thirteenth century, a Gospel Harmony in verse adapted for modern chapters and an uncommon version of the *Interpretations of Hebrew Names*.

PROVENANCE

1. The evidence of the script, the style of the pen decoration, and the fact that at least one scribe begins writing on the top ruled line, suggest that this Bible was copied in the second quarter of the thirteenth century, probably c. 1230-45 (and probably early in this range). It is more difficult to be sure of where it was copied. Overall, the style of some of the pen decoration, characterized by large, almost closed loops, the script of the text added on ff. 1-3v, and the inclusion of the version of the *Interpretations of Hebrew Names* beginning "Aaron," point to an origin in England. An origin elsewhere, probably Northern France, cannot be entirely ruled out.

This is a relatively early example of a pocket Bible, and its text is related to the text of the Paris Bible -- both features suggesting that this was copied for an individual who was familiar with the most up to date and fashionable Bibles produced in this period. Nonetheless, although this is a carefully-produced book, copied on good quality parchment, the lack of uniformity in the script, pen decoration, and layout, and the different shades of ink, contrasts with the books produced by the professional shops in Paris. One of the most noticeable features of this Bible is that it was copied by numerous scribes, who change often, sometimes after copying only very short sections of the text, all using rather distinctive personal, and sometimes inexpert, styles of script. The occasional unevenness of the size of the script is also noteworthy (for example, ff. 11, 15, and 58), indicating that it was copied by unprofessional or inexperienced scribes, or scribes not accustomed to writing this small.

This Bible is not on the whole, heavily annotated, but it includes occasional corrections in informal early and later hands, ff. 145, 153v, 298v, 303, and numerous nota marks (red "n," or double or triple dots). Marginal notes are found on ff. 155, 173-177v, 261v, 333, and 357v. Job is marked "lectio" in the margins on ff. 134v-137 (presumably indicating passages for liturgical reading).

2. Includes two ownership inscriptions in a bold gothic bookhand, probably fourteenth-century, indicating it was owned by a theology professor at that time, f. 10, "Sacre theologie professoris," and f. 395, "Sacrae theologie professoris canonici." A note boxed in red, added on f. 1, from the fourteenth or fifteenth century, ends "... v florens"; erasure, lower margin, f. 394 (possibly of an ownership note).

3. Early modern (?) notes, washed and now barely visible, inside back cover (not legible, but probably in French).

TEXT

f. 1, [added on blank endleaf], list of the books of the Bible in the order found in this manuscript copied in two columns, with the number of chapters in each (in Arabic numerals);

ff. 1-3v, (copied out of order), f. 3v, incipit, "[Matheus] A generat [above line: Mt 1, Lu ii], B, magos vocat [Mt. ii], egiptum petit [Mt ii d et e] exit [Mt ii], C. Christum baptizans [Mt iii f, Mr i] ... f. 3, ... Agnos committit in se librum Joha sitit [*sic*"]; followed by verses that explain how to use the text: incipit, "Quatuor est primus [superscript, a] primus tribus alter opimus ... Vos uolat in nono decimo [superscript k] sua eiusque repona"; and short paragraph on canon tables, incipit, "Canon est regularis concordia euangelistarum ...";

Gospel Harmony in verse, using modern chapters for reference; Stegmüller, *Repertorium*, 10159, found occasionally in Bibles from both France and England, as well as in non-biblical manuscripts; unpublished and apparently unstudied. The Eusebian Canon Tables, long a traditional accompaniment to manuscripts of the Bible and of the Gospels, are rarely found in thirteenth-century Bibles; this text, and others like it, is an example of how this ancient tool was brought up to date in the thirteenth century for use in Bibles divided according to modern chapters.

The text, which was added to the Bible on blank endleaves in a cursive Gothic bookhand in the fourteenth century, was copied completely out of order (contemporary notes on the order show that it was originally copied in this way, and it is not due to an error by the binder): Matthew begins on f. 3v, ending on f. 2; Mark follows on f. 2rv, Luke begins on f. 2v, and then concludes on f. 1v, John begins on f. 1v, and then concludes on f. 3.

ff. 4-297v, Old Testament, books and prologues as follows:

f. 4, [General prologue] Frater ambrosius [Stegmüller 284]; f. 6, [prologue to Genesis] Desiderii mei [Stegmüller 285]; f. 6, Genesis; f. 20v, Exodus; f. 32, Leviticus; f. 41, Numbers; f. 55v, Deuteronomy; f. 66, [prologue to Joshua] Tandem finito [Stegmüller 311]; f. 66v, Joshua; f. 73v, Judges; f. 81, Ruth; f. 82, [prologue to Kings] Viginti et duas [Stegmüller 323], f. 82v, 1 Kings; f. 92v, 2 Kings; f. 101, 3 Kings; f. 110v, 4 Kings; f. 119v, Nehemiah; f. 123, [prologue to Tobit] Chromatio et heliodoro .. Mirari non desino [Stegmüller 332]; f. 123, Tobit; f. 126, [prologue to Judith] Apud hebreos [Stegmüller 335]; f. 126, Judith; f. 130, [prologue to Esther] Librum hester; Rursum in libro [Stegmüller 341 and 343, copied as one prologue]; f. 130, Esther; f. 133v, [prologue to Job] Cogor per singulos; Si aut fiscellam [Stegmüller 344 and 357, copied as one prologue]; f. 134, Job; f. 161, [prologue to Proverbs] Tribus nominibus uocatum fuisse [Stegmüller 456]; f. 161, [prologue to Proverbs] lungat epistola [Stegmüller 457, with salutation, Cromatio et heliodoro ...]; f. 141v, Proverbs; f. 147, Ecclesiastes; f. 169, [prologue to Song of Songs] Salomon id est pacificus [Stegmüller 465 and 10600]; f. 149v, [prologue to Song of Songs] Quatuor mihi in hoc opera iudeorum ... et istius genere Carmen assumptum est [Stegmüller 11804 (4) and 10600]; f. 149v, Song of Songs; f. 150v, [prologue to Wisdom] Liber sapientie [Stegmüller 468]; f. 150v, Wisdom; f. 154v, [biblical introduction to Ecclesiasticus,

copied as a prologue] Multorum nobis; f. 154v, Ecclesiasticus, without the Prayer of Solomon]; f. 167, [prologue to Isaiah] Nemo cum prophetas [Stegmüller 482]; f. 167, Isaiah; f. 183, [prologue to Jeremiah] Iheremias propheta [Stegmüller 487]; f. 182v, Jeremiah; f. 201, Lamentations; f. 202v, [prologue to Baruch] Liber iste [Stegmüller 491]; f. 202v, Baruch; f. 205, [prologue to Ezechiel] Ezechiel propheta [Stegmüller 492]; f. 205, Ezechiel; f. 222, [prologue to Daniel] Daniele propheta [Stegmüller 494]; f. 222v, Daniel; f. 229, [prologue to Minor prophets] Non idem ordo est [Stegmüller 500]; f. 229, [prologue to Hosea] Temporibus ozie [Stegmüller 507]; f. 229, Hosea; f. 231v, [prologue to Joel] Sanctus ioel [Stegmüller 511]; f. 231v, [prologue] Ioel filius fatuel [Stegmüller 510]; f. 231v, Joel; f. 232v, [prologue to Amos] Amos propheta [Stegmüller 512]; [prologue to Amos] Ozias rex [Stegmüller 515]; f. 232v, [prologue to Amos] Hic amos [Stegmüller 513]; f. 233, Amos; f. 234v, [prologue Obadiah] Iacob patriarcha, Hebrei [Stegmüller 519 and 517 copied as one prologue]; f. 234v, Obadiah; f. 235, [prologue to Jonah] Sanctum ionam [Stegmüller 524]; f. 235, Jonah; f. 236, [prologue to Jonah, copied after Jonah] Ionas columba et dolens [Stegmüller 521]; f. 236, [prologue Micah] Temporibus ioathe [Stegmüller 526]; f. 236, Micah; f. 237, [prologue to Nahum] Naum prophetam [Stegmüller 528]; f. 237v, Cum ionas et naum de eadem niniue [Stegmüller 11819(1)]; f. 237v, Nahum; f. 238, [prologue to Habakkuk] Abacuc amplexans [Stegmüller 530]; f. 238, Habbakuk; f. 238v, [prologue to Zephaniah] Tradunt hebrei [Stegmüller 534]; f. 239, Zephaniah; f. 259v, [prologue to Haggai] Aggeus festiuus [Stegmüller 535]; f. 239v, Haggai; f. 240, [prologue to Zechariah] In anno secundo [Stegmüller 539]; f. 241, [prologue to Zechariah] Zacharias memor domini [Stegmüller 540]; f. 240v, Zechariah; f. 243, [prologue to Malachi] Deus per moysen [Stegmüller 543]; f. 243, [prologue to Malachi] Malachias in fine [Stegmüller 544]; f. 243, [prologue to Malachi] Malachias latine [Stegmüller 545]; f. 243, Malachi; f. 244, [prologue to Chronicles] Si septuaginta [Stegmüller 328]; f. 244, 1 Chronicles; f. 254, 2 Chronicles, concluding with the Oratio Manasse; f. 267, Utrum difficilium [Stegmüller 330]; f. 267, 1 Ezra, f. 271, [prologue to Maccabees] Domino excellentissimo ..., Cum sim promptus [Stegmüller 547]; f. 271, [prologue] Reuerentissimo ..., Memini me [Stegmüller 553]; f. 277v, 1 Maccabees; f. 283, 2 Maccabees; f. 291v, 2 Ezra, ending mid. f. 296v, remainder and f. 297rv, blank;

ff. 298-363, New Testament:

f. 298, [prologue to Matthew] Matheus ex iudea [Stegmüller 590]; f. 298, [prologue to Matthew] Matheus cum primo [Stegmüller 589]; f. 298, Matthew; f. 307, [prologue to Mark] Marcus evangelista [Stegmüller 607]; f. 307, Mark f. 312v, [prologue to Luke] Lucas syrus natione [Stegmüller 620]; f. 313, Quoniam quidem [Luke 1:1-4 treated as a prologue]; f. 313, Luke; f. 322, [prologue to John] Hic est Iohannes [Stegmüller 634]; f. 322, John; f. 328v, [prologue to Pauline Epistles] Primum queritur quare [Stegmüller 670]; f. 329, [prologue to Romans] Romani sunt in partes ytalie ... scribens eis a chorinto [Stegmüller 677]; f. 329, Romans; f. 332, [prologue to 1 Corinthians] Chorinthii sunt achaici [Stegmüller 685]; f. 332v, 1 Corinthians; f. 335, [prologue to 2 Corinthians] Post actam [Stegmüller 699]; f. 335, 2 Corinthians; f. 337v, [prologue to Galatians] Galathe sunt greci [Stegmüller 707]; f. 337v,

Galatians; f. 338v, [prologue to Ephesians] Ephesii sunt asyani [Stegmüller 715]; f. 338v, Ephesians; f. 339v, [prologue to Philippians] Philippenses sunt macedones [Stegmüller 728]; f. 339v, Philippians; f. 340, [prologue to Colossians] Colosenses et hii [Stegmüller 736]; f. 340, Colossians; f. 341, [prologue to 1 Thessalonians] Thessalonicenses sunt macedones [Stegmüller 747]; f. 341, 1 Thessalonians; f. 341v, [prologue to 2 Thessalonians] Ad thessalonicenses [Stegmüller 752]; f. 341v, 2 Thessalonians; f. 342, [prologue to 1 Timothy] Tymotheum instruit [Stegmüller 765]; f. 342, 1 Timothy; f. 342v, [prologue to 2 Timothy] Item Tymotheo scribit [Stegmüller 772]; f. 342v, 2 Timothy; f. 343, [prologue to Titus] Tytum commonefacit [Stegmüller 780]; f. 343v, Titus; f. 343v, [prologue to Philemon] Phylemoni familiares [Stegmüller 783]; f. 343v, Philemon; f. 344, [prologue to Hebrews] In primis dicendum [Stegmüller 793]; f. 344, Hebrews; f. 346, [prologue to Acts] Canit psalmista [Stegmüller 634]; f. 346v, [prologue to Acts] Lucas anthiocenses natione syrus [Stegmüller 640]; f. 346v, Acts; f. 354v [prologue to James] Iacobus cognomento iustus [cf. Stegmüller 808]; f. 354v, [prologue to Catholic Epistles] Non ita est ordo [Stegmüller 809]; f. 355, James; f. 355v, 1 Peter; f. 356v, 2 Peter; f. 357, 1 John; f. 358, 2 John; f. 358, 3 John; f. 358, Jude; f. 358v, [prologue to Apocalypse] Omnes qui pie [Stegmüller 839]; f. 359, Apocalypse; [ends mid column a, f. 363; remainder blank].

ff. 363v-365v, incipit "Aaron mons fortitudinis vel mons fortis vel mons eorum vel montanus vel creator, Abba pater vel paternitas syrus est, ... Heleazar deus meus adiutor uel dei mei adiutorium";

Interpretations of Hebrew Names; numerous versions of this text are listed in Stegmüller, *Repertorium*; this copy does not include the complete text, and since it has never been published or studied completely, it is impossible to assign it confidently to one version, however, its text appears to be closest to Stegmüller 7707 (without the prologue); see also Stegmüller 9652 (discussed in Murano, 2010, pp. 356-359; see also D'Esneval, 1981, and Dahan, 1996). This is not a text commonly found in thirteenth-century Bibles, and its presence here is of particular interest. Lacking a full study of the circulation of this text in Bibles, we can only note that it does not appear commonly, and when it does, is often in English manuscripts. This text, or a related version (Stegmüller 8949), for example, is found in three English Bibles, Oxford, Bodleian Library, MS Auct D.4.8, and Paris, BnF, MSS Lat 10425 and Lat 13153.

Jerome's *Liber interpretationem hebraicorum nominum*, written around 390, is a glossary explaining the meaning of the Hebrew proper names in the Bible. Jerome's text follows the order of the Bible. Several new glossaries of Hebrew Names were created in the course of the twelfth century that expanded Jerome's text considerably, and reorganized the entries in alphabetical order. Multiple glossaries beginning "Aaron mons fortitudinis," have been identified by scholars. They are important intermediaries between Jerome's version, and the version that became an almost standard accompaniment to manuscripts of the Bible after c. 1230, which includes names from the entire Bible, arranged alphabetically from A ("Aaz apprehendens vel apprehensio") to Z ("Zuzim consiliantes eos vel consiliantores eorum"). A full study of the

origin and manuscripts of the *Interpretations of Hebrew Names* beginning "Aaron mons fortitudinis," will be an important step in understanding the origin of the final version of the glossary.

This is only the beginning of the text, which is arranged alphabetically from a-z; the text here ends with entries beginning "h." When the scribe completed the final book of the Bible on f. 363, he copied this text on the remaining leaves in that quire. It is now impossible to judge whether the remainder of the text was ever included in this manuscript. It seems likely, however, that having reached the end of his quire, he discovered the more usual version of this text, now found on ff. 366-395v, and added that to the Bible instead, leaving this version incomplete.

ff. 366-395v, incipit, "Aaz apprehendens uel apprehensio, ... Zuzim consiliantes eos uel consiliatores eorum";

The usual version of the *Interpretations of Hebrew Names*, commonly found in Bibles dating after c. 1230; Stegmüller, *Repertorium biblicum*, no. 7709; printed numerous times in the fifteenth century (Nuremberg 1475 and 1476, Venice 1476, Paris, 1476-1477, Basel, 1479, Nuremberg 1479, Basel 1481, Lyon 1482, etc.), and in the seventeenth century, when it was included in *Venerabilis Bedae presbyteri ... opera*, Cologne, 1612, 3:371-480; there is no modern edition, despite the text's great importance for the history of the Bible, exegesis and preaching in the High Middle Ages.

The text is attributed in one manuscript (Montpellier, Bibl. de la Faculté de Médecine, MS 341) to Stephen Langton (d. 1228), who taught in Paris in the theology school in the later decades of the twelfth century from c. 1206, when he left to become a Cardinal, and then Archbishop of Canterbury in 1207. Langton was famous as a teacher and commentator on the Bible. Giovanna Murano's study of the text concludes that the evidence is lacking to support the attribution of the *Interpretations of Hebrew Names* to Langton, leaving the question of the author of this text an important one for further research.

f. 395v, added list of the books of Bibles, reproducing the order found in this manuscript, some with indications of the number of chapters in Arabic numerals.

Small, portable Bibles that include the complete text of the Vulgate in one volume revolutionized the use and ownership of the Bible, and were one of the great achievements of thirteenth-century bookmaking. The earliest examples of these portable Bibles were copied in Paris at the end of the 1220s or the early 1230s, and the format is seen in England almost as early. This Bible is an early example of a pocket Bible, probably from England.

Although the text of this Bible differs in certain respects from the text of the Paris Bible (a Bible with a particular order of the books of the Bible, a certain set of prologues, a distinctive text, modern chapter divisions, and the inclusion of the glossary of Hebrew Names, created in Paris c. 1230), its close relationship to the Paris Bible is striking, especially if it is, as we suspect, from

England. There are certainly some English Bibles that are closely related to the Paris Bible, but the majority are examples of different textual traditions, often arranged in different order, with different prologues, and different textual variants.

The Old Testament in the Paris Bible is arranged in an order very close to the order of the modern Bible: Octateuch, Kings, 1-2 Chronicles, Ezra 1, Nehemiah, Ezra 2, Tobit, Judith, Esther, Job, Psalms, Sapiential books, major and minor Prophets, and Maccabees. The order of the Old Testament in the Bible described here is certainly related to this order, with fairly odd differences, which may simply be due to scribal error, or may reflect the complicated textual history of the Ezra books. The standard order is Ezra 1, followed by Nehemiah, and then 2 Ezra (Stegmüller 15, 16, and 94,1; the names of the books vary in modern literature and in the manuscripts; some medieval Bibles include additional Ezra books from the apocrypha, and some omit Ezra 2). Here Nehemiah is found after Kings, Chronicles and 1 Ezra are found together, but after the Prophets, and 2 Ezra is at the end, after Maccabees. The Psalms are omitted, which is not uncommon in thirteenth-century Bibles (and is sometimes said to be more common in English Bibles). The New Testament Order, in contrast, follows the order in the Paris Bible (Gospels, Pauline Epistles, Acts, Catholic Epistles, Apocalypse).

The Paris Bible circulated with a standard set of prologues (conveniently listed in Ker. 1969, volume one, pp. 96-8, and in Branner, 1977, pp. 154-155). The prologues in this Bible are different, but it is important to note that it includes five of the six prologues that are not found in manuscripts of the unglossed Vulgate before the Paris Bible, or its direct ancestor, the proto-Paris Bible (Amos, "Hic Amos," Stegmüller 513; Maccabees, "Cum sim" and "Memini me," Stegmüller 547 and 553, Matthew, "Matheus cum primo," Stegmüller 589, and the Apocalypse, "Omnes qui," Stegmüller 839); this Bible does not include the prologue to Ecclesiastes beginning "Memini me" (Stegmüller 462).

Some of the prologues found in the Paris Bible, however, are lacking, namely the prologues to 2 Chronicles, "Quomodo grecorum" (Stegmüller 327), Maccabees, "Machabeorum librum duo" (Stegmüller 551), Habbakuk, "Quatuor propheta," 531, and Haggeus, "Ieremias propheta" (Stegmüller 538). There are also a number of prologues not found in the Paris Bible, Proverbs (Stegmüller 456), Song of Songs, (Stegmüller 465 and 10600) Habakkuk (Stegmüller 530), Zechariah, (Stegmüller 540), Haggeus, (Stegmüller 535), Malachi (Stegmüller 544 and 545), Pauline Epistles (Stegmüller 670), and Acts (Stegmüller 634). The prologue to James, incipit, "Iacobus cognomento iustus ... titulum habuit novissimum," appears different than the usual version of Stegmüller 808. Two of the prologues in this Bible that are not in the Paris Bible, are in fact not commonly found as biblical prologues, but did circulate in manuscripts of the Ordinary Gloss; the prologue to Song of Songs, incipit, "Quatuor mihi in hoc opera uideor ... et istius genere Carmen assumptum est," (Stegmüller 10600, and 1180.4), and the prologue to Nahum, incipit, "Cum ionas et naum de eadem de ninive ..." (Stegmüller 11819.1).

This Bible is divided according to chapters very similar to those still used today, which are found in most biblical manuscript after d. 1230, although Esther was copied with nine chapters, which

were later altered to sixteen. Finally (and most significantly), a study of selected passages of the text, indicates that the text of this Bible is related to the text of the Paris Bible. The full story of this Bible's origin that accounts for its complicated relationship with the Paris Bible, and its "unprofessional" physical characteristics, would be an interesting area of further study.

LITERATURE

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ONLINE RESOURCES

Latin Bible

<http://www.bible-researcher.com/index.html>

Repertorium biblicum medii aevi (digital version)

<http://repbib.uni-trier.de/cgi-bin/rebihome.tcl>

TM 551