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Latin Vulgate
In Latin, illuminated manuscript on parchment
England, c. 1260-1275

ii (paper) + ii (modern parchment) + 579 + ii (modern parchment) + ii (paper) on parchment (very thin, several types), early foliation in roman numerals, with numerous errors top outer corner recto begins on f. 5 with "i" (leaving the first four folios unnumbered), supplemented by modern foliation in pencil, 1-4, i-cxix, 110-575, complete (collation i-iii²⁰ iv-v¹⁶ vi²² [-22, one leaf cancelled with no loss of text] vii-xii²⁰ xiii¹⁸ xiv-xv²⁰ xvi¹⁸ xvii²² xviii-xxi²⁰ xxii¹⁸ xxiii-xxiv²² xxv²⁰ xxvi²⁴ xxvii²⁰ xxviii¹² xxix¹⁸ xxx¹²), horizontal catchword center lower margin in quire 2, traces of catchwords remain in quires 12, 16, 18, 19, quires signed at the beginning, very bottom inside corner, in an Arabic numeral, many trimmed (presumably by the 18ᵗʰ-century binder), ruled in lead sometimes with the top two, middle two, and bottom two horizontal lines full across, full-length vertical bounding lines inside, outside, and between the columns, and with an extra set of double rules at the top and bottom of the page (justification 94-90 x 68-64 mm.), written by many scribes below the top line in very small formal gothic bookhands in two columns (ff. 546-575v, the Interpretation of Hebrew Names in three columns) of 49-45 lines, majuscules within the text stroked with red, red and blue running titles and chapter numbers, occasional red rubrics (often blank spaces for the rubrics remain), one-line alternately red and blue initials, chapters begin with two-line (with extensions up to fifteen lines) alternately red and blue initials with pen decoration in the other color, approximately sixty-eight 6- to 25-line parted red and blue initials with red and/or blue pen work, parted initials on f. i and iv verso (opening prologue and Genesis) extend the full-length of the page, TEN ILLUMINATED INITIALS, 7-lines high, pink or mauve with white highlights, infilled with pink and blue rinceaux, some terminating with animal heads, on highly polished gold grounds, or on contrasting grounds of dark blue or pink, heavily edged in black, overall in very good condition, f. 1 darkened and repaired in the inner margin, f. 32, modern repair with slight loss of text, f. 490, erasure(?) with some damage to a few lines of text, ff. 539-545, damage from damp top outer corner, f. 544, top outer corner repaired (with loss of text), generous margins but evidently trimmed since there is some loss at the edges of the added text on ff. 544-545, the ink on some pages has faded or been abraded with loss of legibility. Bound in eighteenth-century red leather, elaborately gold-tooled spine lettered "Biblia/Sacra/M.S.S," speckled edges, extensively restored (hinges and possibly leather on the front and back covers), in very good condition, modern slipcase and fitted box, with spine labelled "Bbilia Sacra/ MSS./ 13ᵗʰ Century." Dimensions 153 x 105 mm.

Small portable Bibles containing the complete Old and New Testaments were one of the greatest achievements of thirteenth-century book production. This English example was copied by numerous scribes, and decorated in a number of styles. ==The ten handsome illuminated initials decorate the Minor Prophets, an unusual choice.== Textual evidence links it to both the Dominicans and Franciscans. Notable here are the numerous additions that show how this was used, including the contemporary table of introits and Mass lections, and numerous marginal notes from the thirteenth to the fifteenth centuries.

PROVENANCE

1. The evidence of the script and decorations supports an origin in the second half of the thirteenth century, probably c.1260-1275. It was used very early in its history in England, and many small details fit best with an origin in England, including the lack of a Psalter, the Interpretation of Hebrew Names copied in three columns, variations in the beginnings of some of the chapters (Saenger, 2013, p. 60, n. 104), and the quire

structure (especially the quires of sixteen and twenty leaves, Ruzzier, 2013, p. 116). None of these details by themselves would be an argument for an English origin, but together, they are highly suggestive. Moreover, the main style of the penwork decoration, although unusually exuberant, and perhaps idiosyncratic, and the style of the illuminated initials also suggest England. Evidence of the script, however, is more difficult to interpret. There are numerous hands in the volume, and the rounded bookhands used by some of the scribes suggest they may have been from Southern France. It is worth remembering that Aquitaine was English throughout the thirteenth century.

2. Certainly, this appears to have been used early in its history in England; for example, see the small contemporary correction on f. 239, possibly in an English hand; on ff. iii ("prologus in penthateucum" (prologue to the Pentateuch, lower margin), 484, 505v, the annotations can be called English with confidence. The use of Arabic numerals (and possibly even the form of these numbers) to identify the chapters in the added table of Mass introits and readings, and elsewhere in the marginal notes, also suggests England.

   This was a Bible that was used by generations of readers, many of whom left notes in the margins, or drew attention to passages of interest by drawing pointing hands (or *maniculae*). One reader, closely contemporary with the book, was concerned with how it compared with other bibles, for example, on f. 215v, in Nehemiah, he noted, "xv c. secundum quosdam libros" (chapter xv c according to certain books); the margins of Genesis are peppered with variant readings. On f. 190 a different early user comments on the absence of a prologue to 2 Chronicles, and added subject notes, for example on f. 223 in Tobit, "de obediencia" (on obedience).

   Evidence of liturgical use is particularly prevalent, and this aspect of the volume will certainly repay careful study. Someone added numerous liturgical indications in a bold fifteenth-century cursive script; for example, on f. 222 (Tobit), "f" "g" "h" "In refectorio" (in the refectory); f. 238 (Job), "B, C"; f. 238v, "D, E, F, In refectorio"; f. 316v, (Jeremiah), "Dominica in passionem" (Passion Sunday); f. 317, In refectorio." The prologue and chapters 1-19 of Proverbs are divided into sections a-h.

3. Belonged to Major Sir William Lloyd of Bryn Estyn (1782-1857), co. Denbigh in Wales; his heraldic bookplate, inside back cover: Gules three boars's heads erased in pale argent, on a chief embattled of the last a representation of the lesser hill of Seetabuldee extending to a village of Telapooree, inscribed with the word "Seetabluldee"; with a crest, a boar's head with two flagstaves, the dexter lettered "Nagpoor," the sinister, "Muckee," and a motto below the shield, "Heb Dduw heb Ddim" (Without God Without Anything, in Welsh) and above "Jure non dono" (By right, not by gift) (Burke, 1850, p. 83). Sir William Lloyd had a distinguished military career, and he was also one of the first Europeans to ascend a peak in the Himalayans.

4. Inscription inside front cover in ink, "George Lloyd to his affectionate Father given him on his birthday 17 October 1838, aet[as] 23," and above "W. Lloyd"; George Lloyd (1815-1843), William's son, is said to have been a student of the Middle Ages and

Egyptian antiquities. He edited his father's journal describing his travels in the Himalayans.

5. Cornelius J. Hauck (1893-1967), heir to a Cincinnati beer brewery fortune; his collection was given to the Cincinnati Museum Center in 1966, and sold in 2006, New York, Christie's, *The History of the Book: The Cornelius J. Hauk Collection of the Cincinnati Museum Center*, 27 June 2006, lot 94.

6. Price code in pencil, front flyleaf, f. i, and inside back cover.

TEXT

ff. 1-543v, Latin Bible, with books and prologues as follows: f. 1, [General prologue] Frater ambrosius [Stegmüller 284]; f. 4, [prologue to Genesis] Desiderii mei [Stegmüller 285]; f. 4v, Genesis; f. 25, Exodus; f. 45, Leviticus; f. 59, Numbers; f. 79, Deuteronomy; f. 97, [prologue to Joshua] Tandem finito [Stegmüller 311]; f. 97v, Joshua [ending mid col. a, f. 109v; remainder blank]; f. 110, Judges; f. 121, Ruth; f. 122v, [prologue to Kings] Viginti et duas [Stegmüller 323], f. 123, 1 Kings; f. 138, 2 Kings; f. 150, 3 Kings; f. 164v, 4 Kings; f. 178, [prologue to Chronicles] Si septuaginta [Stegmüller 328]; f. 178v, 1 Chronicles; f. 190, 2 Chronicles, concluding with the Oratio Manasse; f. 205, [prologue to Ezra] Utrum difficilius [Stegmüller 330]; f. 205v, 1 Ezra; f. 209v, Nehemiah; f. 215v, 2 Ezra; f. 221v, [prologue to Tobit] Chromatio et heliodoro .. Mirari non desino [Stegmüller 332]; f. 222, Tobit; f. 225v, [prologue to Judith] Apud hebreos [Stegmüller 335]; f. 226, Judith; f. 231v, [prologue to Esther] Librum hester; Rursum in libro [Stegmüller 341 and 343, copied as one prologue]; f. 231v, Esther; f. 237v, [prologue to Job] Cogor per singulos [Stegmüller 344]; f. 238, [prologue to Job] Si aut fiscellam [Stegmüller 357]; f. 238, Job; f. 250, [prologue to Proverbs] Iungat epistola [Stegmüller 457]; f. 250v, Proverbs; f. 260v, [prologue to Ecclesiastes] Memini me [Stegmüller 462]; f. 260v, Ecclesiastes; f. 264, Song of Songs; f. 266 [prologue to Wisdom] Liber sapientie [Stegmüller 468]; f. 266, Wisdom; f. 273, [biblical introduction to Ecclesiasticus, copied as a prologue] Multorum nobis; f. 273, Ecclesiasticus, without the Prayer of Solomon]; f. 293, [prologue to Isaiah] Nemo cum prophetas [Stegmüller 482]; f. 293v, Isaiah; f. 316v, [prologue to Jeremiah] Iheremias propheta [Stegmüller 487]; f. 316v, Jeremiah; f. 343, Lamentations; f. 345v, [prologue to Baruch] Liber iste [Stegmüller 491]; f. 345v, Baruch; f. 348v, [prologue to Ezechiel] Ezechiel propheta [Stegmüller 492]; f. 348v, Ezechiel; f. 372, [prologue to Daniel] Danielem prophetam [Stegmüller 494]; f. 372v, Daniel; f. 382, [prologue to Hosea] Temporibus ozie [Stegmüller 507] f. 382v, [prologue to minor prophets] Non idem ordo est [Stegmüller 500]; f. 382v, Hosea; f. 385v, [prologue] Ioel filius phatuel filius [Stegmüller 510]; f. 385v, [prologue to Joel] Sanctus ioel [Stegmüller 511]; f. 385v, Joel; f. 387, [prologue to Amos] Ozias rex [Stegmüller 515]; f. 387, [prologue] Hic amos [Stegmüller 513]; f. 387, [prologue] Amos propheta [Stegmüller 512]; f. 387v, Amos; f. 389v, [prologue Obadiah] Iacob patriarcha; Hebrei [Stegmüller 519 and 517 copied as one prologue]; f. 390, Obadiah; f. 390v, [prologue to Jonah] Ionas columba et dolens [Stegmüller 521]; f. 390v [prologue] Jonas interpretatur columba [Stegmüller 523]; f. 290v, Jonah; f. 391, [prologue Micah] Temporibus ioathe [Stegmüller 526]; f. 391, Micah; f. 393, [prologue to Nahum] Naum prophetam [Stegmüller 528]; f. 393, Nahum; f. 394v, [prologue to Habakkuk] Abacuch propheta amplexans [Stegmüller 530]; [prologue] f. 395, Abacuch luctator [Stegmüller 529]; f. 395, Habbakuk; f. 395v, [prologue to Zephaniah] Tradunt hebrei [Stegmüller 534]; f. 396, [prologue], Sophonias speculator [Stegmüller 532]; f. 396, Zephaniah; f. 397, [prologue to Haggai] Ieremias propheta [Stegmüller 538]; [prologue], f.

397v, Aggeus festivus [Stegmüller 535]; f. 397v, Haggai; f. 398, [prologue to Zechariah] Anno secundo [Stegmüller 539]; f. 398, [prologue], Zacharias memor [Stegmüller 540]; f. 398v, Zechariah; f. 402, [prologue to Malachi] Deus per moysen [Stegmüller 543]; f. 402, [prologue], Malachias aperta [Stegmüller 544]; f. 402, Malachi; f. 403, [prologue to Maccabees] Domino excellentisimo …, Cum sim promptus [Stegmüller 547]; f. 403v, [prologue] Reuerentissimo …, Memini me [Stegmüller 553]; f. 404, [prologue] Machabeorum librum duo [Stegmüller 551]; f. 404, 1 Maccabees; f. 417v, 2 Maccabees; f. 427, [prologue to Matthew] Matheus ex iudea; Sciendum etiam [Stegmüller 590 and 601, copied as one prologue]; f. 427, [prologue to Matthew] Matheus cum primo [Stegmüller 589]; f. 427v, Matthew; f. 441, [prologue to Mark] Marcus evangelista [Stegmüller 607]; f. 441v, Mark; f. 451, [prologue to Luke] Lucas syrus natione [Stegmüller 620]; f. 451, Quoniam quidem [Luke 1:1-4 treated as a prologue]; f. 451, Luke; ; f. 466, [prologue to John], [Hic est, added] iohannes evangelista [Stegmüller 624]; f. 466, John; f. 478, [prologue to Romans] Romani sunt in partes ytalie … scribens eis a chorinto [Stegmüller 677]; f. 478, Romans; f. 484, [prologue to 1 Corinthians] Chorinthii sunt achaici [Stegmüller 685]; f. 484, 1 Corinthians; f. 490, [prologue to 2 Corinthians] Post actam [Stegmüller 699]; f. 490, 2 Corinthians; f. 494v, [prologue to Galatians] Galathe sunt greci [Stegmüller 707]; f. 494v, Galatians; f. 497, [prologue to Ephesians] Ephesii sunt asyani [Stegmüller 715]; f. 497, Ephesians; f. 499v, [prologue to Philippians] Philippenses sunt macedones [Stegmüller 728]; f. 499v, Philippians; f. 501, [prologue to Colossians] Colosenses et hii [Stegmüller 736]; f. 501, Colossians; f. 502v, [prologue to 1 Thessalonians] Thessalonicenses sunt macedones [Stegmüller 747]; f. 502v, 1 Thessalonians; f. 504, [prologue to 2 Thessalonians] Ad thessalonicenses [Stegmüller 752]; f. 504v, 2 Thessalonians; f. 505, [prologue to 1 Timothy] Tymotheum instruit [Stegmüller 765]; f. 505, 1 Timothy; f. 507, [prologue to 2 Timothy] Item Tymotheo scribit [Stegmüller 772]; f. 507, 2 Timothy; f. 508, [prologue to Titus] Tytum commonefacit [Stegmüller 780]; f. 508, Titus; f. 508v, [prologue to Philemon] Phylemoni familiares [Stegmüller 783]; f. 508v, Philemon; f. 509, [prologue to Hebrews] In primis dicendum [Stegmüller 793] ; f. 509, Hebrews; f. 514, [prologue to Acts], Canit psalmista [Stegmüller 633]; f. 514, [prologue to Acts] Luchas natione syrus [Stegmüller 640]; f. 514, Acts; f. 529, [prologue to Catholic epistles], Iacobus petrus iohannes [Stegmüller 807]; f. 529, [prologue to James], Iacobus apostolus [Stegmüller 806]; f. 529, [prologue to Catholic Epistles] Non ita est ordo [Stegmüller 809]; f. 529v, James; f. 531, [prologue to 1 Peter], Simon petrus [Stegmüller 814, or 816, cut short]; f. 531, 1 Peter; f. 532v, 2 Peter; f. 533v, [prologue to 1 John], Rationem verbi [Stegmüller 822]; f. 533v, 1 John; f. 535, [prologue to 2 John], Usque a deo [Stegmüller 823]; f. 535, 2 John; f. 535v, [prologue to 3 John], Gaium pietatis [Stegmüller 824]; f. 535v, 3 John; f. 535v, [prologue to Jude], Iudas apostolus [Stegmüller 825]; f. 535v, Jude; f. 536, [prologue to Apocalypse] Omnes qui pie [Stegmüller 839]; f. 536v, [prologue], Iohannes apostolus [Stegmüller 834]; f. 536v, [prologue], Apocalipsis iohannes [Stegmüller 829]; f. 537, Apocalypse [concluding f. 543v, top column b];

ff. 543v-545v, *Dominica prima aduentus*, incipit, "Introitus. Ad te leuaui, ps. [122:1]; Epistola. Sequentes quia hora est, ro. 13. Euangelium. Cum appropinquasset, mt. 21; [added?, secundum nos erunt signa]; Dominica ii, Introitus. Populus syon; Epistola. Quecumque scripta sunt. ro. 15; Euangelium. Erunt signa. luc. 21. [added?, secundum nos cum audisset …]";

Table of introits and readings for the Mass for the Temporale from Advent through the 24th Sunday (after Trinity Sunday), Sanctorale (quite brief), and Common of Saints, ending with the Dedication of a church, added in an informal contemporary hand on leaves originally left blank.

The original table lists the Mass readings used in the Dominican liturgy, but very soon after another hand added the readings used by the Franciscans (in the text quoted above, beginning "secundum nos" (according to us). It was copied slightly out of order (begins on f. 543v, continues on f. 544, then col. a of f. 544v, f. 545 (col. a and b), continuing on f. 544v, col. b, and concluding on f. 545v).

ff. 546-575v, *Interpretationes remigii*, incipit, "Aaz apprehendens vel apprehension ... Zuzim consiliantes vel consiliatores eorum."

The usual version of the Interpretations of Hebrew Names commonly found in Bibles dating after c. 1230; 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 of the Interpretations of Hebrew Names, despite the text's great importance for the history of the Bible, exegesis, and preaching in the High Middle Ages.

The text is attributed here to Remigius, that is Remigius of Auxerre (ca. 841-908), a Carolingian scholar, author of biblical commentaries as well as works on grammar and commentaries on Boethius; the attribution is found in a number of manuscripts, but is not accurate, although Remigius could have been associated with a much earlier version of this text. A more likely candidate as author is 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. However, Giovanna Murano's study of the text concludes that the evidence is lacking to support this attribution to Langton, leaving the question of the author of this text an important one for further research.

ILLUSTRATION

Ten biblical books begin with finely executed illuminated initials by a well-trained, but provincial or idiosyncratic artist, freely interpreting more mainstream initials from commercial centers such as Oxford or Paris; most of the initials are pink or a distinctive mauve shade, with white highlights, infilled with tightly curled vine scrolls that terminate in simple leaves or animal-heads, on contrasting grounds, or on highly polished gold, all heavily edged in black. The 'I' on f. 397v, extends 30-lines, and is infilled with a distinctive geometric lattice-pattern.

f. 372v, Daniel; f. 382v, Hosea; f. 385v, Jonah; f. 387, Amos; f. 393, Nahum; f. 395, Habakkuk; f. 396, Zephaniah; f. 397v, Haggai; f. 398v, Zechariah, f. 402, Malachi.

Thirteenth-century Bibles not infrequently include painted or illuminated initials before only a few books, but the choice is usually Genesis, perhaps the Gospels or the Pauline Epistles. Why Daniel and nine of the twelve Minor Prophets are signaled out here is a mystery; it is certainly unusual.

Small, portable Bibles, including the complete text of the Old and New Testaments, are one of the great innovations of the thirteenth century and transformed the use and ownership of the Bible. The first portable Bibles may have been copied in Paris at the end of the 1220s or early 1230s. Many of them were products of the commercial booksellers of Paris. English examples

of this type of Bible, however, appear at almost the same time, and thirteenth-century England was certainly an important center for the production of Bibles, although in smaller numbers than France. A recent study of portable thirteenth-century Bibles (Ruzzier, 2013, p. 109 and chart one), found about 20% of the Bibles in her sample may have been English (admittedly, it is sometimes difficult to determine whether a Bible is English or French).

The text of English thirteenth-century Bibles is often quite distinct from contemporary Bibles from Paris. Centralized production in Paris resulted in numerous Bibles that share the same text (the text modern scholars call the Paris Bible). In England, a much more diffuse production meant that there is a much greater variety in the text of the Bibles; there is no "typical" English text. The Psalms have been omitted here. This is fairly common in thirteenth-century Bibles, and possibly more common in England than elsewhere.

This Bible does show some influence of the Paris Bible. In particular, the biblical books are arranged according to the "new" Paris order (the same order used today, with the Gospels followed by the Pauline Epistles rather than by Acts), and the books are divided according to the modern chapters (although as noted above, with many variations, including some that Paul Saenger has identified as English, Saenger, 2013), and it includes the Interpretation of Hebrew Names.

The Paris Bible circulated with a standard set of prologues (conveniently listed in Branner, 1977, pp. 154-155). The prologues in this Bible are different, but it is important to note that it does include 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 (Ecclesiastes, "Memini me" (Stegmüller 462); 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). However, this Bible lacks other prologues found in the Paris Bible: to 2 Chronicles (Quomodo grecorum; Stegmüller 327), Jonah (Sanctum ionam; Stegmüller 524), and to Habbacuc (Quatuor prophete; Stegmüller 531). And it includes additional prologues not found in the Paris Bible: to Jonah (Jonas interpretatur columba; Stegmüller 523); Habakkuk (Abacuch propheta amplexans; Stegmüller 530; and Abacuch luctator; Stegmüller 529), Zephaniah (Sophonias speculator; Stegmüller 532); Haggai (Aggeus festivus; Stegmüller 535); Zacharias (Zacharias memor; Stegmüller 540); Matthew (Sciendum etiam; Stegmüller 601); Acts (Canit psalmista; Stegmüller 633); Catholic epistles (Iacobus petrus iohannes; Stegmüller 807); James (Iacobus apostolus; Stegmüller 806); 1 Peter (Simon petrus; Stegmüller 814, or 816, cut short); 1 John (Rationem verbi; Stegmüller 822); 2 John (Usque a deo; Stegmüller 823); 3 John (Gaium pietatis; Stegmüller 824), Jude (Iudas apostolus; Stegmüller 825), and to the Apocalypse (Iohannes apostolus; Stegmüller 834, and Apocalipsis iohannes; Stegmüller 829).

An examination of selected passages suggests that the biblical text here is mixed; some books include readings characteristic of the Paris Bible (for example Numbers and Joshua), but others do not (notably Ruth), but it should be noted that only a few passages were studied. Details of its text are therefore a little ambiguous. It could have been copied from several exemplars, including a copy of the Paris Bible, by scribes that were also consulting locally available exemplars (different scribes could well have had used different sources). The numerous marginal notes and evidence of liturgical use are of special interest. The table of Mass introits

and readings is evidence of early use by Dominican and Franciscan Friars – and this is a very good example of the type of Bible that many Friars used.

The many different scribes who copied this book, and the variety of different styles found in the pen decoration (perhaps the scribes), will certainly also reward study. There are many intriguing bits of evidence that tell us something of how this was put together. The rubricator for example made fairly frequent errors, confusing prologues and biblical books, and in one case, inserting the wrong running title, calling the book usually known as 2 Ezra in thirteenth-century Bibles, and 3 Ezra by modern scholars (Stegmüller 94,1), "Osee" (i.e. the minor prophet, Hosea). A corrector changed it to "iosias" not the usual name for this book, although it does begin "Et fecit iosias …" The early foliation in Roman numerals is also noteworthy (most books in the Middle Ages do not include page or folio numbers). Numerous mistakes are made in the series, including large gaps in the numbers, which are puzzling since the text is complete.

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