

Vulgate Bible

In Latin, illuminated manuscript on parchment
France (Paris), 1240-1260

ii (paper) + 482 + ii folios on parchment (well prepared, thin and even), modern foliation in pencil top outer corner recto, missing 14 folios (collation i-iv²⁰ v²⁰ (-17, one leaf after f. 96, with loss of text) vi-vi²⁰ viii¹⁹ [structure uncertain, text appears complete] ix²⁰ x²⁰ [-10 through 20, 11 leaves after f. 187v, with loss of text] xi²⁴ xii¹⁹ [-15, one leaf after f. 225, with loss of text] xiii-xv²⁰ xvi¹⁶ xvii²⁰ xviii¹⁶ xix²⁰ xx²⁴ xxi¹⁶ xxii²² xxiii²⁴ [-24, cancelled blank] xxiv²⁰ xxv¹⁶ [-16, one leaf with loss of text], a few horizontal catchwords, no leaf or quire signatures, written in a clear upright gothic book hand in two columns of fifty-two to fifty lines (Interpretations of Hebrew Names in three columns), ruled visibly in lead with an extra set of horizontal rules for the running titles, single full-length vertical bounding lines inside, outside and between the columns (justification 132 x 88-87 mm.), majuscules within the text touched in red, red rubrics, one-line red or blue initials, red and blue running titles and chapter numbers, two-line alternately red and blue initials with contrasting pen decoration, often extending the full-length of the column, five-line parted red and blue initials with red and blue pen decoration, SIXTY-ONE 7- to 4-line PAINTED FOLIATE INITIALS and EIGHTY 8- to 7-line HISTORIATED INITIALS by the Du Prat atelier (described in detail below), a few holes in the parchment, almost all now patched (presumably very early on), running titles and marginal Gospel harmony occasionally partially trimmed, last leaf creased, bottom margin of f. 468 cut away (no loss of text), slightly cockled, overall very clean and excellent condition. Bound in seventeenth-century(?) mottled brown leather binding, spine with five raised bands, lettered "BIBLIA/ SACRA," edges dyed red, quite worn, especially at top of spine and along all edges. Dimensions 204 x 125 mm.

The somewhat larger size of this Bible sets it apart from the more common "portable" or "pocket" Bibles copied in Paris in the thirteenth century. A luxurious book, it includes illuminated initials (new additions to the oeuvre of the Du Prat Atelier) before each book of the Bible and all the prologues. The vibrant historiated initials are exceptionally detailed; the long, multi-compartmented initials running the full-length of the page stand out. Its size would have made it a legible book to use for study; one early user added a concordance to the Gospels in the margins.

PROVENANCE

1. Written and illuminated in Paris in the middle of the thirteenth century, c. 1240-1260. The style of the pen initials compare closely with other manuscripts copied in Paris in these decades (see in particular, Stirnemann, 1990, cat. 31, Paris, BnF, MS lat 15756, c. 1240-1250). The illuminated initials are by the Du Prat atelier, active in Paris, according to Robert Branner, for a fairly long period beginning in the early second quarter and extending into the middle decades of the thirteenth century (Branner, 1977, discussed below).
2. The manuscript was carefully corrected in a contemporary hand; corrections such as these were an expected step in professionally-copied Bibles from this period. Psalms 1-26 were numbered in red Arabic numerals by the rubricator, which is unusual for Bibles from Paris.

There are very few informal marginal notes added by readers, but an early user added a concordance to the Gospels in the margins, and another added a list of Canticles at the

end of Psalms and the Apocalypse. Other signs of use include a few spots of wax and red letters in the margin. The function of these letters is puzzling. Perhaps they mark liturgical readings, although they appear singly, and not in pairs; they are not the reference letters (commonly 'a-g') found occasionally in Bibles to subdivide chapters.

3. A few notes from owners and booksellers: in French, inside front cover, describing it with 480 ff., thirteenth century, 130 miniatures; another hand in pencil, "100"; back flyleaf, f. i, two rectangular paper labels lettered in purple ink, "Ronigud/ 1936" and "R.rx."; price code in pencil, inside back cover.
4. Belonged to Maurice Burrus (1882-1959), an industrialist, benefactor, and noted collector from Alsace; inside front cover, his engraved bookplate (by Stern), lettered, "Maurice Burrus, Député du haute rhin, 1937."

TEXT

ff. 1-455, Latin Bible, with prologues as follows: f. 1, [General prologue] Frater ambrosius [Stegmüller 284]; f. 3v, [prologue to Genesis] Desiderii mei [Stegmüller 285]; f. 4, Genesis; f. 23, Exodus; f. 37v, Leviticus; f. 47v, Numbers; f. 62, Deuteronomy; f. 75v, [prologue to Joshua] Tandem finito [Stegmüller 311]; f. 76, Joshua; f. 85v, Judges; f. 95, Ruth; f. 96v, [prologue to Kings] Viginti et duas [Stegmüller 323], ending imperfectly; f. 97, 1 Kings begins imperfectly, "///christi sui. Et ait abiit ..." at 1 Kings 2:10; f. 110, 2 Kings; f. 121, 3 Kings; f. 133v, 4 Kings; f. 145, [prologue to Chronicles] Si septuaginta [Stegmüller 328]; f. 145v, 1 Chronicles; f. 155, [prologue to 2 Chronicles] Eusebius ieronimus ... Quomodo grecorum [Stegmüller 327]; f. 155v, 2 Chronicles, concluding with the Oratio Manasse; f. 169, [prologue to Ezra] Utrum difficilium [Stegmüller 330]; f. 169v, 1 Ezra; f. 173, Nehemiah; f. 178, 2 Ezra; f. 182, [prologue to Tobit] Chromatio et heliodoro ... Mirari non desino [Stegmüller 332]; f. 182, Tobit; f. 185v, [prologue to Judith] Apud hebreos [Stegmüller 335]; f. 185v, Judith, ending imperfectly on f. 187v, "... et dicamus flet///" at Judith 8:17; f. 188, begins imperfectly with "///[rect]tum sicut servus meus iob ...," at Job 42:8; f. 188, Psalms; f. 211v, [prologue to Proverbs] Iungat epistola [Stegmüller 457]; f. 212, Proverbs; f. 220, [prologue to Ecclesiastes] Memini me [Stegmüller 462]; f. 220, Ecclesiastes; f. 223, Song of Songs; f. 224v, [prologue to Wisdom] Liber sapientie [Stegmüller 468]; f. 224v, Wisdom, ending imperfectly f. 225v, "... discatis sapientiam. Et non//," at Wisdom 6:10; f. 226, beginning imperfectly, "///et sicut prospector ...," at Ecclesiasticus 11:32 [Ecclesiasticus concludes with the Prayer of Solomon]; f. 238, [prologue to Isaiah] Nemo cum prophetas [Stegmüller 482]; f. 238, Isaiah; f. 251v, [prologue to Jeremiah] Ieremias propheta [Stegmüller 487]; f. 251v, Jeremiah; f. 278v, Lamentations; f. 280v, Prayer of Jeremiah, incipit, "Recordare domine ..."; f. 280v, [prologue to Baruch] Liber iste [Stegmüller 491]; f. 280v, Baruch; f. 283v, [prologue to Ezechiel] Ezechiel propheta [Stegmüller 492]; f. 283v, Ezechiel; f. 303v, [prologue to Daniel] Danielelem prophetam [Stegmüller 494]; f. 304, Daniel; f. 311v, [prologue to Minor prophets] Non idem ordo est [Stegmüller 500]; f. 312, [prologue to Hosea] Temporibus ozie [Stegmüller 507]; f. 312, Hosea; f. 314v, [prologue to Joel] Sanctus ioel [Stegmüller 511]; f. 315, [prologue] Ioel fatuel filius [Stegmüller 510]; f. 315, Joel; f. 316, [prologue to Amos] Ozias rex [Stegmüller 515]; f. 316, [prologue] Amos propheta [Stegmüller 512]; f. 316, [prologue] Hic amos [Stegmüller 513]; f. 316v, Amos; f. 318v, [prologue Obadiah] Iacob patriarcha [Stegmüller 519]; Hebrei [Stegmüller 517]; f. 318v, Esau filius ... ergo loquitur hic prophetae [cf. Stegmüller 11816, here marked "vacat"]; f. 319, Obadiah; f. 319, [prologue to Jonah] Sanctum ionam [Stegmüller 524]; f. 319v, [prologue] Ionas

columba et dolens [Stegmüller 521]; f. 319v, Jonah; f. 320, [prologue Micah] Temporibus ioathe [Stegmüller 526]; f. 320, Micah; f. 322, [prologue to Nahum] Naum prophetam [Stegmüller 528]; f. 322, Nahum; f. 322v, [prologue to Habakkuk] Quatuor prophete [Stegmüller 531]; f. 323, Abachuch amplexans [Stegmüller 530, here marked "vacat"]; f. 323v, Habbakuk; f. 324, [prologue to Zephaniah] Tradunt hebrei [Stegmüller 534]; f. 324, Zephaniah; f. 325, [prologue to Haggai] Ieremias propheta [Stegmüller 538]; f. 325v, Haggai; f. 326, [prologue to Zechariah] In anno secundo [Stegmüller 539]; f. 326v, Zechariah; f. 329v, [prologue to Malachi] Deus per moysen [Stegmüller 543]; f. 330, Malachi; f. 330v, [prologue to Maccabees] Domino excellentissimo ..., Cum sim promptus [Stegmüller 547]; f. 331, [prologue] Reuerentissimo ..., Memini me [Stegmüller 553]; f. 331, [prologue] Machabeorum librum duo [Stegmüller 551]; f. 331, 1 Maccabees; f. 343v, 2 Maccabees; f. 349, [prologue to Matthew] Matheus ex iudea [Stegmüller 590]; f. 349v, [prologue to Matthew] Matheus cum primo [Stegmüller 589]; f. 349v, Matthew; f. 362, [prologue to Mark] Marcus evangelista [Stegmüller 607]; f. 362, Mark; f. 369v, Quoniam quidem [Luke 1:1-4 treated as a prologue]; f. 370, [prologue to Luke] Lucas syrus natione [Stegmüller 620]; f. 370, Luke; f. 383v, [prologue to John] Hic est Iohannes [Stegmüller 634]; f. 384, John; f. 393v, [prologue to Romans] Romani sunt in partes ytalie ... scribens eis a chorinto [Stegmüller 677]; f. 393v, [prologue to Romans], Paulus servus ihesu christi uocatus ... et qui de iudeis de gloriantur [not identified in Stegmüller]; f. 393v, Romans; f. 398v, [prologue to 1 Corinthians] Chorinthii sunt achaici [Stegmüller 685]; f. 398v, 1 Corinthians; f. 403, [prologue to 2 Corinthians] Post actam [Stegmüller 699]; f. 403, 2 Corinthians; f. 406v, [prologue to Galatians] Galathe sunt greci [Stegmüller 707]; f. 406v, Galatians; f. 408, [prologue to Ephesians] Ephesii sunt asyani [Stegmüller 715]; f. 408, Ephesians; f. 409v, [prologue to Philippians] Philippenses sunt macedones [Stegmüller 728]; f. 409v, Philippians; f. 410v, [prologue to Colossians] Colosenses et hii [Stegmüller 736]; f. 411, Colossians; f. 412, [prologue to 1 Thessalonians] Thessalonicenses sunt macedones [Stegmüller 747]; f. 412, 1 Thessalonians; f. 413, [prologue to 2 Thessalonians] Ad thessalonicenses [Stegmüller 752]; f. 413, 2 Thessalonians; f. 413v, [prologue to 1 Timothy] Tymotheum instruit [Stegmüller 765]; f. 413v, 1 Timothy; f. 415 [prologue to 2 Timothy] Item Tymotheo scribit [Stegmüller 772]; f. 415, 2 Timothy; f. 416, [prologue to Titus] Tytum commonefacit [Stegmüller 780]; f. 416, Titus; f. 416v, [prologue to Philemon] Phylemoni familiares [Stegmüller 783]; f. 416v, Philemon; f. 416v, [prologue to Hebrews] In primis dicendum [Stegmüller 793]; f. 417, Hebrews; f. 420v, [prologue to Acts] Lucas anthiocenses natione syrus [Stegmüller 640]; f. 420v, Acts; f. 433v, [prologue to Catholic Epistles] Non ita est ordo [Stegmüller 809]; f. 433v, James; f. 435, 1 Peter; f. 436, 2 Peter; f. 437, 1 John; f. 438, 2 John; f. 438v, 3 John; f. 438v, Jude; f. 439, [prologue to Apocalypse] Omnes qui pie [Stegmüller 839]; f. 439v, Apocalypse, ending on f. 445, *Explicit biblioteca*; [ff. 445v-447v, blank];

Vulgate, Genesis-Apocalypse, missing one leaf (with an initial) following f. 96v, with part of the prologue to Kings and Kings 1:1-2:10, 11 leaves (with two initials) following f. 187v, with the end of Judith (Judith end imperfectly at Judith 8:17), Esther, and the beginning of Job, which now begins imperfectly at Job 42:8; and one leaf (and one initial) with the end of Wisdom (f. 225v, Wisdom, ending imperfectly at Wisdom 6:10) and the beginning of Ecclesiasticus (f. 226, beginning imperfectly, at Ecclesiasticus 11:32).

ff. 448- 482v, *Hic incipiunt interpretationes hebraicorum nominum*, incipit, Aaz apprehendens uel apprehensio ... Za<?>ab fluens torris uel torris fluctio quem uulgo titionem uocauit//"

The usual version of the *Interpretations of Hebrew Names*, commonly found in Bibles dating after c. 1230, here ending imperfectly in the Z's (missing at least one leaf at the end); Stegmüller, 1950-1980, no. 7709; printed numerous times in the fifteenth century, and in the seventeenth century, when it was included in among the works of Bede, 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. The text is attributed in one manuscript (Montpellier, Bibl. de la Faculté de Médecine, MS 341) to Stephen Langton (d. 1228), but this attribution has recently been questioned (Murano, 2010).

ILLUSTRATION

This is a luxurious, fully-illuminated Bible with 61 decorative foliate initials before the prologues, and 80 historiated initials before each book of the Bible, the general prologue (f. 1), and the *Interpretations of Hebrew Names*. Historiated initials are 7- to 8-lines white patterned pink, blue, or occasionally orange, on grounds of the opposite color (occasionally with small white dots), infilled with pink or blue; initials with very long extensions (often extending the full-length of the column), are constructed from multiple-colored long bars terminating in simple leaves, with touches of acid green and orange; within the initials deep blue and rose predominate, with touches of other colors including green. The "rincaux" or "foliate" initials, 7- to 4-lines, before the biblical prologues are in similar colors, usually with thin spiraling vines and foliage, often with dragon heads.

The historiated initials can be attributed to the Du Prat Atelier, active in Paris from the second quarter through the middle decades of the thirteenth century. This atelier was named by Robert Branner for the large (c. 440 x 320 mm.) four-volume Bible, Boston Public Library, MS pf. Med.104 (formerly MS 1532), once owned by Antoine Du Prat, (1463–1535), Chancellor of France in 1515, Archbishop of Sens in 1525, and cardinal in 1527 (Hamburger, Stoneman, Eze, Davis, Netzer, eds., 2016, cat. 83, pp. 110-111). The careful drapery with the folds drawn in ink, long fingers, and very-defined hair and facial features are in keeping with this atelier. As Branner noted, there is some variety in artistic style within the manuscripts painted by these artists, but notable repetition of iconography and composition. The iconographic parallels between our Bible and the eponymous Bible in Boston – including a few unusual choices –are in particular very close indeed. Although this needs further investigation, it even seems possible that the Boston Bible may have been the model for our manuscript.

Other examples of similarities with other manuscripts from the Du Prat atelier may be cited: Psalm 109 in our manuscript (f. 206v), shows God in majesty, with one hand raised in blessing; compared with other manuscripts by the Du Prat atelier, details differ, in particular the facial features and lack of globe in one hand, but overall the parallels are striking (Branner, 1977, fig. 185, with the same dragon head in frame perched on top of God's head, and fig. 186, with facial features quite close to those in our Bible). The initial before Leviticus in our Bible is virtually identical to another reproduced by Branner (Branner, 1977, fig. 188). The Genesis initials by the Du Prat atelier are also distinctive; note in particular the figure of God on day three with his arms outstretched over his head, and the lovely vignette of the creation of animals, with rows of animal heads aligned the sides of the scene (Branner, 1977, fig. 196-198; see also the glossed Genesis in the British Library, Online Resources). The creation initial in our manuscript compares closely with these examples, although it stands apart in including the Crucifixion.

Outstanding among the initials in our Bible are long narrow initials with multiple scenes. Three are particularly fine: the Genesis initial just mentioned (f. 4); the initial before Ruth (f. 95), depicting Elimelech, Ruth, and two children; and the initial on f. 169v before the book of Ezra, which depicts the rebuilding of the Temple, showing workers breaking the stones, a man directing the work, men carrying the stones up a ramp and other men mortaring them in place. Other multi-compartment initials: f. 325v, Haggai; f. 326v, Zechariah; f. 349v, Matthew, almost full-length tree of Jesse with four oval vignettes; f. 362, Mark, f. 383v, John, f. 433v, James, f. 438v, James, and f. 439, Jude. The occasional bold, very long dragon motifs used in the foliate initials are also striking (see f. 211v, prologue to Proverbs).

In addition, many of the initials should be singled out for the details included – the artist was successful in making use of the slightly larger scale of this Bible. Notable initials include John, writing on Patmos, f. 449v, with the spires in the background symbolizing the seven churches; f. 304, Daniel in the lion's den with an abstract shape for the cave, heavily outlined in black, and the lion reduced to a friendly head; f. 312, Hosea and Gomer embracing; and f. 222v, a lovely Virgin and Child before the Song of Songs.

Subjects as follows:

- f. 1, General prologue, Jerome writing;
- f. 4, Genesis, seven scenes of creation, concluding with a crucifixion;
- f. 23, Exodus, Moses with two men;
- f. 37v, Leviticus, offering;
- f. 47v, Numbers, God and Moses;
- f. 62, Deuteronomy, Moses places tablet in the ark, with a man watching;
- f. 76, Joshua, holding a scroll; face of God above;
- f. 85v, Judges, Gideon(?) in mail; face of God above;
- f. 95, Ruth, three-tiered initial with Elimelech, Naomi, two children;
[initial 1 Kings missing];
- f. 110, 2 Kings, David orders beheading of Amalekite;
- f. 121, 3 Kings, attendant brings Abishag to David;
- f. 133v, 4 Kings, Ahaziah in bed with an attendant, presumably bringing a letter;
- f. 145v, 1 Chronicles, standing figures (pedigree register?);
- f. 155v, 2 Chronicles, Solomon, seated, with large sword;
- f. 169v, 1 Ezra, Cyrus building (four-tiered initial);
- f. 173, Nehemiah, Nehemiah presents cup to Artaxerxes;
- f. 178, 2 Ezra, asperging altar;
- f. 182, Tobit, Tobit in bed;
- f. 185, Judith; Judith beheading Holofernes;
[initials to Esther and Job missing];
- f. 188, Psalm 1, David playing the harp;
- f. 191v, Psalm 26, coronation and unction;
- f. 194, Psalm 38, David pointing to mouth; head of God;
- f. 196, Psalm 52, the fool;
- f. 198v, Psalm 68, God; David in the water;
- f. 201, Psalm 80, David playing the bells;
- f. 203, Psalm 97, two singers;

f. 206v, Psalm 109, God blessing;
 f. 212, Proverbs, King Solomon instructing a youth (Rehoboam?);
 f. 220, Ecclesiastes, King Solomon, Wisdom, and a youth;
 f. 222v, Canticles; Virgin and child;
 f. 224v Wisdom, King Solomon holding a sword;
 [initial to Ecclesiasticus missing]
 f. 238, Isaiah, Isaiah being sawn;
 f. 256v, Jeremiah, stoning of Jeremiah;
 f. 278v, Lamentations, Jeremiah laments Jerusalem;
 f. 280v, Baruch, Baruch writing;
 f. 283v, Ezekiel, Tetramorph; Ezekiel in bed;
 f. 304, Daniel, Daniel in the lion's den;
 f. 312, Hosea, Hosea and Gomer;
 f. 315, Joel, prophet with scroll; head of God;
 f. 316v, Amos, Amos and sheep; head of God;
 f. 319, Obadiah, God appears to Obadiah in bed;
 f. 319v, Jonah, Nineveh; Jonah and the whale;
 f. 320, Micah, standing prophet; head of God;
 f. 322, Nahum, Nahum laments the fall of Nineveh;
 f. 323v, Habbakuk, Habbakuk holding an urn; head of God;
 f. 324v, Zephaniah, standing prophet with scroll; head of God;
 f. 325v, Haggai, two-compartment initial with Haggai and Cyrus;
 f. 326v, Zechariah, standing prophet, face of God above, eagle below;
 f. 330, Malachi, standing prophet with scroll; face of God;
 f. 331, 1 Maccabees, beheading of idolatrous Jew;
 f. 343v, 2 Maccabees, standing man and seated man with staff;
 f. 349v, Matthew, tree of Jesse;
 f. 362, Mark, Mark, standing in alcove;
 f. 370, Luke, Luke standing before an altar; head of God;
 f. 383v, Prologue to John, Eagle;
 f. 383v, John, John, standing in an alcove;
 f. 393v, Paul and another man;
 f. 398v, 1 Corinthians, Paul with sword;
 f. 403, 2 Corinthians, Paul with sword;
 f. 406v, Galatians, Paul with sword;
 f. 408, Ephesians, Paul with sword;
 f. 409v, Philippians, Paul with sword;
 f. 411, 1 Thessalonians, Paul with sword;
 f. 412, 2 Thessalonians, Paul with sword;
 f. 413, Colossians, Paul with sword;
 f. 413v, 1 Timothy, Paul with sword;
 f. 415, 2 Timothy, Paul with sword;
 f. 416, Titus, Paul with sword;
 f. 416v, Philemon, Paul with sword;
 f. 417, Hebrews, Paul preaching, with two men;
 f. 420v, Acts, the Ascension;
 f. 433v, James, James, standing; head of God;

f. 435 1 Peter, Peter, standing, in ecclesiastical dress, holding an object;
f. 436, 2 Peter, Peter, standing;
f. 437, 1 John, John, seated, writing;
f. 438, 2 John, John, standing, holding a letter;
f. 438v, 3 John, John, standing, holding a book;
f. 439, Jude, standing; head of God;
f. 439v, Apocalypse, John, writing on Patmos;
f. 438, Interpretation of Hebrew Names, scribe writing.

In northern France in the early thirteenth century the organization and text of Vulgate Bibles underwent a series of radical changes. Prior to this, most Bibles were large, multi-volume books. By c. 1230, most Bibles were copied in a single volume, and in most cases, in an entirely new, very small format. These "portable" or "pocket" Bibles were an overwhelming success, and survive in many, many hundreds of copies. Bibles like this one, which is somewhat larger, are much less common.

Paris was also the center of the dissemination of a new text of the Vulgate, known as the Paris Bible, also dating c. 1230. The biblical books were arranged according to a new order (almost identical to the order still used today), and were divided into new standardized chapters, also basically those still in use. A common set of sixty-four prologues introduced the books of the Bible. At the end of the Bible, most Paris Bibles include the *Interpretation of Hebrew Names*, beginning "Aaz apprehendens." These changes fundamentally altered the organization of the Bible, and make thirteenth-century Paris Bibles the direct ancestors of Bibles we still read today.

Textually this Bible can certainly be considered an example of a Paris Bible, but it does present some variation to the usual Paris text. The books of the Bible are arranged according to the new order of the books (although Ecclesiasticus concludes with the Prayer of Solomon, omitted in Paris Bibles), it includes the new modern chapter divisions, and the usual version of the *Interpretations of Hebrew Names*. It includes most of the characteristic set of sixty-four prologues, but with three additional prologues not found in the usual set (to Abdias, Habbakuk, and to the Epistle to the Romans). An examination of selected passages shows that it includes readings characteristic of the Paris text, but again, with some exceptions. The Du Prat atelier apparently copied relatively few Bibles, which perhaps helps explain these textual anomalies.

LITERATURE

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ONLINE RESOURCES

Repertorium biblicum medii aevi (digital version of Stegmüller)

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

British Library, MS Royal 3 E IX, Genesis and Exodus, with the gloss, Paris, Du Prat atelier, c. 1250-1275

<http://www.bl.uk/catalogues/illuminatedmanuscripts/record.asp?MSID=18457>

Peter Kidd, "The Du Prat Bible (part one)," Medieval Manuscripts Provenance (Blog)

<https://mssprovenance.blogspot.com/2015/08/the-duprat-bible-part-i.html>

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