

Vulgate Bible
In Latin, illuminated manuscript on parchment
England, c. 1230-50

iii (paper) +493 + iii (paper) folios on parchment, modern foliation in pencil top outer corner recto, biblical text is complete, but lacking at least a quire at the end, too tight for accurate collation, ff. 404-406 are later fifteenth-century replacements, no catchwords or signatures, ruled in lead or brown crayon with the top two or three and bottom two or three horizontal rules full across, and with full-length single vertical bounding lines, triple rules between the columns, with extra sets of double rules in the lower margin and outer margins on some folios, (justification 135-136 x 83-86 mm.), written below the top line in an upright gothic bookhand in two columns of 45 lines (the Interpretation of Hebrew Names in three columns) by at least three scribes, changes of hands sometimes coincide with pages or columns left blank, the first scribe copied ff. 1-170 (f. 170v, blank), the second scribe copied ff. 171-176v (f. 176v, col. b blank), a third scribe began on f. 177, and so forth, with early hands reappearing later in the volume, majuscules sometimes stroked or filled in red (presumably by a corrector), most rubrics were never completed, but a few were supplied in a contemporary or early cursive script, chapters begin with one-line alternately red or blue initials, placed at the beginning of a new line of text in some quires and numbered in the margins with red and blue roman numerals framed within a paragraph mark, red and blue running titles, Psalms being with two-line alternately red and blue initials with contrasting pen flourishes, copied continuously with each verse beginning with 1-line alternately red and blue initials, prologues begin with 6- to 2-line alternately red and blue initials with contrasting pen flourishes, biblical books begin with 18- to 6-line parted red and blue initials with pen flourishes, TWO HISTORIATED INITIALS (described in detail below), f. 1, St. Jerome within a white-patterned blue initial extending the full-length of the written space and into the lower margin, ending with a grotesque human hybrid wearing a hat, and f. 4v, full column I- initial with six roundels depicting creation, ending with a rectangular Crucifixion scene in dusky pink, blue, green, and blue with touches of orange and brushed gold, two peacocks depicted at the top of the initial, outside of the panel, occasional small original holes in the margins, f. 1, darkened and soiled, initial slightly worn, faces in Crucifixion miniature f. 4v, worn away from devotional use, slight stains from damp upper margin ff. 1-29, many later marginal annotations are slightly cropped, soiling in outer corners varies depending on the biblical book (evidence of use), f. 51, and ff. 147-149, repairs to parchment in the margins, overall in excellent condition. Bound in eighteenth-century gold-tooled red morocco by Richard Wier (see provenance, below) over pasteboard, front and back covers with wide gold-tooled floral borders, gold-tooled spine with five raised bands, floral stamps within each panel, set in lozenges of very small stamps, and lettered in italic capitals "Biblia Sacra/ MSS. Sur vellin," woven headbands, silk bookmark, gilt edges, contemporary marbled pastedowns and endpapers, in excellent condition, housed in a fitted leather box. Dimensions 205 x 150 mm.

Small portable Bibles containing the complete Old and New Testaments were one of the greatest achievements of thirteenth-century book production. Although Parisian examples have been more thoroughly studied and are much more numerous, England was also an important center for the production of thirteenth-century Bibles. This example is quite fine, and includes two illuminated initials; it is slightly larger than a typical "pocket" Bible. Of particular interest are the numerous marginal annotations in English hands, including some that may be thirteenth-century.

PROVENANCE

1. Copied in England c. 1230-1250, as suggested by the evidence of the script, decoration, and text. The presence of very early annotations in English hands does not prove that this Bible was copied in England, but together with the evidence of its text and the style

of the penwork initials, the likelihood for an English origin is very strong. A date after c. 1230 is suggested by the use of modern chapters (see discussion of text below), and the fact that the scribe begins his text below the top ruled line, although format is somewhat old-fashioned (chapters begin with one-line initials, numbered in the margins, and only occasionally place at the beginning of a new line of text).

An interesting codicological detail is found on f. 66, where the parchment was repaired with an oblong sphere that was glued down and then used for writing; it is noticeable only because it is now only partially attached to the page.

2. The marginal notes in this Bible are one of its most interesting features. It was carefully corrected in quite a few different hands which possibly suggests that it was not copied by scribes working for a commercial bookseller, where one would expect corrections by one person (or perhaps two or three at the most). The numerous corrections by so many different people suggests that it may have been either copied for, or used within, a community, where various people worked to correct the text.

This is not a particularly heavily glossed pocket Bible, but the content of the notes are worth further study. The script of many of the added cross references and short comments is an example of a cursive gothic script (thirteenth-century?), with English features (note the tall double-looped 'a', and the occasional forked 'r' extending below the line), and the use of Arabic numerals is also noteworthy. The annotations in Genesis are particularly interesting, and include numerous cross references to Patristic texts (often cited by book and chapter), including the *Moralia* (presumably Gregory's *Moralia* on Job, although there is an intriguing possibility that they are referring to Guibert of Nogent's *Moralia* on Genesis), as well as Isidore, Gregory's *Pastoralia*, and Augustine. The reference on f. 1 to a biblical reading found in "antiquis libri" (old books), is also of note. A slightly later hand, probably fourteenth-century, adds longer notes, including on f. 37, Exodus 39, citing Papias, and on f. 78, Remigius's commentary on Donatus. This annotator also notes on f. 170 that in other Bibles Nehemiah is followed by 2 Ezra, a biblical book omitted here. There are also notes comparing biblical passages, as f. 411v, in Luke 19, a marginal note begins "contra. Genesis" A few folios include extensive marginal commentary (e.g. f. 450, Hebrews ch. 7). Liturgical readings from Job are marked in Arabic numerals, 2-7, on ff. 188v-190. The Psalms are numbered in Arabic numerals in the outer margins, and at the end of the Psalms there is a list of Old Testament Canticles, and the names of the books of the Bible.

All these notes, which deserve careful analysis, are indications of how this Bible was used. The interest shown here in citing Patristic passages may be compared with the interests shown by the Oxford Franciscans in the early fourteenth century, who compiled the *Tabula septem custodiarum super bibliam*, a lengthy concordance, arranged in the order of the Bible, that allowed users to find the relevant Patristic commentaries on particular biblical passages.

3. Belonged to Sir George Augustus William Shuckburgh, 6th Baronet, (also known as Sir George Augustus William Shuckburgh-Evelyn, (c. 1752–11 August 1804). He was a politician, mathematician and astronomer; his armorial bookplate inside both front and back covers, with the motto "Haec manus ob patriam."

4. Almost certainly belonged to the celebrated bibliophile Count Justin MacCarthy-Reagh (1744-1811); born at Springhouse, Co. Tipperary of an extremely wealthy family. He emigrated to Toulouse when his father died to escape the anti-Catholic laws in Ireland, and became Count MacCarthy Reagh of Toulouse in 1766. He brought with him to Toulouse the bookbinder Richard Wier (d. 1792), or Weir (he is also known as David or Davy), and this book was certainly bound by Wier. Another manuscript on this site owned by MacCarthy, TM 601, is bound in an identical binding (or extremely similar; for a third example, similar example, in citron, see the Polybius, Glasgow University library BC1-x.14,15). His vast collection of books was sold at several sales, including by the Parisian bookseller in 1817; see De Bure, *Catalogue des livres rares et précieux de la bibliothèque de feu M. le comte de Mac-Carthy Reagh*, Paris, De Bure frères, 1815, this Bible possibly described in vol. 1, p. 9, no. 55.
5. Certainly in England in the 17th- or 18th century, when an owner added on f. 337v, "<?> her book," and "Which all good hands// [cropped]"; f. 60v, erased inscription written vertically in the outer margin.
6. Sold at Christies, 4 March 1962, lot 13 (sold together with at least seven other books from Shuckburgh's collection; property of N. D. Martin);
7. London, Alan G. Thomas, *Fine Books*, Catalogues 11, 13, and 15, 1962, 1963 and 1964; Damms Antikvariat (Norway), *The Bible through Five Centuries*, 1976, no. 583 (these sales, unverified, see Schoenberg Database, 3703, 11926, 11951, 11967, and 20536).
8. Owners' and dealers' notes, include, inside front cover, round sticker with "142" in blue pen; front flyleaf, f. i, verso, top, "11568" in pencil; in another hand, "3.B." in pencil; other hands note "the index is imperfect," and record the number of leaves; price code: "83/ LL Rvr"; front flyleaf, f. ii, "718" (in pencil, circled), and "96[18748]" in pencil; front flyleaf, f. iii verso, "XEMM/<?> 9/65"; "Ex Count macCarthy-Reogh (Einband v. Weir) Shukburgh"; and "Paris 1260-80 (?)."

TEXT

ff. 1-379, Old Testament, with prologues as follows: f. 1, [General prologue] Frater ambrosius [Stegmüller 284]; f. 3v, [prologue to Genesis] Desiderii mei [Stegmüller 285]; f. 4v, Genesis; f. 23v, Exodus; f. 38, Leviticus; f. 47v, Numbers; f. 60v, Deuteronomy; f. 72, [prologue to Joshua] Tandem finito [Stegmüller 311]; f. 72v, Joshua; f. 80, Judges; f. 90, Ruth; f. 91, [prologue to Kings] Viginti duas [Stegmüller 323], f. 92, 1 Kings; f. 104v, 2 Kings; f. 114v, 3 Kings; f. 125, 4 Kings; f. 135v, 1 Chronicles; f. 146, 2 Chronicles, f. 160v, [prologue to Ezra] Utrum difficilium [Stegmüller 330]; f. 160, 1 Ezra; f. 164, Nehemiah [ending f. 170; f. 170v, blank]; f. 171, [prologue to Tobit] Chromatio et heliodoro . . . Mirari non desino [Stegmüller 332]; f. 171, Tobit; f. 175, [prologue to Judith] Apud hebreos [Stegmüller 335]; f. 175, Judith; f. 180, [prologue to Esther] Librum hester; Rursum in libro [Stegmüller 341 and 343, copied as one prologue]; f. 180v, Esther; f. 185v, [prologue to Job] Cogor per singulos [Stegmüller 344]; f. 186, Job [ending f. 196v, col. a; col. b, blank]; f. 197, Psalms [ending f. 223v col. a; col. b blank with later notes]; f. 224, Proverbs; f. 231v, Ecclesiastes; f. 234, Song of Songs; f. 235v, Wisdom; f. 240v, [biblical introduction to Ecclesiasticus, copied as a prologue] Multorum nobis; f. 241, Ecclesiasticus, with the Prayer of Solomon; f. 256v, [prologue to Isaiah] Nemo cum prophetas [Stegmüller 482]; f. 257, Isaiah; f. 276v, [prologue to Jeremiah] Ieremias propheta [Stegmüller 487]; f. 276v, Jeremiah; f. 300v, Lamentations; f. 302v, [prologue to Baruch] Liber iste [Stegmüller 491]; f. 302v, Baruch; f. 305v, [prologue to Ezechiel] Ezechiel propheta [Stegmüller

492]; f. 305v, Ezechiel; f. 327v, [prologue to Daniel] Daniele prophetam [Stegmüller 494]; f. 328, Daniel; f. 337, [prologue to Hosea] Temporibus ozie [Stegmüller 507]; f. 337, [prologue to Hosea] Duodecim prophete [Stegmüller 503]; f. 337, Hosea; f. 340, [prologue to Joel] Sanctus iohel [Stegmüller 511]; f. 340v, [prologue, following preceding prologue with no break] Iohel fatuel filius [Stegmüller 510]; f. 340v [prologue, following preceding prologue with no break] Iohel interpretatur incipiens [Stegmüller 510,1 or 5208?]; f. 340v, Joel; f. 341v, [prologue to Amos] Ozias rex [Stegmüller 515]; f. 342 [prologue] Amos pastor et rusticus [Stegmüller 512]; f. 342, Amos; f. 344, [prologue Obadiah] Iacob patriarcha; Hebrei [Stegmüller 519 and 517 copied as one prologue]; f. 344v [prologue to Obadiah] Abdias qui interpretatur servus domini [Stegmüller 516]; f. 344v, Obadiah; f. 345, [prologue to Jonah] Sanctum ionam [Stegmüller 524]; f. 345 [prologue to Johah] Ionas columba pulcherimma [Stegmüller 522]; f. 345, Jonah; f. 546, [prologue Micah] Temporibus ioathe [Stegmüller 526]; f. 546, [prologue to Micah] Micheas de morasti [Stegmüller 525]; f. 546, Micah; f. 348, [prologue to Nahum] Naum consolator [Stegmüller 527]; f. , Nahum; f. 349, [prologue to Habakkuk] Quatuor prophete [Stegmüller 531]; f. 349v, Abacuch amplexans [Stegmüller 530]; f. 349, Abacuch luctator [Stegmüller 529]; f. 349, Habbakuk; f. 350v, [prologue to Zephaniah] Tradunt hebrei [Stegmüller 534]; f. 350v, [prologue to Zephaniah] Iosiam regem iudam [unidentified]; f. 350v, [prologue to Zephaniah] Sophonias speculator [Stegmüller 532]; f. 351, Zephaniah; f. 351v, [prologue to Haggai] Iosias [for Ieremias?] propheta [probably Stegmüller 538]; f. 352 [prologue to Haggai] Aggeus festiuus [Stegmüller 535]; f. 352, [prologue to Aggeus] Aggeus sollempnis [cf. Stegmüller 11822 and 5217]; f. 352, Haggai; f. 352v, [prologue to Zechariah] Anno secundo [Stegmüller 539]; f. 353, Zechariah; f. 356v, [prologue to Malachi] Deus per moysen [Stegmüller 543]; f. 356v, [prologue to Malachi] Malachias interpretatur [probably Stegmüller 545]; f. 356v, Malachi; f. 357v, [prologue] Machabeorum librum duo [Stegmüller 551]; f. 357v, 1 Maccabees; f. 370v, 2 Maccabees;

ff. 379v-477, New Testament, with prologues as follows: [prologue to Matthew] Plures fuisse [Stegmüller 596]; f. 380, [prologue to Matthew] Novum opus [Stegmüller 595]; f. 380v, [prologue to Matthew] Matheus ex iudea [Stegmüller 590]; f. 380v, Matthew; f. 372v, [prologue to Mark] Marcus evangelista [Stegmüller 607]; f. 373, Mark; f. 400v, [prologue to Luke] Lucas syrus natione [Stegmüller 620]; f. 400v, Quoniam quidem [Luke 1:1-4 treated as a prologue]; f. 401, Luke; f. 415, [prologue to John] Hic est Iohannes [Stegmüller 634]; f. 415, John; f. 425v, [prologue to Romans] Epistole pauli ad romanos causa [Stegmüller 651]; [prologue to Romans] Romani sunt artes ytalie ... scribens eis a chorintho [Stegmüller 677]; f. 425v, Romans; f. 430v, [prologue to 1 Corinthians] Chorinthii sunt achaici [Stegmüller 685]; f. 430v, 1 Corinthians; f. 435, [prologue to 2 Corinthians] Post actam [Stegmüller 699]; f. 435, 2 Corinthians; f. 438, [prologue to Galatians] Galathe sunt greci [Stegmüller 707]; f. 438, Galatians; f. 439v, [prologue to Ephesians] Ephesii sunt asyani [Stegmüller 715]; f. 439v, Ephesians; f. 441, [prologue to Philippians] Philippenses sunt macedones [Stegmüller 728]; f. 441v, Philippians; f. 442v, [prologue to Colossians] Colosenses et hii [Stegmüller 736]; f. 442, Colossians; f. 443v, Epistle to the Laodiceans; f. 444, [prologue to 1 Thessalonians] Thessalonicenses sunt macedones [Stegmüller 747]; f. 444, 1 Thessalonians; f. 445, [prologue to 2 Thessalonians] Ad thessalonicenses [Stegmüller 752]; f. 445, 2 Thessalonians; f. 445v, [prologue to 1 Timothy] Tymotheum instruit [Stegmüller 765]; f. 445v, 1 Timothy; f. 447, [prologue to 2 Timothy] Item Tymotheo scribit [Stegmüller 772]; f. 447, 2 Timothy; f. 447v, [prologue to Titus] Tytum commonefacit [Stegmüller 780]; f. 448, Titus; f. 448v, [prologue to Philemon] Phylemoni familiares [Stegmüller 783]; f. 448v, Philemon; f. 448v, [prologue to Hebrews] In primis dicendum [Stegmüller 793]; f. 448v, Hebrews; f. 452v, [prologue to Acts] Lucas anthiocenses natione syrus [Stegmüller 640]; f. 452v, Acts; f. 465v [prologue to James], Iacobus sanctum apostolus iussit [Stegmüller 806]; James; f. 467, [prologue to 1 Peter] Simon petrus iohannis

filios [Stegmüller 814 or 816?]; f. 467, 1 Peter; f. 468, 2 Peter; f. 469, 1 John; f. 470v, 2 John; f. 470v, 3 John; f. 470v, [prologue Jude] Ivdas apostolus fratres de corruptibilibus [Stegmüller 825]; f. 470v, Jude; f. 471, Apocalypse; f. 477 [prologue to Apocalypse, copied following the biblical book] Johannes apostolus et evangelista [Stegmüller 829].

ff. 477- 493v, incipit, "Aaz apprehendens vel apprehensio ... Ieramothe altitudo mortis//"

The usual version of the Interpretations of Hebrew Names, here ending imperfectly in the names beginning with 'I'; 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, 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 this attribution to Langton, leaving the question of the author of this text an important one for further research.

ILLUMINATION

The Bible includes two illuminated initials; the first, as was customary, depicts St. Jerome at the beginning of his general prologue, beginning, "Frater Ambrosius," and the second at the beginning of Genesis, depicts creation in a series of roundels. No close parallels to the style of this manuscript have been identified, but some common motifs can be found in the William of Devon group, in particular the fondness for birds and grotesques with peaked hats (see London, British Library, Royal I D.i, note the two peacocks on f. 1; cf. also the Genesis initial in London, I E.ii). The artist painting this Bible was also probably influenced by French illumination from a slightly earlier period. This is especially noticed in the distinctive format of the Genesis initials, where the roundels depicting creation are connected by a ribbon, and alternate with decorative half roundels, a design that shows similarities to the layout of the Genesis initial in Paris, BNf, MS lat. 11536, painted by the Alexander shop (Branner, 1977, p. 203 and fig. 21).

Initials:

f. 1, 8-line white-patterned blue and pink/red initial, with an extension running the full-length of the written space and into the lower margin, ending in a human-animal hybrid wearing a peaked gold cap, depicting Jerome as a monk in a gray cloak reading a tablet or book, against a blue ground;

f. 4v, Initial-'I' with six roundels (from top, creation of world, waters, land, stars, animals, and Adam on blue grounds), with the Crucifixion with Mary and John, below; roundels are connected by a ribbon of white-patterned blue, alternating with decorative blue half-roundels with gold besants, all on a narrow strip of pink, rounded top with a peacock on either side, outside the frame of the initial.

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 Bible described here is somewhat larger than many examples (although still fairly small).

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 text of this Bible presents a number of interesting features; note that it does not include the Prayer of Manasses (Stegmüller 93,2) following 2 Chronicles (included in many thirteenth-century Bibles including the Paris Bible); it also includes only Ezra and Nehemiah, and lacks the book usually known as 2 Ezra in thirteenth-century Bibles, and 3 Ezra by modern scholars (Stegmüller 94,1). Ecclesiasticus does include the Prayer of Solomon, "Et declinavit Solomon genua sua . . .," printed in the modern Vulgate as chapter 52 of Ecclesiasticus (see *Biblia sacra*, p., 1095), but not included in the Paris Bible, and the Pauline Epistles include the Epistle to the Laodiceans.

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 the layout used here, with chapters beginning with one-line initials numbered in the margins, and often beginning on the same line as the previous chapter, is somewhat old-fashioned), and it includes the Interpretation of Hebrew Names.

In other respects, the text of this Bible shows no relationship to the Paris text; examination of selected passages suggest that the biblical text is not that of the Paris Bible, and it is also significant that this Bible includes none of the six prologues that are characteristic of Paris Bibles, namely, Ecclesiastes, "Memini me" (Stegmüller 462); "Hic amos" (Stegmüller 513), Maccabees, "Domino excellentissimo . . ., Cum sim promptus" (Stegmüller 547), and "Reuerentissimo . . ., Memini me" (Stegmüller 553), Matthew, "Matheus cum primo" (Stegmüller 589), and Apocalypse, "Omnes qui pie" (Stegmüller 839).

Not surprisingly, this Bible lacks other prologues found in the Paris Bible, and includes numerous prologues not found in the Paris Bible, demonstrating the continuance of local traditions, and possibly suggesting that its exemplar (or exemplars), was earlier than the thirteenth century. Of special interest are three rather unusual prologues found in the Minor Prophets: the prologue to Joel, beginning "Iohel interpretatur incipiens," which may be identified with Stegmüller 510,1, or with 5208, by Isidore, the prologue to Zephaniah, "Iosiam regem iudam," which has not been identified (significant because it is usually rather easy to identify biblical prologues in a printed source or in other manuscripts), and the prologue to Haggai, "Aggeus sollempnis" (Stegmüller 11822 or 5217), which may have circulated in glossed Bibles.

Although we do not know exactly where or for whom this Bible was copied, we do know rather a lot about how it was made and used. Details of its text suggest that it was probably copied from locally available (possibly older) exemplars, but with knowledge of some of the up-to-date features of thirteenth-century Bibles (the order of biblical books, modern chapters, and

Interpretation of Hebrew Names). The corrections in numerous hands, and the marginal notes reflecting study of the text of the Bible and knowledge of Patristic commentaries, help round out the picture. One might certainly ask whether was copied for the use of Mendicant friars, perhaps Franciscans; the evidence, although speculative, would seem to support this.

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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>

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