A Critical Edition of the Four Gospels in the Thirteenth-Century Old French Translation of the Bible. Thesis presented for the degree of D. Phil. by C. R. Sneddon, St. Edmund Hall, Trinity Term 1978. [ie 1979] iii Summary.

The Gospels from the thirteenth-century Old French translation of the Bible (BXIII) are preserved in manuscripts of BXIII and the so-called "Bible Historiale Complétée" (BHC), comprising the latter part of BXIII and most of the Old Testament books of Guiart des Moulins's "Bible Historiale" (BH). The thesis, on the basis of two select passages from the Gospels and a description of the manuscripts and early editions of BXIII, BH and BHC (given as Appendices I and II), analyses the growth of BHC and the textual relationship of BHC manuscripts to BXIII. The earliest of four redactions found in BXIII and BHC is identified; the Gospels are edited from this redaction (MSS A-D) with the help for removing errors of MSS EF which are copies of one of the other redactions; notes to the text principally indicate possible sources of the Gospel glosses.

BXIII is a translation apparently written for orthodox Catholics. (The Church authorities accept translations as such, but restrict access to theological books in whatever language at times and places of heretical activity.) It can be dated c. 1235-1260, and may have been written by Dominicans in Paris for Dominican nuns or tertiaries. The translation was subsequently used for reading pericopes and, by the fifteenth century at least, for edifying reading in general. Bibliophile interest in the work seems confined to King John II and his descendants. Other known owners include predominantly lesser nobility, with some members of the bourgeoisie in the fifteenth and early sixteenth centuries. The work was known in England before the end of the thirteenth century. The thesis contains an indication of the other French Bible translations available in the thirteenth century, and an account of some linguistic questions arising from BXIII and MSS A-F.

A Critical Edition of the Four Gospels in the Thirteenth-Century Old French Translation of the Bible. Thesis presented for the degree of D. Phil. by C. R. Sneddon, St. Edmund Hall, Trinity Term 1978. Summary for the Board of the Faculty of Medieval and Modern Languages.

Books from the thirteenth-century Old French translation of the Bible (hereafter BXIII) are preserved either in manuscripts containing only this text or in a work called "Bible Historiale Complétée" (hereafter BHC) composed of the latter part of BXIII and most of the Old Testament books of Guiart des Moulins's "Bible Historiale" (hereafter BH). An examination of the contents of the extant manuscripts, together with the texts of Titus 1,5 in BXIII and the beginning of the Gospel Harmony in BH, allows the determination of the original contents of BXIII (which lacked Baruch, Titus A and the prologues to I Esdras, Baruch and Titus that are found variously in some manuscripts) and confirms the existence of two versions of BH, which differ most obviously by containing or not the translator's opening preface; the version with the preface dates, as now preserved, from 1297, while the other version is later. BHC was originally composed of Genesis-Esther (less abridged Proverbs) from BH and Proverbs-Revelation from BXIII, but other BXIII books were added later; BHC existed by 1314. The numerous BHC manuscripts can be classified from their Vol. I as "Petites Bibles" (PB), the original BHC, usually adding Psalms, "Bibles Moyennes" (BM), adding Job to PB, "Grandes Bibles" (GB), adding I-II Chronicles and I-III Esdras, and "Bibles à Prologues" (Prol.), adding Chronicles and Esdras as in GB, but also translating a set of prologues to Chronicles-Revelation. To this classification,

first proposed by Samuel Berger in 1884, can be added another based on BHC Vol. II, which partly cuts across Berger's groups, and which is also relevant to BXIII. Manuscripts are either type a, which contains Titus B and Revelation version C as in the original BXIII, or are type b, which adds the prologue to Titus and Titus A and which, in BHC only, has Revelation in the composite version. PB and BM manuscripts may be classified on this basis, though BMb has Revelation version A instead of the composite version, and both PBb and BMb lack the prologue to Titus; GB manuscripts all belong to type b and Prol. to type a. Other aspects of the contents of BHC manuscripts (notably the presence of canticles and a litany after Psalms, changes in chapter-numbering, the addition of glosses from BH, the addition of the Prayer of Jeremiah after Lamentations ch. 4 and an attempt before Prol. was compiled to add prologues to some books of Vol. II) can be correlated more or less successfully with the dual classification proposed. The emergence of each group of BHC manuscripts can be dated. PBb existed by 1314, PBa by 1317, BMa and b by c. 1340, GB by c. 1370 and Prol. by 1400. The additional material which characterises each of these standard groups was added individually in earlier manuscripts than those constituting the standard groups. A list of BXIII, BH and BHC manuscripts is appended, giving those manuscripts not known to Samuel Berger in 1884.

In order to understand the context in which BXIII itself was translated, the attitude to Bible translations of the Church authorities in the thirteenth century is discussed. The conclusion reached is that the Church accepted the existence of translations as such, but that in times and places of heretical activity would attempt to prevent all unauthorised persons from having access to any theological work, whether in Latin or the vernacular, in order to forestall the misuse of material

found in such works. From the sources drawn upon for its glosses to the Gospels and from the approximate date of its earliest extant manuscripts, BXIII may be dated c. 1235-1260. Its glosses directed against heretics imply that it was translated for an orthodox public. Within the period c. 1235-1260, the only orthodox people known to have been translating Biblical texts are those Dominicans writing for Dominican nuns who, in 1242, were instructed by their chapter-general to cease any work for the nunneries. The Dominicans were responsible for other collaborative works at this period, and the concern for literal understanding of the text and the access to theological works revealed by the glosses both suggest that BXIII may plausibly be ascribed to them. If so it may well have been written for Dominican nuns or tertiaries.

The evidence of BXIII's subsequent use as found in BXIII and BHC manuscripts shows an early interest in following the liturgy, with pericope passages being marked, and in the fifteenth century it is certainly being used as edifying reading. In so far as can be judged from the quality of the manuscripts, textual interest is greatest in the thirteenth and fifteenth centuries, while bibliophile interest appears above all c. 1350-1460, when King John II and his descendants have copies of BHC made for them. Non-royal owners as far as they are known appear to have been predominantly lesser nobility, with some members of the bourgeoisie, especially in the fifteenth and early sixteenth centuries. A late thirteenth-century Old Testament manuscript shows that BXIII was known from an early date in England, and subsequent manuscripts show this interest continued into the fifteenth century. On both sides of the Channel, the known owners are laymen, not clergy. Other Bible Histories and the "Bible moralisée" show that BXIII reflects an increased interest in the moral and edifying aspects of the Old

Testament and its fulfilment in the New, after the more limited interest centred around the Psalms on the one hand and the Conquest of the Holy Land on the other which is all that appears in the twelfth century.

The transmission of BXIII is discussed for the Gospels from two passages. The detailed discussion shows that the original redaction is preserved in only four manuscripts, that two secondary redactions (a and b) derive from now lost copies of the archetype x which are independent of the immediate source of the four manuscripts containing the original redaction, and that a further redaction c is based on a now lost copy of b which is independent of the extant copies of b. These redactions and their subsequent history correlate well with the classification established from the contents of the manuscripts. All a type texts as defined for BHC contain the c redaction, except for a group of BMa manuscripts which derives from a BMb source. All PBb and BMb manuscripts are copied from a now lost manuscript of the b redaction, as are GB manuscripts, though from a different lost manuscript. As far as detailed relationships between individual manuscripts are concerned, there are numerous contaminations, with MS E being the source of a significant number in the early history of the text.

In order to establish a critical edition, the four surviving manuscripts of the original redaction (MSS A-D) must be used. The independent evidence of MSS E and F (both of redaction b) is also used in order to correct errors common to MSS A-D; readings of the b redaction as such are not introduced into the text. To establish the spelling and morphology of the critical text, a base manuscript is required, the most suitable being MS A because it has a Central French scripta appropriate to a translation probably made in Paris; it has the further advantage of being free of contamination from MS E, and so

requires less emendation than other possible base manuscripts.

A brief summary of the spelling and morphology of MSS A-F is given, concentrating on MS A because it is the base manuscript and listing various dialectal features found in the non-Parisian MSS B-E. On syntax, a small number of constructions is discussed, especially predicative 'et' and participial constructions; finally the translator's attitude to his task is discussed from examples of simplification and explicitation. The vocabulary of the text is discussed in other works; it is notable for the dearth of Latinisms, most of which are explained at some point by the translator, and the even greater paucity of neologisms generated from the internal resources of Old French.

The foregoing discussion of BXIII, BHC and BH is supported by two appendices, containing respectively the sigla and select passages used to establish the manuscript stemma, and the description of all the manuscripts and early editions containing these works. There follows the critical edition of the four Gospels, with an introductory section explaining how the edition is presented, and notes to the text referring above all to passages from the "Glossa ordinaria", Postills of Hugh of St. Cher and Comestor's "Historia scholastica," which may have been sources of the BXIII Gospel glosses. The thesis ends with a bibliography, including a list of abbreviations.

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Thesis presented for the degree of

D.Phil.

by

C.R. Sneddon

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INTRODUCTION

Chapter 1 The Thirteenth-Century Old French Translation of the Bible

(a) Identification of the text

The complete translation of the Bible into Old French, the Gospels from which are edited in this thesis, was first identified as a result of the concours proposed in 1879 by the Académie des inscriptions et belles-lettres. The main task for entrants to this competition was: "Faire connaître les versions de la Bible en langue d'oïl, totales ou partielles, antérieures à la mort de Charles V."[1] The eventual prize-winner, Samuel Berger, concentrated on the versions in prose, which can truly be said to be translations rather than adaptations of the Bible,[2] and in the most important part of his book[3] examined the manuscripts of the "Bible Historiale" by Guiart des Moulins and the Biblical books copied with the work of Guiart.

Before Berger, it had been generally assumed that all manuscripts beginning with Guiart's preface (inc. Pour ce que li dyables[4]) contained nothing but the work of Guiart and that all manuscripts containing part or all of the complete Bible in French should be ascribed either to Guiart, or less usually to Raoul de Presles, or for some authors, Nicole Oresme.[5] However, in 1857 Eduard Reuss[6] showed that Guiart, if we are to believe what he says about his method of work in his preface and his rubrics, can only be responsible for those books which translate, with Biblical additions, the text of Peter Comestor's "Historia Scholastica",[7] and that those books in manuscripts beginning with Guiart's preface which are straightforward translations of the Vulgate must be by someone else. Berger took Reuss's argument one stage further by showing that manuscripts beginning "Cist livres est apelez Genesis"

and containing Genesis to Psalms translated from the Vulgate[8] constituted the first volume of a two-volume complete translation of the Bible, and that its second volume was the second volume of several of the allegedly Guiart manuscripts which Reuss had examined, containing Proverbs to Revelation translated from the Vulgate. Thus as a result of Berger's work it is possible to classify the manuscripts concerned under three broad headings according to their contents: "Bible du XIII^{e} siècle", "Bible historiale" and "Bible historiale complétée", which I shall hence-forth refer to by Mr. Robson's abbreviations as respectively BXIII, BH and BHC.[9] Appendix II below contains a detailed account of the exact manuscripts and their contents, but for the sake of clarity I give here a survey of the contents of BXIII and BH, and of the development of BHC.

BXIII A complete manuscript of BXIII will, because of the length of the work, normally have been divided into two volumes, although one extant manuscript is now bound in a single volume,[10] as is, and always was, one Vol. II (App. II no. 20) with its BHC Vol. I. The work was normally divided after Psalms,[11] and, as I interpret the original contents of BXIII, contained respectively the following books:

Volume I Octateuch with the prologues from Glossa listed in App. II, I-IV Kings, I-II Chronicles ending with the Prayer of Manasses, I-III Esdras (entitled in the manuscripts respectively I. Esdras, Neemie, II Esdras), Tobit, Judith, Esther, Job, Psalms;

Volume II Proverbs, Ecclesiastes, Song of Songs, Wisdom, Ecclesiasticus, Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel, Minor Prophets, I-II Maccabees, Gospels, Pauline Epistles with a prologue to Romans, Acts, Catholic Epistles, Revelation.

From this list, it appears that the contents of BXIII conform to those of the standard Paris Latin Bibles described by N.R. Ker[12] except in adding material from Glossa to the Octateuch and in not translating the book of Baruch or the set of 64 prologues.

In drawing up this list of original BXIII contents, I have rejected as later additions found in some manuscripts only the prologue to I Esdras, Baruch with its prologue, and the translation of Titus which has a prologue. The prologues to I Esdras, Baruch, Romans and Titus all come from the set of 64, but only that to Romans is found in all BXIII manuscripts and may be presumed to be original, in which case its isolation suggests it may have been included in error by the translator of the Pauline Epistles. As for Titus, there are some manuscripts which contain two translations, where the second in order of transcription is the translation which appears in all manuscripts, and is never preceded by a prologue, whereas the first in order of transcription, appearing only in those manuscripts with both translations, is normally preceded by the prologue from the set of 64. This suggests, and the suggestion will be confirmed when we examine below the transmission of the text, that the prologue and first translation of Titus are later additions; the archetype of the extant manuscripts containing them had presumably failed to delete the original translation. The majority of BXIII manuscripts contain before Ezekiel a translation of Baruch together with its prologue from the set of 64. In view of the history of Titus, the presence of the prologue suggests that Baruch too is a later addition to BXIII, though one more obviously required to complete the work than a supernumerary translation of Titus.[13] I therefore conclude that the original version of BXIII comprised all the elements listed from one of the extant complete BXIII manuscripts before App. II no. 1, except the Prologue to I Esdras, Prologue to Baruch, Baruch, Prologue to Titus and Titus A.

BH There are two families of manuscripts, the most immediately obvious difference between them being that one, the family with prefaces, begins with Guiart's preface, while the other, the family without prefaces, omits it altogether. Since Guiart's preface tells

us that he completed the BH in February 1295 (new style) and was elected Dean of St. Pierre d'Aire on 1st October 1297, Berger deduced that the family without prefaces represented the original work of 1295 and that the family with prefaces represented a revision of 1297.[14] However, there are good reasons for supposing that it is the version with prefaces which is the original despite the apparent delay of two years between the completion of the work and its publication. Firstly, the passage from the Gospel Harmony reproduced in App. I suggests (e.g. the use of a nonfinite verb in Luke 1, 6) that the best form of the text is that found in Paris, BN, fr. 155, London, BL, Royal 19.D.III and Turin, Bibl. naz. L.I.1, which are manuscripts with Guiart's prefaces, whereas the manuscripts without prefaces contain what appears to be a revised version.[15] Secondly, the complete contents of BH, as reconstructed by Berger from Guiart's list of contents and (more significantly because this does not depend on Guiart's prefatory matter) from Guiart's rubrics and glosses,[16] correspond with those of the version with prefaces and not with those of the other version. Thirdly, the only manuscript to preserve the apocryphal texts which conclude BH is London, BL, Royal 19.D.III, a manuscript with prefaces already referred to. Fourthly, Comestor's work contains Acts, and there is no obvious reason why Guiart should not have translated it from the outset, but Guiart's version of Acts appears only in the version with prefaces, the version without prefaces having BXIII Acts. There is no evidence in Guiart's own prefaces and rubrics that he ever used BXIII, and it would be dangerous to assume that, because BXIII texts are found in some manuscripts, Guiart is responsible for their presence (cf. n. 16). Berger pp. 176-7 assumes that Guiart's Acts appeared originally in both the texts with and without prefaces, which shows that he found it difficult to maintain that BXIII Acts in the version without prefaces is part of the original edition.

I conclude from this that the version with prefaces is Guiart's original work, and that for reasons unknown it was not copied in the period 1295-7 or, more probably, that no manuscript copied during that period has either survived or been further copied (Robson p. 448 surmises that "the fair copying of the work must have taken some years"). The version without prefaces (inc. Che sont chy aprés li livre hystorial... En palais de roy[17], which is the Contents of BH followed by Comestor's prologue to the "Historia Scholastica") is a later revision which can, more plausibly than to Guiart himself, be ascribed to a stationer who suppressed the obvious evidence of authorship supplied by the prefaces.

The contents of the two versions are as follows (the detailed contents are given with the BH manuscript descriptions in App. II):
Version with prefaces Guiart's prefatory matter, Octateuch, I-IV Kings, abridged Proverbs, abridged Job, Tobit, Captivity (abridged Jeremiah, Ezekiel, Daniel, Susannah), Judith and "Histoires", Esther and "Histoires" (in both cases the "Histoires" are designed to bridge the chronological gap to the next Biblical book), I-II Maccabees, John Hyrcanus (a continuation of Maccabees to introduce the New Testament), Gospel Harmony, Acts, Life of Julian the Apostate, Two stories of the Cross, Life of Pilate, Life of Judas.[18]

Version without prefaces Abridged prefactory matter, Octateuch - Gospel Harmony as above, then the following texts, all taken from BXIII: Acts, Lamentations, Matthew ch. 1, John ch. 1, 1-14, Daniel ch. 3, 51-90 and ch. 8-12.[19]

It should be noted that there is no complete manuscript extant of the BH version with prefaces;[20] the version without prefaces survives in three complete manuscripts, with another two stopping at the Gospel Harmony.[21] These two confirm that the version without prefaces was created from a copy of BH with prefaces. For the end of BH, this involved two changes: (a) delete Guiart's Acts with its Apocryphal

texts; (b) substitute BXIII Acts and a series of BXIII texts on Jesus Christ and the end of the world, which thus round off the text more satisfactorily than the narrative conclusion to the life of Christ provided by Guiart. (The placing of an Apocalypse translation after Acts in Paris, BN, fr. 155 points in the same direction.) If the BXIII texts were on separate quires (for an example of this technique see Berger p. 198) or in an annotated copy of BXIII, it would be very easy for an inattentive scribe to reach the end of the Gospel Harmony, see that what followed was not to be copied, but overlook the cross-reference to the BXIII texts and so end his copy with the Gospel Harmony. The view expressed in the Jena manuscript (Berger p. 176 n. 1) that Guiart's work ends with the Gospel Harmony is very probably founded only on the exemplar of the Jena manuscript itself.

It is likely that BH was originally intended to be complete in one volume, but some later manuscripts seem to show an incipient two-volume format, dividing the text at or after IV Kings and the intercalated Proverbs and Job.[22]

BHC Berger's definition of BHC is that it comprises BH in the version with prefaces and Vol. II of BXIII.[23] While it is true that BHC is normally a two-volume work, where Vol. I contains Genesis - Psalms and Vol. II Proverbs - Revelation, and that Vol. II is a BXIII Vol. II, it is not clear that BHC Vol. I corresponds to BH, though to do him justice, Berger doubtless did not intend to create this impression. The earliest BHC manuscripts known to Berger,[24] which he calls "Petites Bibles" (my PB) contain from BH (apart from Guiart's prefatory matter, whose presence I assume in what follows) the Octateuch, I-IV Kings, abridged Job, Tobit, Captivity, Judith and Esther, i.e. they omit from BH abridged Proverbs and all the books after Esther: I-II Maccabes, John Hyrcanus, Gospel Harmony, Acts and Apocryphal texts. On this evidence it would be more precise to say that the first compiler of BHC

simply removed two sections of BH whose contents is covered, broadly speaking, by the material in BXIII Vol. II, and for ease of copying avoided successively transcribing parts of BH and BXIII by omitting the BH texts not found in BXIII (John Hyrcanus and the Apocryphal texts) and copied BXIII Vol. II as it stood. This implies that the compiler's intention was to increase the Biblical coverage of BH by taking from BXIII those books it lacked; he avoided some duplication of material by omitting abridged Proverbs in favour of the full BXIII text, but left Captivity (with extracts from Jeremiah, Ezekiel and Daniel as well as some non-Biblical material) and the non-Biblical "Histoires" following Judith and Esther. It follows that the earliest form of BHC should comprise:

Volume I Genesis - Esther (BH Genesis - Esther less abridged Proverbs).

Volume II Proverbs - Revelation (BXIII Proverbs - Revelation). Berger knew of no such manuscript, because all the PB manuscripts he had seen contained in additions the Psalms. However, such a manuscript does exist. It is Edinburgh, University Library, MS 19, a manuscript composed of only one booklet (with, for reasons I shall discuss below, an additional booklet for Revelation). Apart from showing that an initial two-volume format should not be taken for granted, the Edinburgh manuscript demonstrates that the earliest form of BHC is indeed what logic suggests it should be, because the absence of Psalms cannot be explained as being due to the loss of a booklet between Esther and Proverbs. The Edinburgh manuscript also accounts for the existence of four PB manuscripts known to Berger which show that they or more probably their exemplar added Psalms, because Psalms comes not before Proverbs as is the case (apart from a binding error in Chantilly 23-4) in all other BHC manuscripts, but either at the end of the manuscript (Yates Thompson 20 has the Psalms booklet after the rest of the Old Testament which is in a single booklet, while Geneva fr. 1 is copied from a similar

manuscript since it has Psalms after Revelation in its single Vol. II booklet) or after Ecclesiasticus (Ste-Geneviève 20-1 has Psalms in the same booklet as Wisdom and Ecclesiasticus, while Troyes 59 has Psalms in a separate booklet, but from the fact that the first Sapiential Books are in the same booklet as Esther clearly intended Psalms to come where it does), the latter position also being mentioned in two rubrics of fr. 20089. The Edinburgh manuscript further accounts for those PB and BM (Berger's "Bibles Moyennes") manuscripts which, although they have Psalms between Esther and Proverbs, clearly ultimately derive from an exemplar without Psalms because they have rubrics after Esther saying that the next book is Proverbs. The PB manuscripts are Cotton Appendix V, Royal 19.D.IV-V (I have not noticed such a rubric in Mazarine 311), and the BM manuscripts are Additional 15247, Fitzwilliam 9 and Royal 17.E.VII. PB as defined by Berger thus represents the first enlargement of BHC with the addition of BXIII Psalms, which rapidly brought about the establishment of the standard two-volume format of BHC: Genesis - Psalms and Proverbs - Revelation. (The exceptions to this two-volume format, apart from the Edinburgh manuscript, some of the manuscripts which do not place Psalms before Proverbs and the already referred to BHC Vol. I with BXIII Vol. II (App. II no. 20), are all late, none being earlier than S.XIV^{ex} - see App. II nos. 97, 125, 127-8, 156, 158-9.)

Having established the original composition of BHC and its first enlargement, we need to consider Berger's classification of BHC manuscripts according to their contents and his view of the origin of BHC. It will be remembered that the formation of BHC involved the elimination of some BH books and their replacement by their BXIII equivalents (Proverbs, Maccabees, Gospels and Acts), as well as the addition of BXIII books not found in BH (four Sapiential Books, the Prophets, the Epistles and Revelation). Once BHC has been created, the

logic of its composition suggests further development in two directions: (i) adding from BXIII Vol. I those Biblical books not yet represented; (ii) eliminating Captivity because it overlaps with material in Vol. II or, once the rest of BHC is equivalent in content to the Bible, eliminating Captivity and the "Histoires" following Judith and Esther because they are non-Biblical. Berger's classification of BHC manuscripts corresponds to the first of these (Berger p. 212), because the second tendency manifests itself clearly only in two early 15th century manuscripts (Bodley 690 and fr. 15393-4).

After PB (I preserve this term even for Edinburgh 19, which represents the original BHC) has added Psalms from BXIII Vol. I, the next stage is to follow the hint given by the replacement of abridged Proverbs with BXIII Proverbs and to replace abridged Job, the other text intercalated by Guiart between IV Kings and Tobit, with BXIII Job. This is actually done in fr. 156, and was probably the original intention when Job was added to the exemplar of fr. 156, The Hague 71A23 and fr. 15391. However, the classic form of BM as defined by Berger[25] simply adds BXIII Job before abridged Job, supplying both books with a table of contents in the manner of the books in BH with prefaces.

The next stage after the addition of Psalms and Job in PB and BM is to add the only other BXIII Vol. I books not represented, namely I-II Chronicles and I-III Esdras, and this is duly done in Berger's "Grandes Bibles" - including his "Bibles du duc de Berry" - (my GB), and in his "Bibles à Prologues" (my Prol.).[26] These books are also added to fr. 15391 and the exemplar of Copenhagen Thott 6, Munich gall. 1-2 and fr. 5.

When this stage has been thought of, BHC will agree with the Bible in content, and this induces the creation of Prol. by adding to the BXIII books in BHC a set of prologues (comparable to that described by Dr. Ker[27]). It seems likely that the exemplar of Prol. added to a

BM manuscript (not GB which has a different text) I-II Chronicles, I-III Esdras and the set of prologues, together with the Jean de Blois version of Psalms and Canticles (as found in Paris, BN, fr. 964, dated 1415 and described in Berger pp. 343-4; Berger 257-8 says Jean de Blois has done little more than add to a standard BXIII text a general preface and short summaries before individual Psalms and Canticles) and a version of the Prayer of Jeremiah (see the detailed list of Prol. contents before App. II no. 154). However, apart from Pierpont Morgan M394-5 whose full contents are not known to me, only three Prol. manuscripts preserve this original set of contents (Wolfenbüttel 76. 15-18 Aug. 2°, Royal 15.D.III, Royal 19.D.VI-VII). Every other Prol. manuscript has a somewhat different set of contents, the closest to the original being fr. 3-4 and the Cambrai manuscript. Two manuscripts in particular, Bodley 690 and fr. 15393-4, have restored the BXIII order of contents for Tobit - Job, have omitted the non-Biblical Captivity and the "Histoires" following Judith and Esther, and supplied prologues for Tobit - Job as well as for I Chronicles. It is not clear which manuscript represents the original form of this revision (Bodley 690 omits abridged Job and the Jean de Blois preface and summaries to Psalms, both of which appear in fr. 15393-4, and is alone among Prol. manuscripts in supplying a prologue to Proverbs), but it appears to have influenced in different ways the other Prol. manuscripts (including fr. 3-4 for the position of Job, and fr. 20087-8, the manuscript misleadingly used by Berger pp. 196-7 for describing the standard set of prologues, for the prologues to I Chronicles and Job).

Apart from classifying BHC manuscripts as Berger does according to their various stages of expansion in Vol. I, it is also possible to classify them by the content of their Vol. II. This depends: (a) on the already-mentioned existence in some BXIII Vol. IIs of two translations of Titus; (b) on the fact that an early exemplar of a BHC Vol. II

which itself contained the two translations of Titus was mutilated at the end, and that the missing portion of Revelation was supplied from a quite unrelated translation.[28] The otherwise mysterious separate collation of Revelation in the Edinburgh manuscript (dated 1314) is almost certainly explained by the fact that it contains the composite version if we assume that the manuscript was copied from the mutilated exemplar, but that the deficiency was not made good at the time the copy was started and Revelation was then copied separately. The Edinburgh manuscript is too individual to be the archetype of the manuscripts with the composite version of Revelation, but seems itself to have been copied directly from that archetype.

The classification of BHC contents by the two translations of Titus and the composite Revelation cuts across to some extent the classification extablished by Berger from Vol. I, i.e. there are PB and BM manuscripts with only the original version of Titus and the usual BXIII version of Revelation which I shall call respectively PBa and BMa, and there are PB manuscripts with the two versions of Titus (though without the prologue which accompanies the first in BXIII manuscripts) and the composite Revelation which I shall call PBb. A small group of BM manuscripts have the two translations of Titus without prologue, but have replaced the composite Revelation with yet another translation, Meyer's Version A.[29] I call this group BMb. (I include in it the Berlin manuscript, which copied the composite Revelation for chs. 1-12, and Version A thereafter.) I do not add a or b to Prol. or GB, because all Prol. manuscripts have, like PBa and BMa, the original translation of Titus and the usual BXIII version of Revelation (Meyer's Version C[30]), and all GB manuscripts have, like PBb, the two translations of Titus (with the prologue to the first, which must have been taken directly from a BXIII source) and the composite Revelation.

BHC manuscripts can be adequately classified on the basis of the

Vol. I and Vol. II contents so far discussed. There are, however, other elements which complement these; they concern Baruch, the canticles and litanies added to Psalms, the chapter divisions of the gospels, the adding of BH glosses to Luke and Maccabees, and the addition of the Prayer of Jeremiah (usually as Lamentations ch. 5), and the traces of prologues.

I said above that Baruch, because it is preceded by a prologue and is not present in all manuscripts, is likely to be an addition to BXIII. More specifically, it is not present in my base manuscript, Rouen A.211, nor in the textual group Saint-Omer 68, Brussels 10516, fr. 152, Royal 1.A.XX, Arsenal 5059 and fr. 160; it is also absent from all PBa manuscripts (I assume Barberini lat. 613 agrees in this with Rome 211-2, as it does in other respects). It is present in all other BXIII and BHC manuscripts which contain the Major Prophets (including PBb which means its presence does not characterise BM as stated by Berger p. 214). This suggests that the earliest texts do not have this, including exemplars of Rouen A.211 and Mazarine 35 (which itself does have Baruch), and that the Saint-Omer group (textually related to Rouen A.211) and PBa (textually related to Mazarine 35) reflect their respective sources in not having Baruch.

A litany and canticles are added to Psalms in most BHC manuscripts; no copy of BXIII has these additions. However, I have already in discussing the origins of BHC pointed out that Psalms itself is an addition, and that some PB manuscripts demonstrate this by either not having Psalms, or placing it in an unusual position or by having evidence that their ultimate exemplar lacked it. All the PB manuscripts concerned are PBb (of the BM manuscripts, one is BMb and the other two are of a family textually related to BMb), and conversely all the PBb manuscripts (except Mazarine 311, where I have not noticed any evidence but which is in any case contaminated with PBa) show in one of these

ways that their exemplar lacked Psalms. It follows from this, firstly that PBb is on this point closer to the original BHC, and secondly that if PBa has an older form of BXIII Vol. II in that it lacks Baruch, this is because PBa has changed its BXIII source after the creation of BHC. That PBa is a later form of BHC is suggested by its agreement on one litany peculiar to it (which implies a decision was made at the onset to compose a litany especially for it) where PBb has a diversity of texts following Psalms (which implies individual decisions were made by individual workshops to compose a particular litany).

All PBa manuscripts have what I call in App. II (before no. 51) Canticles 10-11 (except fr. 8 which has no canticles) and Litany 1 (the Parisian verse litany used by Berger as evidence of the Paris origin of BHC). The same litany and canticles (Arsenal 5059 adds canticles 1, 8-9) appear in two of the Saint-Omer group (Arsenal 5059 and fr. 152), almost certainly borrowed by these manuscripts from a PBa source; the canticles (the leaf with the litany is missing) also appear in one PBb manuscript, Mazarine 311, which is also in other respects contaminated from PBa. (I leave out of consideration here fr. 15391 which has no litany, but has the unique order of canticles 1-6, 8-9, 7, 12, 10-11, which suggests this manuscript may have used the same source as Ste-Geneviève 1654 which has litany, and the canticles (in a comparable order) 7, 10-12, 1-6, 8-9.)

PBb manuscripts follow a different pattern; apart from Edinburgh 19, which necessarily lacks canticles and litany, the majority have what I call below litany 3 (Ste-Geneviève 20-1, Yates Thompson 20, Troyes 59, fr. 10089, Royal 19.D.IV-V), the last two of which have canticles 1-12, the first has 12, 1-11, and the remainder 1-6, 8-12. Apart from the already discussed Mazarine 311, the other two PBb manuscripts with Psalms have individual solutions; Geneva fr. 1 adds nothing (which was what, in the Saint-Omer group, fr. 160 did, and is what

fr. 156 and the Hague 71.A.23 do, which suggests they may be related to PBb or fr. 160), while Cotton Appendix V adds Canticles 7-11 and litany 2, neither of which is found in any other BHC. (I leave aside Psalms in the BH Royal 18.D.IX-X and 15.D.I, where litany 3 and the unique combination of canticles 1-6, 8 is to be found.) Litany 2 is a verse litany which Berger p. 194 suggests may be Cistercian in origin, while litany 3 in the PBb manuscripts is said by Berger to be Norman (pp. 194-5).

In BM the canticles and litany are canticles 1-12 and litany 3, the Norman prose litany; a few exceptions concern the canticles - in BMa, Add. 15247 has the order 1-6, 8, 7, 9-12, while in BMa and BMb two manuscripts of each group omit canticle 8 (respectively Royal 19.D.II, fr. 161-2 and fr. 2, Royal 17.E.VII) - and one manuscript, Brussels 9004, has no litany, while another, Phillipps 1906, has the Parisian version (Berger p. 195) of litany 3. Four manuscripts (Munich gall. 1-2, Chantilly 23-4, Fitzwilliam 9 and Phillipps 1906) add a translation of the Pater and Deus cui proprium after litany 3. GB has the Parisian version of litany 3 (Berger pp. 195-6), except for fr. 15370-1 which has a Besançon version of the same litany (Berger pp. 194, 306); Arsenal 5212 and Geneva fr. 3 add the Pater and Deus cui proprium, while there are no canticles or litany at all in two manuscripts with the Raoul de Presles Psalter (Brussels 9001-2 and the Jena manuscript; cf. the second Vérard and subsequent editions), and no litany in Brussels 9024-5, fr. 6259 and Arsenal 5057-8. As for the canticles, apart from fr. 15370-1 (canticles 8, 5, 12) and fr. 896, fr. 10090 who use a verse Psalter to complete Psalms (canticles 7-12), the majority of GB manuscripts have canticles 1-12, with a substantial minority (Add. 18856-7, fr. 15395-6, Baltimore W125-6, Soissons 210-2, fr. 6259, Chambre des Députés 3) following two PBb manuscripts and fr. 154 in omitting canticle 7. Prol. has canticles 1-12, except for Cambrai 398-400 which omits 1-6 and fr. 3-4 which omits 7; no Prol. manuscript has a litany.

From this it would appear that the canticles and litany in BM, GB and Prol. are subject to substantial individual innovation, but that the three groups can be broadly classified from the litany (BM has Norman prose litany, GB has Parisian prose litany, Prol. has no litany), with the presence or absence of canticle 7 perhaps allowing a sub-classification of GB manuscripts. Since the Norman prose litany seems to be the creation of the largest group of PBb manuscripts, this implies that on this point not only BMb and the group of BMa manuscripts related to BMb but even the BMa manuscripts which normally follow PBa have chosen to follow PBb. The absence of a litany in Prol. means only that Jean de Blois chose not to have one (the litany in fr. 964 seems not to be by Jean de Blois - cf. Berger pp. 258, 344).

In a small number of PB and BM manuscripts, the gospels have an increased number of chapters as a result of sub-dividing the usual chapters. The manuscripts concerned are: PBb - Royal 19.C.II, Royal 18.D.VIII: BMa - Brussels 9394-6, fr. 5, The Hague 78.D.43. A few more manuscripts have an increased number of chapters in Matthew only: BMb - Eton 3; BMa - Brussels 10993, Royal 19.D.II, fr. 161-2, Add. 15247. It is obviously possible that these manuscripts form a sub-group of their respective families, but in practice it is difficult to see that this chapter-division provides a useful criterion for classification.

An even smaller number of manuscripts, which unless I have in both cases failed to notice some examples overlap with the "chapter-division" group only for Royal 19.C.II, contains BH glosses added to Luke 1, 5-2, 29. The manuscripts concerned are: PBa - Geneva fr. 2, fr. 15392, Barb. lat. 613; PBb - Royal 19.C.II, Troyes 59. Again this does not seem to provide a useful criterion for classification.

The addition of BH glosses in I-II Maccabees is much more widespread, though again I may have failed to notice individual examples, and is normally accompanied by the BH tables of contents before each

book. Glosses and contents occur in PBb (Mazarine 311 is mutilated and I have observed no glosses in it; Edinburgh 19 has the contents, but I have not noticed any glosses), BMb (Eton 3 has neither contents nor glosses, and on this point appears related to a BMa family, perhaps to the Z-H1 group - see below) and GB (all except two manuscripts influenced by Prol. - Brussels 9001-2, Add. 18856-7). This suggests very clearly that this particular innovation originated in PBb and was transmitted to its successors BMb and GB. It has also reached PBa and BMa in some cases, presumably by having been "borrowed" rather than through textual contamination. The glosses alone appear in two PBb manuscripts - Geneva fr. 2, fr. 15391 (and perhaps in fr. 8) - and in fr. 160 (of the Saint-Omer group) which is apparently contaminated by PBa; also in PBa, they appear with the contents to I Maccabees only in Ste-Geneviève 22, fr. 157, Douce 211-2 (and presumably in Vat. Barb. lat. 613). BMa has both contents and glosses, but only in those manuscripts related to BMb, not in the manuscripts which clearly derive from PBa (of this group, with the sigla Z-H1 - see the list of sigla in ch. 2 below, the contents of many are either not known to me in full or do not have Maccabees) and not in Brussels 9004 (which could be influenced by Prol.) and Copenhagen Thott 6. On the positive evidence of C1, D1 and H1 (Royal 19.D.II, Wolfenbüttel 25. 11 Extrav., fr. 161-2), it looks as if the PBa source of BMa had not yet been influenced by PBb; the absence of BH contents and glosses in Prol., which seems to derive from a BMa manuscript, reinforces the evidence of these three manuscripts.

The Prayer of Jeremiah is added, usually as Lamentations ch. 5, in two GB manuscripts (Arsenal 5057-8 and fr. 15370-1) and in all Prol. manuscripts. It is possible that the Arsenal manuscript has been influenced by Prol., and that it is the source of fr. 15370-1, but it is much more likely that the Prayer of Jeremiah is a characteristic feature of Prol. manuscripts and an independent addition in the other

two. It is almost certainly independent in the unidentified BHC extracts in Rouen A.68.

"Traces de prologues" is Berger's term for rubrics in some PBa and BMa manuscripts which announce prologues that never actually appear (Berger pp. 197-8; cf pp. 214-5). Berger did not know the two PBa manuscripts which have these traces, and thus considered that this phenomenon characterised BM. He seems to have taken the rubric he found in Royal 19.D.II (p. 198) to mean that BM was also characterised by the presence of the Prayer of Jeremiah because he attributes this text to BM (p. 214) even though no BM manuscript actually contains it. He certainly thought (p. 197) that manuscripts with traces of prologues were related to Prol. If we look at the manuscripts concerned, bearing in mind that I may not have noted all the instances where they occur, it is clear that the traces of prologues are confined to a relatively small number of books in most cases. In the two PBa manuscripts (Douce 211-2, Vat. Barb. lat. 613), they appear only in the Pauline Epistles; in BMa, they are distributed as follows: Pauline Epistles - Spencer 4, Morgan M 322-3; Pauline and Catholic Epistles - Canonici Misc. 249, Brussels 9004, Copenhagen Thott 6; Epistles and Acts - Leningrad manuscript, fr. 161-2, Add. 15247; Epistles, Acts and Revelation - The Hague 78.D.43, Fitzwilliam 9; Epistles, Acts, Revelation and the Prophets (not very many in the Prophets) - Royal 19.D.II, Wolfenbüttel 25.11 Extrav., Munich gall. 1-2.

This shows a strong bias to the New Testament (although the Gospels seem never to be affected), and only a slight impact on the Old Testament. If one were looking for a way in which these traces can be linked with Prol., they derive, as explained by the note from Royal 19.D.II cited by Berger p. 198, from a project to supply BHC with prologues and the Prayer of Jeremiah which involved annotating an exemplar, which was then copied without inserting the additional material; it could be

argued that this exemplar gives Prol. when correctly copied. It is consonant with this suggestion that Prol. does contain the Prayer of Jeremiah and has a prologue at every point where there are traces; if the traces were confined to BM, this would also agree with the probability that Prol. derives from BM.

However, the exact transmission of these traces is unclear; they appear to originate in the PBa sub-group of Douce 211-2 and Vat. Barb. lat. 613, and then pass to various BMa manuscripts of all families. If Prol. is to come from the same source, it means that Prol. took a BMa manuscript with traces of prologues as its exemplar, and happened to find the quire containing the prologues which it then copied to complete its exemplar. This is possible, but not very likely when we consider the dates of the manuscripts involved. The oldest manuscript with traces is Douce 211-2 (s.xiv^{1}), which has traces only in the Pauline Epistles. Among the next oldest manuscripts is Royal 19.D.II (s.xiv^{mid}), which has one of the widest sets of traces and the reference to the uncopied quire. No Prol. manuscript is earlier than s.xv^{in}, which is the period when most Prol. manuscripts were copied. This suggests that there was an abortive attempt to add prologues in roughly the second quarter of the 14th century, and a separate and successful attempt, perhaps inspired by seeing the traces, at the beginning of the fifteenth century. The fact that the prologues mentioned in the traces are mostly not identified but occur in the same places as those used in Prol. may mean only that both attempts at supplying prologues had the same prologues from the standard set of 64 in their Latin source; this is certainly a possible explanation for the identified prologues (Berger p. 197) preceding Galatians (St. 707) and Acts (St. 640). The fact that Prol. has a larger number of prologues than those found in the predominantly New Testament traces suggests also that on the whole it is more likely that Prol. represents a new attempt at adding prologues

than a realisation of the previous one.

If we now turn from the contents and classification of BHC manuscripts to consider the date and place of origin of BHC and its various formats, we find that Berger limits his discussion to the first emergence of BHC in the shape of PB (pp. 188-192). He bases this discussion on the colophons of the 1312 and 1317 dated manuscripts (Royal 1.A.XX and Arsenal 5059) which were written in Paris and on the presence in some PB manuscripts of a Parisian verse litany. He deduces that BHC was compiled in Paris by 1312.

While on general grounds the most likely place for the combination of BXIII and BH is indeed Paris (as I shall argue below, BXIII itself is in all probability Parisian, and BHC manuscripts are normally in Central French and suppose a major book centre for their production - cf. Berger p. 188) the two specific arguments of Berger are less solid. The 1312 manuscript is a Vol. II, and its text is related to manuscripts which by their date must be BXIII (St-Omer 68 and Brussels 10516); there is accordingly no certainty that the 1312 manuscript was not part of a BXIII. The 1317 manuscript is not (as I show in App. II) a direct copy of the 1312 manuscript, which deprives Berger of any solid ground for supposing that Royal 1.A.XX is the earliest dated BHC. Arsenal 5059 and the related fr. 160 do have BHC Vol. Is, but either this means that they represent a third formation of PB (additional to the separate forms PBa and PBb) or they have to be treated as composite manuscripts, with a PB Vol. I and a BXIII Vol. II, and it is the latter solution I have adopted in App. II. This solution implies that the BHC format was created only once, even though there are as many as three (if we include Arsenal 5059 and fr. 160) textual families among the extant Vol. IIs. To assume that the format was thought of by three separate individuals who each applied it to manuscripts of a different family seems less likely than to assume that the format was invented only

once and subsequently exploited by others who will have taken separate BXIII Vol. IIs on occasion (i.e. I would assume that the textual source of BH remains constant whereas the source of the BXIII elements can vary). Some support for this view comes from the already discussed presence or absence of Baruch in PBb and PBa (cf. the distribution of Litanies 1-3 between PBa and PBb).

On the basis of this assumption about the composition of BHC manuscripts, the most that Arsenal 5059 allows us to say is that in 1317 PB Vol. I was known and available in Paris, as was Litany 1 contained in the Arsenal manuscript. (As we have seen, the 1312 manuscript allows us to make no statement about BHC.) The earliest dated BHC manuscript is a copy of PBb (Edinburgh 19) dated 1314, whose colophon does not specify where it was written and which has the earliest form of BHC in that it does not contain Psalms. The fact that this is the manuscript with the earliest form of BHC suggests that BHC was compiled by 1314, probably but not certainly in Paris, in the form of PBb. Both Arsenal 5059 and fr. 160 on the one hand and PBa on the other hand exploit this format, but with a different BXIII source for Vol. II. In the light of the diverse origins of the three litanies found in PB (see above), it is difficult for Berger to take the Parisian litany and treat that as demonstrating the place of origin of BHC, when he is not entirely willing to accept (p. 190) that the Norman litany was written in Normandy. I have not myself attempted to identify the use of the three litanies, accepting the identifications proposed by Berger, but whatever use they reflect they can tell us nothing about the place in which BHC was first made if the earliest form of BHC had no Psalms and hence no litany.

Given that PBb existed by 1314 and PBa (if we assume that litany 1

in Arsenal 5059 comes from a PBa exemplar) by 1317, then the rapid success of PB is indicated by the fact that, of the 29 manuscripts described in App. II which are PB in whole or part, 5 (including the 1314 and 1317 manuscripts) were written in s.xiv^{in} and a further 16 in s.xiv^{1}, after which the remaining 8 appear from s.xiv^{mid} to 1479. The decline after c. 1350 is, it would appear, no less dramatic than the rise.

The reason for this decline is the creation of BM, which, like PB and the other BHC families, will in all probability have occurred in Paris. The standard BM manuscripts first appear in s.xiv^{mid} (5), reach their peak in s.xiv^{2} (9) and s.xiv^{ex} (10), and then fade away, only 11 appearing from c. 1400 to at the latest 1486. Thus out of 35 manuscripts containing standard BM, 24 have been written by 1400 and 27 (including those written c. 1400) by c. 1420. The earliest datable manuscript is written before 1356, but the appearance of several manuscripts in s.xiv^{mid} suggests that the standard BM format may go back to c. 1340.

In the case of GB, the earliest manuscript of the standard format is a Vol. I (written a BM Vol. II) which was written for Charles V and is dated 1372. This is followed by 10 manuscripts of s.xiv^{ex}, 7 of c. 1400 and 5 of s.xv^{in}, after which only 5 more are written over the next century. This seems to show that GB (with its Parisian prose litany also found in a BMb manuscript dated 1368) originated c. 1370 in Paris, and largely ceased to be copied after c. 1430, although it was given a new lease of life with the Vérard editions at the end of the 15th century and in the first half of the 16th. It is interesting to note that the time of GB's greatest success (s.xiv^{ex}) coincided with the peak of BM, so that the two did not oust each other.

Both BM and GB may have been affected by the rise of Prol. This survives in whole or in part (though it has also influenced 3 s.xv^{in} GB manuscripts) in only 17 manuscripts, of which one (Brussels 9394-96) is c. 1400 in style and may have been written in 1400; the next earliest

group comprises 11 s.xv^{in} manuscripts, and of the remainder the latest is before 1480. The earliest dated manuscript of any part of Prol. is dated 1411/2; this manuscript (Royal 19.D.III) has a revised version of both text and format, which implies the standard form of Prol. is earlier. If Jean de Blois, whose version of Psalms is an integral part of Prol. received his Master's degree at the Sorbonne in 1386 (Berger p. 157), it is unlikely that Prol. can be much earlier than this and it may well be later. On the whole, it appears from this that Prol. began shortly before 1400 and was almost immediately successful at the expense of BM and GB, but declined by c. 1430. Of all four BHC families, only 16 manuscripts were produced in the century after c. 1430 (Berger's statistic, p. 186, does not bring this out), which shows a marked decline of interest in buying new copies of the text; it is probable that this is partly the result of the English wars and their aftermath, partly the fact that many older copies will have been available to those who wanted them. In the 16th century it is certainly due to the ready availability of printed copies.

The statistics I have just given need to be qualified in three respects: (i) I exclude the manuscripts of unidentified family (and for the calculation of manuscripts after c. 1430 the Prol. manuscript I can only date s.xv (Ex-Ashburnham Appendix 36)); (ii) I have counted twice those manuscripts which belong to more than one family (this affects in particular GB Vol. I followed by BM Vol. II, which may explain in part why BM is not immediately affected by the rise of GB); (iii) I have excluded from BM or GB (placing them in PB or BM) those manuscripts which are not standard BM or GB but which anticipate these formats. It is an intriguing feature of the development of BHC that, just as PB provoked imitation (PBa and Arsenal 5059/fr. 160) once it had been created, so conversely BM, GB and Prol. were all preceded by (commercially) unsuccessful attempts at these formats. Job appears in

one PB manuscript (The Hague 71.A.23) already in s.xiv^{in} (? c. 1320) and in the slightly later PB manuscripts apparently related to it (fr. 156, fr. 15391). Chronicles and Esdras appear once in fr. 15391 (s.xiv^{1}) and independently in the BM manuscripts Munich gall 1-2 (s.xiv^{2}) and the related but slightly later fr. 5 and Copenhagen, Thott 6. This shows that the idea of GB existed by c. 1340. Even for Prol., where as we have seen no actual manuscripts exist before Prol. itself, the manuscripts with traces of prologues go back to s.xiv^{1} (Douce 211-2), and thus the idea of Prol. or something very like it also existed by c. 1340.

Having now identified BXIII and BH, and discussed their various combinations in BHC, it is necessary to conclude this introductory section by giving a list of the manuscripts concerned. However, I shall dispense with a full list here since such a list is supplied by the index to manuscripts in App. II. Instead, since Berger was the last person to produce a full list, I shall give a list of those manuscripts known to me but not to Berger (including two whose final location was not known to him). Some of these manuscripts were known to his reviewers and others have been listed by Mr. Robson,[31] while others have been known to palaeographers, art historians and manuscript cataloguers but not to those interested in the French Bible. I group these manuscripts as in App. II by format. I leave bibliographical indications to the Appendix. I exclude from the list medieval references to French Bibles which are now lost or unidentified, but include manuscripts which have disappeared in modern times.

BXIII (a) Complete: Chantilly, Musée Condé, MSS 4-5; London, BL, MS Harley 616 and MS Yates Thompson 9 (olim Add 41751)[32]; New York, Pierpont Morgan Library, MSM 494.

(b) Vol. I: Bern, Burgerbibl. MS 27; Evora, Bibl. Publica MS CXXIV/1-1; Philadelphia, Free Library, MS Widener 2 (also contains BHC Gospels and an otherwise unknown version of Revelation); Warsaw, Bibl. Narodowa, MS Fr. F.v.1.2 (destroyed in 1944).

(c) Vol. II: Bern, Burgerbibl. MS 28.

(d) Old Testament: London, BL, MS Add. 40619-20.

(e) Fragments or extracts:

(i) Genesis (frags.): Geneva, Bibl. Bodmeriana, two fly-leaves in Cod. Bodmer IV; Bern, Burgerbibl. MS 214, fol. 1r 33.

(ii) Psalms: Strasbourg, Bibl. publ. et Univ., MS 541. 34

(iii) Romans (frags.): Paris, BN, n.a. fr. 5386, fos. 12-13.

(iv) Revelation: Paris, BN, n.a. fr. 6883, fos. 132-146.

BH (i) Version with prefaces: Vol. II: Turin, Bibl. nazionale Universitaria, MS L.I.1.

(ii) Version with prefaces: Complete: Brussels, Bibl. royale, MS II.987; New Haven, Yale University Library, MS 129.

BHC (a) Complete: Cambridge, Fitzwilliam Museum, MS9;
Chantilly, Musée Condé, MSS 23-24;
Edinburgh, University Library, MS 19;
The Hague, Koninklijke Bibl., MS 78.D.43;
New York, Kraus; 35
New York, Pierpont Morgan Library, MSS M 322-3, 394-5;
New York Public Library, MS Spencer 4;
Oxford, Bodleian Library, MSS Douce 211-2;
Soissons, Bibl. municipale, MSS 210-12;
Turin, Bibl. reale, MS Varia 200; 36
Vatican, Bibl. Apostolica, MS Barb. lat. 613;
Wolfenbüttel, Herzog August Bibl., MS Guelph 76.15-18 Aug. 2°.

(b) Vol. I: Brussels, Bibl. royale MS 9541 (Joshua - Esther);
The Hague, Koninklijke Bibl., MS 71.A.23;
Oxford, Corpus Christi College Library MSS 385-6;
Turin, Bibl. nazionale universitaria, MS L.I.12;
Wolfenbüttel, Herzog August Bibl., MS Guelph 25.10 Extrav.

(c) Vol. II: Eton, Eton College Library, MS 3;
Oxford, Bodleian Library, MS Canonici Misc. 249;
Wolfenbüttel, Herzog August Bibl., MS Guelph 25.11 Extrav.

(d) Old Testament: Camarillo (Ca.) Edward L. Doheny Memorial Library MSS 6363-4. (See also (h)(iii) below).

(e) Incomplete Old Testament: Chantilly, Musée Condé, MS 25 ("Histoires" following Ester - I Maccabees).

(f) New Testament: Cambridge, Fitzwilliam Museum, MS 10.

(g) Fragments or extracts:

(i) Miniatures from Vol. I: (Genesis).[37]
(ii) Miniatures from Vols. I-II: Philadelphia, Free Library, MSS M8:13-18.
(iii) Miniatures from Vol. II: London, BL, MS Add. 42061; Philadelphia, Free Library, MS 8:10; Waddesdon, Waddesdon Manor MS 3.
(iv) Genesis (in an Histoire ancienne): Paris, BN, MS fr. 251.
(v) III Kings (frags.): Cambridge, University Library, MS. Add. 6220 (8).
(vi) Psalms: Chicago, Art Institute, MS 15. 536;[38] Paris, Bibl. Mazarine, MS 383; Bibl. Ste.-Geneviève, MS 1654 fos. 16^{r}-80^{v}; Vatican, Bibl. Apostolica, MS Reg. lat. 27.
(vii) Psalms - Daniel (2 frags.): New York, Pierpont Morgan Library MS M433.
(viii) Ecclesiasticus: Boston, Public Library, MSG31.180.
(ix) Isaiah (frag.): New York, Lehman Collection, MS A 34;
(x) Daniel - Hosea (frag.): Paris, BN, MS n.a. fr. 24398, fol. 12.
(xi) I-II Maccabees (frag.): Cambridge, Trinity College Library, MS 0.2.45.

(h) Missing: (i) Bourges, Bibl. de la Ville, MS 56. This may be a Latin copy of Comestor's "Historia Scholastica",[39] but on the whole is likely to have been a copy of BHC.

(ii) The Neuville-Villeroy manuscript, which appeared in an 1891 Quaritch catalogue.[40]
(iii) Paris, Bibl. de l'Institut, MSS in-folio 1-2. Apparently a two-volume Old Testament.[41]

I have excluded three manuscripts from this list. Firstly, I exclude the copy of Tobit, with prologue, mentioned by Mr. Robson.[42] A rapid comparison of this text with BXIII (Paris, BN, MS fr. 6), BH (Paris, BN, MS fr. 155) and BHC (Paris, BN, MS fr. 2) convinced me that it was closer to BH than anything else but was nevertheless an independent translation. It is not connected with the versions in the Paris, BN, MS fr. 14728 Bible History[43] or in the Acre Bible (Paris, BN, MS n.a. fr. 1404). Its prologue seems to be a version of St. 332, and its text omits chs. 13-14.

Secondly, I exclude a manuscript whose final whereabouts was unknown to Berger, the Psalter sold by Tross in 1859,[44] even though it may be related to Psalms in fr. 896 and fr. 10090 (cf. the description of fr. 896, App. II no. 144), because its identity is not sufficiently established; even if it is a BHC, the catalogue description could refer

to a PBa Psalter and, if the manuscript is correctly dated as 13th century it will have no connection with BXIII or BHC at all, but will be a Latin Psalter with French verse additions. The phrase in the catalogue description Une partie du texte est en vers français does not tell us the medium of expression of the rest of the text (it could be Latin prose), and does not make clear whether texte refers to the Psalms themselves or to any additional material that may be in the manuscript (e.g. a verse Saint's life).

Finally, I exclude a manuscript of the Arthurian Vulgate Cycle (Estoire del saint Graal, Merlin, Queste del saint Graal, Mort le roi Artu, but not containing the prose Lancelot) which has passages interpolated from the Bible. This manuscript (Geneva (Cologny), Bibl. Bodmeriana, MS Bodmer 147) is described in detail by F. Vielliard,[45] who cites extracts from the Gospels, Genesis, Judith, I-II Maccabees. She compares some of these with fr. 899 (pp. 295-6, 306, 329 of her article), and for I-II Maccabees with fr. 398 (pp. 330-1), and concludes that these extracts are taken by the interpolator from BXIII. However it seems to me that the similarities between BXIII and the text of the interpolator (and for Genesis and the Gospels they are not great) are more readily explained by their common Latin source than by assuming that BXIII is being revised by the interpolator.

It is possible that the extracts have a French source not identified by Vielliard. She says (p. 295) that they are closer to BXIII than to any other known French Bible translation available in the 13th century, but does not specify what other translations she has compared her text with. I have confirmed by comparing her extracts with Yale 129 that BH is not the source (BH is in any case a late text to be the source of a manuscript attributed (p. 291) to the last quarter of the 13th century, though 6.xiii-xiv seems a preferable date to me, neither is the Bible History contained in Vatican MS Pal. Lat. 1957 (which does not include

the Gospels) or the Cambrai Gospels contained in fr. 1765 and fr. 908.[46] However, I have identified a source for part of the Gospels which was overlooked by Vielliard. On pp. 296-7 she prints a commentary which accompanies one of the Gospel extracts, and in her table of Gospel extracts (pp. 297-302) she gives incipits for each section including for the commentary where an extract has one. This material leaves no doubt that both text and commentary on fos. 6^{r2} - 9^{v1} of MS Bodmer 147 are adapted from the Sermons of Maurice de Sully.[47] The adaptation consists, apart from minor variants, of rewording the beginning of the Gospel translation to allow the particular Gospel to be specified, expanding slightly the points made in Maurice's exposition of the text's meaning, and omitting the final exhortation to act according to what has been said. All the Gospel extracts with commentary are taken from Maurice de Sully (who is used by the interpolator at other points in the manuscript), but as far as I can tell none of the extracts without commentary come from him. The Passion narrative at least (cf. pp. 302-4) seems to come from a Gospel Harmony, possibly from Comestor.

We can be certain that the Gospels in the Bodmer manuscript have more than one source, and this may also be true of the other Biblical extracts. However, until a French source is convincingly identified, it would be prudent to treat this manuscript as not having any connection with BXIII.

b) The attitude of Church authorities to vernacular Bibles

The existence of BXIII, and the subsequent transmission of more than half of it in BHC, raises a whole series of questions concerning its authorship and intended audience. If we are to believe Margaret Deanesly, the letters of Pope Innocent III which concern the activities of a group of heretics in Metz in the year 1199 "were regarded as giving papal sanction to the condemnation of biblical translation".[48] This interpretation allows latitude for a Bible translation not to be condemned, but nonetheless implies that, because some translations are implicated in heretical movements, all Bible translations, whatever their origin, will be condemned by the Church authorities; the sole category exempted by Miss Deanesly (pp. 18-19) is that of translations undertaken for a king or individual student: "The Church took no notice of the making of biblical translations as such, but forbade all attempts at their popularisation."[49] On the basis of these statements, BXIII is either a work composed for a heretical group (in which case its wide diffusion and its production in Paris seem surprising, and in any event it is not clear what heretical group it might have been composed for), or for a royal (or at least aristocratic) patron, or for the individual use of a student. If the work had been composed for a specific patron, it is a little surprising that no prologue or colophon informs us of this; if the work was intended for a single student, the least one can say is that it did not stay in his library, but was promptly diffused throughout France of langue d'oil.

Berger, on the other hand, makes no mention of heresy and the letters of Innocent III in connection with BXIII. First of all he quotes two passages from the Old Testament in which the

bougres or Cathars are referred to (Berger pp. 149-150) in opposition respectively to les docteurs de sainte Esglise and les bons crestiens. To these can be added the reference to heretiques in Jn. 15, 26. From these three glosses, it would seem unlikely that BXIII was originally written for any non-orthodox group. Having established this, Berger then uses the fact that BXIII is translated from a Vulgate of the 13th century Paris recension corrected by the University and that what he considers the oldest BXIII manuscript (MS F) is of Parisian origin to conclude (Berger p. 156): "Notre version a été faite à Paris, dans l'Université, entre l'an 1226 et l'an 1250 environ."

It seems to me desirable, before attempting to discuss the authorship, date and intended audience of BXIII, to clarify the questions raised by Margaret Deanesly concerning the attitude of the Church authorities to Bible translations, because even if there is no absolute ban on such translations, the attitude of the Church clearly is important in providing the context in which a translation could be produced.

The long-term importance of the letters by Pope Innocent III cited by Deanesly lies in the fact that one of them (Cum ex injuncto) was, in abbreviated form, adopted as Canon Law in 1234 by Pope Gregory IX.[50] As Deanesly p. 34 points out, this letter does not deal with Bible translations as such, but with the prohibition of conventicles and lay preaching, and it is discussed solely with reference to these two prohibitions by the glossators of Canon Law. The question of translations arises because the Metz "laicorum et mulierum multitudo" had had made a translation of the Gospels, Pauline Epistles, Psalms, Job and other books[51] so that they might hold secret meetings

and preach to one another. Pope Innocent III condemns meetings which are secret, and individuals who usurp the office of preaching and mock ill-educated priests, but he approves the initial motives which led to the translations being made: "Licet autem desiderium intelligendi divinas Scripturas, et secundum eas, studium adhortandi reprehendendum non sit, sed potius commendandum."[52] On the question of preaching, his attitude is that Christian doctrine must be taught openly, that some elements of the sacraments of the faith are not comprehensible to all and should be reserved to those who can understand them, and that the teaching of doctrine is reserved to the doctors of the Church.

I would conclude that the issue for Innocent was not whether or not translations should be made (as we have seen, he accepts their existence without comment and approves the pious motives which led to their being made), but whether any group claimed authority to preach their understanding of the faith outside the control of the Church authorities, and to this he is clearly opposed. Such a claim is only relevant to the Church's attitude to translations if it is based upon a translation, and even then is likely primarily to affect the Church's attitude to the particular translation being used rather than to all translations in general.

Miss Deanesly (pp. 34-41) argues that Cum ex injuncto must be the ultimate authority for the prohibition of Bible translation, and refers to subsequent synodal decrees and the use by the Inquisition of Bible reading as prima facie evidence of heresy in order to confirm her view that Bible translations were in fact prohibited. However, what seems to me important in the evidence she cites is that it is on each occasion to a

specific time and place. In chronological order, we have first of all a Cistercian statute of 1200 not known to Miss Deanesly; "Praecipitur abbatibus Ursicampi et Caricampi, ut venientes ad Carolilocum, librum qui dicitur: Cantica canticorum translatum in romanum, incendi faciant, et si quos huiusmodi libros aliquis abbas invenerit in domo sua faciat eos concremari."[53] Since in his letter of 9th December 1199, Innocent III commissioned three Cistercian abbots to investigate the Metz affair, since the Cistercians were active in combating heresy in the South of France, and since Summer 1200 could easily be the first opportunity for the chapter-general to discuss any Bible translation after the inquiry at Metz, it seems reasonable to suppose that this statute is a reaction to the discovery of a specific book at Chaâlis in the light of the Metz affair.

Secondly, we have the decree of Pierre de Corbeil, Archbishop of Sens, Pierre de Nemours, Bishop of Paris, and other bishops which concerns the heresy of Amalric and David of Dinant in 1210, and is designed to suppress heresy in the University. This decree ends: "Apud quem invenientur quaternuli magistri David a natali Domini in antea pro heretico habebitur. De libris theologicis scriptis in Romano precipimus, quod episcopis diocesanis tradantur et Credo in Deum et Pater Noster in Romano preter vitas sanctorum, et hoc infra purificationem, quia apud quem invenientur pro heretico habebitur." The sole relevance of the last sentence to what precedes is the prima facie evidence of heresy provided by "theological books" in the vernacular. It is not clear whether the bishops wish to see (no doubt to approve or otherwise) all such books in French, or whether they are interested only in the specific works they mention.[54]

Thirdly, we have the statute on which Deanesly places most

stress, statute 14 of the Toulouse synod of November 1229, promulgated by the Papal legate, Cardinal-deacon Romanus S. Angeli.[55] This reads: "Prohibemus etiam, ne libros veteris testamenti aut novi, laici permittantur habere: nisi forte psalterium, vel breviarium pro Divinis officiis, aut horas Mariae aliquis ex devotione habere velit. Sed ne praemissos libros habeant in vulgari translatos, arctissime inhibemus." The first seventeen statutes of this synod are concerned with heretics and their recognition. In this context, statute 14 implies that the possession of any part of the Bible, unless it is recognised as having a liturgical or devotional function, is a ground for suspecting the owner of heresy, whether that Bible be in Latin or the vernacular; the prohibition of vernacular texts of devotional books may be designed to ensure that no material is available which could be used for independent theological study or for a non-Catholic liturgy.

Fourthly, we have an act of the Dominican chapter-general of 1242, which orders the friars not to involve themselves in the affairs of Dominican nuns or other religious women (specifically in administering extreme unction, appointing or removing heads of nunneries or acting as visitors), and adds that friars should not try to exempt themselves from this order by producing papal letters or privileges, after which it concludes: "nec aliquis fratrum de cetero sermones vel collaciones, vel alias sacras scripturas de latino transferant in vulgare."[56] There is nothing in this set of acts to link this prohibition with fears about heresy. The context of this act is rather that indicated by W.A. Hinnebusch, when he says that the Dominican leadership felt that working with the nuns was diverting the order's energies from its prime task in the world

of preaching and combating heresy.[57] In other words the translating of reading matter for the nuns is another task to be avoided as well as the ones already listed earlier in the act; the task must have taken enough time to be worth prohibiting, but is added as an afterthought because it was not the most time-consuming of the various duties performed for the nuns.

Fifthly, we have statute 36 of the synod of the province of Narbonne held at Béziers in April 1246. The synod is expressly concerned with heretics and the procedure to be adopted in investigating heresy. Statute 36 simply urges that the rules concerning a wide range of topics be applied, in particular one concerning the non-admission of the sons of heretics and their supporters to any ecclesiastical benefice. Among the topics listed is: "de libris theologicis non tendis etiam a laicis in Latino, et neque ab ipsis, neque a clericis in vulgari."[58] This ruling effectively limits theological books to the Latin originals (or translations) which are to be allowed to circulate only among the clergy, i.e. both the tenor of the texts and their readership are controlled by the Church authorities. Such an attitude seems to reinforce the impression given by the 1229 statute already referred to, that the intention is to prevent study of theological books by unauthorised people. The language of the books is a secondary consideration, but clearly preventing translations being available to the clergy will help limit the possibility of people outside the Church having access to these texts.

From this review of the evidence concerning the prohibition of translations of the Bible, it emerges that each individual prohibition is due to a specific circumstance and that the

intended scope of these prohibitions is not necessarily identical with Bible translations. The dominant concern is with heresy, which concern manifests itself firstly in 1199 and 1200, where there appears to be a progression from condemning secret meetings and unauthorised preaching to the destruction by the Cistercians of one translation, secondly in the statute concerning the University of Paris, where there is apparently censorship of vernacular theological books, and thirdly in the statutes of 1229 and 1246 which are part of the continuing struggle against the Cathars in the South of France. I would conclude from this that whenever a heretical movement exists, whether popular or academic, the Church authorities will intervene and will attempt to control theological books of any sort in any language, with vernacular texts being specified because of their greater potential audience. However, there is nothing in these statutes to suggest opposition to Bible translations in principle; they are a particular class of theological book and no doubt included in any specific ruling, but if not misused (from the Church's point of view) there seems to be no reason to condemn them, and Innocent's position as set out in Cum ex injuncto seems not to have been modified in the 13th century.

The case of the Dominican act of 1242 is strikingly different from the rest both because it is not inspired by heresy, and because it identifies as translators of the texts concerned some of the Dominican friars; the other statutes do not mention translators, but presumably translations written for a heretic group will be mostly due to members or sympathisers of that group.

If we now try to apply these various statutes to the

origins of BXIII, it would appear that a text which, on the evidence of its glosses on heretics is not for heretics, is not likely to have been prohibited by the Church authorities. In particular, the only statute relating to Paris goes back to 1210, and this refers to a situation which was effectively resolved by this statute. Thus by the period 1226-1250, when Berger dates the translation of BXIII, there is no particular reason which would prevent the translation being carried out in Paris in langue d'oil, whatever the particular audience for which it was intended. The attitude of the Church authorites is more compatible with Berger's view of the origins of BXIII than with the more restricted picture suggested by Deanesly.

c) The date and authorship of BXIII[59]

Berger, in the passage already quoted (Berger p. 156) dates BXIII c. 1226-1250. For the terminus a quo he relies upon the fact that BXIII translates the Parisian recension of the Vulgate, which he attributes to 1226 on the evidence of Roger Bacon writing in c. 1266 (Berger p. 156 n.1). For the terminus ad quem he relies on his paleographic dating of what he takes to be the oldest manuscript (Paris, BN, fr. 899) which he places c. 1250 (Berger p. 112). At one point in his discussion of the date, he proposes (p. 150) the terminus ad quem 1239 on the grounds that there is no gloss on the crown of thorns in Jn 19,5 and that the crown of thorns was brought to Paris by St. Louis in that year. Since the understanding of the text does not demand such a gloss, this is not a very strong argument (it has been rejected for this reason by Decoo p. XLIX) and Berger himself seems to have felt this because, as we have seen, he reverts to c. 1250 as his terminus ad quem on p. 156.

Two later dates for the composition of BXIII have been proposed by Robson and Decoo. Mr. Robson's suggestion is combined with the view that "BXIII arose out of partial translations made in the second or third quarter of the century" (Robson p. 446), but the two issues can be treated separately.[60] He notes that BXIII manuscripts are not earlier than c. 1280, with the Gospels occurring in a manuscript (fr. 1258) dated 1284, and proposes a date for the final compilation of BXIII "some time between 1280 and 1300" (Robson pp. 446 n.1 and 448). Decoo pp. XLVIII - XLIX dates fr. 899 between 1270 and 1320 and says (pp. L - LI) that the word tabernacle in its meaning in the gloss to Mk 9,5 appears for the first time in the Rationale divinorum officiorum, written c. 1286-91 by Guillaume Durand. This would imply a date of c. 1290 for BXIII, but not much later in view of the dating of fr. 899.

The argument concerning tabernacle seems to me insufficiently established.[61] The word tabernaculum is attested, as far as I can see in the same sense as in Mk 9,5 by the synodal statutes of Odo of Sully in the first decade of the 13th century.[62] In any case the gloss in Mk 9,5 appears in fr. 12581, dated 1284, so that it is difficult to argue that BXIII must be later than Guillaume Durand's work, dated c. 1286-91.

Both Berger and Robson have used paleographic evidence to supply a terminus ad quem for BXIII and Decoo has had to discuss the same sort of evidence in order to make plausible his terminus a quo of c. 1290. For my part, I have identified three manuscripts in my descriptions in App II which are datable s. xiii^{2}, namely Rouen A 211, fr. 899 and fr. 901. Unlike Berger, I am not prepared to assert that any of them is as early as c. 1250, but it seems likely that they antedate most of the

numerous late 13th century copies of BXIII. In particular, as I have noted in my description of the manuscript, the late Robert Branner seems to ascribe fr. 899 to the 1260s as a later product of a well-established Paris atelier. A similar date for the other two manuscripts is quite possible. At all events, fr. 899 is a copy of the b version of BXIII (see ch. 2), and if fr. 899 can be dated in the 1260s the original version is likely to antedate 1260. My own interpretation of the paleographical evidence is thus closer to Berger than Robson or Decoo and leads me to propose a terminus ad quem of c. 1260.

Berger's terminus a quo is not in doubt in the sense that all scholars agree that the Latin source of BXIII is a copy of the Paris recension of the Vulgate with the Langton chaptering.[63] However this recension cannot safely be dated 1226 on the strength of a remark by Roger Bacon forty years later, and is more prudently dated between 1206, when Langton ceased teaching in Paris, and 1231, the date of Paris, Mazarine 29, the earliest known dated manuscript.

It may be possible to revise Berger's terminus a quo by further consideration of the glosses in the four Gospels. Berger is unsympathetic to the glosses, which he dismisses rapidly (pp. 137-8), noting in the process that three of them come from the Glossa ordinaria,[64] and asserting, presumably because he had not identified its source, that the gloss on Jn 1, 42 is by the translator himself.

The first point to make about the glosses concerns their material presentation. They are not set out as a scholastic gloss, with cross references from a lemma in the text to the gloss placed in the margin, although this format was later used by Guiart des Moulins in BH, and although the Glossa Ordinaria,

which was a source, used a similar format with interlinear glosses where space permitted. On the contrary, the glosses are written as part of the text, which is designed to ~~the~~ & read continuously. Their integration into the text is further assured by the repetition of text within the gloss (e.g. Mk 11,2 and 14, 3) and the addition of a transitional phrase to the text (e.g. Lors lor dist donques Jhesus in Mk 10, 40); both these devices are designed to allow an easy return to the text after a lengthy gloss, and as such confirm the impression conveyed by the translator's use of explicitation and compression (see ch. 3) that his principal aim is to ensure the literal understanding of the Gospel text. By integrating his glosses into the text in this way, he does his best to ensure that people read them and that their relationship to the text is clear. A personal touch seems to be provided, although a Latin source for this is possible, by the occasional use of the 1st person (ge in the insistent a els di ge which begins the gloss in Lk 2, 51, while nos appears in the explicitation que nos avons ci nomees in Mk 15, 41 and me in ce me semble in the gloss on Lk 18, 13). All this seems to indicate that the compiler of the glosses was the translator himself.

Unlike the translator of Genesis he did not have a single source and did not simply translate extracts from the Glossa ordinaria (Reuss Vol 4 pp. 11-13). What makes his sources difficult to identify is that he paraphrases them rather than translating them. This can only be shown when he identifies his source, and even then this assumes that he has used this source directly. In the case of Comestor's Historia Scholastica, it seems reasonable to assume that it was the direct source when it is cited. The gloss to Lk 2, 21 cites Comestor as the source, and the information is indeed given in Comestor 1541B

where Comestor's "Additio" begins: Dicitur quod praeputium Domini delatum est ab angelo Carolo Magno in templo Domini. The translator, however, abridges this opening slightly and then abandons Comestor's account of the subsequent history of the relic in favour of what are effectively glosses on the gloss.

If the translator is treating the sources for his glosses in this way, it will be difficult to be sure that a source has been correctly identified, especially since many glosses appear in more than one Latin source and may be distinguishable only by verbal differences in the Latin. What I have done is to look at the Glossa ordinaria and Comestor as works certainly used by the translator and give in the notes to the edited text references to those passages which seemed to me to be either directly taken from, or at least inspired by, these two sources. I then tried the postills of Hugh of St. Cher, composed between 1230 and 1235,[65] to see whether any further glosses could be traced in what was intended as a supplement to the Glossa ordinaria.

Despite the difficulty of identifying sources which are so freely treated and which may be available from the original work rather than a compilation, it seems to me probable that Hugh is a source for the BXIII Gospels. The notes to the text give about 100 glosses which occur in some form in Hugh, but not in the Glossa or Comestor. The majority are paraphrased, or refer to such a short gloss that it is impossible to show that direct translation has occurred, but some do seem to show that the BXIII translator is following Hugh. For example Lk 3, 8 reads in Hugh: nolite confidere in justitia patris vestri Abrahae... quia non reputantur filii Abrahae, nisi qui fidem eius imitantur. (The shift from faith to works in the French is characteristic of the translator.) A briefer example is Mk 7, 15, where the

gloss seems to derive from Hugh's literal gloss: quia habent simplicem vestem.

If I am correct in thinking that Hugh's postills were used by the translator, BXIII cannot be older than c. 1235 and the text can be dated c. 1235 - 1260.

The authorship of BXIII is unknown. There is no statement in the text itself or any clear external reference to it. However, the evidence so far discussed for the date may also help in considering the authorship of the text. Berger pp. IV - V places its composition in the ateliers of the stationers who worked for the University solely on the evidence of the Paris recension of the Vulgate which is its model. It is a collective enterprise, at least, as Berger has shown in his discussion (pp. 145-7) of the different translators who worked on it. The Gospel glosses show one of these translators working on the text in a reasonably well-stocked library, with at least the Glossa ordinaria, Comestor, Hugh's postills and the Saints' lives he occasionally refers to (e.g. Lk 5, 21), and no doubt other sources which I have not identified. His aim, as I have already said, is to explain the literal meaning of the text as clearly as possible. It is difficult not to think of the Dominicans at this point. The collaborative effort, undertaken with a good library and a desire to explain the text, are features which match the aims and methods of the Dominicans. Added to this is the fact that the Dominicans were well established in Paris and could easily have had their work published through the University stationers, that one of the sources is the postills of the Dominican Hugh of St. Cher (though this point is probably not significant unless BXIII was translated very shortly after the completion of the postills on the

Gospels) and that the 1242 act already referred to shows that some Dominicans were engaged in translating the Scriptures. (It is not necessary for my argument that the 1242 prohibition should actually refer to BXIII, since it is enough to establish that some Dominicans were prepared to do such work as part of their mission.)

The hypothesis of Dominican authorship is not new. It was put forward in 1899 by P. Mandonnet,[66] who wrongly takes Berger's reference (p. 156) to a "Bible corrigée par l'Université" to mean one of the correctoria, of which only Dominican examples exist, of 1226 and 1250. With better foundation, he points out that all the collaborative work known in the University is by the Dominicans (e.g. the preparation of concordances and, as Miss Smalley has suggested, the work on Hugh's postills) and that 1242 is a period when much collaborative work is taking place on the correctoria and concordances. Although this does not necessarily show a connection with BXIII, since the collaborative nature of the exercise suggests that BXIII was approved, at least in Paris, and is therefore unlikely to be prohibited, nevertheless dating the work c. 1240 would have the advantage of explaining why the Latin source of BXIII does not appear to reflect the later Dominican corrections which have come down to us (cf. Berger pp. 152-4). However, I have not myself examined these corrections, and can neither confirm nor deny Berger's statements on the subject.

d) The public of BXIII

The evidence for the original public of BXIII is slender. If there is a connection with the Dominicans as I think probable,

then the intended public may well have been the Dominican nuns referred to in the 1242 prohibition and perhaps also some Dominican tertiaries.[67] The composition of the work itself, with its literal and edifying glosses on Genesis, Joshua and Judges, its spiritual glosses on Ruth and its literal glosses on Psalms and the Gospels, suggests that the translation is intended to be edifying and to explain the relationship between Old and New Testament. The importance of this latter point is brought out by the glosses on Ruth (Berger pp. 126-7) and by the fact that BXIII begins with a prologue (see my list of BXIII contents in App. II) whose sole content is to indicate a relationship between the two Testaments, namely the "generation" of the first and second man, Adam and Jesus Christ (Reuss Vol 4, p. 22, prints this prologue from the Strasbourg manuscript). The importance of the literal explanations seems to lie in the fact that the books so glossed are expected to be the most widely read. This is certainly the case for the liturgically important Psalms and Gospels, and appears also to be the case for the Creation, the origins of the Children of Israel and their conquest and settlement of the promised land.[68]

That BXIII was in fact used for liturgical purposes is shown by the letters marking lessons to be found in Paris, BN, fr. 899. These are noticed by Berger (pp. 111-2) and studied by Decoo (pp. X - XVII). Neither has succeeded in showing the liturgical use followed by whoever marked the pericopes, but Decoo has shown fairly convincingly that the letters are intended to be used in a sequence and that the Gospel is in general represented by the letters a - e and the Epistle by g, h, k, while the readings for Saints' days are mostly indicated by o, p, r, s.

This exhausts our evidence for the 13th century apart from the fact that some manuscripts are more de luxe than others, which suggests that BXIII is being bought by relatively wealthy and relatively poor owners; since we have no owners' names until the 14th century, we can only surmise that some owners may be aristocratic while others belong to the bourgeoisie.

With the arrival of BHC in the 14th century, we have more evidence from the manuscripts themselves. Although this is only an indirect indication of the 13th-century public, and may no longer have any connection with the originally intended public, it is worth noting some recurrent evidence of use.

(i) Annotations Twenty manuscripts in the 14th, thirty in the 15th and five in the 16th centuries have been annotated. These annotations are often very reduced, and may consist of no more than foliating the manuscript, providing chapter numbers or pointing out misbound leaves, but they all show that the manuscripts were being read. The most common type of annotation otherwise was the marking of pericope passages in one form or another. I have found nine examples in the 14th, six in the 15th and none in the 16th centuries.[69] The comparison of the two sets of figures suggests that BXIII and BHC were used to follow a service in the 13th and 14th centuries, but were being replaced in this function, perhaps by books of Hours, in the 15th century. On the other hand, in the 15th century people were reading the manuscripts as such more intensively.

This latter point is connected, I would imagine, with the history of the various redactions of the text, which I shall discuss in detail in ch. 2. It is plain that there was much interest in the text in the 13th century when the original translation, versions a and b and some of the revisions within

b (notably E and b6) took place. The early 14th century and the creation of BHC saw new versions c and a1, but thereafter there is something of a lull until the reign of John II when b19 probably originated. In the 15th century there are individual manuscripts which are heavily revised (F1 Y3 P3 in particular, but also H2 and to some extent K1 - for all the manuscript sigla see App. I), and this suggests a lively individual interest which is consonant with the increased amount of annotation I have noticed.

(ii) Ownership Although marks of ownership do not prove that the owner read the book, it is nonetheless of interest to see what sort of person owned these manuscripts. In the 14th century we have perhaps as many as sixteen identifiable owners, two of whom are English (Sir Matthew Gurney owned Royal 19 D IV - V and William de Montague, Earl of Salisbury, owned Royal 19 D II). The French Royal family accounts for another five (John II, Charles V, Charles VI, Jean de Berry, Louis d'Anjou). Excluding six of which I am doubtful, a further three owners are French nobility (Hervé de Léon, Raolet d'Octonville and Madame de Rochecorlun, owning respectively Ste-Geneviève 22, fr. 159 and fr. 15395-6). In the 15th century, there are nearly seventy identifiable owners of whom approximately twelve are English (including Edward IV for the BH Royal 18 D IX - X and 15 D I, and perhaps Henry VI for Add 18856-7, as well as John, Duke of Bedford for The Hague, Museum Meerm.-Westr. 10 B 23 and perhaps fr. 251 and Add 18856-7, and Humfrey, Duke of Gloucester for fr. 2). The French royal family is represented by Jean sans Peur and his wife and by Philippe le Bon for the Burgundian branch, and also by Marie de Berry. The majority of owners in this period are not royal but are lesser nobles or,

towards the end of the century, bourgeois. The 16th century, with nearly thirty identifiable owners, is not entirely comparable because the modern antiquarian collections are beginning, but shows within France the same sort of social mix as was apparent in the 15th century, royalty being represented by Henri III and Henri IV.

It is difficult to be sure quite what conclusions can be safely drawn from evidence of ownership.[70] It would be reasonable to deduce that there was early interest in the text in England because the 14th and 15th century evidence is preceded by the existence of the 13th century Old Testament Add. 40619-20. Royal interest is confined to the well-known bibliophiles of the period c. 1350 - 1460, and seems unlikely to have been important for the origins of BXIII or BHC. The mixture of bourgeoisie and lesser nobility which predominates in the 15th and 16th centuries is a better guide to the publication of numerous editions in the 16th century than to the original public of BXIII.

What is striking about the known ownership is that it is overwhelmingly lay. In the sense that we would not expect theological libraries to contain a translation, this is not surprising, but it does not fit very well with the possibility that the work was originally written for Dominican nuns unless we assume that the introduction of BHC marks a shift in the nature of the audience.

If we take together the evidence for a 13th century public requiring enlightenment on the literal sense of the Scriptures and the relationship between the two Testaments, and which is especially familiar with the most often read portions of the Bible, namely the liturgically important Psalms and Gospels, it

seems plausible to suggest that the original audience was indeed such groups as Dominican nuns or tertiaries. Use of the text by such people explains both the number of revisions in the 13th century and the evidence of liturgical use in the 14th century. The introduction of BHC brought a different type of reader and it is at this point that the laity become the principal owners of the manuscripts. The revival of interest in the text as such in the 15th century may be connected with the increasing number of bourgeois owners. This is necessarily a simplified picture, but it is as near as the presently available evidence allows us to come.

(e) Other Biblical translations into French

This is a large subject which occupies most of Berger and which I need to broach only in order to show the context in which BXIII was produced. The 12th century translations comprise the Oxford and Cambridge Psalters, the Four Books of Kings and the Book of Judges; in the early 13th century is a translation of the Two Books of Maccabees.[71] The Psalters are certainly Anglo-Norman, and may well have been designed as teaching books whereas the other translations seem more suited in their content to feudal knights of a Crusading bent. I have already indicated that the Book of Judges was written for two Templars, and it can be added here that both Judges and Kings are preserved for the most part in two Bible Histories, one of which is known from its oldest surviving manuscript, Arsenal 5211, as the Acre Bible, the other being preserved in a single manuscript written for a Flemish patron c. 1275 (fr. 6447) to which has been added Annals relating to Crusaders in the Holy Land up to c. 1290.[72]

There are also two other Biblical works which are roughly

contemporary with BXIII, namely the Bible moralisée, whose earliest French version is dated c. 1220 by Dr. Hausherr in his facsimile edition of the oldest manuscript,[73] and another Bible History which usually ends with the Seven Ages of Man and which perhaps may be attributed to the second half of the 13th century.[74] Of the three Bible Histories and Bible moralisée, Berger mentions only the Acre Bible. The significance of these texts seems to be that, while preserving the 12th century interest in the historical books of the Bible, they show an extension of interest by their readers (presumably including St. Louis, who appears to have been responsible for the production of the Acre Bible manuscript itself) to the moral and edifying aspects of the Old Testament and its fulfilment, even if only foreshadowed as in the Bible Histories, in the New Testament. It is in this context that BXIII appears. Its creation is thus not quite the isolated and surprising phenomenon it might at first seem.

Chapter 1 : Notes

1. The full subject of the competition is given in BEC 40, 1879, 637, and Académie des Inscriptions et Belles-Lettres. Comptes Rendus des sciences de l'année 1879, 4^{e} série vol.7, 1880, p.376; the result is given in the Comptes Rendus for 1882, 4^{e} série vol.10, 1883, pp.91, 93, 318.
2. See section (b) below.
3. Berger pp.109-220, 321-435.
4. Edinburgh University Library, MS 19, fol.1^{r}.
5. For example, see Simon, pp.317-325, who treats as by Guiart a manuscript of the Bible moralisée (fr. 167); he denies the existence of a complete Bible translation by Nicole Oresme. (Cf. the discussion of French translations and the list of manuscripts in Le Long, 1709, Vol.2, pp.2-36 and 1723, Vol.1, pp.313-324, who also denies the existence of a translation by Oresme. Le Long clearly recognises that Paris, BN, MS fr.1 is a different translation. The 18th century spines of Chantilly, Musée Condé, MSS 4-5, which contain nothing by Guiart, ascribe the whole manuscript to him. For a more recent example, see Bonnard pp.4-6, who attributes to Guiart the creation of BHC by adding B XIII books to his own work. Lehmann-Haupt p.62 comes close to attributing BHC to Guiart.
6. Reuss, Vol.14, 1857, 1-48, 73-104 (esp. 78-79).
7. FL 198, cols. 1053-1722.

8. For example Paris, Bibl. de l'Arsenal, MS 5056; see Berger pp. 112-3, 120-1 (for Paris, BN, MSS fr.6-7 see Appendix II, no.8).

9. Robson p. 528.

10. New York, Pierpont Morgan Library, MS M 494.

11. Copenhagen, Kongelige Bibl., MS Thott 7 was divided before Psalms : the manuscript is a B XIII Vol. II containing Psalms to Revelation.

12. See Ker, Vol.1, 1969, pp. vii-viii, 96-97, and Vol.2, 1977, pp. vii-viii, 210-2.

13. Berger's account of Baruch and the extra translation of Titus is incomplete, and is misleading in attributing Baruch only to some families of BHC manuscripts. (For Baruch see pp. 137, 214 (cf. p. 189) and for Titus pp. 147-8)The textual evidence that the first translation of Titus (Titus A) is later than the second translation (Titus B) comes from Titus 1,5 (see App.I). This shows that the translator of Titus A has been working from a Latin text which he misunderstands (he takes gratia to be a nominative when it is in fact an ablative) and from a text of Titus B with the reading te lessai ge encrestre or perhaps encreste (i.e. a text related to P or to MNQ) which he interprets, ignoring the Latin, as te croisse et monteplist.

14. Berger p. 166.

15. Inevitably the correspondence between format and text type is imperfect : London, BL, Royal 18.D.IX-X and 15,D.I has Guiart's prefaces and an individual revised text of

the Gospel Harmony and Acts which is probably contaminated with BH without prefaces. Nevertheless the remaining BH manuscripts of the Gospel Harmony have no prefaces and the revised text, which seems to confirm that the version without prefaces is secondary.

16. Berger pp. 166 and especially 176, where he uses evidence from two manuscripts without prefaces, Paris, Bibl. Mazarine MS 312 and the Jena manuscript. On p. 176, Berger asserts that Guiart knew B XIII because B XIII extracts conclude the version without prefaces, and at the same time identifies Guiart's Apocryphal texts with quite different items found in Royal 19.D.III. Perhaps he thinks Mt. ch.1 is Guiart's "Genealogie".

17. Paris, Bibl. Mazarine MS 312, fol. 1^{r}.

18. The list of contents given is that of Paris, BN, fr.155 plus the Apocryphal texts of London, BL, Royal 19.D.III, which list is on the whole confirmed by the full BH table of contents preserved in Brussels, Bibl. Royale 9634-35, fos.13^{r}-21^{v}. The Brussels table of contents is a copy of a grossly misbound exemplar, but gives a list of BH books on fol. 17^{r2}-^{v1} which omits Ruth and the Apocryphal texts. These figure as concluding chapters to Judges and Acts respectively (fol.19^{v2} and fol. 17^{r2}). Since the habit of treating Ruth as the final chapter of Judges is the norm in BH and BHC manuscripts, it seems certain that Guiart intended the Apocryphal texts to be treated as the final chapters of Acts as they are in the Brussels manuscript; they are independent of Acts in the Royal manuscript. The Brussels list of Apocryphal texts

differs from those found in Royal 19.D.III as follows :
(a) the first text is entitled "La genealogie", which can only doubtfully be identified with the Life of Julian the Apostate (see Berger p.182, and note 38 to App. II below); (b) only one story of theCross is referred to (see Berger pp. 182-4); (c) the lives of Pilate and Judas are transposed (Berger pp. 184-6 failed to notice Judas after Pilate in the Royal manuscript). The Brussels order agrees with that indicated in Maz. 312, fol. 234^{r} (Berger p. 176) and is probably more authentic than the order of the Royal MS.

19. The list of contents is that of Paris, Bibl. Mazarine, MS 312.

20. See the manuscript descriptions (App. II nos. 37-42). In particular, fr.155 lacks the Apocryphal texts after Acts, and Royal 19.D.III lacks abridged Proverbs and Captivity.

21. Respectively Yale University 129, Mazarine 312, fr. 152, and Brussels II.987, Jena El. Fol. 95-6 (cf. App. II nos. 43-49.

22. See the description of Yale University 129, Turin L.I.1, Royal 18.D.IX-X with 15.D.I, and Jena El. fol. 95-6.

23. Berger pp. 187-8. Psalms is accordingly a later addition (Berger p. 110).

24. Berger pp. 189-90, 212-4.

25. Berger pp. 214-6.

26. Berger pp. 216-8, 218-9.

27. See n. 12 above.

28. Berger p. 210 (cf. pp. 214, 216-8). The other Revelation

is the one beginning : Seint Pol l'apostre dit, edited in D & M, Vol. 2, pp. 1-31; for the incipit, see D & M, Vol. 2, pp. CCLVII-CCLVIII. The combined text is called the composite version by Meyer, D & M Vol. 2, pp. CCXLVI-CCXLVII.

29. D & M Vol. 2, pp. CCXXIX-CCXXXVII.

30. D & M Vol. 2, pp. CCXLI- CCXLVI.

31. Robson pp. 529-531.

32. Berger knew of the Harley manuscript (Berger p. 398), but not of its Vol. II, now the Yates Thompson manuscript.

33. This manuscript contains an incomplete version of Genesis - Judges which I have not managed to identify with any text found elsewhere. It begins with 25 lines which are the beginning of Genesis in B XIII, but then abandons B XIII for its new text. The incipit appears to have misled Gröber (ZRP 8, 1884, 313) into thinking this is a B XIII manuscript.

34. This is Reuss's transcript of the Psalms from Strasbourg, Bibl. mun. C.IV.10, a B XIII Vol. I destroyed in 1870. Berger knew of its existence (Berger p. 116) but could not know where it was to be found after Reuss's death.

35. This is the Clermont-Tonnerre manuscript, recently acquired by Kraus from the Bodmer family and still (15.8.77) in Kraus's possession. See Appendix II for fuller information.

36. I owe my knowledge of the existence of this manuscript, which has not so far as I know been recorded in print,

to the kindness of Professor Stelio Bassi (letter of 12/10/1971).

37. These miniatures were in 1842 in the library of Eugène Clicquot, and were published by L.H.P.Tarbé, Miniatures d'une Bible du XIV^{e} siècle (1378), Reims, 1842. Their present location is not known to me.

38. I am not able to identify positively the Psalms text in this manuscript because I have not seen H.Michelant's article in Le bibliographe musical 1, 1872, 6-11.

39. The catalogue number 56 is given to this manuscript by Champion, whose catalogue of the Bibl. de la Ville was drawn up in 1795-6, is now Bourges, Bibl. municipale MS 327, fos. 232-245, and was published in part by Haenel (Dept. 4, p. 3). Haenel, col. 89, identifies MS 56 as "Petri Trecensis hist. de l'ancien et du nouveau testament avec glosse; saeç xii membr. fol.". If the date is correct, this must be a Latin copy of Comestor, but the fact that the manuscript is described in French rather than the usual Latin suggests it is in fact a BH, or more probably a BHC, manuscript in a 14th century textura. The Baron de Girardot, in his Catalogue des Manuscrits de la Bibliothèque de Bourges, Paris, 1859 (written in 1849), says pp. 5-6, that many (about 80, Dept. 4, p. 3) manuscripts known to Champion had disappeared (of which MS 56 is one), including several chest-fuls at the Restoration. One of the collections which entered the Biblicthèque de la Ville

after the Revolution was that of the Abbaye de St-Sulpice at Bourges (Dept. 4, p. 2), which was thus catalogued by Champion. An older catalogue of St-Sulpice was published in Montfaucon. In this catalogue, one unnumbered manuscript is listed as "Bible Françoise avec des Vignettes par Pierre de Sens, surnommé le Mangeur; 1. vol. in-fol.". (Montfaucon, Vol. 2, p. 1229). In the circumstances it seems very likely that this is a BHC manuscript, and is to be identified with the now missing MS 56 of Champion and Haenel, which disappeared some time between 1795 and 1849.

40. This BHC manuscript, bound with the arms of François Paul de Neuville de Villeroy, Archbishop of Lyon, 1714-31, appears in Quaritch Catalogue 118 (1/12/1891), p. 34, art. 261.(Cf. Delisle, Vol. 1, p. 66, who wrongly gives the catalogue number as 48).

41. Berger seems to mean this manuscript by the Bible of Tanneguy du Châtel mentioned on p. 297. The modern catalogue merely notes the absence of these manuscripts. A. Franklin, Les Anciennes bibliothèques de Paris, Paris, 1873, Vol. 3, pp. 259-273, publishes an extract from the old catalogue of the old Bibliothèque de la Ville de Paris manuscripts by Hubert-Pascal Ameilhon (now Paris, Bibl. de l'Institut MS 1399) in which they appear. They are listed also in Haenel (col. 293), the work for which was done in 1828 as far as the Institut is concerned. (The Ville de Paris manuscripts reached the

Institut by 1797). The Ameilhon catalogue is annotated "d'une main moderne" (Franklin, op. cit. p. 259 n.1) for the missing manuscripts, which implies that these manuscripts disappeared some time between 1828 (Haenel) and 1873 (Franklin). I cannot prove the connection, but it may not be chance that the Camarillo BHC Old Testament was bought from Payne in 1840 (Phillipps 11826). Ameilhon as cited by Franklin (pp. 259-60) describes them as follows : "MS 1: Traduction ancienne d'une partie de la Bible... Ce ms est écrit sur velin et l'écriture paroit être du 15^{e} siècle. Il est couvert en velours noir avec des plaques de cuivre, et recouvert d'une vieille toile. On apprend par une note qui est à la fin qu'il fut donné en present par Tanneguy du Chatel. In-fol. quarré.

MS 2: Ancienne traduction françoise des Prophètes et des Machabées. Ce ms est ecrit sur velin et l'ecriture paroit être du 15^{e} siècle. La couverture est en bois recouvert d'une basane avec des plaques de cuivre, in-fol. quarré".

42. Paris, BN, MS fr. 25435, fos. 18^{r}-25^{v} : Robson p.452, but not otherwise discussed by Mr. Robson.

43. Contrary to Robson, p. 259, this manuscript does not contain a B XIII text, and is accordingly not related to the so-called "De Thou-Widener collection".

44. Sale of 10th-11th February, lot 13; the sale catalogue description is printed in Bonnard p. 132.

45. F.Vielliard, 'Un texte interpolé du Cycle du Graal (Bibliothèque Bodmer, Manuscrit 147)', Revue d'Histoire des Textes 4, 1974, 289-337; cf. Vielliard pp. 46-60, pl.2.

I refer in discussing this manuscript exclusively to Vielliard's article.

46. R. Bossuat et G. Raynaud de Lage (éds.), Les Évangiles des Domées, Paris, 1955.

47. C.A. Robson, Maurice of Sully and the Medieval Vernacular Homily, Oxford, 1952, nos. 3-13.

48. Deanesly p.33.

49. Deanesly p.19.

50. The letter Cum ex injuncto is undated and is addressed to all the faithful in the town and diocese of Metz; it is printed in PL 214, 695-8, as letter 141 of Innocent III, and is also printed in full, with indication of the cuts made in promulgating it as a Canon Law text, in A. Friedberg (ed.), Corpus Iuris Canonici, Vol.2. Decretalium Collectiones, Leipzig, 1881, cols. 784-7, as Decretalium Gregorii IX Liber V, Titulus VII De Haereticis, capitulum 12. The other two letters of Innocent III are to the Bishop and Chapter of Metz, dated 12th July 1199 (and the letter Cum ex injuncto will presumably have accompanied this letter), printed as letter 142 in PL 214, 698-9, and to the Abbots of Cîteaux, Morimond and Christa, dated 9th December 1199, printed as letter 235 in PL 214, 793-5.

51. I am grateful to Professor C.R. Cheney for the information that moralia Job is a normal term for the book of Job. This interpretation of the phrase fits the context much better than identifying it as the Moralia in Job of Pope Gregory I as has been done by some Old French specialists (cf. W & C pp. 20, 122-3).

52. PL 214, 695. This passage is cited by Innocent in his letter to the Bishop and Chapter of Metz (PL 614, 699) and is preserved in the version of Cum ex injuncto promulgated in the Decretals of Pope Gregory IX.

53. J.M. Canivez (ed.), Statuta Capitulorum Generalium Ordinis Cisterciensis ab anno 1116 ad annum 1786, Vol. 1, Louvain, 1933 (Bibl. de la Revue d'Histoire Ecclesiastique fasc. 9), p. 255 (no. 34). I owe this reference to Mr. A. B. Hunt; I am grateful to Professor C.R. Cheney for discussing it with me. In ordering the translation of the Song of Songs to be burnt, the chapter-general is acting as the three Cistercian abbots had acted in Metz, where they burnt the translations being used there, according to the Chronicle of Albéric de Trois Fontaines (W & C p. 122).

54. Deanesly p. 36 n. 1. I am not entirely convinced that her translation of this text is right to exclude the latter possibility. H. Reusch, Der Index der verbotenen Bücher. Ein Beitrag zur Kirchen- und Literatur geschichte 2 vols., Bonn, 1883-5, refers on Vol. 1 p. 17 to a confirmation of this decree by Pope Gregory IX in 1231, which requires theological books in romano to go to the diocesan bishops; this seems to confirm Deanesly's interpretation.

55. Deanesly pp. 36-7 and p. 36 n. 3.

56. B.M. Reichert, Acta Capitulorum Generalium Ordinis Praedicatorum, Vol. 1, Rome, 1898 (Monumenta Ordinis Fratrum Praedicatorum Historica Vol. 3), p. 24; cf. Deanesly p. 37.

57. W.A. Hinnebusch, The History of the Dominican Order, Vol. 1, New York, 1965, p. 390.

58. Deanesly p. 38.

59. I have presented a paper entitled The "Bible du XIII^{e} siecle" : its Medieval Public in the Light of its Manuscript Tradition to the VIIth International Colloquiumof the Instituut voor Middeleeuwse Studies, Katholieke Universiteit Leuven, 16th-18th May 1977, which will be published with the Acts of this Colloquium.

This paper includes a discussion of the date and authorship, as well as public, of BXIII.

60. Mr. Robson's evidence for the preceding partial translations (Robson pp. 446-8) is the existence of manuscripts which contain only part of the complete text (Gospels in fr. 12581, New Testament in Oxford, Christ Church 178 and BL, Royal 20 B V, Old Testament in Add. 40619-20 and perhaps Cambridge University Library Ee.III.52, the De Thou-Widener compilation in fr. 899 and Philadelphia Widener 2) and the fact they were produced in England and Northern and Eastern France as well as Paris. I have discussed the De Thou-Widener compilation, which I do not believe existed, in the descriptions of the two manuscripts in App. II. I have also discussed in App. II the original contents of the Cambridge manuscript. On the basis of their texts (see ch. 2 and App. I) which agree with Rouen A 211 and Bern 28, I have no hesitation in saying that fr. 12581 and the Oxford manuscript are extracts from a larger work, while Royal 20 B V has a BMa text and has nothing original about it. Add. 40619-20 has a revised set of contents and is certainly not the model for the complete BXIII. In the light of this evidence concerning the text and contents of these manuscripts, the fact that most of them are non-Parisian shows the rapid diffusion of the work and not its origin in partial translations.

61. Professor Herman Braet, who examined Decoo's dissertation, has informed me privately that he found the argument unconvincing, and M. von Orelli is similarly unconvinced (see his Der altfranzösische Bibelwortschatz des Neuen Testamentes, pp. 49-51).

62. O.Pomtal, Les statuts synodaux français du XIII^{e} siècle, Vol. 1. Les statuts de Paris et le synodal de l'Ouest, Paris, 1971, p. 86 (art. 87).

63. For a recent account of the Paris recension , see R. Loewe, 'The Medieval History of the Latin Vulgate', The Cambridge History of the Bible Vol. 2 (ed. G.W.H. Lampe), Cambridge , 1969 pp. 102-154, esp. pp. 145-152; Langtom's chaptering and the earliest known dated Paris Bible are referred to on pp. 147-8.

64. I use this term for the standard Biblical gloss compiled in the 12th century whose origin is discussed in Smalley pp. 46-66. For convenience, I have consulted a 17th century edition of this gloss, a reference to which is given in my list of abbreviations under Glossa.

65. See Smalley, pp. 269-273 and ex inf. Miss B. Smalley.

66. See F. Vigouroux, Dictionnaire de la Bible, Vol.2, cols. 1468-9. His view is contradicted by E. Mangenot in col. 2355 of the same volume of Vigouroux, but this seems based solely on the fact that Berger does not mention the Dominicans.

67. The audience would be in some ways comparable to that envisaged for vernacular sermons from a slightly earlier date by M. Zink, La Prédication en langue romane avant 1300, Paris , 1976, pp. 169-171.

68. This perhaps suggests an interest in the Crusades at the time BXIII was written - there were two Crusades led by St. Louis, in 1248 and 1270. (Cf. the 12th century translation of Judges, ed. d'Albon, Le livre des Juges, Lyons, 1913, which is apparently written for two prominent Templars).

69. The fullest pericope annotations are in Add. 15247, where the day for the lesson is specified, but lists of pericope passages appear at the end of Copenhagen Thott 6 and Bern 28.

70. I omit evidence of manuscripts which have not survived because this is predominantly Royal (e.g. Charles V, Philippe le Bon, Jean de Berry, Richard II, Thomas of Gloucester), and thus adds little to the information we have already.

71. For these texts, see GRLMA Vol. VI/2 nos. 1480, 1484, 1488, 1460, 1464.

72. For the Acre Bible, see GRLMA Vol. VI/2 no. 1432 and Robson pp. 443-5 and 532; for the other Bible History, see GRLMA Vol. VI/2 nos. 1444, 1468.

73. For this work, see GRLMA Vol.VI/2 nos. 1420, 1424 and R. Haussherr, Bible Moralisée. Faksimile Ausgabe im Originalformat des Codex Vindobonensis 2554 der Österreichischen Nationalbibliothek, Graz and Paris, 1973.

74. For this work, see GRLMA Vol. VI/2 no. 1428. The 15th century manuscripts and editions (for the editions, see Reuss Vol. 14 p. 153 n, 2 and P. Aquilon, 'La Bible abrégée', Revue française d'histoire du livre 2, 1972, 147-182) lack Revelation, James, I Peter and Proverbs which appear in the other two manuscripts, fr. 24728 and Vatican, Pal. lat. 1957.

Chapter 2 Textual Transmission of the Translation

(a) Procedure for analysing the textual transmission

This is not the place for a detailed discussion of the principles of textual criticism, but before analysing the transmission of the four Gospels it seems desirable to indicate briefly how I have proceeded.

Firstly, I have looked for the occurrence of errors which allow one to suppose that the manuscripts containing them depend on a common source. I have also looked for readings common to manuscripts dependent on a single source which indicate that a revision of the text has taken place in that source. In so doing, I am accepting the view of Lachmann as expressed by Paul Maas[1] that it is theoretically possible to reconstruct lost exemplars, including the archetype of all the extant manuscripts, from a classification of the manuscripts based on common errors. Maas himself accepts that scribes do not necessarily copy only one exemplar, and that a manuscript tradition which is contaminated as a result of a scribe working from more than one exemplar does not allow an archetype to be reconstructed with any certainty. One could add that the process of contamination shows an editorial attitude by the scribes concerned, and that such an attitude makes it possible that the scribe will deliberately alter his text (e.g. to modernise or clarify a reading). Such deliberate alteration may occur independently to more than one scribe, and this, like the independent agreement in error envisaged by Maas (e.g. p. 46), will also impede the reconstruction of an archetype. In view of all these difficulties it appears that the reconstruction of an archetype on strict stemmatic lines is a very uncertain enterprise, and it might be more prudent to follow Joseph Bédier in his preference for editing a minimally corrected "good" manuscript.[2] However, the question of what is to be edited will be discussed below, and in any case is secondary insofar as it presupposes analysing the readings of

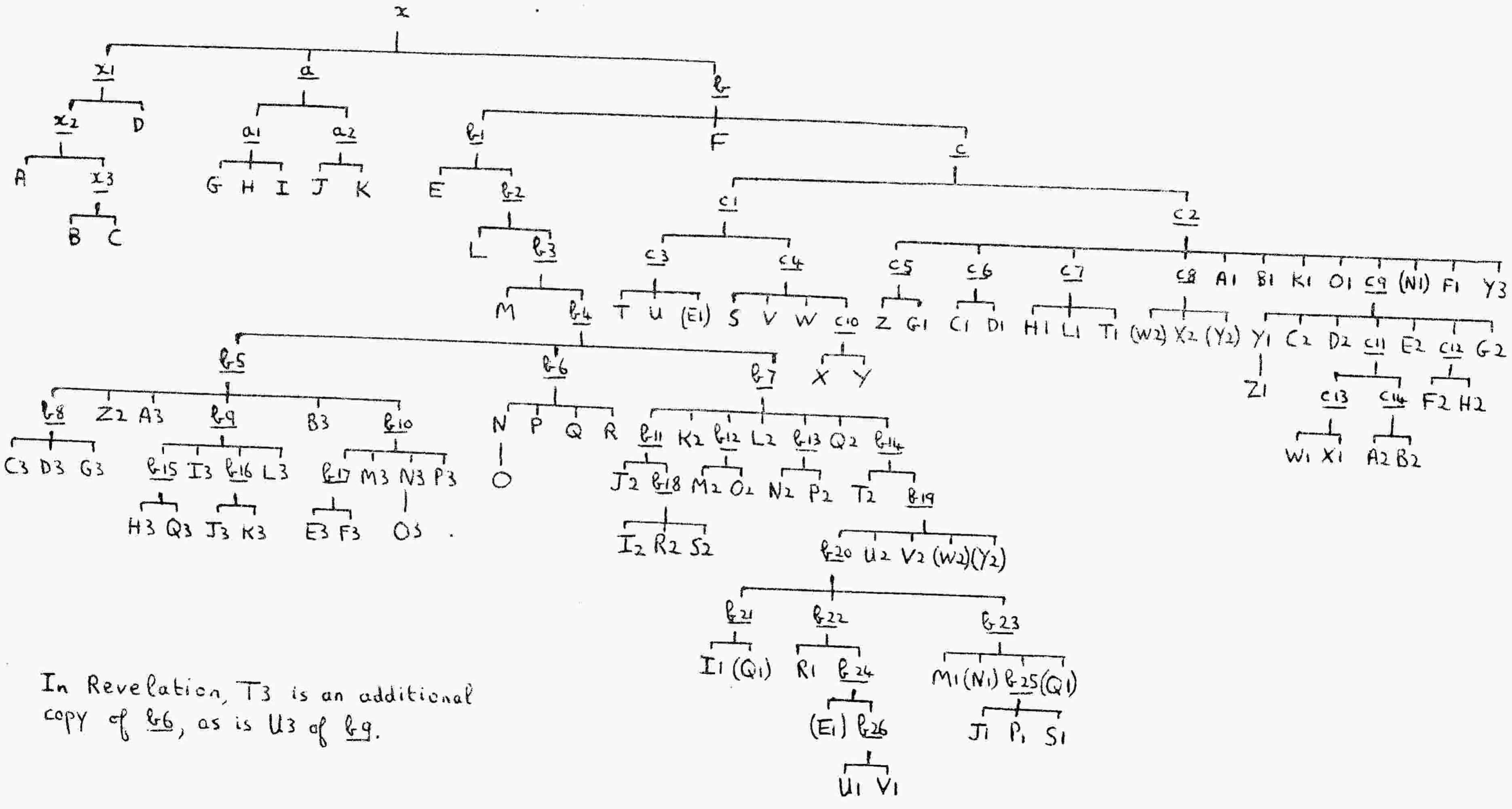
the extant manuscripts in order either to construct a stemma or to establish what is a "good" manuscript. In the primary task of classifying the manuscripts, it is certain that scribes do make mistakes and that an unusual error makes it very likely that all manuscripts containing that error depend on a common source.

Secondly, when attempting to establish the original French reading by comparing the French to a Latin source, I have assumed that this source is the Clementine Vulgate of 1592. Literally, of course, this assumption is false, but there is no possibility of identifying the individual Latin sources used by the translator of the BXIII Gospels and the subsequent revisions, and it is certain that both BXIII and the 1592 edition are based upon the 13th century Paris revision of the Vulgate, so that the readings of the Clementine Vulgate are relatively close to those of the Latin source of BXIII, and in practice I have found only minor differences between the two Latin texts.[3]

Finally, I have chosen to base my classification of the manuscripts and early editions (hereafter included with manuscripts) on only two passages from the Gospels. It is clearly not possible in view of the number of surviving manuscripts (marginally reduced by the fact that I have not had access to the Kraus manuscript in New York or to some of the editions and that I have ignored the miniature fragments Add. 42061 and Waddesdon 3 which do not include my two passages) to base my analysis on a complete collation of all four gospels. If the work is to be reduced to a manageable scale, then either a complete collation of some manuscripts or a partial collation of all manuscripts may be carried out. The first solution has been adopted by Professor De Poerck in his edition of Acts chs. 20-24 and by Decoo in his edition of Mark.[4] Its principal defect is that there is no objective criterion for deciding which manuscripts to collate and which to ignore. In practice Professor De Poerck has simply taken some of the early BXIII manuscripts listed

as important by Berger (pp. 111-3, 117-9, 448), ignoring Berger's notes on BXIII and BHC (p. 211, n. 1 and 2) which include material from Acts 28, 13-15. The second solution, which I have preferred, has the advantage of presenting the complete range of readings attested for a particular passage, but the disadvantage that other passages may suggest a different configuration of manuscripts. I have assumed, following Berger pp. 146-7, that the Gospels have been translated by a single man (and nothing I have found while editing the text contradicts this assumption) and that it is in consequence likely that they have been transmitted as a single unit, whatever may be the case for other parts of the Bible. I have chosen two passages which occur approximately one-third and two-thirds of the way through the Gospels (i.e. Mark 1,1-13 and Luke 15,11-19, the latter being the opening of the parable of the Prodigal Son cited by Berger pp. 138-40); the use of two passages should confirm the major groups of manuscripts, obviating the risk that one passage alone will mislead, and their equal distribution over the Gospels as a whole should avoid the risk that one Gospel will not be representative of the rest. These two passages will be found in App. I below, preceeded by the list of sigla which I shall henceforth use when referring to the manuscripts. I shall when necessary also use material from MSS A-F (see the edited text), and from such manuscripts as I could consult when I was verifying what gaps existed in the archetype and had been subsequently made good.

STEMMA



In Revelation, T3 is an additional copy of β6, as is U3 of β9.

(b) Analysis of the select passages and establishment of the stemma

The discussion which follows is necessarily complicated, both because of the number of manuscripts involved, and because of the fact that the translation has been revised more than once. To clarify as far as possible the material to be discussed, I shall insert at this point the stemma resulting from the two passages and the supplementary material referred to above. There are three points to bear in mind when looking at this stemma: (i) that the letters a, b, c represent the three principal revisions which occurred after the translation of BXIII; (ii) that some manuscripts change family between Mark and Luke, which is indicated by placing the manuscripts concerned in both families while citing their sigla in round brackets; (iii) that I have not found it possible to represent contamination between manuscripts on this stemma, and I shall simply mention such contamination as I have found when discussing the manuscripts concerned.

Although there is considerable textual overlap between the various formats discussed in Chapter 1(a) above, it is convenient to consider the manuscripts in format groups, specifically BXIII, BHCb (PBb, BMb, GB) and BHCa (PBa, BMa, Prol.).

BXIII The manuscripts involved are A-R. First of all I shall discuss the family which seems to me to represent the original translation, MSS A-D. The assertion that this is the original can only be verified in the light of the discussion below of families a, b, c, though a clue as to the quality of this family is given by the dearth of errors peculiar to it in the two passages. The internal structure of the group has been deduced from evidence found when editing the text from MSS A-F. The nearest the two passages come to providing evidence for the existence of x1 is in the gloss to Mk 1,4, where the plural pardonemęz may be an error; it occurs only in ACDK (B omits the whole gloss by homoeoteleuton) which suggests either that the reading is correct, though the singular

would be more obvious, or that the a family is a sub-group of x1. Since this is the sole evidence for the latter assumption, and since the plural remissions is attested by some manuscripts in the text of Mk 1,4, I prefer to leave the question open and not base any view of the manuscript relationships on this set of variants.

From the edited text, the following evidence may be cited:

(i) x1 is attested by the error as (a D).vii. in Mt 22,26, by the name Methen in Mk 2,14, by the use of nos for vos in Lk 9,50 and by the omission of ne in Lk 12,27;

(ii) x2 is attested by the omission of le in Lk 16,23 and 24, and the omission of les in Mt 22,34; x3 is attested by encontre in Mt 14,35 (cf. Mt 15,5) and by t'ame in Lk 12,20. In addition to these genetic relationships, there is also contamination by D or its immediate source (not x1) and by E or its immediate source (not b1). Since D is among those contaminated by E, it seems likely that this contamination occurred after D had contaminated other manuscripts; in other words a source of D contaminates B and C, after which D is itself contaminated from E, as independently are B and C. Contamination thus affects the following manuscripts: BD amez in Lk 17,6; CD vesteure in Mt 3,12; BE omission of i in Mk 4,19, and qui est in Lk 4,34; CE fera in Lk 3,9; DE les corroies in Mk 1,7 and frequently outside the two passages.

Next I shall discuss the family I have called a, comprising MSS G-K, of which only JK are certainly BXIII, HI (and perhaps originally G) having a BHC Vol. I. As an individual group this is well attested. Errors include angre for message[3] in the gloss to Mk 1,2, ma voie for tes voies in Mk 1,2 and the omission of il et ~~est~~ and qui est in Lk 15,17 and the gloss to Lk 15,19. The existence of a1 is eqully well attested by the errors ainne for ame in Mk 1,11 and empres for o in Lk 15,13, and by the striking revisions a genols and lues in Mk 1,7 and 1,10. The

existence of a2 is less frequently attested but seems to be assured by the singular son solier in Mk 1,7, by the addition of leur in Lk 15,11 and perhaps by the use of terme for tens in Lk 15,13. As for contamination, it is possible that E has contaminated K, since they share pot in Mk 14,8.

That a constitutes a revision of the translation is shown by the redrafting of le...come in Mk 1,10, and by the addition of gloss material on Satan in Mk 1,13 after temptoit and aversaire. (Decoo in his edition of Mark, which was only K of the a group, finds the K text of Mark 1,13-32, so full of additions that he excludes K from his variants and prints its full text for these verses on pp. xxxii-xxxiv.) That a is not the original version of the translation is shown by the fact that if it were original the other manuscripts must have agreed in removing all a's peculiar readings, in which case one would expect x1 and b also to agree in errors not found in a. There are two possible examples of this.

Firstly there is the error in Mk 1,2 for envoie in the text, where envoiai is found in A-DF (and L2 where it is almost certainly to be explained as an error for envoierai caused by omitting a sign of abbreviation), and envoierai is to be found in the b family and A1B1K1. The one notable b manuscript which does not have envoierai is F, which has envoiai, while both a and c have the correct reading. Given the presence of envoie in the gloss of Mk 1,2 for all except the b4 group, it seems to me certain that the original translation also had envoie in the text (as the Latin mitto demands), and probable that the archetype x had the error envoiai (a misinterpretation of the spelling envoie) as is suggested by the agreement of x1 and F, and that b1 then attempted a false correction (implying the loss of a sign of abbreviation as in fact seems to have happened to L2) to envoierai which was subsequently extended to the gloss in b4. At the stage represented by x1 and F1 the error can be noticed because the gloss is correct and can then

easily be corrected by recourse to the Latin; it seems to me that both a and c have the correct reading because they independently correct from the Latin. It obviously remains possible that a is the original version, and that x1 and b have a common error which proves this, but if c can correct this error although certainly dependent on b (as will appear when I discuss b), there is no reason why a should not also make the same correction, in which case the error is common to x1 and b not because the two families are connected but because it appeared in x.

Secondly, there is the omission of en in Mk 1,9, which is attested by x1, EF (and so presumably b) and c (except for c9 F1K1L1N101 H2). Here the Latin source does not help, for the phrase qui est en constitutes an explicitation of the Latin dependent genitive Galilaeae. However the meaning of the phrase and the purpose of the explicitation are quite transparent, so that again there is no need to assume that x1 and b are linked in error while a preserves the correct original reading, but it can be argued equally well that x1 and b have the erroneous reading of the archetype x, the original reading having been correctly restored independently by a, b2 and some c manuscripts. If b2 and several unrelated c manuscripts can produce the same correct reading, the presence of the correct reading in a does not provide much of an argument for asserting that the a version is original and the others secondary.

My judgement of these two variants is thus that they reflect an error in the archetype x and its subsequent independent correction by various manuscripts and groups. If this judgement is correct, then a is certainly not the original version. It is worth noting that neither Berger nor Professor De Poerck consider a the original version, an honour which they reserve for b on the strength of the age of F and the quality of the text of E (Berger pp. 111-2, 117), though Decoo (p. xxxvii), and presumably Professor De Poerck, rightly prefer the text of F to that of E.

I shall now discuss the b version, confining myself in the first

instance principally to those manuscripts which are certainly BXIII (EFL-R). That b is the archetype of all the manuscripts yet to be discussed is shown by the omission of agenoillier in Mk 1,7 (the addition of de in many manuscripts does not affect the issue, nor does the clearly revised text of F1 which adds a genoulx later in the verse, whereas the more or less correct reading of Y3 may indicate contamination from x1 or a2 rather than an independent correction), the omission of ia in Lk 15,19 (since the Latin has iam and since I have no other evidence of revisions in x1, it seems likely that ia was in x and that its omission in B and a is either independent, or more probably due to contamination from E, which implies that the reading pot in Mk 14,8 referred to above is not confined to K but will be found in the other a manuscripts) and perhaps by the revision which suppressed et at the beginning of Lk 15,12 (where F1, and in a very different form H2, reintroduce it). That b contains numerous minor changes from the version found in x (or at least x1), and can therefore itself be described as a version, is shown by the variants of EF in the edited text (e.g. amonesterez for annonceroiz in Mt 10,22, or li fil for ses filz in Mk 7,17). The more important point, that the b version is secondary, is shown by the omission of the important word agenoillier in Mk 1,7 as already indicated, and also by the variants of EF in the parable of the Sower (Mt 13,4-8), where contrary to the Latin the seeds are consistently referred to in the singular. This does not read well, especially since at least three seeds are referred to in Mt 13,8, and seems to have induced E to add the word partie (in Mt 13,7 only, which is too late in the passage for it to have been part of the original b version) in order to justify this singular. It might be argued that the b version is original and that x1 has corrected from the Latin, in which case a could prove that this were so if it agreed with b. Unfortunately, the reading of a is not available to me; K has the plural found in the Latin and x1, but if this, as I would expect, proves

to be the reading of a, it could be the result of revision from the Latin and so would not help to decide between x1 and b. It seems to me that the origin of the singular in EF is the explicitation of seminare in Mt 13,3, where a direct object sa semence is added after the verb in A-F. Whereas x1 then follows the Latin in referring to the seeds in the plural in Mt 13,4, which thus reads a little oddly after sa semence at the end of Mt 13,3, EF continue with the singular. While it is obviously possible that the original translator would have continued the singular of his explicitation despite the plural in front of him in the Latin, it seems much more likely that a reviser going through the French, and checking with the Latin only when in doubt, would observe the x1 discrepancy between singular and plural and "correct" the text by substituting the singular in Mt 13,4-8. If this interpretation is correct, it is the b version which is secondary and x1 and K which represent x.

Of the two main families derived from b (b1 and c), it is b1 which is the source of all the remaining BXIII manuscripts and which I shall accordingly discuss next. The existence of b1 is shown by the error envoierai (referred to above) in the text of Mk 1,2, and is implicit in the revisions which also occur in the c version as well as in manuscripts dependent on b1 and which I shall discuss when considering version c. It is the position of E which is important here, since b1 is effectively b2 and E. It seems to me that since E has the b version found in F, and A-DF have envoiai at the relevant point in Mk 1,2, E is more likely to derive envoierai from the same source as b2 than to have come independently to the identical error. This conclusion seems to be supported by the agreement of L with E in the errors dune and lautre in Mk 7,26. However, E is also a manuscript with numerous individual readings, and such readings, as we have already seen, are to be found in BCDK and also in the c version. It looks as if E (or its immediate ancestor, not b1) was available for consultation by many scribes in the late 13th

century (or for c early 14th century), and this is why its readings appear in families not otherwise related to it. The most difficult question posed by this contamination is that of the relationship between E, b2 and c; I shall postpone discussion of this until I consider c, assuming in the meantime that envoierai is sufficient to establish the existence of b1.

The existence of b2 is attested by the addition of estoit qui in Lk 15,11, and perhaps by the addition of et before il in Mk 1,8, though this is a less striking change which occurs also in some c version manuscripts and in D.

The existence of b3 is attested by poil for peau in Mk 1,6. (For a discussion of tant in Lk 15,14 and convenance in Lk 15,15 which seem to contradict the existence of b3, see below under c.) M, though apparently not b3, has made good some of the gaps in the archetype, and these revisions have been passed on, presumably by contamination, to b6; they do not, as far as I have been able to check (L2M202Z2-B3D3F3L3-03), appear in b4, b5 or b7. I have been able to verify NPQ of the b6 manuscripts, and, although Q is itself prone to omission, these four manuscripts all supply Mt 23,18-19, the beginning of Mt 16,63 (not in Q which also omits contre toi at the end of Mt 16,62), the end of Mt 18,18, the end of Mk 3,22 (though NPQ are fuller than M and place their addition after the gloss instead of before it), the middle of Mk 12,41 and the beginning of Mk 14,40 (though Q replaces the participial construction of the rest with a main clause).

The existence of b4 is attested by the error envoierai in the gloss of Mk 1,2, the error la cite in Lk 15,15, the revision ont habondance in Lk 15,17, and perhaps in two reading which do not occur in all the manuscripts of the group, viz. the omission of foles in Lk 15,13 (also omitted in B), and the use of des for de tes in the text of Lk 15,19. Within the b4 group, the individuality of b6 is assured by the making

good of three further gaps in the archetype which had been left by M and which have not been made good by b5 or b7, by adding parabole in Lk 14,7 and by supplying Lk 18,39 and most of Jn 6,42; Q alone of MSS NPQ appears to have attempted to supply the missing text in Jn 11,9, but confuses the issue by also omitting part of the gloss.

As for the internal structure of the b6 group, there is some evidence that NO agree against the other manuscripts, viz. the error et for en in Mk 1,4 (also found in H and b5), the error en for et in Mk 1,5, the singular amenistroit at the end of Mk 1,13 (found otherwise mostly in E and the c version) and the reading senconvenanca in Lk 15,15. The first of these readings might suggest that NO is the source of b5, but Mk 1,5 shows that NO is prone to confuse et and en, and b5 in any case lacks all the revisions listed above for (M)NPQ, so that this possibility can be safely excluded. O has all N's errors and some of its own, so that it would appear Berger is correct (pp. 118-9) when he implies that O is a copy of N; the only counter-indication I have found, N's word order variant baptizera vouz in Mk 1,8, is easily corrected since the word order of x is much more usual.

BHCb The remaining MSS dependent on b4 comprise all the BHC manuscripts of the b format (i.e. PBb, BMb and GB) except two from BMb, and a group of manuscripts from BMa (i.e. without Titus A and having Revelation version C) which, in the Gospels at least, depend on a BMb text. I shall deal first with b7 and then with b5.

The existence of b7 is attested, though not all the manuscripts are involved, by the use of terme for tens (also in JK) in Lk 15,13 and by the error en for el in Mk 1,8, which is relatively easy to correct. The significance of these two variants is not that they demonstrate the full list of manuscripts deriving from b7, for which we have to depend on readings attesting b4 or smaller groups within b7, but that they show readings originating in b7 which are consequently not found

outside it. In particular they show that the GB manuscripts, as is implied by the presence of the Prologue to Titus in GB but not in PBb or BMb, must derive from b4 independently of b7.

For the internal structure of b7, I shall look first of all at the PBb MSS. The group b18 seems assured by the unique variant au for del in Mk 1,7, and is itself part of the group b11 which has the error Ysaac for Ysaie in Mk 1,2 (an error which b25 shares, perhaps by contamination); b11 seems also to have omitted a tilde in fain (Lk 15,14), for which J2 reads fai and R2 foy, with I2 having an individual variant and S2 correctly interpreting fai as fain. I2 may be contaminated from a manuscript of the c version or from E to judge by the readings amenistroit in Mk 1,13, avoir in the gloss of Lk 15,19 and the correct reading tens instead of the terme which characterises b7 in Lk 15,13.

The group b12 is attested by the error ot for fu in Lk 15,14, by the addition of a after come in Lk 15,19 and perhaps by cilz for il and a for en in Lk 15,15; all these readings occur also in b21, which suggests contamination between the two groups. This contamination may explain how O2 came to make good the missing clause in Jn 17,10.

The group b13 is attested by the error assemblerez in Lk 15,13, and by the reading mainznes for iuesnes in Lk 15,12, a reading sufficiently distinctive to suggest there may be contamination with T2.

K2 seems to be contaminated from the c version, perhaps from c3 if the trivial variants il for et il (Mk 1,9) and et il for il (Mk 1,11) give any indication.

The BMb manuscripts are clearly divided into two families, one derived from b7, the other from the c version. In the Mark passage, the b7 family is T2-V2Y2, while in the Luke passage the b7 family is T2-W2; in each case the other two manuscripts (W2X2 or X2Y2) belong to the c version. I shall discuss b14 and b19 without specifying in individual cases which manuscripts contain the b19 text.

The group b14 may originate in BMb and related BMa manuscripts the minor variant des maintenant (Mk 1,12), but otherwise b14 seems to be an ordinary b7 manuscript which has been copied with some individual errors by T2, and is also the source of b19. The latter manuscript has revised the text a little, and is the source, via b20, of the BMa manuscripts which belong to the b7 group. The readings which characterise b19 are ci commence at the beginning of Mk 1,1 (also in a1), remissions in Mk 1,4, the omission of del chatel in Lk 15,12, the use of choses for racines in Lk 15,16, of leuerai for partirai in Lk 15,18, the addition of ou ciel before deuant Dieu (which means in caelum is translated twice) in Lk 15,18 and the omission of le in the gloss to Lk 15,19. The b19 group, as far as I can judge from V2M1N1R1S1U1, also makes good some of the gaps in the archetype x, supplying Mt 16,12 (not in M1), Mt 23,18-19 (not in R1), the beginning of Mt 26,63, the end of Mt 28,18 (not in N1), the missing sentences of Mk 13,8-9, the word regardez (regardans M1S1) in Lk 14,7 (not in R1; this chapter is among those omitted by U1 and I have not checked N1), Lk 18,39 (V2 and N1 only), most of Jn 6,42 (not in R1U1; I have not checked N1 in John) and the missing clauses in Jn 11,9 (not in R1U1), Jn 17,10 and Jn 17,23 (not in R1U1).

Just as the BMb group as a whole is not copied from any extant PBb manuscript and must therefore be descended from a now lost b14, so the BMa manuscripts whose text is based on that of b19 do not derive from any extant BMb manuscript and must be descended from a now lost b20. Of the manuscripts placed in the b20 group on the stemma, Q1 agrees with the b23 group in the Mark passage, but with I1 in the Luke passage; both E1 and N1 belong th b20 only in the Luke passage, agreeing respectively with c3 and c2 in the Mark passage. However, in the case of N1, the revisions discussed above suggest, except for John where I have not checked, that N1 belongs to b20 for most of the time, since the only known passages where it does not are the adjacent Mt 28,18 and Mk 1,1-13.

The b20 group as a whole is poorly attested because its variants have in each case miscellaneous other manuscripts sharing them. The b20 group as I have defined it is the recurrent core containing the variants received from b19. These are ci commence in Mk 1,1, envoierai in text and gloss of Mk 1,2, poil for peau in Mk 1,6 and perhaps et il for il in Mk 1,8. The group is confirmed by the reading grant sousfrete (otherwise found only in Q) in Lk 15,14 which seems to be an innovation of b20, and by ont habondance in Lk 15,17.

Of the three sub-groups of b20, b21 is required only for the Luke passage where Q1 agrees with I1. Their agreement is shown most clearly by the rubric which they alone have in Lk 15,12, but appears also in the readings listed above which they share with b12, and from which b21 seems to be contaminated; it is presumably this contamination which explains the correct readings of b21 when b20 had se convenanca in Lk 15,15 and desi au in the gloss of Lk 15,19.

The group b22 is attested by the omission, peculiar to this group, of li amenistroient in Mk 1,13, the word order variant, found otherwise only in P3, filz ame in Mk 1,11 and in the absence of U1, the reading lum, peculiar to R1V1, in Lk 15,15. The omission of me in Lk 15,18 and of ala et in Lk 15,15 suggests b22 is contaminated by E or more probably a manuscript of the c version, and this contamination may well explain why b22 does not in the Luke passage share all the variants of b20 (e.g. it does not have terme for tens in Lk 15,13, though the variant is in both b21 and b23).

Within the group b22 there is clearly a sub-group b26 attested by the omission of de peneance in Mk 1,4, the reading te appareillera in Mk 1,2 and perhaps by the modernisation saouterelles in Mk 1,6 which occurs otherwise only in H2P3Q3. The error des for de tes in V1 in Lk 15,19 may mean b26 is contaminated from b19. I have not seen it, so I cannot be sure, but I suspect that b26 can be identified as the first

Buyer edition of the New Testament. In the Luke passage E1 seems to agree on the whole with b26 (e.g. se loua in Lk 15,15, ont habondance and retournant in Lk 15,17 vers for a in Lk 15,18 and the replacement by celluy of serianz^2 in the gloss to Lk 15,19), but is itself older than the first Buyer edition. I accordingly assume that E1 forms with b26 a group b24 with b22. E1 must however be contaminated with the c version since it makes good all the gaps in the archetype which have been filled by c in c's text; in addition E1 supplies une parabolle in Lk 14,7.

The best attested of the sub-groups of b20 is b23, whose existence is assured by les voies for la voie in Mk 1,3, estoit for est in Mk 1,9, fu baptisies for issi de l'eue in Mk 1,10 and the addition of riens at the end of Lk 15,16. There are also variants in the Luke passage where only b23 preserves the reading of b20 and where N1 agrees, thus showing it to be part of b23 in Luke (e.g. the omission of del chatel in Lk 15,12 and leverai for partirai in Lk 15,18). However, N1 is also related to W2 in the Luke passage (e.g. comme tant for o tant in Lk 15,17 and estrange for lointiegne in Lk 15,13), and although this probably merely indicates contamination between the two manuscripts, it is just possible, despite its BMa contents, that N1 belongs to b19 rather than b23 here. Perhaps wrongly, I have assumed that the variant Ysaac in Mk 1,2 was enough to justify b25 a sub-group of b23 distinguished by its apparent contamination from b11.

I shall now deal with b5, the other major family of BHCb, which comprises all the GB manuscripts. This family is distinguished by variants peculiar to it, some of which have been corrected by individual manuscripts. These variants are commandemens in Mk 1,1, du for el in Mk 1,3, en for de in Mk 1,9 and the addition of ne before Lk 15,19. On the evidence of Z2-B3D3E3L3-N303abdf, b5 has restored the missing clause in Jn 17,10 and 03 the missing clauses in Jn 6,42 and Jn 17,23. B3 seems to be contaminated from the c version because it replaces in the c text

the missing sentences of Mk 13,8-9. That b5 descends from b4 independently of b6 and b7 has already been shown above.

The internal structure of b5 is clearer in some respects than others. The least clear sub-group is b8, which rests on the error acouuence in the gloss to Lk 15,19 and is perhaps contradicted by the omission of b5's ne^2 in Lk 15,19 by A3C3. On balance I am inclined to think that the latter error is more likely than the former to occur independently, and I have constituted the sub-group b8 accordingly.

The sub-group b9 is attested apparently by the addition of a to come in Lk 15,19 and by the addition of disant after ciels in Mk 1,11; different manuscripts agree with b9 in each case, which tends to confirm that, although the two variants may arise independently, the sub-group b9 does exist.

Within b9, the singular du ciel disant in Mk 1,11 attests the existence of b15, while ou for en in Mk 1,10 seems to attest b16, although Q3 shares this reading and this may imply contamination between Q3 and b16 or that the existence of b16 is uncertain.

The most clearly attested sub-group is b10, which is attested in full by as fait for fez in Mk 1,11, chascun for celui in Lk 15,12 and the omission of il (also found in J2) in Lk 15,15. P3 has clearly revised his text and may well be contaminated. Though not entirely conclusive, the frequency with which b26 readings agree with P3 suggest that this may be the source of contamination. In particular, it may be significant that P3 agrees with b22 for filz ame (Mk 1,11), as well as coinciding with b26 for saouterelles (Mk 1,6), ta voie for tes voies and a dire for en francois (Mk 1,2). At all events, the revision of P3 from the Latin (e.g. vez ci for ecce in Mk 1,2, which is, for lack of other evidence pointing in that direction, probably not due to contamination with the c version) means that it does not contain some variants characteristic of b10. These are the omission of il in Mk 1,5, la for sa

in Lk 15,15, enconvenanciez in the gloss to Lk 15,19, and what appears to have been an original b10 reading of venue for fete in Mk 1,11; this is preserved in E3F3M3, but N3 omits a tilde to read veue, while O3 corrects to the more natural ouye. P3 agrees with O3, but could easily be independent here, since it is unlikely that P3, with a version of Titus depending on Titus A and B, can be based on N3 which contains only Titus B. O3 on the other hand contains the N3 text with a few individual readings including corrections, and is almost certainly a copy of N3.

From the features noted in the manuscript descriptions (see App. II) one would expect E3F3 to have a common source, and also M3N3; of these two potential sub-groups only b17 can be demonstrated from the two passages collated. In Mk 1,13, the two instances of .xl. are replaced by quatre in b17, whereas the first reads quarte in M3 and is otherwise correct in all b10 manuscripts. It looks as if either b10 or a putative source of E3F3M3N3 read quarte by error for quarante for the first instance and that this was rightly corrected in N3 and wrongly corrected in b17.

BHCa The last group of manuscripts to be discussed comprise two BMb manuscripts and the BHC manuscripts of the a format (i.e. PBa, BMa and Prol.) with the exception of those BMa manuscripts already discussed as b20. All the remaining a format manuscripts comprise the witnesses to the c version. This version is characterised by minor variants, some of which reflect consultation of a Latin source. The variants are the addition of vez ci (from ecce) in Mk 1,2, the anaphore cils for et at the beginning of Mk 1,6 and probably, though it is an error which has been corrected in some manuscripts of the c version, souffretes in Lk 15,14. The version is also characterised (as far as I can tell from X-C1G1W1X1Z1E2G2H2 (and also E1), though H2 in Mt 16,12 modifies the c version text substantially and I have not checked B1 in most of the passages concerned) by making good omissions in the archetype x affecting Mt 16,12 (not in B1C1), Mt 23,18-19, Mt 26,35 (H2 only), Mt 26,63,

Mk 13,8-9 and Jn 17,10.

The most notable feature of many of the variants found in c is that they also appear in E, a manuscript classified as being descended from b1. This is the case for example with fu for estoit and amenistroit for the plural in Mk 1,13, the omission of ala et and use of se couenanca in Lk 15,15, the omission of me in Lk 15,18, and the omission of a seruir and the use of par for por and avoir for recevoir in the gloss to Lk 15,19. In addition, there is the omission of en francois in the gloss to Mk 1,2 which is attested both in b2 and c.

There is obviously no difficulty if c and E agree on a variant also found in F, because in that case b1 F and c are all transmitting the text of b. Where F does not confirm the reading of b1 and c, it seems that contamination must have occurred at some point between the two families. If E agreed with c only when it did not agree with b2, the classification I have proposed would be suspect, and E would be better treated as a manuscript of the c version. However, E agrees with both b2 and c for fu (Mk 1,13) and in omitting il (Mk 1,9) and me (Lk 15,18, although in this case me is restored by b4, which restoration allows us to interpret the variants tant in Lk 15,14 and couuenanca in Lk 15,15 which occur only in LM as innovations of b2 corrected in b4). The remaining variants listed above occur only in E and c.

In these circumstances, the most satisfactory interpretation seems to be to treat the agreement of E and b2 as confirming the existence of b1 and the agreement of E and c as indicating that c has been contaminated from E. Given that c only appears in BHC manuscripts and seems unlikely to antedate the early 14th century this is more plausible than assuming that E belongs with c and has been contaminated by b1. The variant les coroies (Mk 1,7) in E, b3 and c is sufficiently obvious to have occurred independently in E and b3, and on the whole the same is likely to be true of the omission of en francois (Mk 1,2) by b2 and c. That c is

not related to b2 is shown by c's omission of en in Mk 1,9 where b2 restores it.

The position of c as a separate copy of b together with b1 and F results from the fact that it shares the b readings as attested by b1 and F, but does not have the individual readings of b1 and F; the specifically E readings it has are clearly later than b1, or they would also have appeared in b1. By contamination from E, c may nevertheless have readings peculiar to E and readings peculiar to b1 when these are preserved in E.

It is convenient to begin examining the groups into which c is divided by looking first of all at the PBa manuscripts (S-Y).

The sub-group c3 is attested by son solier in Mk 1,7, the use of portion for part in Lk 15,12 and the addition of en lui after fete in Mk 1,11; the Mark passage adds E1 to the c3 sub-group. There seems to be a separate sub-group c4 for the remaining PBa manuscripts, attested by the replacement of hom by ne in Lk 15,16 and probably by enconvenanciez in the gloss to Lk 15,19. Since these two variants are not, with only a few exceptions, repeated in the non-PBa manuscripts, it follows that the BMa and Prol. manuscripts are not copied from c4 (neither are they copied from c3, whose individual readings they lack completely). While the PBa manuscripts are likely because of their format (in particular their lack of Baruch) to come, despite their textual differences, from a single source which I call c1, the BMa and Prol. manuscripts must descent from a different c version manuscript which I call c2.

Within c4 there is a further sub-group c10, attested by the addition of cheuriaus et de to chamels in Mk 1,6 and replacing deslier with veoir in Mk 1,7.

The manuscripts descended from c2 include some of the most difficult to classify of the whole tradition. To deal with the straightforward ones first, the groups c5-c9 all contain a standard c version text.

The group c5 is attested by the omission of il...fez in Mk 1,11 and by its agreement with b2 in reading et il in Mk 1,8. The coincidence of G1 with M1 in poil for peuls and chameul for chamels in Mk 1,6 suggests that G1, or perhaps c5, is contaminated with M1.

The group c6 is attested by fez for fez (which I interpret as a change of tense) in Mk 1,11. The group c7 is attested by saint for the normal c version cils at the beginning of Mk 1,6; this variant is shared by E1, but I treat this as independent or, just possibly, contaminated. The group c8 (W2X2 in the Mark passage, X2Y2 in the Luke passage) comprises the c version BMb manuscripts. It is attested by the omission of et in Mk 1,9, a reading also found in N101 among others. W2 also agrees with these two manuscripts among others in adding le before baptesme in Mk 1,4. As was indicated above when discussing N1 in b23, there does appear to be a link between at least W2 and N1.

The group c9 comprises all the Prol. manuscripts. This is shown to be a group by the omission of une in Mk 1,10, the use of les for ses in Mk 1,3, the omission of come in Lk 15,19 and of tens in Lk 15,13. As is clear from these examples, H2 contains a revised text. Relationships within c9 are as follows. Z1 copies the misbound Y1 in the Gospels (cf. the descriptions in App. II). The existence of c12 is attested by the replacement of ge by et in Lk 15,19, and by si at the beginning of Mk 1,9. The existence of c11 is attested by tempta for temptoit in Mk 1,13 and is indirectly confirmed by the correct readings for chatel in Lk 15,12 and lenvoia in Lk 15,15 where c9 appears to be in error; both errors are easily corrected, so that it is unlikely that c11 is contaminated. There are two groups within c11, c13 which is attested by the omission of regehissanz in Mk 1,5 and perhaps by enconvenanciez in the gloss to Lk 15,19, and c14 which is attested by poil for peau in Mk 1,6 and the omission of del in Lk 15,17; the reading poil suggests c14 may be contaminated with b3, and such a contamination may explain why c14 correctly

has ses for c9's les in Mk 1,3.

The manuscripts not so far discussed are all BMa. N1 appears in this group only for the Mark passage, and appears more closely linked to W2 than to any other manuscript. O1 coincides with N1 in the two variants already quoted, but this is not very strong evidence for a connection between the two manuscripts. A1 and B1 do not seem to be otherwise related, but may both be contaminated from b1 since they have the error envoierai instead of the c version's correct envoie in the text of Mk 1,2. K1 is related to L1 according to Berger p. 216, but the sole evidence I have found in the passages is the error for reperanz in Lk 15,17, respectively repentant and repentant soy. K1 seems rather to be contaminated with the b1 group, with envoieray in the text to Mk 1,2 and poil for peau in Mk 1,6; it does not have the c7 error found in L1.

The last two manuscripts are especially difficult to classify. Of the readings which I consider to characterise c, F1 has only the first, and this could easily result from an independent revision from Latin. The additions making good gaps in the archetype differ from those in c and, although I have not checked all the gaps, are far more numerous, occurring in Mt 16,12, Mt 18,4, Mt 23,18-19, Mt 26,35, Mt 26,63, Mt 28,18, Mk 3,22, Mk 12,41, Mk 13,8-9 and Mk 14,40; F1 overlooks the absence of Lk 18,39. Throughout the two gospel passages, F1 is individually revising the text, and he does it thoroughly enough to obscure any obvious relationship to other manuscripts. Berger p. 219 places F1 among Prol., but while this is correct for the Epistles and Acts, there is no particular evidence for this in the Gospels. If I have in the end treated the manuscript as deriving from c2, it is largely because this is, of all the BXIII/BHC families, the least well defined and thus the most likely to be the family to which F1 belongs.

The difficulty in classifying Y3 results less from the revisions to the text, although there are some, then from the considerable con-

tamination of the text. I have already said that Y3 seems for agenoillier in Mk 1,7 to have had access to a good manuscript (i.e. of x1 or a2). Y3 also contains a characteristic c version error (amenistroit in Mk 1,13) and the characteristic b19 and b23 readings leverai and ou ciel added before devant Deu et (which Y3, with D1, then omits) in Lk 15,18. It seems to me that more often than not Y3 contains a c version text, and I have, because it does not seem related to c1, placed it with c2; this is a very subjective judgement, and a case could certainly be made for other classifications, which is why I treat this manuscript as unidentified in App. II.

(c) Alternative classifications of the manuscripts

Now that I have completed the analysis of the chosen passages from Mark and Luke, there remains the task of comparing the stemma thus arrived at with the results of work by previous scholars mentioned above.

In the case of Berger, it is difficult to make any detailed comparison because he never brings together the justification for the remarks he makes about individual manuscripts. I have occasionally referred to his views when discussing the two passages, and the only detail it seems worth adding here is that my analysis shows clearly that Berger is wrong (p. 310) in thinking that fr. 159 (K3) or a closely related manuscript is the source of the first Vérard edition as published by Jean de Rély (N3), since N3 belongs to a different sub-group of b5; the error is understandable because the only b10 manuscript available to Berger for detailed examination was the revised and contaminated P3.

More generally, it can be said that the textual affinities between manuscripts of the same format justify Berger's attempt to classify BHC by format (pp. 212-220), even though, for the Gospels at least, it is the a/b distinction which is more significant than the contents of BHC Vol. I and which allows the links between BXIII and BHC to be more clearly perceived.

For the more recent classification by Professor De Poerck of some of the BXIII manuscripts, I can only discuss the evidence produced by Decoo.[5] He constructs a three-branch stemma, one branch comprising E and a sub-group NP (Decoo's MVN), another comprising F (Decoo's T) and the third comprising K and a sub-group AC (Decoo's BRO). Given that he, wrongly in my opinion, treats my b as the original, he is clearly correct to make F a separate branch. Since F is a separate branch, his group ENP corresponds to by b1 (LM are not known to Berger and hence not to Decoo), though his agreement with me in this point would support my

analysis more fully if he had used manuscripts of the c version. Nevertheless, he does not treat E as representing an independent branch, but as a manuscript related to NP with numerous individual readings.[6]

Decoo's only significant divergence from my stemma is thus his grouping together of K and AC, where I place them in two independent families copied from x1 and a. To justify the group KAC, Decoo lists on p. xxxvi numerous readings shared by KAC which are either as correct as FENP in relation to the Latin (49 readings), more correct than FENP (21 readings) or errors from the Latin (11 readings). I have looked at the last group, and there are in fact only three readings which can be properly called errors, the rest being acceptable alternative translations of the Latin, which for the most part either add or omit synonymous terms. Of these three, two (Mk 4,8 quarantiesme and Mk 9,46, the omission of lor) are in fact errors of the archetype x xince F agrees (as does E in the first case, E being missing in the second) with the error of KAC; in both cases Fc has supplied the correct reading and Decoo, no doubt working only from microfilm, has not realised that Fc is a later corrector not to be identified with F. (The first error could easily be an error of the Latin source, which is why I have not corrected it in my own edition.) The third error is the omission of .ii. foiz in Mk 14,30 by ADK. (Decoo wrongly says that C omits the words, but since C is contaminated from E, the correct reading in C does not necessarily destroy Decoo's assumption of a common source to ACK.) This omission does not entirely undermine the story, since it merely means that Peter's three denials will precede the first instead of the second crowing of the cock. It could thus occur independently, and the parallel passage in Mk 14,72, where .ii. foiz is omitted by AEK (which means it is difficult to explain its presence in D by alleging contamination from E), suggests that this is so. At best, these two examples can be added to the possible error pardonemenz in Mk 1,4

(ACDK, but not the other a manuscripts) which I have already discussed. Even if there is agreement in error between x1 and K, I have at present no evidence of agreement in error between x1 and a. The vast majority of the agreements between K and AC listed by Decoo do not show that they have a common source other than x, but merely that they do not contain the b version. If one possible example out of 81 is the best proof Decoo can find after a complete collation of Mark, it seems to me more probable that x1 and a are independent than that they have a common ancestor.

I conclude from this discussion that there is no reason to modify the stemma arrived at from the two passages I have analysed.

(d) Choice of manuscripts for a critical edition of the Gospels

In the light of the stemma I have produced, it is the version of x1 which should be edited. For this purpose all four manuscripts of the group should be used. There are, however, two problems. Firstly, only A is free of contamination from E. Secondly, x1 certainly contains errors where the correct reading of x may have been preserved in a, b or even c. Although it is out of the question to combine the versions of x1, a, b and c, it seems unwise to forego completely the opportunity of rectifying errors of x1 without resorting to conjecture. One further point seems relevant here, the age of the manuscripts. A and F are the oldest surviving manuscripts containing the Gospels. In particular, they are old enough to have escaped contamination from E. The agreement of AF will thus normally guarantee the text of the archetype x. However, if F is to be used it is desirable to use another b manuscript in order to show which F readings are those of b and which are peculiar to F. The obvious choice here is E, both because of its place on the stemma (the other possibility, a c manuscript would complicate matters by introducing readings of a different version) and because it enables readings contaminated from E in BCD to be identified as such. I have accordingly edited the four Gospels from MSS A-F.

It might be argued that it would be worth consulting the text of a to help establish the archetype, but this would mean using at least two manuscripts, perhaps three (?GJK), to establish the reading of a and would substantially increase the work involved in preparing the edition because of the numerous readings peculair to a without necessarily providing enough extra information vis-à-vis x1 and b to justify the effort. On balance, therefore, I have decided not to use a in establishing the text, though I have sometimes been inspired by Decoo to look at K for individual readings.

There remains the question of critical method and the choice of a base manuscript. The aim of this edition is to reproduce as best I can the text of the translator. I have not hesitated to alter the text of my base manuscript on the evidence of the others or by conjecture if this seemed necessary. The amount of contamination in the manuscripts used prevents a mechanical application of the stemma. Rather I have tried to judge readings on their merits, and have given all significant variants so that the reader can form his own opinion.

For what a Bédieriste would term an eclectic edition, a base manuscript seems unnecessary. An Old French text does, however, have to be presented in a certain orthographical and morphological form, and the arbitrary decisions this involves can best be resolved by taking a manuscript whose forms can be followed in all respects. For this purpose, the most obviously suitable x1 manuscript is A, which is in a Central French scripta appropriate to a work translated in all probability in Paris. It is also desirable not to change the base manuscript more often than necessary, not least in order to avoid having to invent too frequently Old French forms after the model of the base manuscript. Again, from this point of view it is A which is most suitable, since it requires less emendation than the other main contender D, which is a fairly individual manuscript and is seriously contaminated from E. I accordingly choose A as the base manuscript.

Chapter 2: Notes

1. P. Maas, Textual Criticism, translated from the German by Barbara Flower, Oxford, 1958, pp. 2-9, esp. paras. 6-10.

2. See in particular the introduction to Bédier's second edition of Jean Renart's Le Lai de l'Ombre, Paris, 1913, and his review in Rom. 54, 1928, 161-96 and 321-56, of Quentin's proposed stemma of the work.

3. Berger pp. 151-2 says that BXIII derives from the 13th century Paris recension of the Vulgate (cf. pp. 154-5), and this is confirmed both by my own examination, which I cannot give here, of Matthew chs. 1-6 in Oxford, Wadham College Library MS 1 (dated 1244), and by the examination of Paris, BN, MS lat. 15185 (cf. Berger, pp. 151-2) by Professor De Poerck and his pupils (cf. Decoo pp. lv-lviii, who adds that the text of the Sixtine Vulgate of 1590 is close to that of BXIII and lat. 15185; Decoo summarises this part of his dissertation in Romanica Gandensia 12, 1969, 60-61).

4. G. De Poerck (Grammaire historique du français, Gent, 1955 and subsequent editions) edits Acts, without producing any stemma or other justification, from fr. 899, with variants cited from Brussels 10516, Mazarine 35, fr. 398, Christ Church 178, Rouen A 211, Vatican Reg. lat. 26, fr. 7 and fr. 6258. The lack of any justification is presumably explained by the fact that the work is a cyclostyled lecture course designed to inculcate Central Old French. Professor De Poerck obviously did prepare a stemma for his own use, and this was seen by Decoo, who justifies his own stemma for Mark (using all but the last two of the manuscripts listed above) in pp. xxvi-xlii of his dissertation (cf. Romanica Gandensia 12, 1969, 55-8).

5. See note 4.

6. See in particular Decoo pp. xxix and xxxiv-xxxv.

Chapter 3 Linguistic Questions

(a) Introductory

It is usual for the editor of an Old French text to discuss the language of that text. He will probably have at least one of the following motives: to aid the reader's comprehension, to date and localise the text, and, on occasion, to contribute to our linguistic knowledge of Old French or of the history of the French language. Professor Jean Rychner, in a paper presented to the Institut de langues romanes of Uppsala University in 1961,[1] concentrates particularly on the last two points, and confines the editor's task to presenting those features of language which provide philological evidence for the dating and localisation of the text, leaving to the linguist the task of studying the author's language as such.

In my case, dealing as I am with a prose text, I am unable to distinguish between the language of the individual scribes of MSS A-F and the language of the original translator or of the author of the b version. A study of the phonology (or more precisely scripta) and morphology of the six manuscripts will only provide evidence of the language of the translator if a majority of them have preserved characteristic features of his language,[2] or if a significant group of manuscripts shows the language of a particular centre where it is reasonable to suppose, from other, non-linguistic evidence, that the translator may have worked. In the case of BXIII and MSS A-F, it would be reasonable to suggest that the oldest manuscripts AF are Parisian and that the translators of BXIII are likely to have worked in Paris, so that these two manuscripts may provide some indication of the translator's language in the features on which they agree. If these features also appear in the non-Parisian MSS B-E, and if the features concerned are not simply standard Central French forms which could occur anywhere,

then it is all the more likely that we would be dealing with the language of the translator. However, in the present state of our knowledge, such a study of the translator's language is not feasible, which means that philological evidence can contribute little or nothing to the dating and localisation of BXIII.

To consider the other purpose discussed by Professor Rychner, namely the providing of information which will be of use for a linguistic study of Old French, it seems to me that a text whose oldest manuscripts are in standard Central Old French is unlikely to offer new information from its phonology and morphology. On the other hand, a text which is a translation from Latin may have something to offer with respect to its syntax and vocabulary. The question here is not so much whether such a study would be of interest as whether it is part of an editor's task to undertake such a study. I agree here with Professor Rychner in believing that the answer to this question is no.

What an editor can do is give enough linguistic information about his text to ensure that a reader is able to follow the text without difficulty and in particular that the reader knows how the editor has presented the language of the edited text and the variants. I am thinking here not so much of detailed observations on syntax and vocabulary as of indicating those aspects of spelling and morphology in which a manuscript is not internally consistent or differs from standard Old French, or which need to be referred to in order to explain the way in which abbreviations have been expanded.

Following these general principles, I propose to give in this section a summary account of the characteristic features of scripta and morphology of MSS A-F, and then indicate features of syntax, and occasionally vocabulary, which seem of interest in the edited text. I shall also indicate what linguistic studies of the text already exist and any areas of linguistic interest which seem to me to deserve further study.

(b) Spelling and morphology of MSS A-F

(i) MS A This manuscript is very consistent in that most words have only one spelling, even though it would not be true to say that a given Old French sound had only one spelling. Since the spelling and morphology of this manuscript are very clearly standard Central Old French, there is no need to give a detailed study. In what follows, I list some common spelling alternations, and features that seem to me of interest. I end with a discussion of abbreviations, which includes the one morphological point I wish to refer to in this manuscript.

Spelling alternations

(1) an/en These spellings represent the same sound, and there is a certain tendency for an to be used where en would be etymologically correct, especially in learned words with the suffix -entia (e.g. reverance in Mt 14,5). Most words consistently adopt one spelling or the other; exceptions include trenche (Mt 5,30), but trancha (Jn 18,10).

(2) aign/eign These spellings are interchangeable in unstressed position only (ensaignanz in Mt 28,20, and enseignant in Mt 21,23), since aign is the only spelling used in stressed position.

(3) ain/ein These spellings represent the same sound, and most words normally use one or other spelling consistently (e.g. plaine in Mt 26,7 etc., and meintenant in Mt 13,5 etc.) although others use both (e.g. veintra in Lk 11,22, but vaintra in Jn 16,23).

(4) o/eu The reflex of free tonic Vulgar Latin closed o is most often represented by o, though eu is not uncommon (e.g. seur in Mt 17,25).

Features of interest

(5) Mute e in hiatus This is almost always represented, but in some cases by o rather than e (e.g. poor in Mt 14,27 and passim, vooir in Lk 17,22 and passim, Johan, passim), and in others by a (e.g. maaille in Mt 10,29). The number of cases where a mute e in hiatus is not represented is so small that one can be certain they result from errors by the scribe which should be corrected. (The errors are: venture in Mt 3,12, which is due to the rarity of the word, voir in Lk 7,25 and il a age in Jn 9,21, where the omission is in both cases due to the failure to repeat the same letter, and guagnoit in Lk 9,25, where the u is a scribal error for a.)

(6) a and i in hiatus The reflex of Latin stressed and initial a before yod is represented by e, except at the end of a syllable or before a nasal consonant when it is represented by ai (exceptions include traiteroient in Mt 26,58 and feisseaus in Mt 13,30). This spelling rule enables ai to be used for a and i in hiatus without any risk of confusion (e.g. treront in Mt 10,17 is distinct from trairont in Mt 24,10). However, the verb s'esbahir regularly adds an h to indicate the hiatus. (An h is also used for this purpose in Israhel on the rare occasions, e.g. in the gloss to Mk 7,28, when the word is not abbreviated.)

Abbreviations

(7) The tilde The resolution of this most common abbreviation demands a knowledge of the scribe's use of nasal consonants. As one would expect, in pre-consonatal position the scribe uses n unless the following consonant is bilabial, in which case he uses m. There are sporadic exceptions to this (e.g.

derronpront in Mt 9,17), but in general exceptions fall into two clearly defined categories: (i) the prefixes con- and en-, which are almost always so spelled (with the exception for con- which I shall discuss with the Tironian 9 abbreviation and for en- of individual words such as embler), e.g. conbien in Mt 7,11 and enprés in Mt 8,23, and the influence of these prefixes is sufficiently great to be felt in words with the sequence con- or en- not used as a prefix in the strict sense, e.g. aconparagerai in Mt 11,16 and especially senblance in Mk 4,13 and other words with the same stem (senblant in Mk 6,48 and senblables in Mk 7,8); (ii) a nasal consonant which is within a word written over two lines and is at the end of the first line is always n, irrespective of the spelling in other circumstances, e.g. assenbleront in Mt 24,28 as opposed to the normal undivided assembleront in Mt 24,31 (cf. conmenca in Mt 16,21 for the normal comenca in Mt 14,30). It is worth noting that mm is avoided, either by using only m intervocalically or by writing nm where a word is divided before m (e.g. conmande in Mt 27,64); the only example of mm of which I am aware is immortel in Lk 22,43.

In final position, n or m are used etymologically, though a certain number of words are consistently spelled otherwise (faim from fenum, flun, rain, levain, Moysen and, the most frequent, non from nomen).

(8) Tironian 9 In final position this may be used for -us, or -ls (e.g. ciels passim), or -s (e.g. souleus in Mk 1,32) or -os (only in vos passim). In initial position it is used for con- or co-, the latter spelling being the norm where the following syllable begins with m (e.g. come in Mt 10,25, or comanda in Mt 14,22).

(9) The -ur abbreviation This is used mostly with p, where it represents the word usually spelled por (which is how I have expanded it) or occasionally pour. It could be argued that the use of Tironian 9 and the -ur abbreviation for vos and por means that the abbreviated forms are ideograms and do not indicate the spelling. These ideograms are likely to have originated in the West, where these words would normally be spelled vus and pur, and this may suggest a Western influence in the origins of Central French scripta.[3]

(10) Suspension sign This is used in two types of abbreviation: (i) to represent (i)er/re where I expand according to the word concerned; (ii) to represent specific words (e.g. molt or angele). In the first case it should be noted that future or conditional forms of -er or -ir verbs whose stem ends in r- always precede the ending with -er- (e.g. enterra in Mt 19,23, or overra in Lk 11,10). In the second case it may be that the suspension sign in angele really acts simply as a diacritic to distinguish the word from angle; angele has almost certainly ceased to be trisyllabic before BXIII was written,[4] and the form angle is thus a homonym. Angele is a relatively common word in the Gospels, certainly commoner than angle, and the scribe is sufficiently influenced by it to add a suspension sign twice to avugle (Mt 9,27 and 15,14).

(11) Other abbreviations Since MS A is the base manuscript, I will add a brief note about two other abbreviations. These are standard abbreviations, but the use of the scribe varies when the words are written out in full.

First of all, superscript letters are used as normal for r or u and the superscript letter. I have expanded all such abbreviations on this basis, including quant and quar,

where the words rarely occur in full and where the forms q ant and qar are attested nearly as often as quant and quar.

Secondly, the bar on the stem of p which indicates ar or er has been expanded according to the word concerned as attested elsewhere in MS A. Thus we find aparra (Mt 24,30) but apert (Mt 24,27), apartient (Jn 21,22) but apercevoir (Jn 18,9), pardurable (Mt 25,46) and parverse (Mt 17,7), but pereceus (Mt 25,26) and perciee (Lk 2,35).

(ii) MS B In general terms, the spelling of this manuscript does not differ greatly from that of MS A. It does however have a certain number of features which suggest it was written in Northern France rather than Paris, though other features are not so dialectally distinctive. I cite only some by way of example, but it should be emphasized that Central spellings are used most of the time.

Principal dialectal features

Spelling

(1) ie for iee (Pope N.v) e.g. mesnies in Mt 13,52.

(2) ie for e (apparently by hypercorrection in an area where Latin tonic open e always gives ie, cf. Gossen p. 45) e.g. pies (hypercorrection for pes) in Mk 10,49 (cf. vielt for veult in Lk 14.28?).

(3) u for ue (Pope N.vii) e.g. sugre in Lk 4,38 (cf. su for sui in Lk 7,44).

(4) ai for a (Pope E.xv) e.g. rivaige in Mt 13,48.

(5) retention of nr, lr (Pope N.xiii) e.g. donrai in Mt 15,5 and volva in Mt 20,26.

(6) loss of mute e in hiatus (Pope N.x) e.g. aparue in Mt 2,7.

Morphology

(7) li for la (Pope N.xii), e.g. Mt 22,20.

(8) le for la (Pope Nxii) e.g. Mk 8,35.

Other spelling features

(9) i for a before palatal l (cf. Pope N.xviii), e.g. travilliez in Mt 11,28.

(10) menniere for Central maniere (passion, e.g. Mt 13,32).

(11) ll for palatal l, e.g. corbelles in Mt 14,20.

(12) Dé for Deu in Lk 6,12.

(13) mas for mais (Pope N.vii, but the word is unstressed) in Mk 14,7.

(14) cedilla is used, e.g. gaçofilace in Mk 12,41.

Other morphology features

(15) est for ist, e.g. in Mt 4,4.

(16) -om for 1st person plural (Pope W.xv) e.g. atendom in Mt 11,3.

Abbreviations The only features I will note here are that MS B has fewer exceptions than MS A to the rule that the pre-consonantal nasal consonant is n unless the following consonant is bilabial, and that MS B prefers the spelling mult to A's molt.

(iii) MS C Like MS B, this manuscript does not differ greatly from MS A and is written in Central French with the occasional appearance of features which suggest it was written in Northern France rather than in Paris, though the manuscript also contains Eastern and possibly Western features.

Principal dialectal features

Spelling

(1) -iau for -eau (Pope N.viii) e.g. biaus in Mt 23,27 and viaus in Mt 14,36.

(2) loss of mute e in hiatus (Pope N.x) e.g. aparue in Mt 2,7.

(3) ai for a (Pope E.xv) e.g. sauvaige in Mt 3,4.

(4) retention of nr (Pope N.xiii) e.g. vinrent in Mt 21.1 (though merront is also attested in Mk 13,9).

(5) oi before palatal l (Pope E.xxii) e.g. consoill in Mt 27,7.

(6) oi for ai Just possibly this spelling in conoire (Mt 27,33) indicates a preceding semi-consonant w (cf. Pope N.iii), but far more probably indicates the reduction of the diphthong oi (Pope W.vi), e.g. debonnoire in Mt 5,4 (cf. soloeill in Mt 13,43).

(7) ie for e or ei (apparently by hypercorrection in an area where Latin tonic open e always gives ie, cf. Gossen p. 45) e.g. lierres for lerres in Lk 12,33, or cyenne for ceine in Lk 14,24.

(8) i for ie (Pope N.vii) e.g. haligre in Lk 7,10.

Morphology

(9) -ai as a 3rd person ending (Fouché p. 251 for the 1st person to which this is parallel), e.g. servirai in Mt 23,11. This could phonetically simply be a hypercorrection (Pope N.vii).

(10) -oi as a 1st person future ending (Pope, para 966), e.g. giteroi in Lk 5,5. Pope ascribes this feature to the West and to the South Centre.

(11) -om for 1st person plural (Pope W.xv), e.g. atendom in Mt 11,3.

Other spelling features

(12) ll for palatal l, e.g. vielles in Mt 13,52.

(13) -ibile for ible e.g. impossibile in Mk 10,27.

Abbreviations There is nothing special to note, other than that MS C keeps more closely even than MS B to the normal distribution of pre-consonanted n and m (to the point of writing som pere in Mt 21,29), and molt is the spelling preferred to moult, which is occasionally attested (e.g. Lk 7,47).

(iv) MS D This manuscript is clearly written in an Eastern scripta by both the scribes who write the Gospels; I shall not attempt to distinguish between them. The language of this manuscript

has been discussed to a greater or lesser extent by editors of some of the other texts in the manuscript (these are listed in the description in App. II).[5] Despite the numerous non-Central forms, a surprisingly high number of Central forms agreeing with MS A are to be found (e.g. en is a more frequent spelling than an for the preposition).

Principal dialectal features

Spelling

(1) oi before palatal l (Pope E.xxii) e.g. soloil in Mt 5,45.

(2) oi before a nasal consonant (cf. Pope E.xix) e.g. ploines in Mt 10,34 and poines in Mt 27,19.

(3) ai for a (Pope E.xv) e.g. sauvaige in Mt 3,4.

(4) o for e (Pope E.xvii) e.g. chevol in Mt 5,36.

(5) retention of Germanic initial w (Pope E.i) e.g. vuorpil in Mt 8,20 and vuoidiez in Mt 11,3.

(6) i for ie (Pope N.vii) e.g. aligre in Lk 7,10 (cf. toinorre with o for oi in Mk 3,17).

(7) u for ui (Pope E.xiii) e.g. bues in Lk 8,29.

Morphology

(8) Imperfect subjunctives in -oiss- for -euss- (Fouché p. 343) e.g. oissent in Mt 12,10 and poissent in Mt 21,46.

(9) Imperfect subjunctive 3rd person plural ending in -ant (Fouché p. 343, cf. Pope E.xxix) e.g. preissant in Mk 12,13.

(10) Present subjunctive 3rd person plural ending in -ant (Fouché p. 10 and Pope E.xxix) e.g. fuiant in Mk 13,14.

(11) Preterite 3rd person plural in -isent (Pope N.xxx) e.g. misent in Lk 2,27 and s'esbaissent in Lk 9,43.

(12) -a for -ai (Fouché p. 251) e.g. getera in Lk 5,5.

(13) -arent for -erent (Fouché p. 254 and Pope E.xxx) e.g. aorarent in Mt 28,17.

Other spelling features

(14) Final, and sometimes pre-consonantal, consonants are unstable, often being omitted and sometimes added, e.g. publicant in Mt 5,46, pa in Lk 13,11, avont (for avons) in Mk 7,28, apres (for aspres) in Lk 3,5, voul (for vos) in Lk 6,22.

(15) ui for eu, e.g. cuillent in Mt 6,26, avuigle in Lk 7,22.

(16) eau for ie, e.g. ceaus, ceauls in Mt 3,2, Mt 4,17 (cf. cels in Mt 5,19 for the same word).

(17) an for en, e.g. anfert in Mt 11,11.

(18) au for eu before s (Pope N.xvii), e.g. solauz in Mt 13,6.

(19) a for ai (cf. Pope N.vii) e.g. man in Mt 26,45, and the hypercorrection flainchissanz in Mk 15,19.

(20) ie for iee (Pope N.v) e.g. baillies in Lk 12,48.

(21) oi for ou, e.g. atoichié in Lk 8,46.

(22) Dé for Deu in Lk 22,18.

Abbreviations In general, MS D's treatment of nasals agrees with MS C, though m appears before non-bilabial consonants on occasion, but it prefers the form mult when the word is written in full.

(v) MS E This manuscript is in a Northern scripta strongly influenced by Central French.

Principal dialectal features

Spelling

(1) ie for iee (Pope N.v) e.g. foie in Lk 17,3.

(2) c for ch (Gossen p. 76) e.g. cruce in Mk 14,13.

(3) iau for eau (Pope N.viii) e.g. oisiaus in Mt 10,29.

(4) addition of e between d, v, t and r (Pope N.xiii) e.g. entenderez in Mt 13,14 (cf. receveront in Mt 19,29, isteront in Mt 13,49 and ara in Mk 3,29 where r is omitted instead of adding e).

(5) ai for a (Pope E.xv) e.g. entraissent in Mt 14,22.

Morphology

(6) le for la (Pope N.xii) e.g. in Mt 8,15.

(7) ti (Pope N.xxiv) e.g. in Mt 9,5.

Other spelling and morphology features

(8) l for r in lieple (Lk 5,12) and capitle (Lk 8,48)

(9) est for ist in Mt 4,4.

(10) ii for i in words such as paiier (passim).

Abbreviations For nasal consonants, MS E tends to use only n before m, but otherwise m appears as usual before bilabials. The favoured spelling of ml't is mout.

(vi) MS F This manuscript is in Central French, and thus requires little comment. Exhaustive studies of its language have been undertaken by Professor De Poerck and some of his pupils in Ghent.[6]

Spelling features

(1) There is a tendency to omit final consonants (often supplied subsequently by Fc), e.g. mon for mont in Mt 21,1 (cf. vinren in Mt 26,60), or desloia in Lk 9,41.

(2) Dé for Deu in Lk 4,12 (cf. lé for leu in Lk 2,7).

(3) Preconsonantal s may be omitted, e.g. etes in Lk 7,24.

(4) el for ele in Lk 8,53.

(5) oi for ai (cf. Pope E.xix) e.g. amoine in Lk 14,21.

(6) u for ui (Pope N.E.vii) e.g. destrura in Mk 12,9.

Abbreviations call for no particular comment, and largely agree with those of MS C.

Although I do not propose to make a study of the language of Fc, it is worth noting that many of Fc's corrections are purely concerned with the scripta of the text and show Fc to be writing a Northern scripta (e.g. sen in Mk 9,21, cf. Pope N.xii).

(c) Syntax of the Gospels

I shall begin this section by discussing a point of syntax which affected the editing of the text in a handful of cases, and then discuss some features of more general interest.

(i) l'un et l'autre This phrase is used in contexts where the referents of both pronouns are already known, which means that according to normal Old French syntax both un and autre should be preceded by the definite article. Most examples of the phrase do indeed have the definite articles in x, so that I have assumed that all the exceptions to this usage (Mt 27,38, Mk 10,37 and 39, Mk 15,27, cf. Mk 7,26) are due to errors in x or x1, which I have accordingly corrected.

(ii) Predicative 'et' This is a construction I have not noticed in manuals of Old French syntax. Its function is comparable to the predicative function of si, analysed among others by Professor Rychner,[7] in that it defines the clause it introduces as the predicate of an already stated subject. A characteristic example is the beginning of Lk 10,33: Uns Samariens, alant par cel chemin, et vint joste lui. The Clementine Vulgate does not have et at this point, so that on the face of it the construction is not a Latinism. The immediate subject of the predicate vint joste lui is clearly the grammatical subject uns Samariens. However, the psychological subject comprises both the grammatical subject and the action he was performing (alant par cel chemin) when he interrupted his journey to come and help the wounded man. The predicative et thus introduces the psychological predicate. Other examples of this function in the context subject and interrupting phrase or clause and predicate introduced by et are Lk 6,10, Lk 19,35, Lk 20,27 where the interrupting clause

is a gloss, Lk 24,27 and Jn 3,29. Although it is thus well attested in the translation, the use of predicative et is not entirely familiar to the scribes, and MS F in particular is prone to omit it; in the case of Jn 3,29, it is preserved only in MS A, but the other manuscripts seem to have different reasons for omitting it (in particular DE are involved in a larger variant), so that I think it safe to assume that it is MS A which here preserves the original.

Predicative et also occurs without an interrupting phrase or clause, where its function is to emphasize that the predicate is related to a particular psychological subject. For example, in Mt 10,33 the psychological subject is qui me denoiera devant les homes, and in Mt 13,12 a celui qui n'a, both of which are followed by et to introduce the main clause which is the psychological predicate.

(iii) Participial constructions As is well known, Classical Latin has a certain number of participial constructions, for example the Ablative Absolute but also including constructions in the Nominative or Accusative which are more commonly used in the Latin of the Vulgate, for which Old French has no exact counterpart. It is thus not surprising that such constructions should often be translated by a complete clause, most frequently by a main clause linked by et to the clause translating the Latin main clause (e.g. Mt 8,32 at illi exeuntes becomes lors issirent il des homes et). However, it is not uncommon for a participial construction of the Vulgate to be preserved in the French, e.g. Jhesu parlant encore for adhuc eo loquente in Mt 26,47 or montanz el mont for ascendens in montem in Mt 15,29. These constructions are clearly Latinisms, and they occur in French in all the contexts in which they appear in Latin. Their interest lies

accordingly not so much in the way they are used, but in the fact that they are used in a text of this date which in general is not characterised by a fear of abandoning the syntax and vocabulary of the Vulgate. This suggests that such participial constructions may be here at the beginning of the process which led to their becoming a normal part of French syntax. The study of this process is outside the scope of the present thesis.[8]

(iv) Explicitation and compression of the Vulgate narrative

While there are undoubtedly points of detail on which the syntax of the translation would repay further examination,[9] it is in the organisation of the narrative that the translator's approach to the syntax of the Vulgate can best be seen. A full-scale study of this organisation is not possible here,[10] but Professor Stempel has in a recent article drawn attention to the way in which the translator of the Quatre Livres des Rois has dramatised and presented the flat narration of the Vulgate, whereas writers of original French prose would seem to have taken the style of the Vulgate as a norm which lends legitimacy to the attempt to write prose in French for the first time.[11] I do not propose to refer here to the detailed techniques used by the translator of the Gospels, many of which (use of lors, temporal clauses, prenominal and nominal subjects) would be found to coincide with the techniques discussed in their books by Professors Rychner and Stempel, but it is true that the translator of the Gospels is concentrating on bringing out the meaning rather than the style of his Vulgate source. He is producing a translation which reads on the whole like a work conceived in Old French while at the same time preserving the sense of the Latin.

Berger p. 137 has already noted the omission of autem and enim, but the translator is in fact prepared to cut a whole

phrase if he can express the sense better that way. For example, in Lk 9,31 he omits excessum eius, and in Lk 11,53 he omits et legisperiti graviter insistere et. Although it is always possible that such omissions may be due to errors in the Latin source of BXIII, this sort of omission (allowing an antecedent to be understood and reducing a dittology to single terms) is sufficiently frequent for it to be more likely that the translator has simplified his source. The same sort of simplification can be seen in Mk 15,17, where plectentes is omitted, a circumstantial detail which would have required a clause to translate and does not affect the main point of the narrative.

It can thus be established that the translator is not attempting a literal and therefore full translation, but is concentrating on the essential meaning of his source. It is this same concentration on the meaning which paradoxically leads him to expand the source with numerous explicitations and with glosses (the latter already discussed in Ch. 1). Berger p. 137 passed directly from the suppression of autem and enim to the addition of glosses, but from the point of view of the organisation of the narrative, it is the sort of omission I have referred to which is more significant than autem and enim and it is explicitations such as el tens Noe quant li deluges fu seur terre (Mt 24,37, for in diebus Noe) which convey, more than the formal glosses, the impression that the translator wishes to ensure that the literal implications of the text are understood. There are also numerous grammatical explicitations with the same intention (e.g. the addition of a direct object in Mt 13,3: semer sa semence for seminare), although this sort of explicitation often seems unnecessary in the light of the translator's willingness to abridge his source elsewhere.

One is entitled to conclude from the translator's use of explicitation and compression that he felt himself completely in control of his text, which he is explaining as briefly as he feels compatible with clarity to his intended readers. Certainly misunderstandings are rare (e.g. the failure to understand that si quo minus dixissem vobis in Jn 14,2 is a complete hypothesis and not just the prodasis), and the translator does in general indeed seem to understand the Latin.[12] His work can thus be fairly compared with that of the earlier translator of the Quatre Livres des Rois. Despite the obvious familiarity with original Old French prose style on the part of the later translator, both translations are clearly intended to be presentations of a text, and are not concerned with Old French original prose as such, to which extent the Gospels tend to confirm Professor Stempel's view that the traditions of translating and writing in Old French prose are quite distinct and have separate functions.

(d) Vocabulary of the Gospels

This is a subject which has already been treated as part of a larger study.[13] In consequence I can refer to Orelli both for a glossary of the Gospels and for a study of the words whose introduction or semantic development in French depends ultimately on the influence of the Vulgate.

I shall limit myself to two observations. First of all, the translator uses very few Latinisms. For example, the word traditionem is indeed translated by tradicion in Mk 7,13, but only after it has in Mk 7,9 been paraphrased as (vostre) volenté et (voz) comandemenz. Similarly diffiné translates definitum in Lk 22,22, but is promptly glossed propheciés; diffinir is then used in the gloss to Jn 20,2 without further explanation.

Secondly, the translator invents hardly any words. The most striking inventions are venteure and venteoire in respectively Mt 3,12 and Lk 3,17 to translate ventilabrum, where the translator seems to have forgotten in Lk 3,17 the exact form he had already used in Mt 3,12. Both words are sufficiently transparent from the stem vent- not to require any precautionary glossing of the type found with Latinisms.

I would conclude that the vocabulary is standard Old French by deliberate choice, and that it reinforces the impression conveyed by the syntax that the translator's aim is to explain the Vulgate text as clearly as he can.

Chapter 3: Notes

1. Printed as 'Remarques sur les introductions phonétiques aux éditions de textes en ancien français', Studia Neophilologica 34, 1962, 6-21.

2. More work is necessary on the extent to which a scribe will preserve linguistic features of his model. It is likely that some features will have a greater chance of survival than others, but until such features have been identified for the 13th century, we lack the criteria which would allow us to discern the exemplar behind the copy we have. For an attempt to evolve such criteria for Parisian Middle French dramatic texts, see G.A. Runnalls, 'The Linguistic dating of Middle French texts with special reference to the theatre', Modern Language Review 71, 1976, 757-765.

3. This theory clearly cannot be developed, or even seriously defended, here. By way of preliminary support, I would point out that there is no other evidence of Western influence in MS A, and that the apparently equally Parisian MS M uses sunt for sont on occasion.

4. P. Fouché, Phonétique historique du français, 3 vols., Paris, 1952-61, Vol. 2 (2nd ed. 1969), p. 472 says that angele and related words were reduced by apocope (though this particular reduction does not explain the well-attested Old French forms angle and angre) before the earliest French texts.

5. I have not checked the various works edited from MS D to see which contain a linguistic description of the manuscript, but an idea of its dialectal colouring can be obtained from the extracts printed in M. de Fréville, Les Quatre Ages de l'Homme. Traité moral de Philippe de Navarre, Paris, 1888 (SATF), pp. xx-xxiv. (cf. Studies in Romance Philology...presented to John Orr, Manchester, 1953, pp. 139, 150-2.)

6. Professor De Poerck's study appears in his cyclostyled course entitled in the 1962 edition Grammaire historique du français. Those of his pupils (respectively Decoo, van den Abeele and Vercruysse) appear in their editions of portions of this manuscript. All four works are listed in the Bibliography.

7. J. Rychner, L'articulation des phrases narratives dans la 'Mort Artu', Neuchâtel and Geneva, 1970, pp. 171-5.

8. A study of these and cognate constructions in the later 13th century translation of Boethius's De Consolatione Philosophiae by Jean de Meun may be found in J.K. Atkinson, 'Les compléments prédicatifs dans Li livres de confort de philosophie de Jean de Meun', Studia Neophilologica 46, 1974, 391-408.

9. I am thinking here of features which are part of Old French syntax and thus less characteristic of the translation than the features I discuss in this chapter. They include the rendering of the future perfect (e.g. by a future in Mt 19,9 or less commonly by a future perfect in Mk 3,29), the use of deferred coordination (e.g. et toute la region de Judee in Mk 1,5) and, for the vocabulary, the practice of dittology (e.g. de savoir et de conoistre for nosse in Mt 13,11) which is not very frequent in this text.

10. Examples of full-scale studies are the work of Professor Rychner cited in n. 7 above, and W.D. Stempel, Untersuchungen zur Satzverknüpfung im altfranzösischen, Braunschweig, 1964.

11. W.D. Stempel, 'Prosaübersetzung und Prosastil. Zur altfranzösischen Übersetzung der Quatre livres des Rois', Philologica Romanica Erhard Lommatzsch gewidmet (ed. M. Bambeck & H.H. Christmann with E. von Richthofen), Munich, 1975, 357-369.

12. Contrast Bersuire in the 14th century, for whom see J. Rychner, 'Observations sur la traduction de Tite-Live par Pierre Bersuire (1354-1356)', L'Humanisme Médiéval (ed. A. Fourrier), Paris, 1964, 167-192.

13. M. v. Orelli, Der altfranzösische Bibelwortschatz des Neuen Testamentes im Berner Cod. 28 (13. Jh.), Bern Ph.D. 1973, Zürich, 1975.

APPENDIX I

SELECT PASSAGES FOR ESTABLISHMENT OF THE STEMMA

This Appendix contains the select passages Mk 1,1-13 and Lk 15,11-19, as well as Titus 1,5 in the versions of Titus A and Titus B, and BH Lk 1,1-7. The passages from Titus and BH are included in order to support the views expressed in ch. 1(a) about the original contents of BXIII and the original version of BH. Each passage is given in the text of a base manuscript after the certain errors of that manuscript have been corrected; from this text are given variants from all the manuscripts available to me. (The only manuscript containing any of the passages in this Appendix whose whereabouts I know but which was not available to me is the Kraus manuscript in New York; see App. II.) The base manuscript for the BH passage is Paris, BN, MS fr. 155, for Titus A is New York, Pierpont Morgan Library, MS M 494 and for the remaining three passages is Rouen, Bibl. municipale, MS A 211.

In general, the text is presented, and the variants chosen and presented, on the same basis as in the critically edited text of the Gospels (see the Introduction to Volume II). However, the following differences should be noted:

(i) I do not distinguish i and j, u and v or -e/-es and -é/-és;

(ii) I underline in the text those letters which result from my expansion of an abbreviation;

(iii) Under the heading MSS, I list before the variants to each passage the sigla of the manuscripts used beginning with

the siglum of the base manuscript. Included in this list are all those manuscripts which might reasonably be expected to contain the passage concerned, and the list ends with a statement in round brackets concerning those manuscripts which contrary to expectation do not contain the passage; in addition to om and m, this involves an extra abbreviation:

w = wanting i.e. the manuscript lacks this passage because it was left incomplete by the scribe;

(iv) In order not to overburden the variants with modifications of syntax or vocabulary which are unlikely to help establish a classification of the manuscripts, I omit some variants which were not excluded from the variants of the critical text: presence or absence of de between nouns; readily correctable omission of abbreviation signs; alternation of the forms of the masculine definite article (esp. li/les) because the manuscripts are not always sufficiently internally consistent for an apparent sg./pl. variant to be guaranteed by the article alone. I also exclude the following (as in the Introduction to Volume II, the form cited before the colon is that of the Rouen manuscript): (a)co- : (a)con- ; el: au; greu: grec; pas: point; si come: comme.

I now give the sigla of all the manuscripts cited in this Appendix or in ch. 2. It should be noted that I use the siglum O3 when all the editions O3a-g agree, adding a etc. to O3 only when they do not.

A = Rouen, Bibl. municipale, MS A 211

B = Bern, Burgerbibl., MS 28

C = Oxford, Christ Church College Library, MS 178

D = Paris, BN, MS fr. 12581

E = Paris, Bibl. Mazarine, MS 35

F = Paris, BN, MS fr. 899

G = London, BL, MS Royal 1 A XX

H = Paris, Bibl. de l'Arsenal, MS 5059

I = Paris, BN, MS fr. 160

J = Saint-Omer, Bibl. municipale, MS 68

K = Brussels, Bibl. Royale, MS 10516

L = New York, Pierpont Morgan Library, MS M 494

M = London, BL, MSS Harley 616 and Yates Thompson 9

N = Vatican, Bibl. Apostolica, MS Reg. lat. 26

O = Paris, BN, MS fr. 6258

P = Paris, BN, MS fr. 398

Q = Chantilly, Musée Condé, MSS 4-5

R = Copenhagen, Kongelige Bibl., MS Thott 7

S = Paris, Bibl. Sainte-Geneviève, MS 22

T = Geneva, Bibl. publique et universitaire, MS fr. 2

U = Paris, BN, MS fr. 8

V = Paris, BN, MS fr. 15392

W = Paris, BN, MS fr. 157

X = Oxford, Bodleian Library, MSS Douce 211-2

Y = Vatican, Bibl. Apostolica, MS Barb. lat. 613

Z = London, BL, MS Royal 20 B V

A1 = Leningrad, State Saltykov-Shchedrin Public Library,
MS Fr. F. v. I. 1

B1 = Brussels, Bibl. Royale, MS 10993

C1 = London, BL, MS Royal 19 D II

D1 = Wolfenbüttel, Herzog August Bibl., MS Guelf 25.11 Extrav.

E1 = New York, Public Library, MS Spencer 4

F1 = Brussels, Bibl. Royale, MS 9394-96

G1 = New York, Pierpont Morgan Library, MSS M 322-3

H1 = Paris, BN, MSS fr. 161-2

I1 = Paris, BN, MS fr. 5

J1 = Munich, Bayerische Staatsbibl., MSS gall. 1-2

K1 = Paris, BN, MSS fr. 6-7

L1 = Paris, BN, MS fr. 169

M1 = Oxford, Bodleian Library, MS Canonici Misc. 249

N1 = Brussels, Bibl. Royale, MS 9004

O1 = Chantilly, Musée Condé, MSS 23-4

P1 = Paris, BN, MS fr. 164

Q1 = The Hague, Koninklijke Bibl., MS 78 D 43

R1 = London, BL, MS Add. 15247

S1 = Cambridge, Fitzwilliam Museum, MS 9

T1 = Copenhagen, Kongelige Bibl., MS Thott 6

U1 = Cambridge, Fitzwilliam Museum, MS 10

V1 = Le Nouveau Testament, Lyons, Bartholomieu Buyer, s.d. [c. 1479]

W1 = London, BL, MS Royal 15 D III

X1 = London, BL, MSS Royal 19 D VI-VII

Y1 = Paris, BN, MSS fr. 3-4

Z1 = Philadelphia (Pa.), Free Library, MS Widener 2

A2 = Wolfenbüttel, Herzog August Bibl., MSS Guelf 76.15-18 Aug. 2°

B2 = Cambrai, Bibl. municipale, MSS B 398-400

C2 = Paris, BN, MSS fr. 20087-8

D2 = Paris, BN, MSS fr. 9-10

E2 = New York, Pierpont Morgan Library, MSS M 394-5

F2 = Paris, BN, MSS fr. 15393-4

G2 = Oxford, Bodleian Library, MS Bodley 690

H2 = Oxford, All Souls College Library, MS 10

I2 = London, BL, MS Cotton Appendix V

J2 = Paris, Bibl. Sainte-Geneviève, MSS 20-1

K2 = Paris, Bibl. Mazarine, MS 311

L2 = London, BL, MSS Royal 19 D IV-V

M2 = London, BL, MS Royal 19 C II

N2 = Brussels, Bibl. Royale, MS 9634-5

O2 = London, BL, MS Royal 18 D VIII

P2 = Paris, BN, MS fr. 20089

Q2 = Geneva, Bibl. publique et universitaire, MS fr. 1

R2 = Edinburgh, University Library, MS 19

S2 = Troyes, Bibl. municipale, MS 59

T2 = Berlin, Deutsche Staatsbibl., MS Phillipps 1906

U2 = Paris, BN, MS fr. 2

V2 = London, BL, MS Royal 17 E VII

W2 = Paris, BN, MS fr. 5707

X2 = The Hague, Museum Meermanno-Westreenianum, MS 10 B 23

Y2 = Eton, Eton College Library, MS 3

Z2 = Brussels, Bibl. Royale, MSS 9001-2

A3 = London, BL, MSS Add. 18856-7

B3 = London, BL, MSS Harley 4381-2

C3 = Paris, BN, MSS fr. 15395-6

D3 = Reims, Bibl. municipale, MS 60

E3 = Baltimore (Md.), Walters Art Gallery, MSS W 125-6

F3 = Soissons, Bibl. municipale, MSS 210-2

G3 = Paris, BN, MS fr. 20090

H3 = Brussels, Bibl. Royale, MSS 9024-5

I3 = Paris, BN, MS fr. 6259

J3 = Paris, Bibl. de l'Arsenal, MSS 5057-8

K3 = Paris, BN, MS fr. 159

L3 = Oxford, Bodleian Library, MS Bodley 971

M3 = Turin, Bibl. Reale, MS Varia 200

N3 = Le premier (second) volume de la Bible (Bible en francois) Historiee, Paris, Anthoine Vérard, s.d. [c. 1496-8]

O3a = Le premier (second) volume de la Bible en francoiz [same title for O3b-g], Paris, Anthoine Vérard, s.d. [c. 1510]

O3b = Lyons, Jaques Sacon, 20.5.1518

O3c = Lyons, Pierre Bailly, 14.12.1521

O3d = Lyons, Pierre Bailly, 1531

O3e = Paris, Anthoine Bonnemere, 24.10.1537-1538

O3f = Paris, without publisher's name, 1543

O3g = Paris, [Pierre Regnault], 17.6.1544-1546

P3 = Paris, BN, MSS fr. 15370-1

Q3 = Geneva, Bibl. publique et universitaire, MS fr. 3

R3 = Les epistres de sainct Pol glosees translatees de latin en francois, Paris, Anthoine Vérard, 17.1.1507/8

S3 = Paris, BN, MS fr. 13096

T3 = Paris, BN, MS n. a. fr. 6883, fos. 132-146

U3 = Jena, Universitätsbibl., MSS El. fol. 95-6

V3 = Paris, BN, MS fr. 152

W3 = New Haven (Conn.), Yale University, Beinecke Library, MS 129

X3 = Paris, Bibl. Mazarine, MS 312

Y3 = Rouen, Bibl. municipale, MS A 68

Z3 = Turin, Bibl. nazionale universitaria, MS L I 1

A4 = London, BL, MS Royal 19 D III

B4 = London, BL, MSS Royal 18 D IX-X and 15 D I

C4 = Paris, BN, MS fr. 155

J6 = Brussels, Bibl. Royale, MS II.987

MARK 1, 1-3

[181r2, 26] Li comencemenz de l'euangile Ihesucrist, filz Deu. 1,1
Si come il est escrit en Ysaie le prophete: "Ge enuoie mon an- 2
gele," (c'est a dire mon mesage, quar angele en greu uaut autant
en francois come mesage; donques dit il: "Ge enuoie mon mesage)
deuant ta face, qui apareillera tes uoies deuant toi." "La uoiz 3
del criant el desert: 'Apareilliez la uoie Nostre Seignor et
fetes ses sentes droites.'"

1,2 prophete ge enuoie] prophete ge enuoiai

MSS: A-Q3Y3 1,1-1,2 si partly m S2. Surviving text reads:1 l..gile Ihesucrist filz Dieu 2.. 1,1 li (si SWB1P2; ci est R2; ci est le T2) comencemenz (commandemens Z2-M3Q3) de (est K2)] ci commence G-II1J1M1P1S1U1V1M2U2V2Y2; ci commence de I2Y3; ci commence de leuuangelistre saint Marc O2; lencommencement de P3 filz om G1 2 il est] il B3 escrit om J Ysaac J1P1S1I2J2R2S2: Ysaiee Q1; Esaye N3 O3 prophete (prophete vez ci S-ZC1-H1N1O1T1W1-G2W2X2Y3; prophete disant veez ci L1; prophette vez ce que H2) ge (ie vous W) enuoie (enuoiai A-DFL2)] prophete (prophete vez ci B1K1K2P3) ie enuoierai (ennoieray F3) EL-RA1B1I1K1M1P1-S1U1V1I2-K2M2-V2Y2-Q3 cest...enuoie mon mesage om R cest...angele om Y3 a (est a D1) dire (dire ie enuoye B2; dire ie enuoierai K2) mon (om PF1V1)] mon QI2 mesage quar] messaigier quar BCG-JF1U1B3I3-L3O3e-gQ3; message et angle quar J1 quar...come mesage om E angele (en langue K2) en greu (Dieu A1; ebrieu F1Q3; grezois P3)] ange F2 uaut] si vaut DI2V2 en francois come mesage] comme message en francois M2 en francois] om G-QS-E1G1-T1W1-Z1B2-G2I2-L2N2-O3Q3; a dire U1V1A2H2P3 come (om C1) mesage] comme mesagier G-KF1U1 donques...mesage om MQUE1L1R1U1V1P3 Y3 dit il (om E2)] il dist S2 enuoie (enuoia D) mon mesage (angre G-KB1; messagier F1)] enuoierai mon (ton L2) message (messaiger O3d) N-PI1J1M1P1Q1S1I2J2L2-V2Y2-N3O3a-dQ3 deuant ta face (uoie O2)] deuant deuant toi K; om Q qui] il L3 apareillera] appareillera a B; appareille HE2; appellera OA1Q1; apparlera R1; te appareillera U1V1; appareillerai J2; a apareillera Y2; appareilla D3 tes (ces D1K1) uoies] ma voie G-K; ta voie F1I1U1V1K2O2Y2P3 toi] ta face Q; toy qui dirait ie suiz la voix du criant ou desert P3; om Y3 3 del (om D; de lenfant B1; au O2) criant (cri D1)] de celui qui crie H2 / el] en K1; du Z2A3C3D3F3-N3O3a-f apareilliez] fetes Q; apparliez R1 la uoie (voie a O; voye deuant B2; om T2)] les voies J1M1P1Q1S1 seignor] sires JK; seigneur el desert Y3 et (et et E1; om P3) fetes (feres O) ses (les M1W1-Z1C2-G2V2O3; ces R1) sentes (om I; uoies JR; sentes de Y; semes D1) droites] droite Q; et faittes droittes les sentes de nostre Dieu H2

MARK 1, 4-7

Iohans fu el desert baptizanz et preeschanz baptesme de peneance 4
en remission de pechiez, (c'est a dire en pardonemenz de pechiez.)
Et tuit cil de Ierusalem issoient a lui, et toute la region de 5
Iudee; et il les baptizoit el flueue de Iordan regehissanz leur
pechiez. Et Iohans estoit uestuz de peuls de chamels, et auoit 6
ceinture de peau entor ses rains, et menioit aoustereles et miel
sauuage; *et 7

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4 Iohans] Ihesus Y3 fu om I desert] desert apareilliez la uoie B baptizanz...preeschanz] qui babtisoit et prechoit Y3 baptesme] le baptesme F1L1N1O1M2W2P3 de (et A3) peneance] de penitance LMO B1E1F1K1L1N1O1R1D2Q2W2N3-Q3; om U1V1 en remission (remissions I1 R1U2V2Y2) de (des YE1F1L1N1O1R1U1V1B2H2W2) pechiez (pechier P3)] et remission (reission D3) de (des N3O3Q3) pechies HNOZ2A3C3-O3Q3 / cest...de (des L1R1U1V1) pechiez (pechie Y1Z1B2-G2; pechier P3) om BMRF1H2O2Z2A3C3-F3H3-Q3Y3: a dire om G-KQ; en pardonemenz] en (a K2) pardonement E-JLN-QS-E1G1-Q1S1-U1W1-G2I2-N2P2R2-T2V2-Y2B3G3; en re-pardonnement R1V1; en pardon Q2; en pardon renient U2 1,5 follows 1,6 R 5 tuit (adonc O1)...issoient (venoient F1; ilz soient T2) a (om Q; o S; encontre XY; contre I2) lui (om Q) et (en NO; a S) toute...region (toute (de Q) la region (religion B2; region issoient a luy et toute la region Y3)] tuit cil R) de Iudee (Iudeie U2)] toute la region de Iudee yssoit a luy et tous ceulx de Iherusalem P3 il om IE3F3M3-O3 baptizoient Z1 el flueue] ou flum D; om S2 re-gehissanz] en regehissanz L; en confessans et regehissans F1; con-fessans U1V1N3O3; om W1X1; et confessant H2; et ly reiehissoient Y3
6 et Iohans] cils Iohans S-D1G1K1N1O1W1-H2W2X2; saint Iehan E1H1L1 T1 Iohans estoit] estoit Iehan U1 uestuz] uestoit uestuz J2 / peuls de (om L2)] poilz de HK1; pel de KOE1V1H2Q2S2N3-Q3; om Q; poil de F1G1J1M1P1Q1S1Z2 chamels (chamoiz Z2)] chameul (chamoil P3) G-KE1G1M1H2J2Q2A3-Q3; chameux cest a dire de ses peuz Q; cheuriaus et de chameus XY et (et si D) auoit] et auoit et auoit D1 ceinture ...rains] entour ses reins vne sainture de pellice F1 ceinture] vesteure et cainture O2 peau] peaus BG-K; poil M-RI1-K1M1N1P1-S1U1 V1A2B2I2-V2X2-O3Q3Y3 ses] ces R1 menioit] si mengoit M2 aous-tereles] laoustereules ML1; laoustez F1; aousterolles J1M1P1Q1S1K2; saouterelles U1V1H2P3Q3; langoustes Q2; locustes cest assauoiir vne espece dherbe selon loppinion daulcuns docteurs O3 sauuaiges O1
7 et] et Iohans R /

preeschoit, disant: "Plus fort de moi uient enpres moi, del
quel ge ne sui mie dignes agenoillier deslier la corroie
[181^{v1}] de ses sollers. Ge uos baptize en eue, il uos bap- 8
tizera el saint esperit." Et il auint en cel tens que Ihesus 9
uint de Nazareth qui est [en] Galilee et fu baptiziez el flun
Iordan de saint Iohan Baptiste. Et lors qu'il issi de l'eue, 10
il uit les ciels ouerz et le saint esperit come une colombe

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preeschoit (preschant D3) disant (en disant F1H2; et disoit Y3)] disoit Q plus om E2 de (que H2N3O3) moi] om QM2 uient] venra M2; om Y3 del] au I2R2S2 agenoillier] agenoillier a C; agenoillier de D; om EFNPRWA1C1D1N1T1W1-Z1C2-E2G2W2; a genols G-I; agenoillier moi por K; de LMOQS-VX-ZB1E1-M1O1-S1U1V1A2B2F2H2-L2N2-V2X2-Q3; du porter sa chaucemente ne M2; a agenoullier de Y3 deslier] veoir XY; deloier a genoulx F1; lier H1 la (sa Q1) corroie] les (ses D2) corroies DEM-SV-D1F1-I1K1L1N1O1R1T1-L2N2-O3Q3; om M2 / de (om M2; du Q2) ses (ces F1R1)] des M1S1 ses sollers] son solier JKQTUE1 8 baptize] ay baptizier P3 en] en en Y2 il] et il DL-SVX-ZG1I1J1M1P1-S1U1V1B2F2H2-V2Y2-O3Q3; ie WA1; mais il F1; et celuy P3 uos (nos C) baptizera (baptizerai WA1; baptise J2; ptisera O3f)] baptizera vouz N el] ou non du G-KL3; du QS; en (eu Y2) I1R1I2L2N2-P2S2-U2Y2 saint om I2 9 et (om TUE1N1O1K2M2W2X2) il] et EL-SV-D1F1-M1P1Q1S1-U1W1-E2G2I2J2L2N2-P2R2-V2Y2-Q3; si F2H2/ cel (ytel C2G2) tens (om E1)] iceulx iours F1 de (en Z2-K3M3-O3Q3) Nazareth (Nazarech I)] de Nazareth de Nazareth G1 qui est (estoit J1M1P1Q1S1)] om Q en om A-FS-WZ-E1G1H1T1W1-G2X2Y2 1,9 -lee et fu-1,13 angele li a- m F baptiziens B el] ou ou F3 / flun] flueue EOQ-TV-J2L2M2O2Q2-Q3Y3 Iordane Z de saint (om Z2Y3) ...Baptiste (om Y3)] om Y2 10 et lors (lues G-I; tantost F1H2)] lors M2 issi...leue] fu baptisies J1M1P1Q1S1 les ciels ouerz (aouerz D; ourir G-KF1; ouures S1)] le ciel ouuert K1 le...come (om E2P3; descendent comme F2; en guise de M2) une (om W1-H2M2P3; vng Y3)] quant il les vit ouuers vne sainte G-K colombe] couloube B1; coulon B2M2Y3; om P3 /

descendant et demorant en lui. Et une uoiz fu fete des ciels: 11
"Tu es mon ame fill; il me plest bien ce que tu fez." Et de- 12
meintenant, li esperiz le fist aler el desert. Et il estoit el 13
desert .xl. iorz et .xl. nuiz. Et Sathanas le temptoit. (Satha-
nas uaut autant en francois come auersaire.) Et il estoit o les
bestes, et li angele li amenistroient. [181^{v1},16]

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et demorant (demonstrant Z1; demontant C3)] om Q en] sur L1; sus U1; ou J3K3Q3 1,11-1,13 partly m E. Surviving text reads: et vne ..fu fete des ciex tu es m..plest bien ce qu..12 maintenant li.. el desert 13 et il fu..et .xl. nuiz et sath..toit sathanas v..francois conme au..o les bestes et li..enistroit 11 une] vune J2; vne grans C3 fu fete (faite en lui TUE1; oiee F1O3P3; fait L2; venue E3F3M3; veue N3)] vint Q des ciels (cieus disant XYB1L1Q1T2X2I3-L3P3Y3; cieux qui dist M2; cieulx cieulx F3)] du ciel disant H3Q3 / ame (ainne G-IRA1L2K3Q3, corr Gc; om Q) fill (filz et TUE1K2S2; filz tu me plais XY)] filz ame R1U1V1P3 il (et XY)...bien (om TU E1A2; bien de K1)...fez (feiz C1D1; as fait E3F3M3-P3)] om SVZG1Y3; en toy est mon plaisir F1 bien...12 desert om Q 12 et om O2 / demeintenant] incontinant O03; lors B1; tantost F1H2Y3; des maintenant J1M1N1P1Q1S1Z1-B2F2Q2T2-V2Y2-F3H3-N3P3Q3; maintenant O1; des doncques U1 esperiz] sains esperiz XYO1; esperut I1 fist aler] mena Y3 13 et...desert om K2O2Q2Y2E3N3O3Q3 et il (om F1) estoit (estut DG-I) el] et (om Q; ou H2) il (i R1F2Y3; om U1M2R2) fu [el] (om F2H2Y3) EL-E1G1-J2L2-N2P2R2-X2Z2-D3F3-M3P3Y3 desert om F2H2Y3/ .xl. (quatre E3F3; quarte M3) iorz et .xl. (quatre E3F3) nuiz] .xl. nuiz D1; .xl. nuis et .xl. iors R2 et (atant ez M2) sathanas (sathan L1O3; sathanas qui M2) le (om V1) temptoit (tempta W1X1A2B2M2)] et sathanas le temptoit qui estoit .i. mauues esperit et aloit par tout le monde pour mal fere G-K; et le temptoit sathanas F1; et sathanas latendoit K2 sathanas uaut...auersaire om RY3 sathanas (sathan G-KY2O3) uaut (si vaut W) autant (autant a dire U1H2E3 F3M3-Q3)] autant vaut sathanas F1 uaut...francois] en francoiz vault autant Q1K2 en...auersaire] comme auersaire qui vat touz iors contre tout droit G-K; comme aduersaire OK1; comme aduersaire en francois M1S1Z2-Q3 et (om Q) il (Ihesus F1; om U1) estoit o] et il estoit entre Y3 bestes] bestes sauuages Q2 et li...amenistroient] om B1; et ly amenistroient ly anglez F1 li (om M2) amenistroient] [li (Dieu A2; le Y3) am]enistroit ENOS-A1C1-E1G1H1L1T1 W1-I2K2L2X2Y3; om R1U1V1

LUKE 15, 11-14

[205r1,14] Derechief, Ihesus dist: "Vns hom auoit .ii. filz. 15,11
Et li plus iuesnes dist a son pere: 'Pere, done moi ma por- 12
cion del chatel qui m'afiert.' Et li peres deuisa sa substance
et dona a celui sa part. Et dedenz brief tens, toutes choses 13
assemblees ensemble, li plus iuesnes filz ala fors del pais en
lointiegne region, et despendi iluec sa sustance en uiuant
luxurieusement o les foles femes. Et 14

12 del chatel] de ce

MSS: A-Q3Y3 (om U1) 15,11 derechief] des rechief P1; et derechief F2 Ihesus] Ihesus leur JK; Ihesum A1; nostre seigneur F1 vns] vous U2 hom] homs estoit qui L-RI1J1M1N1P1Q1S1I2-W2Z2-Q3 .ii.] om I1; .i. I2 12 et (des quelx H2) li plus] li plus EFL-E1G1-T1V1-G2I2-Q3Y3 iuesnes] iouene B2; mainznes N2P2T2 pere pere] pere D RVZL1L2N2P2-R2T2U2 done (donnez WA2B2N2O2) moi] ie uueil que tu me donnes Q ma] la F1K2 porcion] porcion and rubric cy conte nostre seigneur (sire Q1) par samblance de parole en parabole la vie (vie de Q1) courtois et demonstre en disant que nulz si ne doit despire fol ne pecheur quar quant il se repent il est a sumuce (sauuete Q1) mis (om Q1) I1Q1; part H2 del (del del D1) chatel (chastel DILOQT-VZB1-E1I1K1V1Y1Z1C2-G2O2T2Y2-A3C3D3F3H3-O3Q3)] de ta (la P3; om Y3) substance F1P3Y3; om J1M1N1P1S1U2-W2; des biens et du chatel H2 / qui] om Q2; ce qui Y3 mafiert] me appartient OE1L1V1P3; a moi afiert TU; me doit escheoir F1; impartient cest a dire tele part comme ie doi auoir H2; om Q2 li (lors le H2) peres] il Y3 deuisa] sy deuisa A2; deuisa et parti H2; donna M2; li deuisa U2P3 sa substance...part] a lui sa substance Y3 sa (la BZ2-Q3) substance] son chatel H2 dona a celui (celui filz H2; chascun E3F3M3-P3) sa part (portion TU)] li donna sa part F1; en donna celui sa part A2; donna sa part a celi K2; deliura sa porcion et sa part a celui M2 13 dedenz...filz] quant il ot tout assemblet il se partist de son pere et sen F1 dedenz] sachiez certeinement que dedenz Q brief] briez HL tens] terme JKI1J1M1N1P1Q1S1J2-W2; om W1-A2C2-E2G2 choses] ces coses Y3 assemblees] assembles V1; assamblees ensamblees J2; assemblerez N2P2; mises P3 li] et li V iuesnes] iouene B2 filz om QV2O3 ala fors] a la force C fors...pais] om F1V1 lointiegne (bone D1; loncaine I1; estrange N1W2; la montaingne V2) region (terre R)] loingtiegnes terres Q; lontaignes regions K2M2; pluseurs regions O2 et (ou il F1) despendi] et degasta Y3 iluec] om QUF1 T2; la H2 sa (toute sa N-PRTUE1I1J1M1N1P1-S1V1I2-W2Z2-Q3; trestoute sa Q) sustance] tout le sien F1H2 en (et en O; om Q3) uiuant] illuecques en mauuese uie et viure Q; om K2 o...femes om K2Y3 o (empres G-I; et o Y2) les (om E2)] eles A1 foles (om BN-PRI1J1M1N1P1Q1S1I2J2L2-R2T2-W2Z2-O3Q3) femes (fames et mauueses Q)] femmes foles H 14 et om E1I1Q1R1V1K2 /

LUKE 15, 14-17

enpres ce qu'il ot tout despendu, il fu grant faim en cele re-
gion; lors comenca il a auoir soffrete. Et il ala et s'acoue- 15
nanca a .i. des citoiens de cele region; et il l'enuoia en sa
uile por pestre les porceax. Et il couoitoit emplir son uentre 16
des racines que li porcel menioient; et nus hom li donoit. Et 17
il, reperanz en soi meismes, dist:

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enpres (apeez S; apres tout I2) ce (om I1V1) quil (quant il Q; quel-
le D2)] en peresce quil B1; quant il F1 ot] a D3; lot F3M3 tout]
tout folement F; om G-I; tant LM desfendu I il fu (ot I1Q1M2O2)]
et il fist V2 grant] om FB2; mout grant Q faim] famine EFcLOS-
H1J1-P1R1-T1V1-H2K2Q2V2-Z2B3E3F3H3-Q3Y3; temps I2; fai J2; foy R2;
om T2; fain la famine U2 cele] icele meismes Q region] region
et il lenuoia en sa ville Y; region and rubric comment il se repenti
et se loa LXIII X2 lors] et V1; si H2 comenca il (om O1V1Y3; ce-
lui H2)] il commenca O a om I1 soffrete (souferte E1Q3)] grant
sousfrete QI1J1M1P1-S1V1; souffretes S-ZC1D1G1H1L1T1X2; om J2 15
il (om J2E3F3M3-P3) ala (la U2) et] il ES-E1G1H1K1L1O1R1T1V1-G2K2X2
Y2; om F1H2R2; ileuc T2 sacouenanca] se couuenanca ES-YA1B1D1G1H1
J1L1-P1R1-T1X1-Z1B2-D2F2G2N2P2W2-Y2O3Y3; couuenanca LM; sencouuenan-
ca NOK2B3; se conuenance ZE2; se conuenca C1; se loua E1F1V1; se
commenca a acouuenancer K1; se commenca et couuenanca W1; se loa et
couuenanca H2; sesconuenancha I2; sa acouuenanca M3; se eslouha P3/
a om C .i.] lun R1V1 des citoiens (bourgois H2)] citoien F1 /
cele region (region region J)] la cite N-RI1J1M1N1P1Q1S1I2-W2Z2-O3
Q3 et il (cilz I1Q1M2O2; om Q3Y3) lenuoia (enuoia JOQTUG1Y1Z1C2-
E2G2U2H3-L3P3Q3; lennia D1; len enuoia P2)] qui lenuoia F1H2 en
(a I1Q1M2O2) sa (la B1E3F3M3-O3; om Q3) uile (ville et il enuoiait
en sa ville P3)] en cele region G-I; om V1 pestre (garder F1Y3;
mener paistre et garder H2) les (ses BF1V2; om W1-G2) porceax] les
pourciaus paistre Y 16 et...porcel om N2 et (om Y3) il (li R2;
om Q3)] si quil H2 couoitoit] couuenoit JR2V2O3e-g; desirroit et
couuoitoit Q; estoit si familleux quil conuoitoit F1; couuoitoit et
auoit desir H2 emplir] aemplir CEFIL-D1F1-T1W1-G2I2-M2O2-Q3; de
emplir H2Y3 des (de Q3) racines (cosses J1M1P1S1U2V2; racines des
demourans H2)] de ce F; de la viande F1Y3 que (ques K1)...menioi-
ent (om G)] des porciaux F1 nus] uns IR hom] homme ne OQE1I1-M1
P1-S1V1W1Z1F2I2-T2X2Y2B3E3F3H3M3-O3Y3; ne SV-YF1G1H2P3 li (len D;
li en L1H2Q2O3) donoit (donnoit nule chose Q; deuoit D1; donnoit
riens J1M1P1S1; deueoit I2)] li donnoit que mengier S2 17 et il
(om G-KM2; luy O1) reperant (repentant K1; repentant soy L1; recor-
dent F2; remembranz X2; repairoit Y3)] et il (luy N3O3) retournant
E1V1Q2N3O3; lors retourna il F1; et lors il se retourna H2 en (a
D-FL-K1M1-T1W1-E2G2-W2Y2-Q3) soi (lui B1E1; ses T2)...dist (en di-
sant F1; et dist H2Y3)] dist a soy meismes L1 /

LUKE 15, 17-19

'O tant de seriant ont habondanment del pain en la meson mon
pere, et ge peris ici de faim. Ge me partirai de ci et irai a 18
mon pere et li dirai: "Pere, ge ai pechie deuant Deu et deuant
toi; *ge ne sui ia pas dignes estre apele ton fill, mes fai 19
moi come .i. de tes serianz mercenneres."'" (Serianz mercenneres
est serianz qui est acouenance a seruir desi a terme nome por
le loier qu'il en doit receuoir.) [205r1,46]

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o (comme N1W2; o come F2) tant de (om Q2)] autant de Z1; o quant de (om O3b-g) O3; quant Y3 seriant] seruiteurs E1F1V1; sergens et varletz H2; seruans N3O3; marchenaires Y3 ont (ou E2)...pere] sont en la maison de mon pere qui ont du pain habundanment F1 habondanment] habondaument EISG1Y2; habondance N-RE1I1J1N1P1-T1V1I2-W2Z2-O3Q3; habandonnement Y; tant habondance M1; largement H2 del] de N-E1G1-T1V1-Z1C2-Q3; om A2B2Y3 et ge] ie D peris (pers R1; peris et muers H2) ici] pecis B1 de faim] de de faim II2 18 ge (et ie Q3) me (men FH2)] ie ELMS-E1G1H1K1L1O1R1T1V1-G2X2Y2 partirai] departiray F1; leuerai J1M1N1P1S1U2-W2P3Y3; irai H2 de ci (ci endroit Q)] om Y3 et irai om H2 a] vers E1V1 et li (li li Q1; om O2)...pere (que O2)] om SD1 pechie (pechieu I2)] pechie ou ciel J1M1P1S1U2V2Y3 Deu (Dieut I)...deuant om D1Y3 19 ge] peres ie G-I; ne ie QZ2-Q3; et F2H2 ne om A3C3 ia om BE-T1V1-Q3Y3 estre] destre CDG-IL-RTUWYB1E1F1H1-S1V1-J2L2-X2Z2-Q3Y3; que ge soie F/ton] comme T2 mes om Y3 fai] sui O1 moi] a moy F1 come] come a FJF1I1Q1M2O2B3H3-L3O3Q3; om W1-G2 .i. (om E1) de tes (ces I1) serianz (seruiteurs E1F1; varletz H2; seruans N3O3; om Y3)] ton seriant J; .i. des serianz (seruiteurs V1) NOQRJ1M1N1S1V1J2N2P2R2S2U2-W2A3C3-M3Q3 mercenneres serianz...receuoir om F1 mercenneres (merceniers TUJ1M1P1S1M2O2T2A3C3G3-L3Q3; mercennierer U2; merconniers Z2B3D3-F3M3) serianz (seruiteur E1V1; om J1Y2; varlet H2; vns sergenz T2)] moissoniers seruant N3O3 serianz mercenneres est... receuoir om RY3 serianz mercenneres (merceniers TUZM1P1S1M2O2P2T2A3C3G3-L3Q3; merconnier Z2B3D3-F3M3; moissonnier N3O3)est (cest V1O2P3; et Z1)] et conme Q; om J1; et cest K2 serianz (om TU; vns sergenz T2; seruant N3O3) qui] celluy qui (qui qui V1) E1V1H2 qui est om DG-K est acouenance...nome] sert H2 est (a S2H3) acouenance (encouuenanciez SVXG1W1X1E3F3M3-O3; couuenanciez WK2S2T2; encouuenantiez Y; loue E1V1; escouuenancie I2; acouueuenancie O2; acueilli Q2; acouuence C3D3G3; alouhier P3)] a couuenances TU a (pour P3) seruir] om ES-E1G1H1K1L1O1R1T1V1-G2Q2X2Y2 desi (iusques B2) a] desi (om K1Q3; et deci O1) au EG-INPQS-D1G1H1J1K1M1O1P1R1-T1I2-L2N2P2-V2X2Y2A3-M3Q3; iusques (duques W1-Y1C2-E2G2) au OE1L1N1V1-A2C2-G2W2Z2N3O3; per P3 terme nome (non mie SG1K1K2Q3; a uenir S2)] certain terme P3 por] par ES-E1G1H1K1L1O1R1T1V1-G2O2R2X2Y2 le] om JJ1M1N1P1S1B2K2U2-W2; certain H2 loier] terme I2 quil en] que len B/receuoir] auoir ES-E1G1H1K1L1O1R1T1V1-I2X2Y2

TITUS A 1,5

[604^{v1},17] La grace de ceste chose te croisse et monteplist, 1,5 si que tu corriges les choses qui defaillent et establisses par les citez prouuoires, si come ie t'ai dispouse. [604^{v1},20]

1,5 te croisse] descroisse

MSS: LKM-RI2-L2N2-W2Z2-R3V3 (om O2N3O3) 1,5 la] per la P3 te (om M)...et (et et Q2; et te E3) monteplist (multiplie OQ2Z2B3E3G3K3Q3 R3)] om T2; ie tay lassier en crete P3 si (om K2) que] siques K3/ les choses] les choses les choses F3 defaillent et] faillent et que tu P3 establisses] establissiez I2J2L2N2P2R2T2-V2D3; establis R3 prouuoires (prestres T2V2W2R3)] prouuoire N2; prestez prouuerez U2 tai] te M dispouse] propose I2; establi K2P3; commande V2

TITUS B 1,5

[253^{v1},5] Por ce te lessai ge en Crete, que tu amendes ce qui 1,5
faut et establisses prestres par les citez, si come ge ai
establi. [253^{v1},8]

MSS: A-CE-A1C1-Y1A2-L2N2-O3Q3Y3A4 (w FU1; m JH2) 1,5 te] te te Z; ce I1; om K1L1I2-L2R2U2W2; ie te F2; tay ie Q2; tai S2 lessai (laisseray O3b-d) ge] lesse (losse A3) ie (om F2Q2) IOF1W1-Y1A2-G2I2-L2O2Q2U2W2Z2-M3Q3A4; lessie ge (om S2) LMQRN2P2S2T2V2 en Crete (ecrete B; encrete CXZA1C1D1H1L1Y2; egrete K; creste MNQC3G3; entrete STWG1O1; encrece U; entrece E1M1X2; cretre S1; creche (cresche F2) W1Y1C2F2; trethe E2; cresse B3H3-L3Q3)] encrestre PE3F3M3; entresce RA3; entrete V; om I2J2L2N2P2-W2; entrer K2; enterre O2; encresce D3 que] afin que O3 tu] ie I2 amendes] demandes X2; commandes N3O3; mande Q3 qui] que J1; qui (que V1) te R1V1E3F3M3N3; quil (qui A4) y Y3A4 faut] fut fait K1; defaut K2; faissent U2 establisses] establissent RU2; establissez I1B2V2; establi[s] illecques K1-M1; establis Y3 prestres (presterres K2)] prestre TY1 par les citez (tites O1; eglisez R1V1)] par la cite K2; parlez Q2 ge ai] ie R

BIBLE HISTORIALE: LUKE 1,1-7

[138r3,25] Pour ce que mout se sont esforciez de raconter les 1,1
choses qui en [nous] sont acomplies *en la maniere que cil les 2
nous ont baillies qui des le comencement les virent et furent
menistre de la parole Dieu, *voeil ie diliiaument par ordre es- 3
crire a toi, o tres bon Theophile, *par quoi tu saches la verite 4
des paroles dont tu es apris en ta conuersion et enseingniez. Il 5
fu es iours Herode roi de Iudee vns prestres qui Zacharie auoit
a non, de la ligniee et de la semence Abie, qui ot vne fame de
la lingnie Aaron qui ot a non Elyzabeth. Il estoient andui iuste 6
deuant Dieu en faisant les comans Nostre Seigneur; *mais il n'a- 7
uoient nul enfant, car Elizabeth estoit brehaingne, et estoient
andui mout viel et mout ancien. [138r3,45]

A gloss is added after 1,5

MSS: C4U3-X3Z3-B4J6 1,1 mout] plusieurs B4 se om V3 acompliees J6 2 les (qui les A4)...baillies (baillierent V3)...comencement] des le commencement les nous baillerent B4 virent et] auoyent veues lesquielx B4 Dieu] Nostre Seigneur Dieu A4; de Dieu Z3B4 3 diliiaument] diligemment U3A4B4; dilligentement W3X3Z3J6 par] et par B4 ordre] ordene V3-X3J6 4 par quoi] adfin que Z3B4 conuersion] conuersation B4 enseingniez] enseigniez veulx ie ainsi escripre Z3 5 roi de Iudee] de Iudee roys V3 qui...auoit a non] qui auoit nom Zacharie A4; nomme Zacharye B4; qui Zacharie eut a (eut a] ot V3) nom U3-X3Z3J6 de la ligniee et] quy estoit descendu de la lignee et B4 de la semence] de la (de la om A4) semaine W3 X3A4; semence de B4 qui ot vne] et ot vne A4; lequel presbtre eut vne B4 liggniee Aaron A4 qui ot a non] qui auoit nom A4; nommee B4 The gloss is added after 1,6 Z3 6 andui (ambedoi X3] tous deux Z3A4; eulx deux U3B4; au deux W3 en faisant] et faisans Z3A4; et gardoient U3-X3B4J6 les comans] les commandemens U3-X3A4B4J6; le commandement Z3 7 nulz enffans Z3 andui (ambedoi X3] tous deux Z3-B4; eulz deux U3W3 mout viel] vieulx Z3 mout ancien] anciens Z3B4

APPENDIX II

MANUSCRIPTS AND EARLY EDITIONS OF BXIII, BH AND BHC

Samuel Berger[1] described all the French prose Bible manuscripts known to him. The descriptions which follow include manuscripts unknown to Berger,[2] but are confined to the three formats BXIII, BH and BHC. Within these three headings, the manuscripts and (for BHC only) early editions are arranged broadly in descending order of completeness: complete manuscripts (and individual Volumes), Old Testaments, New Testaments, Gospels and other selections, miscellaneous individual books, extracts and fragments; where a two-volume manuscript has a different text type in each volume, it is described in the section appropriate to one volume and cross-referred from the section appropriate to the other volume. I include manuscripts whose present location is unknown if their contents are known, but otherwise relegate them to the end of this Appendix. Those manuscripts which I have not personally seen are indicated by an asterisk preceding the shelf-mark.

For reasons of space, the manuscripts are only briefly described,[3] and the editions are merely listed with references to VE and Darlow. A manuscript description contains, in so far as I have the information, (a) Shelf-mark (with former shelf-marks where these have changed since Berger), brief title, siglum if applicable, type of script, date and country of origin if not France; (b) Material excluding flyleaves, number of leaves (with foliation, excluding flyleaves unless otherwise stated, if this is not clear from the number of leaves), size of leaf and of written space as defined by the ruling, the number of scribes if more than one and the extent to which the manuscript is illuminated;

(c) Collation and contents, indicating the "booklet" structure[4] of the manuscript and giving an approximate indication of missing text;

(d) Provenance, for which I have often not attempted to go beyond what is in the manuscript, or previous descriptions, or what can be deduced from the history of the modern libraries where the manuscripts now are;

(e) Bibliography (limited to the official library description, Berger, and any subsequent references I have come across). I mention the ruling only if it is a frame ruling; the text is written below the top line of the ruling unless I specify otherwise. I almost always ignore pricking, quire and leaf signatures, catchwords, punctuation, decoration and binding (if post-medieval). The section on provenance includes the secundo folio and any remarks on binding.

The most serious omission is the decoration, where it would be desirable to include an account of the initials and miniatures. This is precluded by considerations of space, and the most I can do is to give a list of the most commonly occurring miniatures in BHC manuscripts. The iconography of these manuscripts is taken in the first instance from the appropriate parts of BXIII and BH, so I conclude my list of BHC miniatures with the list of those miniatures actually occurring in one BXIII and one BH manuscript. (M.R. James's list of subjects normally found in 13th-century Latin Bibles[5] has a lot in common with BXIII and BHC manuscripts). Needless to say, not all manuscripts, even of BHC, agree with the list which follows: a manuscript may have different subjects, a larger or smaller number of miniatures, or a different disposition of the miniatures. The list excludes the display miniature at the beginning of BHC which accompanies Guiart's preface and the miniatures relating to Comestor's prologue and his letter to the Archbishop of Sens. The first seven miniatures of the list, on the

Creation, tend to appear together as a display miniature at the beginning of BXIII. The list is organised as follows: (a) each miniature is given a number, with a letter being added where the miniatures concerned are alternative subjects (not necessarily all equally frequent) at that point in BHC; (b) beside each number is given the name of a book of the Bible if the miniature begins that book - where no name is given, the miniature occurs within the last-mentioned book.

Miniatures occurring in BHC manuscripts

1. (Genesis) God separates light from darkness.
2. God separates waters above firmament from those below firmament.
3. God separates land from water below firmament.
4. God creates sun and moon.
5. God creates fish (and birds if not in 6).
6. God creates animals (and birds if not in 5).
7. God creates Eve.
8. Adam and Eve eat the apple.
9. Adam and Eve are expelled from Paradise.
10. Cain and Abel make offerings to God.
11. Cain kills Abel.
12. Noah builds the ark.
13. Ark on the waters.
14. Angel prevents Abraham from sacrificing Isaac.
15. Birth of Esau and Jacob.
16. Isaac blesses Jacob.
17. Jacob's ladder.
18. Jacob fights with angel.
19. Joseph sold into slavery.

20. (Exodus) Sons of Jacob.

21. Moses leads Israelites behind columns of fire and smoke.

22. God dictates Ten Commandments to Moses.

23. (Leviticus) Jews sacrifice at altar.

24. (Numbers) (a) God gives Moses tablets of law on Sinai;
(b) Angel stops Balaam and his ass.

25. Israelites encamped around the Tent of the Presence.

26. (Deuteronomy) Moses speaks to Jews.

27. (Joshua) (a) Joshua chosen as leader;
(b) Rahab saves Israelite spies.

28. (Judges) Battle scene.

29. Samson kills lion.

30. Samson kills Philistines with ass's jaw-bone.

31. Dalila cuts Samson's hair.

32. Micah before his idol.

33. (Ruth) (a) Naomi and family go to land of Moab;
(b) Ruth gleans in a field.

34. (I Kings) Elkanah, Hannah and priest pray for a child.

35. David and Goliath.

36. (II Kings) Benaiah and the Amalekite, who is speaking to David.

37. Joab kills Absalom.

38. (III Kings) (a) Abishag is brought to David;
(b) Coronation of Solomon.

39. (IV Kings) (a) Ahaziah falls from a tower;
(b) Elisha sees Elijah taken by a fiery chariot into heaven.

40. (I Chronicles) Tree of Jesse (cf. 88 below).

41. (II Chronicles) Solomon presents golden vessels at altar.

42. (I Esdras) Jews speak to Cyrus.

43. (II Esdras) Nehemiah instructs builders.

44. (III Esdras) Josiah sacrifices Paschal lamb.

45. (Job) (a) Job on a dunghill, watched by his three friends and wife;

(b) Job receives a messanger.

46. (Tobit) Tobit is blinded by a swallow.

47. Fish bites young Tobit's foot.

48. (Captivity) (a) Jeremiah speaks to Jews (= Tobit ch. 3 in Comestor).

(b) Soldier beheads King Godolia asleep in bed (= Tobit ch. 2 in Comestor).

49. Portrait of Ezekiel.

50. Nebuchadnezzar dreams of idol in gold, silver, iron and clay (= 1st vision, Daniel ch. 2 in Comestor) (cf. 73b below).

51. Daniel tells Cyrus that Bel is only clay and bronze (= Daniel ch. 14 in Comestor).

52. Two elders speak to Susanna beneath a tree.

53. (Judith) (a) Judith beheads Holofernes;

(b) Cambyses orders Holofernes to capture Jerusalem.

54. (Esther) (a) Assuerus speaks to Esther;

(b) Assuerus and Esther sit at a banquet.

55. (Ps. 1) David plays harp.

56. (Ps. 26) David points to his eye; God above.

57. (Ps. 38) David points to his mouth; God above.

58. (Ps. 52) A fool, usually with bladder and coxcomb.

59. (Ps. 68) David in a river; God above.

60. (Ps. 80) David plays a set of bells.

61. (Ps. 97) Clerks sing at a lectern.

62. (Ps. 109) (a) The Trinity;

(b) God the Father and God the Son.

63. (Proverbs) Normally a four-compartment display miniature at the beginning of Vol. II, comprising:

(i) Solomon teaches Rehoboam;

(ii) Judgement of Solomon: the baby;

(iii) Judgement of Solomon: the inheritance;

(iv) Solomon greets the Queen of Sheba.

64. (Ecclesiastes) (a) Solomon addresses the people;

(b) Solomon and Wisdom speak to each other;

(c) Solomon with a book.

65. (Song of Songs) Virgin and Child.

66. (Wisdom) (a) Solomon speaks to kneeling knight.

(b) Solomon with a book.

67. (Ecclesiasticus) (a) Wisdom with a cup and cross;

(b) Wisdom gives a gold cup to a man or woman;

(c) Solomon with a book;

(d) Man reads a book.

68. (Isaiah) (a) Two men saw Isaiah in half;

(b) Portrait of Isaiah;

(c) Isaiah with a book.

69. (Jeremiah) (a) Jeremiah is stoned;

(b) God speaks to Jeremiah;

(c) Portrait of Jeremiah.

70. (Lamentations) (a) Jeremiah outside Jerusalem;

(b) Jeremiah laments before altar.

71. (Baruch) Baruch with a book.

72. (Ezekiel) Ezekiel sees in a dream the four beasts.

73. (Daniel) (a) Daniel in the lions' den.

(b) Nebuchadnezzar dreams of idol in gold, silver, iron and clay (cf. 50 above);

(c) Daniel explains dream to Nebuchadnezzar.

74. (Hosea) Hosea and Gomer, sometimes embracing.

75. (Joel) (a) God calls Joel (recte Amos) keeping sheep;

(b) Portrait of Joel.

76. (Amos) (a) God calls Amos keeping sheep;

(b) God calls Amos while he sleeps.

77. (Obadiah) (a) God calls Obadiah while he sleeps;

(b) Portrait of Obadiah.

78. (Jonah) Fish casts Jonah onto shore before Nineveh.

79. (Micah) (a) Micah (recte Nahum) stands or sits before Jerusalem which is collapsing;

(b) Portrait of Micah.

80. (Nahum) (a) Nahum stands or sits before Jerusalem which is collapsing;

(b) Jews argue with Nahum;

(c) Portrait of Nahum.

81. (Habakkuk) God or angel carries Habakkuk with food and water for Daniel.

82. (Zephaniah) Portrait of Zephaniah.

83. (Haggai) Portrait of Haggai.

84. (Zechariah) Portrait of Zechariah.

85. (Malachi) Portrait of Malachi.

86. (I Maccabees) (a) Battle scene;

(b) Mattathias kills a Jew who is kneeling at a pagan altar.

87. (II Maccabees) (a) Battle scene;

(b) Messenger delivers a letter to the Jews in Egypt.

88. (Matthew) (a) Tree of Jesse (cf. 40 above);

(b) Matthew and angel.

89. (Mark) Mark and lion.

90. (Luke) Luke and ox.

91. (John) John and eagle.

92. (Individual Pauline Epistles) (a) Paul stands or sits with a sword;

(b) Paul stands or sits with a book;

(c) Paul gives a letter or book to a messenger;

(d) Paul addresses a small or large group;

(e) Portrait of Paul;

(f) A man leans out of a window on a city wall (? escape from Damascus, as in Acts 9, 25 and II Cor. 11,33).

93. (Acts) (a) The Ascension;

(b) Holy Spirit descends on Apostles at Pentacost;

(c) Apostles preach to Jews.

94. (James) (a) James with a staff;

(b) James with a book;

(c) James gives a letter to a messenger.

95. (I and II Peter) (a) Peter with a tiara, or keys, or a cross;

(b) Peter with a book.

96. (I, II and III John) (a) John with a book;

(b) Portrait of John.

97. (Jude) Portrait of Jude.

98. (Revelation) (a) Angel inspires John who writes - seven churches in background;

(b) Beast with seven horns and ten crowns.

As a speciman, I now give the miniatures, or historiated initials if specified as such, numbered as in the list above, which occur in the BXIII manuscript London, BL, MSS Harley 616 and Yates Thompson 9, and in the BH manuscript Paris, BN, MS fr. 155.

BXIII Vol. I (Prologue to Genesis) Display miniature in 6 compartments; from left to right and top to bottom, subjects are: God holds earth as individual matter, 2 and 3, 4, 6 with birds, 5, 7. Historiated initial shows God enthroned, blessing (the seventh day).

(Exodus) Jews speak to Moses.

(Leviticus) 23.

(Numbers) God speaks to Balaam (a variant of 24b).

(Deuteronomy) 26.

(Joshua) Joshua prays to God above.

(Judges) Manoah and his wife pray to God above.

(Ruth) 33a (in error, a man and wife with son and daughter are shown).

(I Kings) 34 (no priest).

(II Kings) 36.

(III Kings) 38a.

(IV Kings) 39a.

(I Chronicles) Two groups of men engaged in discussion. (See James's list)

(II Chronicles) A man offers a lamb in Temple.

(I Esdras) Portrait of Esdras, with scroll.

(II Esdras) Nehemiah with wine before Artaxerxes. (See James's list)

(III Esdras) Purification of Temple. (See James's list)

(Tobit) 46.

(Judith) 53a.

(Esther) Miniature in 2 compartments: 54a, Haman on gibbet hanged.

(Job) 45a.

(Psalms) 35. There are also historiated initials at the beginning of each nocturn (Pss. 1, 26, 38, 52, 68, 80, 97, 109), respectively: 55, 56, 57, 58, 59, 60, 61, 62a.

Vol. II (Proverbs) Display minature in 2 compartments: 63i, 63ii.

(Ecclesiastes) Solomon speaks to a youth, with a human head on the ground between them.

(Song of Songs) 65.

(Wisdom) Solomon hands sword to youth kneeling before him.

(Ecclesiasticus) 67a, and with a cross and Crusading pennant.

(Isaiah) 68a.

(Jeremiah) 69a.

(Lamentations) 70a.

(Prologue to Baruch) 71.

(Ezekiel) 72.

(Daniel) 73a.

(Hosea) 74.

The remaining minor prophets have historiated initials.

(Joel) 75a.

(Amos) 76b.

(Obadiah) 77b.

(Jonah) 78.

(Micah) 79a.

(Nahum) 80b.

(Habakkuk) 81.

(Zephaniah) 82.

(Haggai) 83.

(Zachariah) 84.

(Malachi) 85.

(I Maccabees) 86b.

(II Maccabees) 87b.

(Matthew) Display miniature: 88a.

(Mark) 89.

(Luke) 90.

(John) 91.

(Romans) 92d.

The remaining Pauline Epistles have historiated initials.

(I Corinthians, II Chorinthians, Galatians, Ephesians) 92a.

(Philipians) 92f.

(Colossians) 92e.

(I Thessalonians) 92a.

(II Thessalonians) 92e.

(I Timothy, II Timothy, Titus A, Titus B, Hebrews) 92a.

NB. Titus B is called Philemon, and Philemon the Prologue to Hebrews, which is why exceptionally Philemon has no illumination.

(Acts) 93b, without the Holy Spirit being shown.

All the Catholic Epistles have historiated initials.

(James) 94a.

(I Peter) 95a.

(II Peter) 95b.

(I John) 96a.

(II John, III John) 96b.

(Jude) 97.

(Revelation) 98a, without the angel and two of the churches.

BH I ignore the Revelation miniatures in fr. 155; the Apocryphal texts in Royal 19 D III have no illumination.

(G uiart's preface) G uiart writes.

(Comestor's letter to the Archbishop of Sens) Comestor gives his book to the Archbishop.

(Genesis) Display miniature in 8 compartments; from left to right and top to bottom, subjects are: God surrounded by angels, 1, 4, 5, 6 with birds, God creates Adam, 7, God enthroned (the seventh day). Historiated initials at subsequent points in Genesis have the following subjects: 2, 3, 4, 5 without birds, 7, God points out the forbidden tree, Serpent in the tree speaks to Adam and Eve, God reproaches Adam and Eve, 9, 10, 11, 12 with an assistant, 14 without the angel (i.e. preparatory to 16), 17, 19.

(Exodus) Historiated initial: Egyptians drown in Red Sea.

(Second Preface to Leviticus) 23.

(Numbers) God speaks to Moses.

The remaining books of the Octateuch have historiated initials.

(Preface to Deuteronomy) 26.

A subsequent historiated initial (in fact at the true beginning of Deuteronomy) also shows 26.

(Joshua) Moses speaks to the leading Jews.

(Judges) Jews follow the ark of the covenant.

A subsequent historiated initial has the subject: Micah kneels before his idol.

NB There is no illumination for the beginning of Ruth, which is part of Judges.

(I Kings) 35.

(II Kings) Samuel anoints David.

(III Kings) 38b.

(IV Kings) 39b.

(Abridged Proverbs) 63i.

(Abridged Job) 45a, with a man playing a viol instead of the comforters and Job's wife.

(Tobit) Tobit's wife and son with the angel (in error represented as two women and a horseman) by Tobit's bedside.

(Captivity) 48b. (in error shown as David beheading the unconscious Goliath).

(Preface to Judith) Judith shows Holofernes's head to the Jews around her, with his body on a bed in the background.

(Preface to Esther) Miniature in 2 compartments: 54a, Ahasuerus speaks to the people.

(I Maccabees) 86a.

(II Maccabees) 87a.

(John Hyrcanus) Hyrcanus below sees his mother and brother beaten on the walls of Agon.

(Gospel Harmony) 'Veronica' head of Christ surrounded by the four evangelist symbols.

(Acts) Historiated initial: 93a.

When indicating where miniatures occur in the descriptions which follow, I treat a book as beginning with a miniature if the miniature precedes either the prologue (or preface) or the book itself (e.g. a miniature before Luke may be at Luke 1, 1 or 1, 5); if a miniature precedes both, I treat this as an additional miniature, or indicate the fact explicitly.

BXIII manuscripts

Contents The contents of what I treat as standard full BXIII manuscripts are as follows (taken from London, BL, MSS Harley 616 and Yates Thompson 9)[6]: Octateuch [Prologue to Genesis (inc. Cist livres est apelez Genesis ending immediately before St.'s explicit = St. 11781[4]), Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Prologue to Joshua (inc. Jhesu le fuiz Nave = St. 307 and extracts from St. 11786[1], Joshua, Two Prologues to Judges (inc. En la fin du livre Jhesus le fuiz Nave, and: L'estoire du livre des juges = respectively St. 11787[3 and 2]), Judges, Ruth], I - IV Kings, I - II Chronicles, including Prayer of Manasses as last chapter of II Chronicles, Prologue to I Esdras, not normally found outside Harley 616, inc. Savoir mon se soit plus fort chose = St. 330), I - III Esdras, Tobit, Judith, Esther, Job, Psalms (expl. in Chantilly 4: tout esperiz lot noustre seingneur), Sapiential Books [(inc. Les Parables Salemon), Proverbs, Ecclesiastes, Song of Songs, Wisdom, Ecclesiasticus], Major Prophets [Isaiah, Jeremiah, Lamentations, Prologue to Baruch (inc. Ce livre qui Baruch est apelez = St. 491), Baruch, Ezekiel, Daniel], Minor Prophets [Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi], I - II Maccabees, Gospels [Matthew, Mark, Luke John], Pauline Epistles [Prologue to Romans (inc. Li romain sunt es parties = St. 677), Romans, I - II Corinthians, Galatians,

Ephesians, Philippians, Colossians, I - II Thessalonians, I - II Timothy, Prologue to Titus (inc. Saint Pol amoneste = St. 780), Titus A (inc. Pols le serjant Dieu), Titus B, which is found in all manuscripts (inc. Pol serf de Dieu), Philemon, Hebrews/ Acts, Catholic Epistles /James, I - II Peter, I - III John, Jude/, Revelation (Meyer's Version C[7] unless otherwise stated - expl. soit o touz vos). In the individual manuscript descriptions, I summarise the contents of individual manuscripts according to this full list, specifying only the presence of additional material (i.e. Prologue to I Esdras, Prologue to Titus, Titus A, and material not listed) and the absence of any other material in list. Baruch and its prologue occur too often to be conveniently treated as additional material.

Any material from BH or BHC in manuscripts described as BXIII manuscripts is referred to in accordance with the summary description of BH and BHC manuscripts given before App. II nos. 37 and 51. I do not explicitly refer to BHC for those books of BXIII which regularly appear in BM, GB or Prol. manuscripts (cf. the description of BHC manuscripts before App. II nos. 51 and 154).

Manuscript descriptions

(a) Complete

1. Chantilly, Musée Condé, MSS 4 - 5 (olim 1045 - 1045 bis)

BXIII (Siglum: Q) Textura, s. xiii - xiv.

Parchment, ff. i + 410 + i, foliated 1 - 268 (quires 1 - 34), 271 - 412 (quires 35 - 52) and ff. i + 375 + i. 335 x 240 and 340 x 240 mm. Written space 230 x 165 and 225 x 168 mm. 2 cols. of 40 lines. Miniatures at the beginning of some prologues, of each nocturn in Psalms, and of each

book except Genesis, with a major display miniature before Prologue to Genesis and a lesser display miniature at the beginning of Vol. II before Proverbs: there is also an ordinary minature at the beginning of the Passion in each gospel.

Vol. I 1 - 24^8, 25^4 (fos. 1 - 196) = Octateuch, with an additional prologue to Joshua placed (fol. 137^{r2} - ^{v2}) before the usual prologue to Joshua and beginning: A la parfin la p⌈en⌋tateuque (St. 311).
26 - 51^8, 52^8 (wants 7, 8 - blank) (fos. 197 - 268, 271 - 412) = I - IV Kings, I - II Chronicles, I - III Esdras, Tobit, Judith, Esther, Job, Psalms.

Vol. II 1 - 22^8 (fos. 1 - 176) = Sapiential books, Major Prophets including the Prayer of Jeremiah as Lamentations ch. 5, Hosea.
23 - 38^8 (fos. 177 - 304) = remaining Minor Prophets, I - II Maccabees, Gospels, Prologue to Romans.
39 - 46^8, 47^8 (wants 8) (fos. 305 - 375) = remainder of Pauline Epistles including Prologue to Titus and Titus A, Acts, Catholic Epistles, Revelation (ends imperfect, fol. 375^{v2}, in Rev. 22, 17).

Secundo folio: qui erent desus (Vol. I) and toi de mal Et sante (Vol. II). In the 15th century it belonged to Jean du Mas, seigneur de l'Isle (arms fol. 1^r of each volume and signature "Du Mas" after the note: Ce premier (second) volume de la Bible est a Jehan du mas seigneur de lile (Lisle) on Vol. I, fol. 142^v, and Vol. II fol. 376^r. In Vol. II, the note and signature on the final fly-leaf, not at the end of the book as in Vol. I, and this may suggest that the last leaf of Revelation was already missing when Du Mas owned the manuscript or even that he removed that leaf in

order to destroy a previous owner's signature. There have been attempts to erase the Du Mas note and signature in Vol. I and arms in Vol. II, and this together with a note counting the folios and miniatures of Vol. I (Vol. I fol. 412^{v}) leads the author of the Chantilly catalogue to say that the book belonged after Du Mas to the Duc de Nemours, presumably Jacques d'Armagnac 1462 - 77. In the 16th century it belonged to the Marechal de Montmorency (arms on verso of initial fly-leaf to Vol. I and Vol. II) (cf. Chantilly Vol. 1, pp. VI - XI). In the 18th century, it belonged to the Bibliotheque de l'Arsenal in Paris (spine of 18th century binding preserved as part of present 19th century binding with the title "Bible Franc. par Guyars des Moulins", and part of a former fly-leaf pasted on verso of initial fly-leaf to Vol. I with the former Arsenal shelf-mark: "Theologie Fr. 17"). The author of the Chantilly catalogue speculates that this manuscript (cf. fr. 5707) may be identical with the French Bible from Charles V's library in the Louvre "Donné à Mons. de Bourbon en aust 1397", but we have no secundo folio for this manuscript[8].

<u>Bibliography</u> Haenel col. 329; Robert p. 81; Chantilly Vol. 1, pp. 4 - 6 (abridged in Chantilly 1928, p. 2); Vitzthum p. 167, pl. XXXV; Meurgey pp. 22 - 24, pl. XVI.

2. <u>London, BL, MSS Harley 616 and Yates Thompson 9 (olim Add. 41751)</u>

BXIII (Siglum: M) Textura, s. xiii^{ex}

Parchment, ff. ii + 309 + vi, and ii + 318 + iii, foliated 1 - 98, 101 - 320, with fos. 99 - 100 being the stubs of the cancelled leaves 3 and 4 of quire 13 which appear to have contained the same text as fos. 101 - 2. 395 - 280 and 380 x 280 mm. Written space 250 x 190 mm. in both volumes. 2 cols. of

40 lines. Display miniature before Prologue to Genesis and a lesser display miniature before Proverbs at beginning of Vol. II and at beginning of Matthew; otherwise there is a miniature before the Prologue to Baruch, but before no other prologue, and a miniature or historiated initial before every book (except Genesis, Baruch and Philemon, treated as Prologue to Hebrews after Titus B called Philemon), and before each nocturn in Psalms. The full list of miniatures from this manuscript is given on pp. 136 - 139 above. The same scribe also wrote Paris, Bibl. de l'Arsenal MS 5056 and perhaps New York, Pierpont Morgan Library MS 494[9].

Vol. I 1 - 2^8, 3^4 + 1(17)before 1, 4 - 39^8 (fos. 1 - 309) = Octateuch, I - IV Kings, I - II Chronicles, I - III Esdras with Prologue to I Esdras, Tobit, Judith, Esther, Job, Psalms (ending imperfect in Ps. 109, 1). To complete Psalms another 12 leaves would be required which implies the loss of two quires (40^8, 41^4) at the end of Vol. I[10]. Quires 23 and 34 are misbound, so that their central leaves should respectively be read in the order 178, 177 and 265, 264, 267, 266; these binding errors are noted in an Anglicana hand of s.xiii - s.xiv on fos. 176^v - 179^r and on the verso only of fos. 263 - 267.

Vol.II 1 - 12^8, 13^{10} (wants 3, 4 - cancelled), 14 - 39^8, 40^4 (wants 3, 4 - blank), 41^4 (fos. 1 - 98, 101 - 320) = Sapiential Books, Major Prophets, Minor Prophets, I - II Maccabees, Gospels, Pauline Epistles including Prologue to Titus and Titus A, Acts, Catholic Epistles, Apocalypse. The unusual collation of quires 13, 40, 41 suggests a miscalculation by the scribe; perhaps he was kept waiting for the peciae concerned.[11]

Secundo folio: l'esperit et les queles (Vol. I) and de toutes tes bles

(Vol. II). The 'Veronica' head of Christ beside the beginning of I Maccabees is apparently there to coneal a coat of arms, presumably those of the person for whom the manuscript was originally written. Vol. I is annotated by an early 14th century English hand in Latin, with corrections to the Psalms in French (e.g. fol. 287^{v2} adds <u>o sonit</u>, omitted from the text, apparently from the Latin <u>cum sonitu</u>); this with the slightly earlier notes of binding errors shows Vol. I was in England by shortly after 1300. It was bought from the London bookseller Cornelius Bee by Sir Simonds d'Ewes in November 1644, bound at D'Ewes' expense in 1645, and went with the whole D'Ewes library to Robert Harley in 1705. Vol. II was bound by a London binder between 1548 and 1580, and later was part of the Harford family library at Frenchay, Gloucestershire, which it entered at some unknown date between 1685 and 1896 when the Rev. F.K. Harford sold it to Henry Yates Thompson,[12] who in 1921 (Sotheby 22/6/21 lot 66) offered it for sale but bought it in. It was given on 13th July 1929 to the British Library by Mrs. Yates Thompson in memory of her husband.[13] Despite the lack of annotations in Vol. II, it seems probable that both volumes were in England by shortly after 1300; they were clearly separated by the 1640s if not already by the mid-16th century.

<u>Bibliography Vol. I</u> Harley Vol. I, p. 390; Berger p. 398; Witzthum p. 165; Vercruysse p. 2 (cf. pp. 3 - 17, 24 - 93); van den Abeele pp. 25 - 30 (cf. pp. 40 - 45, 58 - 153, 182 - 342); Watson pp. 139 - 40 (item A 308). <u>Vol. II</u> Yates Thompson Ill. Vol. 6, pl. 1 - 3; De Ricci p. 54; Millar p. 22, pl. XVIII (item 18); Add. Cat. 1926 - 30 pp. 132 - 3. <u>Both vols.</u> Robson pp. 448, 530.

3.* <u>New York, Pierpont Morgan Library, MS M 494</u>[14]

BXIII (Siglum: L) Textura, s. xiii^{ex}

Parchment, ff. ii + 639 + i. 390 x 280 mm. Written space not known. 2 cols. of 40 lines. Manuscript originally intended to be in two volumes, with a display miniature before Prologue to Genesis and a lesser display miniature before Proverbs (and also, to judge from missing text, before Matthew); miniatures or historiated initials are before Prologues to Baruch, Romans and Titus, as well as before the nocturns of the Psalms and every book except Genesis and Baruch - the miniatures before I Esdras, Tobit, Song of Songs, Matthew, Revelation have been lost with the leaf on which they appeared. The same scribe may have written London, BL, MSS Harley 616 and Yates Thompson 9, and Paris, Bibl. de l'Arsenal MS 5056[15].

<u>Original Vol. I</u> 1 - 31^{8}, 32^{8} (wants 8 - leaf 1 is now bound at end of quire 31), 33^{8}, 34^{8} (wants 5), 35 - 41^{8}, 42^{6} (wants 4 - 6 - blank) (fos. 1 - 329) = Octateuch, I - IV Kings, I - II Chronicles, I - III Esdras (with prologue apparently on the missing leaf between fos. 255 - 6 at beginning of I Esdras), Tobit (missing leaf between fos. 267 at beginning), Judith, Esther, Job, Psalms.

<u>Original Vol. II</u> 43 - 44^{8}, 45^{8} (wants 2), 46 - 65^{8}, 66^{8} (wants 3), 67 - 80^{8}, 81^{8} (wants 1) and a singleton (fol. 639 - presumably originally bound as a ninth leaf at the end of quire 81) (fos. 330 - 639) = Sapiential Books (missing leaf between fos. 346 - 7 at beginning of Song of Songs), Major Prophets, Minor Prophets, I - II Maccabees, Gospels (missing leaf between fos. 514 - 5 at beginning), Pauline Epistles including Prologue to Titus and Titus A, Acts, Catholic Epistles (III John and Jude are lost with a few verses of Revelation on the leaf missing between fos. 631 - 2),

Revelation.

Secundo folio: qui estoient desus (orig. Vol. I) and -es mie sages (orig. Vol. II). According to Census Supplement and Census respectively, the 14th century part of the binding has Visconti emblems, and the secundo folio of the original Vol. I appears in an unspecified (? Visconti) 14th - 15th century inventory. The manuscript is not mentioned in Pellegrin. In the 19th century it belonged to Baron Hugo de Bethmann, and was bought by Pierpont Morgan in 1912.

Bibliography Census, Vol. 2 p. 1460; Census Supplement p. 347; Morgan 1934, p. 27, pl. 48 (item 52); Morgan 1947, p. 16 (item 33).

4. Paris, BN. MS fr. 899

BXIII (imperfect) (Siglum: F) Textura, s. xiii^{2}

Parchment, ff. ii + 372 + ii. 273 x 200 mm. Written space 208 x 142 mm. 2 cols. of 40 lines. Miniatures or historiated initials were intended at the beginning of each book and each nocturn in the Psalms, but all have been removed except the miniature for Acts which was never painted, and the historiated initials for Psalms 1, 38, 68, 80. Branner p. 106 implies that the manuscript was illuminated in the 1260s. The failure to paint the miniature for Acts may be an oversight, or may mean the manuscript is imperfect because it was never completed. The text has been corrected by one hand in I Kings, IV Kings, John and by another in all books but I - III Kings and John.

1^{8} (wants 1), 2^{8} + one (11) after 3, 3 - 6^{8}, 7^{8} (wants 4), 8 - 13^{8}, 14^{6}, 15^{2}, 16 - 17^{8} (fos. 1 - 127) = Octateuch, but lacking Leviticus and the Prologues to Judges and Joshua which were never written, and lacking the

beginning of Genesis (Genesis 1, 1 - 2, 13 is missing, which suggests the Prologue to Genesis was never written) and Exodus 39, 1 - Numbers 1, 11 through the loss of individual leaves. There is more text missing in Exodus and Numbers (leaf 4 of quire 7) than the equivalent text of Genesis and I Kings, which suggests either that Exodus or Numbers was abridged or that an intercalated leaf in the middle of quire 7 is also missing; folio 11 is a part leaf (1 column) which was added to supply Genesis 22, 6 - 23, 1 omitted in fol. 10^{vl}, and a similar omission could have occurred on quire 7, leaf 4. The collation of quire 7 guarantees that Leviticus was never copied in this manuscript.

18^{8} (wants 1) 19 - 25^{8}, 26^{6} (fos. 128 - 196) = I - IV Kings (lacks I Kings 1, 1 - 2, 14 through loss of first leaf). 27 - 30^{8}, 31^{4} (fos. 197 - 232) = Tobit, Judith, Esther, Job. 32 - 35^{8}, 36^{6} (fos. 233 - 270) = Psalms. 37 - 40^{8}, 41^{4} (fos. 271 - 306) = Matthew, Mark. 42 - 45^{8}, 46^{10} (fos. 307-348) = Luke, John. 47 - 49^{8} (fos. 349 - 372) = Acts, James, I - II Peter (ends imperfect in II Peter 1, 21; a short quire of 6 leaves would suffice to finish Catholic Epistles). This seven-booklet structure is unusual but not quite without parallel, at least for the books usually found in Vol. I. Chantilly, Musée Condé, MSS, 4 - 5 separates the Octateuch from the rest of Vol. I, and Paris, BN, MS fr. 6 separates the Octateuch and I - IV Kings, while later manuscripts frequently separate Psalms. Nevertheless, if we assume that the missing I - II Chronicles and I - III Esdras would have constituted a further booklet, fr. 899 agrees with fr. 6 for the first two booklets (Octateuch and Kings), then has three booklets for only one in fr. 6. As for the books usually found in Vol. II, comparisons are not very meaningful for the total number of booklets because of the absence of the Vol. II Old Testament, but it is unique among the extant BXIII manuscripts in dividing the Gospels. Even if one

were to assume that Revelation was originally in the same booklet as Acts and the Catholic Epistles, and that the Pauline Epistles would have occupied a single booklet, this means fr. 899 would have had four booklets for the New Testament alone. However, such a distribution of books, though untypical (for a large number of booklets, see Rouen A211 and fr. 901: App. II nos. 23, 27), does not prove that a special collection was intended in this manuscript other than the normal contents of BXIII, and much less that BXIII was unfinished when this collection was made (Robson pp. 445 - 8); the only positive evidence of unusual contents is in the Octateuch, where not only Leviticus and the Prologues, but also the glosses in Genesis, Joshua, Judges and Ruth have been omitted. (For proof that the glossed version is original, see Berger p. 145). The effect of these omissions is to emphasise the historical narrative (there is more historical material in Deuteronomy than in Leviticus), and this might suggest, since Chronicles duplicate the contents of Kings, that fr. 899 is intended to be a Bible History composed of the historical books of BXIII. The absence of I - III Esdras and I - II Maccabees, and the presence of the Catholic Epistles make it hard to argue that this is the intention of the scribe (Psalms is too popular for its presence to affect the question), which leaves us as the most likely solution that fr. 899 was intended to be a complete BXIII, but is either in part lost or was never finished, or a combination of both. The stamp "Bibliotheca Regis" on fos. 1^{r} and 372^{v} show that the mutilations at beginning and end are not recent.

Secundo folio: <u>de ethiope</u> (now fol. 1^{r}) (the present secundo folio is <u>-pela le non</u>). Belonged to Jacques de Thou (1553 - 1617) and then to Colbert before entering the BN.

Bibliography Montfaucon Vol. II p. 951; Fr. Cat. Vol. I p. 152; Berger p. 340; Vitzthum p. 47; Vercruysse pp. 1 - 2 (cf. pp. 3 - 205); Art ref. p. 13 (item 46); van den Abeele pp. 16 - 21, 416 - 7 (cf. pp. 40 - 45, 58 - 153, 182 - 361); Decoo pp. VII - XXII, XLIII - XLVII (cf. pp. 1 - 60); Branner pp. 103, 106, 229, fig. 296.

(b) Vol. I

5. Bern, Burgerbibl. MS 27

BXIII Vol. I Textura, s. xiii^{ex}

Parchment, ff. iv + 330 + iii: Fourth end-leaf is fol. 1, and first 10 leaves of manuscript are fos. 2 - 10, 10 (sic), thereafter foliated in 10s, not very accurately, with last 23 leaves called fos. 310, 311, unfoliated, 313 - 332. My references ignore the actual foliation after fol. 10, and refer to fos. 1 - 331 (i.e. I continue the foliation from the fourth end-leaf as correctly given in the first 9 leaves of the manuscript). 383 x 263 mm. Written space 270 x 187 mm. 2 cols. of 43 lines. Originally there were miniatures to the Prologue to Genesis, I Kings, Esther, Psalms, and historiated initials for every book except Genesis, for the nocturns in Psalms, and for the Prologue to Genesis and Joshua, but most of this illumination has been cut out. At the end of the text (fol. 331^{r}) is the note CORRECTUS EST, which follows a scribal colophon: Explicit li psautiers. Scriptor habens metam, gaudet fecisse dietam (cf. COR after quires 5 - 8, 10 - 18, 20 - 21, 25 - 26).

$1 - 10^{12}$, 11^{10}, $12 - 22^{12}$, 23^{10}, $24 - 26^{12}$, 27^{10}, 28^{12} (fos. 2 - 331) = Octateuch apparently without the prologue to Judges, I - IV Kings, I - II Chronicles, I - III Esdras, Tobit, Judith, Esther, Psalms.

Secundo folio: not available. A list of contents in a late 14th century hand is on fol. 1^{v}. The same hand writes the equivalent list in Bern, Burgerbild. MS 28. The manuscript belonged to Bongars (signature fos. 2^{r}, 331^{r}) and became part of the Burgerbibliothek with his collection.

Bibliography Sinner Vol. I, pp. 18 - 19; Hagen pp. 20 - 21; Gröber, in ZRP 8, 1884, 313; Vollmer pp. 32 - 3.

6. Cambridge, University Library MS Ee. III. 52

BXIII Vol. I Textura, England, s. xiv^{1}

Parchment, ff. v + 411 + iii, foliated 5 - 415, with fly-leaves, all but the first and last, foliated respectively 1 - 4 and 419 - 420 (there are three stubs between fos. 415 and 419). 300 x 195 mm. Written space 215 x 120 mm. 2 cols. of 46 lines. Miniatures for every book except Genesis, and for every prologue except the second prologue to Judges, with additional miniatures to fill the bottom of a column after Exodus, Ruth, Prologue to I Esdras, Tobit, Judith, Esther.

$1 - 51^{8}$, 52^{4}(wants 4 - probably blank) (fos. 5 - 415) = Octateuch, I - IV Kings, I - II Chronicles, I Esdras with prologue, III Esdras, Tobit, Judith, Esther, Job. The inversion of the last two books of Esdras (cf. fr. 15391 and Cambrai B 398 - 400) is due almost certainly to the scribe having taken literally their usual titles (Nehemiah and II Esdras) and putting the so-called II Esdras immediately after I Esdras. The word "Explicit" after Job leaves little doubt that this volume was intended to end here. The spine of the old 17th century (? Moore) binding reads: "Pars Bibiorum MS".[16]

Secundo folio: a mort. Sir Thomas Croftys bequeathed the manuscript in 1442/3 to the Augustinian nuns of Flixton, Suffolk (notes fol 3^{r}); it belonged to Sir Thomas Knyvett of Ashwell thorpe (his mark is on fol. 415^{v}); it later entered the collection of John Moore (Bishop of Norwich, later of Ely), which was bought on Moore's death by King George I and given the following year (1715) to the University of Cambridge. I am not aware of any positive evidence that the second volume ever reached Cambridge.[17]

Bibliography CUL Cat. Vol. 2, pp. 88 - 9; Berger pp. 407 - 8; P. Meyer in Rom. 15, 1886, 265 - 7; Vercruysse p. 2 (cf. pp. 3 - 17, 24 - 93); van den Abeele pp. 31 - 37 (cf. pp. 40 - 45, 58 - 153, 182 - 342); Ker, Libraries, p. 87, 263; Robson pp. 447r.1 and 530; McKitterick p. 158.

7. *Evora, Bibl. Pública e Arquivo Distrital MS cxxiv/1 - 1

BXIII Vol. I s.xv

Parchment, ff. 286, foliated 1 - 300; lacks (according to the catalogue and a letter from the Director of the Bibl. Pública, A. Leandro Alves, of 12/8/1975) fos. 85- 6, 105 - 6, 163, 213, 219 - 21, 228 - 9, 239, 256 - 6 - there appear to be other unfoliated gaps. 2 cols. Miniature at the beginning of each book.

Contents Octateuch (Deuteronomy begins imperfect through loss of fos. 85 - 6; gap in Joshua - fos. 105 - 6; ends imperfect in Judges), I - IV Kings (gaps in I - II Kings, including fol. 163), I - II Chronicles (I Chronicles ends imperfect, II Chronicles begins imperfect through loss of fol. 213; gap in II Chronicles - fos. 219 - 221; II Chronicles ends imperfect - cf. I Esdras), I - III Esdras (I Esdras begins imperfect through loss

of fos. 228 - 9; III Esdras begins imperfect through loss of fol. 239, Tobit, Judith, (ends imperfect - cf. Esther), Esther (begins imperfect through loss of fos. 255 - 6), Job, Psalms. (NB. The catalogue mentions only Ruth as totally missing, but cites folio references only for those books whose beginning survives. My description assumes the existence, as in a normal BXIII Vol. I, of II Chronicles and I Esdras which are not explicitly mentioned, and assumes that "2° de Esdras" refers as usual to III Esdras. The ten missing leaves listed by the Director (from fol. 163 to fos. 255 - 6) have been identified by me according to the indications given in the catalogue and according to the length of the books concerned).

I have no information on provenance.

<u>Bibliography</u> Cunha Rivara Vol. 4, pp. 13 - 14.

8. <u>Paris, Bibl. de l'Arsenal MS 5056</u>

BXIII Vol. I Textura, s. xiii^{ex}

Parchment, ff. i + 343 + i. 380 x 275 mm. Written space 252 x 190 mm. 2 cols. of 40 lines. Display miniature and historiated initial before Prologue to Genesis, otherwise miniature or historiated initial before each nocturn of the Psalms and before every book except Genesis. The same scribe also wrote London, BL, MSS Harley 616 and Yates Thompson 9, and perhaps New York, Pierpont Morgan Library, MS 494.[18]

1 - 42^{8}, 43^{8} + one(337) before 1 (wants 7, 8 - blank) (fos. 1 - 343) = Octateuch, I - IV Kings, I - II Chronicles, I - III Esdras, Tobit, Judith, Esther, Job, Psalms.

Secundo folio: <u>-blee des eves apela mers</u>.

Bibliography Berger pp. 365 - 6; Martin, Vol. 5, p. 28; Martin (Peintures) pp. 18 - 19, p. XV - XVI; Vitzthum p. 165; Vercruysse p. 2 (cf. pp. 3, 6 - 20, 24 - 93); van den Abeele pp. 22 - 4 (cf. pp. 40 - 45, 58 - 153, 182 - 342).

9. Paris, BN, MSS fr. 6 - 7

BXIII Vol. I and BHC Vol. II (BMa) (Siglum: K1) Textura, s. xiv^{in}

Parchment, ff. iii + 317 + ii, foliated 3 - 319 (with fly-leaves, all but first and last, foliated 1 - 2 and 320), and ii + 273 + ii. 490 x 345 mm. Written space 340 x 245 mm. in both volumes. 2 cols. of 47 lines. Display miniature and historiated initial before Prologue to Genesis, a miniature and historiated initial before Matthew, miniatures before I Kings, I Chronicles, Proverbs, Isaiah, I Maccabees, and historiated initials before the nocturns in the Psalms and most other books. The scribe's signature "Gay" follows IV Kings.

Vol. I The fly-leaves foliated 1 - 2 contain Baruch 4, 1- Ezekiel 3, 7 and are page for page copies by the scribe of the whole manuscript of the text of Vol. II fos. 88 - 89 bound in reverse order so that fol. 1 = Vol. II fol. 89 and fol. 2 = Vol. II fol. 88.[19] 1^2 (fos. 3 - 4) = Guiart's prefatory matter (beginning one third of the way through Guiart's preface at "A la loenge et a la gloire")[20].

2 - 20^8, 21^{10} + one(167) added after 10 (fos. 5 - 167) = Octateuch.

22 - 27^8, 28^2 + one(218) added after 2 (fos. 168 - 218) = I- IV Kings.

29 - 39^8, 40^2, 41^6, 42^4 + one(315) added before 1 (fos. 219 - 319) = I - II Chronicles, I - III Esdras, Tobit, Judith, Esther, Psalms. The last three quires show the scribe miscalculated the amount of parchment he would need to finish.

Vol. II^{21} 1 - 2^8, 3 - 4^6, 5 - 12^8, 13^6, 14 - 20^8 (fos. 1 - 154) = Sapiential Books, Major Prophets, Minor Prophets, I - III Maccabees, with BH contents and glosses. 21 - 29^8, 30^2 (fos. 155 - 228) = Gospels, Romans with prologue, I - II Corinthians. 31 - 34^8, 35^6 + one(267) before 1 (fos. 229 - 273) = remaining Pauline Epistles, Acts, Catholic Epistles, Revelation. There appears to have been one leaf missing in the model of this manuscript: on fol. 270^{v2}, line 15, the text jumps with no visible indication of the fact from Rev. 11, 9 des gens to Rev. 14, 13 en dieu.

Secundo folio: Comment Ysaac (fol. 4) or pechié ainsi (fol. 6) in Vol. I; and d'argent Car fruis in Vol. II. Five fifteenth century coats of arms are at the beginning of the manuscript proper (Vol. I, fol 5^r) and are identified by Berger, p. 327. In the top two corners are the Villars arms, in the bottom two corners are the Lévis arms; in the right margin are: (a) the unidentified second arms just below the top corner, (b) the Anduze arms just above the bottom corner; in the middle of the bottom margin comes the arms which combines the four. The appearance of the arms and their disposition on the page suggest that they were all added at the same time, i.e. between 1432 and 1440, since Philippe IV, vicomte de Lévis, husband of Antoinette d'Anduze, was created baron de Villars in 1432 and died in 1440. The Villars arms also appear: Vol. I, fos. 168^r, 219^r, 256^r, 266^v; Vol. II fos. 1^r, 133^r. The Anduze arms also appear: Vol. I, fol. 168^r, Vol. II for 133^r. The arms combining all four appear: Vol. II fol. 133^r, and another arms combining only the three identified arms appears: Vol. II fos. 17^v, 236^v, 240^v. (A mid-15th century hand has annotated the manuscript, if only by adding Nota, in Psalms (Vol. I, fos. 302^v - 303^r), and Sapiential Books, Acts, Hebrews, II Peter, I John). The manuscript passed to Jean II,

duc de Bourbon (1456 - 88), according to a note (Vol. I fol. 320^{v} signed "Jehan" and Vol. II, verso of first fly-leaf, signed "Gyet"), and then to his brother Pierre II, duc de Bourbon (1488 - 1503), according to a partly erased note restored by Berger, p. 327 (for Berger's ce dit read ce). This note is written by Robertet, and signed "Berry" rather than the expected "Pierre". The equivalent note in London, BL, MS Harley 4381 - 2 (Berger, p. 401) has no signature following. The Manuscript entered the royal collection in the 16th century, perhaps as a result of the sequestration of the Bourbon estates from Charles, duc de Bourbon, in the early 1520s; it has a Fontainebleau shelfmark, so belonged to the Royal Library before this was brought together in Paris c. 1560.

Bibliography Montfaucon Vol. II p. 782; Fr. cat. Vol. I p. 1; Berger pp. 327 - 8, 363 n. 1; van de Abeele pp. 38 - 9 (cf. pp. 154 - 80).

10. *Philadelphia, Free Library, MS Widener 2[22]

BXIII Vol. I, BHC Gospels (Prol.) and Revelation.[23] (Siglum: Z1)

Bâtarde, Belgium, s. xv^{2}.

Parchment, ff. 383, foliated 1 - 311, 313 - 384. 450 x 310 mm. Written space: not available. 2 cols. of 52 lines. Display miniature before Genesis and Matthew, with ordinary minatures before every book, the prologue to Joshua, the nocturns in Psalms, and seven other miniatures according to the Free Library's typescript summary description. The lilies of France decorate inter-columnar borders on fos. 199^{v}, 266^{v}, 284^{r}, 329^{v}.

1 - 38^{8}, 39^{8} (wants 8 - blank) (fos. 1 - 311; fol. 312 is the missing leaf) = Octateuch (Miss Shaffer mentions only the prologue to Joshua,

but the incipit confirms the presence of the prologue to Genesis; it is possible, but unlikely, that the prologues to Judges are missing). I - IV Kings, I - II Chronicles, I - III Esdras, Tobit, Judith, Esther, Job, Psalms.

40 - 48^{8} (fos. 313 - 384) = Gospels with the usual Prol. prologues, Revelation. The Gospels have been copied from Paris, BN, MS fr. 4, fos. 157^{vl} - 210^{rl} (see App. II no. 159), which is demonstrated by that, fr. 4 being badly misbound in Matthew, the Widener manuscript follows exactly the misbound order of fr. 4, including the consequential inclusion of the end of II Maccabees and the omission of the end of the first prologue to Matthew and all the second prologue to Matthew. Revelation begins: l'apocalipse Jhesucrist que Dieu lui donna, after a prologue beginning: En cestę este (sic) escripture a mont a penser, which is not identifiable with any of the St. prologues to Revelation (St. 827 - 842). The text of Revelation ch. 1 - 13 is translated with some glossing and is divided into 38 chapters; a final chapter (fos. 380^{v2} - 383^{v2}) gives in very condensed form the gist of Revelation ch. 14 - 22, with verbose glosses. It is possible that the gist of the text is being supplied by the scribe from memory because he has a multilated exemplar, but far more probable that the translator lost interest and finished the work as quickly as possible, the lengthy glosses being an attempt to conceal the fact.

Since this manuscript has the glossed version of the Octateuch and Prol. Gospels, there is no foundation for the suggestion (Census Vol. II p. 2115; Robson pp. 445 - 8, 531) that it is related to fr. 899. Its omission of the Vol. II Old Testament may be accidental, but its omission of the rest of the New Testament is deliberate, and the fact that the Gospels come from fr. 4 shows that all Vol. II could have been copied

if required. It is not clear to me why this particular combination of texts was copied.

Secundo folio: not available. The manuscript first came to light at the Firmin-Didot sale of 26 - 31 May 1879, lot 3, when P. Meyer wrongly took it to be a complete Bible (Rom. 15, 1886, 266). Its subsequent history is in Census Vol. II p. 2115 where the reference to Lacroix should read: p. 361, fig. 281. Census ignores, perhaps rightly, the claim (Sotheby 20/6/1902, lot 32): "Apparently from La Vallière collection".

Bibliography Census, Vol. II p. 2115; Census Supplement p. 453.

11. *Strasbourg, Bibl. publique et universitaire MS C IV. 10

BXIII Vol. I Textura, s. xiii - s. xiv or s. xiv^{ex}

Parchment, ff. ii + 341. In-folio of average size. At least 4 hands with the main hand responsible for Genesis 1 - 31, Numbers 20 - Psalms 150 (except last three leaves of IV Kings). Display miniature before Prologue to Genesis, miniature before each nocturn in Psalms and before every book other than Genesis; one miniature in Psalms and the miniatures before Exodus, Numbers, IIIEsdras and Job were cut out.

Octateuch, I - IV Kings, I - II Chronicles, I - III Esdras, Tobit, Judith, Esther, Job, Psalms, with unusual chapter divisions derived from the standard chapter divisions in Genesis, Numbers, Joshua, Judges, Ruth, II - IV Kings; the other books have the standard chapter divisions, with minor deviations in II Esdras, Esther and Psalms. Since Reuss (Vol. 4, pp. 22 - 4) cites in extenso the Prologues to Genesis, Joshua and Judges,

but does not mention a prologue to I Esdras, it seems to me almost certain that this manuscript did not add the I Esdras prologue. Genesis ends with a blank page (Reuss p. 6), and the last three leaves of IV Kings, but not the surrounding text, are not written by the main hand (Reuss p. 6); this makes it likely that Exodus begins a new quire and possible that I Chronicles does. This manuscript was burnt with the Strasbourg library on 24th August 1870. It is known only from the work of Reuss, who transcribed Psalms from the manuscript (App. II no. 11a). The account of the destruction of the library in BEC 32, 1871, 151 - 178, 235 - 6, does not mention this manuscript.

Bibliography Reuss Vol. 4, 1852, pp. 1 - 26 (esp. 5 - 26); Berger pp. 383 - 4.

11a. *Strasbourg Bibl. publique et universitaire MS 541 (fr. 97)

BXIII Psalms c. 1850

Paper, ff. 95. 223 x 165 mm.

This is Reuss's transcript of Psalms from the burnt MS c IV.10 (App. II no. 11).

Bibliography Reuss Vol. 4, 1852, p. 25; Berger p. 116; Dept. Vol. 47, p. 172.

12. *Warsaw, Biblioteka Narodowa, MS Fr. F. V. I. 2

BXIII Vol. I Textura, s. xiii^{ex}

Parchment, ff. 281, foliated 1 - 28, 28 bis, 29 - 280. (Sawicka appears to refer to the actual leaf number, not the foliation. My own references necessarily follow Sawicka). 352 x 252 mm. Written space 220 x 173 mm.

2 cols. of 40 lines. Miniatures before each book except Genesis, with a display miniature before Prologue to Genesis and an additional miniature before Prologue to Judges. All but five of the ordinary miniatures were cut out.

No collation, but four leaves missing after fol. 103 (in Numbers), one after fol. 170 (beg. I Kings) and fol. 229 (beg. I Chronicles) = Octateuch, I - IV Kings, I - II Chronicles, I - III Esdras with prologue before I Esdras, Tobit, Judith, Esther (ends imperfect at ch. 4, 4). This manuscript formed part of the Zaluski collection in the 18th century, was returned to Poland from Leninggrad after 1923, and was destroyed in 1944 with the Warsaw library; it is known principally from Sawicka's description. Understandably, Berger did not identify it from Bertrand.

Bibliography Bertrand p. 383; Warsaw Exhib., item 589, p. 126, pl. 20 (by a photographer's error, pl. 20 is in fact from item 586, p. 125, MS Lat. F v. I 32, a manuscript described in Sawicka pp. 24 - 37, pl. 2 - 3); Laborde item 65, Vol. I p. 66 (appears not to have been the manuscript); Sawicka pp. 53 - 7, pl. G, 7a [recte 76]. A history of the Warsaw National Library is in Warsaw Exhib., pp. 27 - 41.

(c) Vol. II

13. Bern, Burgerbibliothek MS 28

BXIII Vol. II (Siglum: B) Textura prescissa, s.xiii^{ex}

Parchment, ff. vi + 351 + v, foliated 4 - 354 with the first and last three fly-leaves unfoliated and the rest respectively fos. 1 - 3, 355 - 6. 340 x 240 mm. Written space c. 230 x 168 mm. 2 cols. of 37 lines (36

lines in quire 1 only). Apparently in three hands, changing at beginning of quire 4 and at fol. 67^{v1} line 2. Historiated initial originally at the beginning of every book and prologue (with Luke 1, 1 - 4 treated as prologue to Luke) except Baruch, and probably a miniature at the beginning of Proverbs, but the leaf at the beginning of Proverbs has been removed and 10 historiated initials cut out. The illumination, though not the script, come from the same atelier as Oxford, Christ Church ~~College~~ Library MS 178, attributed by O. Pächt in a manuscript note in the Christ Church catalogue to Northern France. The two manuscripts are textually very close (see discussion of stemma) and have a few Northern features of spelling.

1^{12}(wants 1), 2^{12}, 3^{14}, 4- 5^{12}, 6 - 29^{10} (fos. 4 - 304) = Sapiential Books (beginning imperfect at Proverbs 3, 7), Major Prophets, Minor Prophets, I - II Maccabees, Gospels, Romans with prologue, I - II Corinthians, Galatians. 30 - 34^{10} (fos. 305 - 354) = remaining Pauline Epistles, Acts, Catholic Epistles, Revelation.

Fos. 1 - 3 contain 14th century material: (i) Carta quant puja lo sol cascun dia en Valencia (Valencia is on an erasure, the original name being longer) = fos. 1^{v} - 2^{r}; (ii) Table of contents of a Bible Vol. II in Latin (the Pauline Epistles are in an unusual order and include Laodicians, so this table is not compiled from this manuscript, although Hagen pp. 20 - 21 thought it was) = fol. 3^{v}. This is in the same hand as the list of contents in Bern, Burgerbibl. MS 27, fol. 1^{v}. Fol. 355^{r-v} contains in another 14th century hand a list of pericopes for Lent; a similar list in a hand of s.xiv - s.xv, with corrections and additions by a contemporary English hand, is on fol. 356^{r}. I have not checked the list on fol. 356, but the earlier list seems to have been compiled from

a BHC manuscript: the incipits are in French, mostly from Vol. II where the references correspond to the text and chapter divisions of Bern 28, but some from a Vol. I which does not correspond to Bern 27 either in chapter divisions, or (from IV Kings ch. 5) in text.

Secundo folio: saiges car ce seroit (now fol. 4^{r}). Pericope passages are indicated. Nothing certain can be known of the provenance of Bern 28 until it appears with Bern 27 as part of a 2 - volume Bible in Bongars' collection (Bongars' signature in MS 28 is on fos. 1^{v}, 3^{v}, 4^{r}, 354^{r}, 355^{v}, 356^{r}). Of the various flyleaves, Bern 27 fol. 1 (not signed by Bongars) and Bern 28 fol. 3 contain the contents of a 2 - volume Bible which, from Bern 28, is not MSS. 27 - 28 but has been supplied from another manuscript. This fact casts doubt on the origins of the two bifolia Bern 28 fos. 1 - 2, 355 - 6. It is possible that they too are not original fly-leaves of Bern 28, but have been supplied from elsewhere. It is not unknown for dealers in manuscripts of the period to supply a bogus provenance by adding extraneous material in this way.[24] The cursive notes: "Les parables salemon" and "[.....] volum de la biblia en franc." are in mid-15th century hands on fol. 1^{r} and seem to show that fos. 1 - 2 were in front of a French Bible (not lacking its first leaf) at this date, but they do not prove that fos. 1 - 2 were already bound with Bern 28. Fos. 1 - 2 were in Spain in the fourteenth century (it is just possible that the name beneath Valencia was Barcelona) and have received the mid-15th century notes in respectively French and Italian hands; fos. 355 - 356 were written in France, in an area where an English corrector was available. Taken together, these fly-leaves suggest that they have come from various sources (fos. 1 - 2 and 355 - 6 were probably with the same French Bible in the mid-15th century) and cannot safely be

assumed to have been with Bern 27 - 28 for more than a few days before Bongars acquired them. It would be rash to think that the references to Valencia supports a Southern French origin of Bern 28 (Homburger in a typescript note in the Burgerbibliothek says the style of illumination is Southern French, and refers to: Illuminierte Handschriften und Inkunabeln der Nationalbibliothek in Wien VII, 2, 1936, No. 39, but I find this unconvincing; cf. Orelli pp. 24 - 18, 32 - 37, esp. 36 n. 18. I also find unconvincing Orelli's view that Bern 28 shows Italian influence).

Bibliography Sinner Vol. 1, pp. 18 - 19; Hagen pp. 20 - 21; Gröber in ZRP 8, 1884, 313; Vollmer pp. 32 - 3; Homburger item 7, pp. 123 - 4, pl. 29.

14. Brussels, Bibl. royale MS 10516

BXIII Vol. II (Siglum: K) Textura, s. xiii^{ex}

Parchment, ff. ii + 328 + ii. 340 x 220 mm. Written space: not available. 2 cols. of 39 or 40 lines. Miniatures at the beginning of almost every book, but not before prologues.

$1 - 27^{8}$, $28 - 30^{10}$, $31 - 32^{8}$, 33^{10}, $34 - 40^{8}$ (fos. 1 - 328) = Sapiential Books, Major Prophets omitting Baruch and its prologue, Minor Prophets, I - II Maccabees, Gospels, Pauline Epistles including Prologue to Titus and Titus A (Prologue is II Timothy ch. 4, Titus A is "Thitum", Titus B is I Philemon, Philemon is II Pilemon (sic)), Acts, Catholic Epistles, Revelation.

Secondo folio: ne cuide mie. What appears to be a pen trial in early 14th century hand follows the text on fol. 328^{v}. The manuscript was in

the collection of the Dukes of Burgundy by 1467 (Barrois references to 1467 and 1487 inventories are in Berger p. 424) when it already lacked Vol. I

Bibliography Berger pp. 423 - 4; van den Gheyn Vol. I, p. 45 (no. 94); Dogoer p. 10 (item 2); Decoo p. V (cf. pp. 60 - 74).

15. Copenhagen, Kongelige Biblioteck, MS Thott 7

BXIII Vol. II (Siglum: R) Textura, s. xiii^{ex}

Parchment, ff. i + 49 + i. 385 x 292 mm. Written space c. 240 x 165 mm. 2 cols. of 35 - 37 lines. Miniatures before each book and the prologue to Proverbs, with historiated initials for the nocturns of the Psalms.

$1 - 5^{8}$, 6^{6}, $7 - 33^{8}$ (fos. 1 - 262) = Psalms, Sapiential Books including a prologue to Proverbs (apparently St. 457), Major Prophets including the Prayer of Jeremiah as Lamentations ch. 5, first ten Minor Prophets (Hosea - Haggai).

$34 - 50^{8}$ (fos. 263 - 398) = remaining Minor Prophets, I - II Maccabees, Gospels, Romans without the usual prologue.

$51 - 61^{8}$, 62^{6} (wants 6 - blank) (fos. 399 - 491) = remaining Pauline Epistles including Titus A but not the prologue to Titus, Acts, Catholic Epistles, Revelation.

Secondo folio: -ine moi en ta justice. Arms (fol. 1^{r}) and signature (fol. 491^{v}) of Philippe de Clèves, sieur de Ravenstein († 1528). The red velvet binding could be of this date. Entered the Kongelige Bibliotek with the Thott collection.

Bibliography Abrahams pp. 1 - 2; Berger pp. 425 - 6; Stockholm Exhib. pp. 37 - 8 (item 40).

16. London, BL, MS Royal 1. A. XX

BXIII Vol. II (Siglum: G) Textura, 1312

Parchment, ff. iii + 401 + iii, foliated 1 - 244, unfoliated, 245 - 400. 260 x 175 mm. Written space 210 x 130 mm. 34 long lines. Miniature at the beginning of each book; a few missing because of loss of leaves. Manuscript written by Robertus de Marchia in 1312, while in prison in Paris (fol. 400^{r}).

1^{8} (wants 1, 2), 2 - 3^{8} (fos. 1 - 22) = Proverbs (beginning imperfect at ch. 4, 11), Ecclesiastes.
4 - 30^{8}, 31^{8} (wants 7 - blank) (fos. 23 - 244, unfoliated) = remaining Sapiential Books, Major Prophets omitting Baruch and its prologue, Minor Prophets, I - II Maccabees (I Maccabees is call "Alixandres").
Unfoliated leaf is blank.
32^{8} (wants 1), 33 - 49^{8}, 50^{8} (wants 6), 51^{8} (wants 5, 6) (fos. 245 - 400) = Gospels (beginning imperfect at Mt. 2, 12), Pauline Epistles (II Thessalonians is divided into three sections (ch. 1, 2, 3) each beginning with a miniature like a separate Book; Titus B and Pilemon have the rubrics and page headings I - II Philemon and Hebrews is called Philemon, which suggests that the model of this manuscript may, like Brussels 10516, have included Prologue to Titus and Titus A), Acts, Catholic Epistles (lacks in quire 50 I John 5, 16 - Jude 4), Revelation (lacks in quire 51 ch. 15, 1 - 19, 18. Since we do not have the Vol. I of this manuscript, it is not clear whether this should be regarded as BXIII Vol. II or BHC Vol. II, as Berger (p. 212) preferred. It belongs to the same textual family as Brussels 10516 and St. Omer 68, which by their date must be

BXIII Vol. II. On the other hand Berger is probably right to assert (pp. 188 - 9) that Arsenal 5059 is a copy of this manuscript (though it is not an immediate copy, cf. App. II no. 17), and Arsenal 5059 has a PB Vol. I. Perhaps arbitrarily, I treat as BXIII Vol. II all the manuscripts of this textual family (the four already mentioned and fr. 160), with the Arsenal and BN manuscripts thus having a PB Vol. I unrelated to their Vol. II.

Secundo folio: present secundo folio (orig. fourth leaf) se tu n'es pas; orig. third leaf: Cest a dire par les voies. An early 14th century French textura hand corrects passages in Isaiah, and also Revelation (passim) from a PBa text. Pericope passages are indicated and there are also liturgical notes in French in a mid-14th century Anglicana (fos. 173^{r}, 195^{r}, 258^{v}, 281^{v} - 282^{v}, 312^{v}, 313^{v}, 320^{v}, 321^{r}, 364^{v}); this shows the manuscript is likely to have reached England by this time. A Secretary hand (s. xv^{2}) identifies the beginning of the Passion narrative in each Gospel. In the 16th century it belonged to "Roland Draper of Harborow" (signature fol. 183^{r}). In the 17th century it was owned by John Theyer (t 1673) of Cooper's Hill, Brockworth, Glouc., whose grandson Charles sold the whole collection, which was ultimately bought by Charles II for the Royal Library.

Bibliography Bernard Vol. II pt. 1, no. 6543; Berger pp. 385 - 6; Vitzthum pp. 169, 171; Royal Cat. Vol. I, p. 8 and Vol. IV, pl. 4.

17. Paris, Bibl. de l'Arsenal MS 5059

BHC Vol. I (PB) and BXIII Vol. II (Siglum: H) Textura, 1317.

Parchment, ff. ii + 506 + ii. 405 x 295 mm. Written space 295 x 220 mm.

2 cols. of 50 lines. Display miniature at beginning, with lesser display

miniature at beginning of Proverbs; miniature at the beginning of each nocturn in Psalms and each book except Genesis, with additional miniatures in preliminary matter (1), Genesis (40), Exodus (24), Leviticus (2), Numbers (5), Judges (3), I Kings (1) II Kings (1), III Kings (1), Captivity (8), Judith (3), Esther (5), I Maccabees (1), II Maccabees (1), Matthew (1), II Thessalonians (2), Revelation (1). Manuscript written by Johannes de Papeleu of the Rue des Ecrivains, Paris, in 1317 (fol. 506^{r}).

Original Vol. I^{25} $1 - 32^{8}, 33^{4}$ (wants 4 - blank) (fos. 1 - 259) = Guiart's prefatory matter, Octateuch, I - IV Kings, notes on intercalation, abridged, Job, Tobit, Captivity, Judith, Esther, Psalms, Canticles 1, 8 - 11, Litany 1 (cf. App. II no. 67).

Original Vol. II $34 - 63^{8}, 64^{8}$ (wants 8 - blank) (fos. 260 - 506) = Sapiential Books, Major Prophets omitting Baruch and its prologue, Minor Prophets, I - II Maccabees (I Maccabees is called "Alixandre"), Gospels, Pauline Epistles (II Thessalonians is divided into three epistles, each with a miniature, at ch. 1, 2, 3; Titus B and Philemon are called respectively I - II Philemon), Acts, Catholic Epistles, Revelation (copied from a copy in which the two middle bifolia of the last quire were misbound - enough text follows the misbound section for an eight-leaf quire to be assumed where the central leaves appear in the order 4, 3, 6, 5, containing Rev. 12, 14 - 14, 20, 9, 20 - 12, 14, 17, 16 - 19, 18, 15, 1 - 17, 16; the average number of lines of text on the passages transcribed from the misbound cope suggest that it may have been in 2 cols. of 37 lines, assuming the same number of columns and approximately the same amount of text to the line in the two manuscripts). The text of Revelation shows conclusively that, despite the comparable colophons

(Berger pp. 188 - 9) and the shared rubricating errors in Maccabees, Thessalonians and Titus, Arsenal 5059 is not copied directly from Royal 1. A. XX, and it may be the immediate source of the Arsenal manuscript which first brought together the PB Vol. I and BXIII Vol. II. (For a similar binding error in some BM manuscripts, see App. II no. 89).

Secundo folio: premierement xiiii De generations Sem (I have no note of fol. 261^{r}). Ex-libris notes of Charles d'Albret, killed at Agincourt in 1415 (fos. 4^{v}, 153^{v}, 227^{r}, 421^{v}), with his arms added to the miniature on fol. 1^{r}. Binding has the arms of Cardinal Cesar d'Estrées (1628 - 1714). An old shelf-mark 192 is on recto of last fly-leaf in the bottom right-hand corner; this seems to indicate that the manuscript reached the Arsenal via the same collection as Arsenal 5057 - 8 (q.v.), since it does not appear to be an old Arsenal shelf-mark.

Bibliography Berger p. 367; Martin Vol. 5, pp. 29 - 30; Vitzthum pp. 170, 173 seq., pl. xxxvi; Martin Miniature, pp. 90 - 1, fig. XXXII - XXXIV; Martin Peintures, p. 24, pl. 24 - 5; Panofsky pp. 29, 36, n. 29^{2}, fig. 4; Manuscri ts p. 25 (item 36); Porcher p. 48, note p. 85.

18. Paris, Bibl. Mazarine MS 35 (olim 684)

BXIII Vol. II (Siglum: E) Textura, s. xiii^{ex}

Parchment, ff. ii + 388 + i, foliated 1 - 88, 88 bis, 89 - 160, 160 bis, 161 - 253, 253 bis, 254 - 7, 257 bis, 258 - 264, 264 bis, 265 - 282, 282 bis, 282 ter, 283 - 322, 322 bis, 323 - 331, 331 bis, 332 - 4, 334 bis, 335, 335 bis, 336 - 362, 362 bis, 363 - 372, 372 bis, 373 - 4, 374 bis.

The manuscript has been multilated for its miniatures either by cutting them out or by tearing at the leaves in such a way that fragments of

leaf with text remain, of very variable size; many of these are not foliated in the manuscript. 275 x 203 mm. Written space 197 x 142 mm. 2 cols. of 40 lines. Miniatures or historiated initials may be presumed to have existed at the beginning of almost every book, but none survives except for half the miniature to Malachi (fol. 222^{v}). The scribe of this manuscript may also have written Paris, BN, MS fr. 837, MS fr. 1553 (dated 1284), MS n. a. fr. 1104 to judge from reproductions of these three manuscripts.[26]

1^{8} (wants 1), 2^{8} (wants 1, 6), 3 - 6^{8}, 7^{8} (wants 4), 9 - 11^{8}, 12^{6} (wants 6 - blank, 5a stub showing there was text on the recto but not on the verso) (fos. 1 - 88, unfoliated = 88 bis): quire signatures iii - xiii at the end of quire 1 - 11 show that two quires are missing before quire 1) = Proverbs (begins imperfect at 28, 17), Ecclesiastes (ends imperfect fol. 7^{v} at 1o, 9). Song of Songs, Wisdom (lacks 2, 22 - 4, 20 after fol. 11), Ecclesiasticus (lacks 44, 17 - 46, 8 after fol. 48), I - II Maccabees (II Macc. ends imperfect at the end of 15, 22, with fragments of 15, 29 - 31 (?) visible on fol. 88 bis^{r}). 13^{8} (wants 3 - 6), 14 - 19^{8}, 20^{8} (wants 3), 21^{8} (wants 7), 22^{8} (leaf 7, unfoliated in the manuscript (160 bis) is a stub with text surviving on r1, v2), 23^{8}, 24^{8} (wants 8), 25^{8} (wants 1 - 2), 26 - 28^{8}, 29^{8} (wants 7), 30^{10}(wants 10) (fos. 89 - 160, unfoliated = 160 bis, 161 - 222: quire signatures i - xi, xiii - xvii at the end of quires 13 - 23, 25 - 29, presumably lost with last leaf of quire 24 and perhaps quire 30) = Isaiah (lacks 3, 19 - 10, 24 after fol. 90), Jeremiah (lacks 35, 10 - 37, 4 after fol. 142 and ends imperfect fol. 153^{v} at 52, 17), Lamentations (begins imperfect at 1, 11), Prologue to Baruch, Baruch (ends imperfect at 6, 56 with fragments of 6, 56 - 62 (?) visible on fol. 160 bis^{r}), Ezekiel (begins imperfect, after fragments of 1,

15 - 22 (?) on fol. 160 bis^{v}, at 1, 52 and lacks 29, 15 - 34, 10 after fol. 176), Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah (ends imperfect fol. 212^{v} at 7, 10), Nahum (begins imperfect at 2, 11), Habakkuk, Zephaniah, Haggai, Zechariah (14, 11 - 21 partially lost by the strip torn from fol. 222), Malachi (partially loses 1, 2 - 5 by strip torn from fol. 222 and ends imperfect fol. 222^{v} at 2, 2).

31^{8} (wants 1), 32 - 34^{8}, 35^{8} (wants 3 - 6 and part of 1), 36^{8} (leaf 2 is a stub with some letters remaining), 37^{8} (leaf 2 is a stub with some text), 38^{8}, 39^{8} (leaves 5 - 6 are stubs with some text on leaf 5 and a few letters on leaf 6), 40^{8} (wants 6), 41^{8}, 42^{8} (wants 4), 43^{8} (wants 5), 44^{8}, 45^{8} (wants 2 and about $\frac{2}{B}$ of 3), 46^{8} (wants 3, 5, 8 and most of 7), 47^{8} (wants most of 4 and 6), 48 - 50^{8}, 51^{8} (wants 7), 52^{8} (wants 1, 3 and almost all of 8), 53^{6} (wants 4 - 6, some of which was probably blank, and most of 3) (fos. 223 - 253, 253 bis (sic), 254 - 7, unfoliated = 257 bis, 258 - 264, unfoliated = 264 bis, 265 - 282, two unfoliated = 282 bis, 282 ter, 283 - 322, 322 bis (sic), 323 - 331, unfoliated = 331 bis, 332 - 4, unfoliated = 334 bis, 335, unfoliated = 335 bis, 336 - 362, 362 bis (sic - a complete leaf), 363 - 372, unfoliated = 372 bis, 373 - 4, unfoliated = 374 bis: quire signature i - xv. xvii, xvii (recte xviii), xix - xxi at the end of quires 31 - 45, 47 - 51, presumably lost with last leaves of quires 46, 52, and just possibly 53) = Matthew (begins imperfect at 2, 12 and repeats 22, 30 - 23, 30 after 24, 45), Mark (lacks 7, 36 - 37; 8 - 17; 8, 22 - 28; 8, 33 - 34 on fol. 253 bis; lacks 9, 33 - 13, 16 after fol. 254; ends imperfect fol. 257^{v} at 15, 37 with a few letters from 15, 37 - 40 and 16, 19 - 20 on fol. 257 bis, Luke (after a few letters from 1, 1 on fol. 257 bis^{v}, begins imperfect at 1, 8; lacks 6, 48 - 7, 25 and 7, 29 - 37 on fol. 264 bis and 23, 28 - 24, 3 on fol. 282 bis, ending imperfect fol. 282 bis^{v} at 24, 7 with only a few letters from 24, 17 - 20

on fol. 282 ter), John (after a few letters from 1, 1 - 5 on fol. 282 ter, begins imperfect at 1, 14; lacks 7, 26 - 8, 14 after fol. 280); ends imperfect fol. 302^{v} at 20, 27), Romans (begins imperfect at 1, 3, with prologue having been lost on quire 42 leaf 4; ends imperfect fol. 310^{v} at 16, 8), I Corinthians (begins imperfect at 1, 28), II Corinthians (lacks 10, 4 - 12, 1; 12, 7 - 10; 12, 12 - 20; 12, 21 - 13, 7 on quire 45 leaf 2 and fol. 322 bis), Galatians (begins imperfect fol. 322 bis^{v} at 1, 4), Ephesians, Phillipians (ends imperfect fol. 329^{v} at 3, 6), Colossians (begins imperfect at 1, 10 and ends imperfect fol 330^{v} at 3, 5), I Thessalonions (begins imperfect at 1, 8; lacks 4, 16 - 5, 25 on fol. 331 bis), II Thessalonians (sole surviving text is portions of 1, 1 - 7 on fol. 331 bis^{v}), I Timothy (begins imperfect at 1, 3), II Timothy (lacks 2, 26 - 3, 2; 36 - 15; 4, 2 - 11 on fol. 334 bis), Titus B (lacks part of 1, 1 on fol. 334 bis), Philemon (ends imperfect at verse 16 on fol. 335 bis), Hebrews (begins imperfect fol. 335 bis^{v} at 2, 2), Acts, James, I - II Peter (II Peter ends imperfect fol. 336^{v} at 2, 11), I John (begins imperfect at 1, 9 and ends imperfect fol. 367^{v} at 3, 18), II John (begins imperfect at verse 5), III John, Jude (ends imperfect fol. 368^{v} at verse 20), Revelation (begins imperfect at 2, 14; lacks 12, 5 - 10; 12, 11 - 14, 2; 14, 3 - 7 on fol. 362 bis; lacks 19, 3 - 20, 3 on fol. 374 bis; ends imperfect fol. 374 bis^{v} at 20, 8). This manuscript shows a clear booklet structure by its three separate sequences of quire signatures. It has the normal BXIII Vol. II contents, but is unique in putting I - II Maccabees after Sapiential Books (the only remotely plausible explanation I can think of is that two booklets were devoted respectively to the Prophets - major and minor, and to the New Testament, with a third booklet bringing together what was left over, but cf. App. II no. 89), and in repeating Matthew 22, 30 - 23, 30, which is probably due

to an exemplar having miscalculated the space required for a not immediately available pecia, filling the gap with repeated text and then having the deletion of the added text ignored by a later scribe. The fact that no other manuscript to my knowledge includes the repetition of Matthew 22, 30 - 23, 30 shows that this manuscript did not serve as an exemplar to any extant manuscript.

Secundo folio is long since lost. Opening words of present fos 1 and 2 are respectively leu de jugement and nostre sires ou que. Binding seems medieval. A hand of s. xiv^{2} adds some page headings, chapter numbers and apparently pericope references (fos. 169^{r}, 243^{r}). Fol. 1^{r} has an ex-libris note of the Franciscan Paris convent dated 1717, which shows that the beginning of the manuscript was already in its present state by then.

Bibliography Berger p. 374; Molinier Vol. I pp. 12 - 13, Decoo p. VI (cf. pp. 60 - 74).

19. Paris, BN, MS fr. 152

BXIII Vol. II (extracts). (Siglum: V3) Textura, 1347.

For these texts, see the account of Hand 4 in the description of this manuscript (App. II no. 48).

20. Paris, BN, MS fr. 160

BHC Vol. I (PB) and BXIII Vol. II (Siglum: I) Textura, s. xiv^{in}

Parchment, ff. iii + 505 + iii. 390 x 275 mm. Written space 285 x 210 mm. 2 cols. of 48 lines. Display miniatures at the nocturns of the Psalms, at the beginning of each book (including Proverbs), except Genesis;

additional miniatures are in Guiart's prefatory matter (1), Genesis (45), Exodus (25), Leviticus (2), Numbers (6), Judges (4), I Kings (1), II Kings (1), III Kings (2), IV Kings (1), Captivity (4), Esther (1), II Thessalonians (2).

$1 - 7^{12}$, $8 - 9^{10}$ (middle leaves of quire 9 are bound in the order 6, 7, 4, 5), $10 - 12^{12}$ (fos. 1 - 140) = Guiart's prefatory matter, Octateuch, I Kings with Contents and preface.

13^{10}, $14 - 23^{12}$ (middle leaves of quire 20 are bound in the order 5, 6, 4, 9, 7, 8), 24^{10}, $25 - 31^{12}$ (quire 31 bound in the order 1, 11, 3, 9, 5 - 8, 4, 10, 2, 12), 32^{10} (fos. 141 - 374) = II - IV Kings, with contents and preface to III Kings, notes on intercalation, abridged, Job, Tobit, Captivity, Judith, Esther, Psalms, Sapiential Books, Major Prophets omitting Baruch and its prologue, Minor Prophets.

$33 - 42^{12}$, 43^{10}, separately bound single leaf (fol. 505) (fos. 375 - 505) = I - II Maccabees with BH glosses added in the margin to I Maccabees (which is correctly titled) and in the text to II Maccabees, Gospels, Pauline Epistles (II Thessalonians is divided into three epistles, each with a miniature, at ch. 1, 2, 3; Titus B, Pilemon and Hebrews are respectively called I - III Pilemon), Acts, Catholic Epistles, Revelation. The booklet structure of this manuscript shows it can never have been divided into the usual two volumes, and the absence of any display miniature other than at fol. 1^{r} makes it probable it was intended to be bound in one volume rather than three. (London, BL, MS Royal 18 D VIII, containing Maccabees and the New Testament, may be a fragment of a PBb manuscript divided in the same way as this). The contents of this volume suggest it has been put together from more than one source: (i) Psalms is a BXIII or PBb text in content without Canticles or

Litany; (ii) The New Testament certainly, and from the lack of Baruch, perhaps the post-Psalter Old Testament, comes from a manuscript like London, BL, MS Royal 14 XX (the only other extant manuscript to call Hebrews "Philemon"); (iii) the addition of BH glosses to Maccabees without the tables of contents is found in PBa; (iv) the end of Revelation was apparently copied from a mutilated exemplar made good from a copy of PBa. It is these sources which justify the description of this manuscript as BHC Vol. I and BXIII Vol. II (the Vol. II perhaps including Psalms) despite the collation.

Secundo folio: <u>de neroth</u> (added above text on fol 2^{r} is omitted phrase: <u>Des generations sem</u>. Belonged to Gaston, duc d'Orleans before entering Royal Library in 17th century (first listed in the Clément inventory of 1682).

<u>Bibliography</u> Montfaucon Vol. II p. 785; Fr. Cat. Vol. I p. 13; Berger pp. 334 - 5.

21. <u>Paris, BN, MS fr. 398</u>

BXIII Vol. II (Siglum: P) Textura, s. xiii - xiv.

Parchment, ff. iii + 386 + iii, foliated 1 - 238, 240 - 387 (fol. 240 subsequently altered to be foliated 239 - 240). 300 x 213 mm. Written space 210 x 152 mm. 2 cols. of 40 lines. Numerous changes of ink, but apparently only one hand. Miniatures at the beginning of every book, with one extra in II Maccabees and in each gospel at the beginning of the Passion.

$1 - 26^{8}$ (fos. 1 - 208) = Sapiential Books, Major Prophets including the

Prayer of Jeremiah as Lamentations ch. 5, Minor Prophets, I Maccabees. 27 - 48^{8}, two cross-stitched single leaves (fos. 386, 387) (fos. 209 - 238, 240 - 387) = II Maccabees, Gospels, Pauline Epistles including Prologue to Titus and Titus A (with both Titus B and Philemon called Philemon), Acts, Catholic Epistles, Revelation.

Secundo folio: mie estre sages. A 14th-century corrector, mostly in the Sapiential Books, added words some of which suggest he is of South-Eastern origin (e.g. paubrete, ubrere, fol. 41^{vl}). Parchment paste-down at front, partly overlaid by subsequent paper paste-down, has ownership notes in a florid cursive of s. xv - xvi for "Les paraboles de Salomon" (i.e. no mention of any Vol. I) by Hunber Roys (or Hunber Rex, Hunbertus Regis) of Bourg-en-Bresse, including the macaronic verse printed by Berger (p. 338). His name also appears on the recto of the first fly-leaf. A 16th-century note on the recto of the first fly-leaf (Berger, p. 337) shows the manuscript to have belonged to Petrus de Costellin, miles. A late 16th century signature "Brullat" (?) is on fos. 1^{r}, 387^{v}; the verso of the third fly-leaf has two inscriptions in the same hand: the monogram EAH, and the signature F. Denouyers, Brechainville, 1595. The manuscript was in the Royal Library by 1645, when it appears in Dupuy's catalogue.

Bibliography Montfaucon, Vol. II p. 787; Fr. cat. Vol. I p. 37; Berger pp. 337 - 8; Decoo p. VI (cf. pp. 60 - 74).

22. Paris, BN, MS fr. 6258

BXIII Vol. II (Siglum: O) Cursive, 1420

Parchment, ff. iii + 370 + i, foliated 1 - 372 including the two fly-

leaves immediately preceding the text. 385 x 280 mm. Written space 255 x 170 mm. 2 cols. of 42 lines. The scribe dates the manuscript by writing "1420" after Revelation (fol. 272^{r2}), then adds twelve lines of verse which also appear in Vatican, Reg. lat. 26, and which seem to show that the Vatican manuscript is the source, immediate or otherwise, of this one. A second hand of x. xv^{1} has erased the beginning of 1.6 and 11.7 - 12, and written a new continuation after 1.6, giving fourteen lines in all; part of the erased text can still be made out under ultra-violet light. Miniature before each book, with an additional miniature in each gospel before the Passion.

1 - 2^{8} (fos. 3 - 18) = Proverbs.

3 - 4^{8} (fos. 19 - 34) = Ecclesiastes, Song of Songs, Wisdom.

5 - 26^{8}, 27^{6}, 28 - 46^{8}, 47^{4} (fos. 35 - 372) = Ecclesiasticus, Major Prophets including the Prayer of Jeremiah as Lamentations ch. 5, Minor Prophets, I - II Maccabees, Gospels, Pauline Epistles including Prologue to Titus and Titus A (with Titus B and Philemon called Philemon), Acts, Catholic Epistles, Revelation.

Secundo folio: <u>felonneusement seront</u> (fol. 4^{r}). The bifolium inserted before Proverbs contains two facing sets of arms: (i) fol. 1^{v} has the arms tentatively identified as Lefèvre d'Ormesson (Berger p. 350); (ii) fol. 2^{r} has the de Croy arms, identified by Berger as those of Guillaume de Croy, marquis de Rentz (t 1565). The binding appears to be 17th century, and has elaborate arms not identified by Berger (p. 349). The manuscript will have entered the Royal Library in the 18th century (after c. 1740).

<u>Bibliography</u> Berger pp. 349 - 50; Fr. cat. gen. Vol. 1, p. 14.

23. Rouen, Bibl. municipale, MS A 211

BXIII Vol. II (Siglum: A) Textura, s. xiii^{2}

Parchment, ff. i + 287 + i, foliated (including first fly-leaf) 1 - 11, 11 bis, 12 - 15, 15 bis, 16 - 179, 179 bis, 180 - 186, 186 bis, 187 - 284. 325 x 210 mm. Written space c. 230 x 145 mm. 2 cols. of 50 lines. Three different rypes of ruling occur, which explains the variable size of the written space. These correspond exactly to the three different hands in the manuscript; hand 1 = fos. 2 - 42, 259 - 284 (quires 1 - 6, 31 - 34); hand 2 = fos. 43 - 134 (quires 7 - 14); hand 3 = fos. 135 - 258 (quires 15 - 30). All three hands are writing a small textura of the type found in small Parisian Latin Bibles of the thirteenth century, and are difficult to date. Dated manuscripts in Manuscrits datés, Vols. I, II, VI, which resemble one or other of the hands range from the 1230s to 1290s; hand 2 is the oldest in style and hand 3 the latest. None of the dated manuscripts is entirely convincing, but the closest I can manage is: hand 2 = Manuscrits datés VI, 19 (1227) and 21 (1249-50), I, 28 (1230-48); hand 1 = Manuscrits datés II, 27 (1230-50), but closer are I, 17 (c. 1281) and VI 28 and 29 (1294 and 1295); hand 3 = Manuscrits datés I, 14 and 16 (1268 and 1270), VI, 30 (1296). Three such hands working together in the same wor kshop suggest a date in the 1260s or 1270s, but a later date is possible. Miniature before each book (historiated initial for Lamentations) except the last four Minor Prophets, the last nine Pauline Epistles and the last three Catholic Epistles; the Luke miniature precedes 1, 5 and the Romans miniature precedes the prologue. A whole-column Jesse tree precedes the Matthew miniature. The miniatures and initials have been illuminated in two separate ateliers, one for hands 1 and 3 (quires 1 - 6, 15 - 34), the other for hand 2 (quires 7 - 14). The only painted border in the book accompanies the historiated initial

for Lamentations (fol. 91^{rl} in hand 2), and the bud elements in this have yet to sprout, which suggests an earlier rather than a later date in s. $xiii^{2}$. The manuscript is not mentioned in Branner.

$1 - 3^{8}$ (fos. 2 - 11, 11 bis, 12 - 15, 15 bis, 16 - 23) = First four Sapiential Books.

$4 - 5^{6}$, 6^{6} + one(37) after 1 (fos. 24 - 42) = Ecclesiasticus.

$7 - 13^{12}$ (fos. 43 - 126) = Major Prophets omitting Baruch and its prologue, Hosea, Joel.

14^{8}, 15^{6} + one(140) after 5 (fos. 127 - 141) = remaining Minor Prophets (quire 14 ends in the middle of Habakkuk with the scribe not quite having enough text in the exemplar to avoid leaving part of the last line blank).

16^{8}, 17^{8} (wants 6), 18^{8} (fos. 142 - 164) = I Maccabees (lacks 14, 36 - 16, 9 after fol. 154), II Maccabees.

$19 - 24^{8}$, 25^{8} + one(wanting) after 6, 26^{8} (fos. 165 - 179, 179 bis, 180 - 186, 186 bis, 187 - 226) = Gospels (lacks John 6, 49 - 7, 44 after fol. 216).

$27 - 29^{8}$ (fos. 227 - 250) = first nine Pauline Epistles (Romans to II Thessalonians).

30^{8} (fos. 251 - 258) = remaining five Pauline Epistles (I Timothy - Hebrews).

$31 - 32^{8}$, 33^{6}, 34^{4} (fos. 259 - 284) = Acts, Catholic Epistles, Revelation.

The large number of booklets in this manuscript (four for the New Testament alone) is perhaps just the result of dividing the work between scribes and illuminators, but more probably reflects the newness of the text and lack of a settled quire organisation for it (cf. fr. 899 and fr. 901, App. II nos. 4 and 27), strange though this may seem for a Bible manuscript. The unity of the manuscript is ensured by the change between hands 2 and 3 (coinciding with a change in atelier) which occurs in the middle of a

booklet, and by the preservation, despite the differing sizes and types of ruling, of the 2 cols. of 50 lines layout of the page. This is clearly a commercially produced manuscript from Paris, and is atypical among BXIII, BH, and BHC manuscripts in resembling a small Paris Latin Bible rather than a vernacular prose romance.

Secundo folio: vie et tes ioes. Numerous notes and alphabetical symbols in lead by a Picard (not to be confused with the lead corrections in a different hand which are by the corrector for the scribes and occasionally result in brown-ink corrections of the text) e.g. fos. 38^{v}, 64^{v}, 136^{v}, 179^{r}, 220^{r}. The symbols include a, aa, am, ao, which are probably designed to indicate pericope passages; this is especially the case on fol. 220^{r2}, where we find the partly cropped note: le venresdri apr/es/ quaresme beside John ch. 12. Both notes and corrections are frequently badly rubbed or cropped, and by no means all legible, but the notes (often nota or a paraphrase of the text) show careful reading of the manuscript by an early owner, probably not later than s. xiv^{in}. A 14th-century ex-libris note has had the name of the owner (probably an institutional library) erased (fol. 284^{v}); what survives is printed in Berger p. 383. The front paste-down has a 15th-century ex-libris on which a reagent has been used and which is now illegible. A 15th-century ex-libris, perhaps the same, has been mostly erased on fol. 1^{r}. A 16th century signature survives: Jehan Prevost (fol. 1^{r}). The manuscript belonged to Rouen Cathedral in the 18th century (long note on the text (fol. 1^{v}) and ex-libris note (fol. 2^{r}), both by the gentleman, probably Saas, who noted (fol. 154^{v}) the absence of a leaf in I Maccabees, and (fol. 93^{r}) that the manuscript does not contain the Prayer of Jeremiah and Baruch after Lamentations). Saas 1746, pp. 2 - 3, shows that only Vol. II was in Rouen at this date.

It passed to the Bibl. Municipale at the Revolution. It is not mentioned by L. de Laborde in Bulletin du Bibliophile et du Bibliothécaire 1919, pp. 173 - 205, 257 - 277, 340 - 365, who lists Cathedral manuscripts acquired before 1562.

Bibliography Tassin pp. 25 - 7; Saas 1747, p. 24; Berger p. 383; Dept. Vol 1 pp. 39 - 40 (no. 185); Vitzthum p. 109; Decoo pp. VI - VII (cf. pp. 60 - 74).

24. Saint-Omer, Bibl. municipale MS 68

BXIII Vol. II (Siglum: J) Textura, s xiii^{ex}

Parchment, ff. iii + vii + 275 + vii + iii. The fly-leaves at beginning and end are unfoliated, the first and last being fragments of an 11th century manuscript. After the first three fly-leaves is bound a quire of 8 leaves (wants 1), foliated A - G, containing miscellaneous texts, mostly in French, in two or three cursive hands of s. xiv^{ex} with additional texts in two hands of s. xv^{mid} on fos. F and G. These texts are listed in Dept. 4^{o} Vol. 3, p. 43 and include extracts from Brunetto Latini on fos. C - E. The seven leaves before the last three fly leaves are unfoliated, comprising one quire of four (wants 4) and one quire of eight (wants 5 - 8); the first quire was added in the late 14th century when the lai d'Aristote of H. d'Andeli (inc. De conter beaus mos (sic) et retraire) was copied in a scripta showing N - E influence (e.g. apelier) after Revelation (fol. 341^{v}), continuing to the verso of the second leaf of the quire. (This manuscript is not mentioned by Långfors p. 80). Another cursive hand of s. xv^{1} adds lists of the twelve apostles and nine Worthies on respectively the second and third leaves. The second quire was added at an unknown date after the 15th-century foliation, and

contains in an s. xiv[1] textura hand a prose text beginning: Sainte escripture nos aprent et saint Ysidres (sic), and ending: car on torneroit grant loier a petit pris. The manuscript itself has a fifteenth century foliation (fos. 1 - 63, 72 - 80, 97 - 179, 199 - 210, unfoliated = 210 bis, 211 - 249, 263 - 294, 306 - 341 - Berger p. 383 lists the missing leaves exclusive of the folios cited), and in the same hand quire signatures at the beginning of each quire; these include (but do not number) fos. A - G and start on fol. 1[2] with quire 2, ending with the first quire (called quire 45) of the two added quires of the manuscript proper. Despite counting two added quires, this fifteenth century owner foliated only the manuscript proper. A nineteenth century foliation in tens exists in the main manuscript, but should be ignored: it takes the Saint-Bertin shelf-mark (79) on folio 1 to be a folio number, and accordingly calls folio 2 folio 80; the error is compounded by using twice 90, 100, 190, 200. It stops, after other minor errors, at its fol. 240 (fol. 249). 290 x 205 mm. Written space 215 x 150 mm. 2 cols. of 40 lines (exceptionally 39 lines). Miniature or historiated initial before each book; miniature to Acts removed.

$1 - 7^{8}$, 8^{8} (wants 8), 9^{8} (wants 1 - 7), 10^{8}, 11^{6}, 12^{8}, 13^{4} + one(113) added after 2 (two quires of eight, as shown by foliation, quire signatures and their still extant sewing, are missing after quire 10) (fos. 1 - 63, 72 - 80, 97 - 115) = Sapiential Books, Isaiah (lacks 23, 4 - 40, 13 after fol. 63; ends imperfect fol. 80 at 60, 12), Jeremiah (begins imperfect fol. 97 at 25, 34 and ends with the brief Vulgate introduction to Lamentations)[27], Lamentations.

$14 - 21^{8}$, 22^{8} (wants 1 - 3), $23 - 27^{8}$, 28^{8} (wants 8), $29 - 32^{8}$, 33^{8} (wants 1 - 2), $34 - 36^{8}$, 37^{6} (stubs and sewing of fos. 180 - 198 survive,

as do three stubs and sewing between fos. 249 and 263 and two stubs around sewing plus the stubs of fos. 304 - 5 between fos. 294 and 306; together with the foliation and quire signatures, these show that two quires of eight are missing after quire 21, one quire of twelve is missing after quire 28 and one quire of eight plus one is missing after quire 32) (fos. 116 - 179, 199 - 210, 210 bis, 211- 249, 263 - 294, 306 - 341) = Ezekiel, Daniel, Minor Prophets, I Maccabees (ends imperfect fol. 179^{v} at 8, 8), II Maccabees (begins imperfect fol. 199^{r} at 14, 22), Gospels (Luke ends imperfect fol. 249^{v} at 22, 53, John begins imperfect fol. 263^{r} at 13, 24), Pauline Epistles (I Thessalonians ends imperfect fol 294^{v} at 2, 5; II Thessalonians, I - II Timothy, Titus B, Philemon are missing; Hebrews begins imperfect fol. 306^{r} at 11, 5), Acts, Catholic Epistles, Revelation. The collation of quire 13 shows that Lamentations was intended to end the first booklet, and since quire 14 is complete it is almost certain (unless Baruch had a booklet to itself of which there was in the fifteenth century no trace) that this manuscript (like all the other textually-related manuscripts) omits Baruch and its prologue. However if one leaf of the quire after quire 32 was either missing or not foliated in the fifteenth century, this manuscript could have contained (in a ten-leaf quire) the Prologue to Titus and Titus A which occur in the closely related Brussels MS 10516. (The lost quire after quire 32 cannot have had fewer than 9 leaves if it is to have contained the certainly missing text listed above.

Secundo folio: <u>dor ne d'argent</u>. This manuscript formed the core of a little library of French religious texts, a process begun in the 14th century with thefirst quire after Revelation, and continued in the 15th century with the quire added before the manuscript and probably the further quire added at the end. The foliator is apparently the same

person who in the fifteenth century marked many passages in the manuscript with a horizontal line or a diagonal cross or (fol. 5^{r} only) Nota bene. The marks appear in the first booklet (passion) and again in Luke (fos. 231 - 233), and may represent pericopes or merely passages which interested the reader. There are occasional 15th-century notes in the bottom margin (fos. 199^{v}, 231^{r}, 276^{r}, 329^{v}) which may be pen-trials. The manuscript is badly cropped, which cannot have happened later than the present binding, apparently 17th century. The now lost quires were ripped out subsequently, which seems from the fact that adjacent leaves were removed in the process, to have been wanton vandalism. The manuscript came to the Bibl. municipale at the Revolution from the Abbey of Saint-Bertin in the town (Saint-Bertin shelf-mark 79 on fol. 1^{r}).

Bibliography Haenel col. 253; Piers; Dept. 4^{o} Vol. 3, pp. 42 - 3; Berger p. 383; Vitzthum p. 103; Artois p. 60 (item 63).

25 *Vatican, Bibl. apostolica, MS Reg. Lat. 26^{28}

BXIII Vol. II (Siglum: N) Textura, s. xiii - xiv.

Parchment, ff. i + 395. 390 x 270 mm. Written space 270 x 165 mm.

2 cols. of 42 lines. Display miniature before Proverbs, with a miniature before every other book and before the Passion in each Gospel. A verse colophon follows Revelation (fol. 395^{r}) ll. 5 and 7 of which are erased. It is printed in Berger pp. 433 - 4 with l. 5 supplied from the copy in fr. 6258.

$1 - 48^{8}$ (fos. 1 - 384) = Sapiential Books, Major Prophets with Prayer of Jeremiah as Lamentations ch. 5, I - II Maccabees, Gospels, Pauline Epistles including Prologue to Titus and Titus A (with Titus B and

Philemon both called Philemon), Acts, first six Catholic Epistles (James - III John).

49^{8}, 50^{6} (wants 4 - 6) (fos. 385 - 395) = Jude, Revelation.

Secundo folio: not available. 14th-century list of contents on the fly-leaf. D'Urfé coat of arms on fos. 1, 226, 326 (beg. of Proverbs, Matthew, II Corinthians) etc. (see Wilmart I p. 69) described by Berger p. 433. Not in Voss's c. 1650 catalogue of the Swedish Royal Library manuscripts, so entered the collection subsequently. Probably not a Petau manuscript (Wilmart Vol. 1 p. 821). It is not one of the Petau manuscripts listed in Montfaucon Vol. I p. 63, which are now in Geneva, Bibl. publ. et univ. MS fr. 1 and London, BL, MSS Harley 4381 - 2.

<u>Bibliography</u> Montfaucon Vol. I p. 14 (cf. <u>Studi e Testi</u> 238, 1964, p. 7); Berger pp. 433 - 4; Langlois p. 5; Wilmart Vol. I pp. 67 - 69, 821; Decoo p. VII (cf. pp. 60 - 74); Biblia p. 46 (item 86).

(d) <u>Old Testament</u>

26. <u>London, BL, MSS Add. 40619 - 20</u>

BXIII OT Textura, England, s. $xiii^{ex}$

Parchment, ff. iv + 201 and ii + 268 + iii. All leaves not totally missing are included. A 17th-century foliation can help to establish missing leaves. 440 x 315 and 420 x 310 mm. Written space 300 x 205 and 305 x 205 mm. 2 cols. of 34 lines. Originally must have had historiated initials at the beginning of each book and at the beginning of the nocturns in Psalms with one extra initial in Genesis and Exodus, but the sole survivor is at I Chronicles (Vol. I fol. 163^{r2}); the rest have

been either individually cut out or removed with the leaf which contained them. As a result of the loss of miniatures and of miscellaneous blank borders, the text has suffered numerous minor mutilations which cannot be listed in the context. The corrector of the manuscript writes in an Anglicana of s. xiii^{ex}.

Vol. I 1^{12} (wants 1, 3), 2^{12} (wants 2, 6, 7), 3^{12} (wants 10 and outer column of 11), 4^{12} (wants 5, 8, 9 and outer column of 7), 5^{12} (wants 1, 10 and outer column of 7), 6^{12} (wants 4, 5, 11 and almost all 2), 7^{12} (wants 5 and most of 11), 8^{12} (wants most of 4), 9^{12} (wants 1, 10 - 12, outer column of 9 and almost all 4), 10^{12} (wants 1, 7 and most of 12), 11^{12} (wants almost all of 11), 12^{12} (wants 6, virtually all 1, 10, and most of 4), 13^{12} (wants 2), 14^{12} (wants 1 - 3, 5 - 9), 15^{12} (wants 6 and most of 3, 10), 16^{12} (wants 2 - 11), 17^{12}, 18^{12} (wants part of 1), 19^{12} (wants 4, and part of 7), 20^{12}, 21^{6} (wants 3 - 4 and most of 1, 6). (One quire of twelve is missing before quire 1, and another before quire 14). (fos. 1 - 201) = Octateuch without glosses, and probably without prologues, which the number of lost leaves does not appear to allow space for (Surviving text: Genesis 26, 9 - 27, 28; 29, 7 - 43, 25; 45, 6 - 50, 10; Exodus 4, 10 - 28, 19; 29, 28 - 41; 30, 23 - 39; Leviticus 1, 4 - 4, 20; 5, 10 - 6, 4; 9, 12 - 14, 19; 15, 19 - 24, 8; 25, 4 - 27, 28; Numbers 1, 47 - 5, 21; 7, 11 - 79; 11, 2 - 18, 10; 20, 1 - 26, 51; 28, 13 - 35. 6; 35, 21 - 30; Deuteronomy 1, 1 - 5, 6; 6, 20 - 20, 13; 22, 14 - 26, 10; 28, 12 - 33, 3; 33, 29 - 34, 11; Joshua 7, 26 - 15, 8; 17, 6 - 24, 3; 24, 11 - 13; 24, 19 - 22; 24, 32 - 33; Judges 1, 5 - 15, 8; 16, 23 - 18, 17; 19, 24 - 21, 24 (end of book); Ruth 1, 22 - 2, 6; 2, 10 - 4, 5), I - IV Kings (Surviving text: I Kings 1, 19 - 6, 8; 8, 5 - 12, 24; 14, 12 - 25, 38; II Kings 17, 25 - 19, 1; III Kings 1, 1 - 7, 7; 7,

24 - 8, 59; 10, 3 - 13, 28; 14, 14 - 18, 31; IV Kings 8, 18 - 25, 30 (end of book)), I - II Chronicles (Surviving text: I Chronicles 1, 2 - 1, 17; 1, 28 - 36; 1, 37 - 25, 3; 26, 31 - 29, 30 (end of book); II Chronicles 1, 17 - 30, 24; 31, 16 - 19; 32, 4 - 33, 4; 35, 15 - 36, 23; Prayer of Manasses (imperfect in middle)).

Vol. II 1^{12} (wants 6, 7), 2^{12}, 3^{12} (wants 11), 4^{12} (wants most of 7), 5^{12}, 6^{12} (wants 9m 7^{12} (wants almost all of 3), 8^{12} (wants 4, 9), 9^{12} (wants 1, 6), 10^{12}, 11^{12} (wants 11), 12 - 18^{12}, 19^{12} (wants 6, 7, 9), 20^{12} (wants almost all of 8), 21^{12} (wants 1 - 3, 7), 22^{12} (wants 4, 11, and half of 5), 23^{12}, 24^{12} (wants 10, 11). (One quire twelve is missing after quire 2, two are missing after quire 11, one after quire 14, two after quire 18, one after quire 24). (fos. 1 - 168) = I - II Esdras, with III Esdras called IV Esdras, and IV Esdras called III, V, VI Esdras and thus surrounding III Esdras (surviving text: I Esdras 1, 1 - 9, 4; II Esdras 2, 12 - 13, 31 (end of book); IV Esdras ch. 1 - 2 called III Esdras; III Esdras 1, 1 (beginning of book) - 8, 70 called IV Esdras; IV Esdras 12, 48 - end ch. 14 called V Esdras; IV Esdras ch. 15 - 16 (end of book) called VI Esdras), Tobit (beginning - 13, 7), Judith (1, 11 - 15, 11; 16, 1 - 8), Esther (1, 1 - end), Job, Psalms including Ps. 151 (6, 3 - 23, 9; 27, 3 - 67, 22); 69, 4 - 79, 9; 83, 11 - 93, 17; 98, 2 - 107, 11; 111, 7 - end of Ps. 151), Sapiential Books (Surviving text: Proverbs, Ecclesiastes 1, 1 - 10, 13; Song of Songs 1, 7 - 4, 16; Ecclesiasticus 24, 32 - 51, 30), Major Prophets including Prayer of Jeremiah as Lamentations ch. 5 (Surviving text: Isaiah 1, 1 - 44, 23; Jeremiah 4, 13 - end; Lamentations; Baruch and its prologue; Ezekiel (beginning - 10, 5; 42, 12 - 48, 35); Daniel 2, 49 - 3, 33; 3, 91 - 14, 32), Minor Prophets (surviving text: Hosea 2, 15 - 14, 6; Amos 3, 4 - end;

Habakkuk, Zephaniah (beginning - 3, 19); Haggai 2, 17 - 23; Zechariah 1, 1 - 6; 1, 9 - 14; 1, 19 - 2, 4; 2, 9 - 14, 20; Malachi (2, 14 - end), I - II Maccabees (Surviving text: I Maccabees (beginning - 16, 8); II Maccabees 2, 22 - 3, 22). To finish II Maccabees requires just over eleven leaves. From the collation, it is clear that the manuscript was originally in two volumes of respectively 270 and 372 leaves. It is conceivable that the manuscript also contained the New Testament, but this would from the proportions of Vol. II require a separate volume; if a complete Bible had been intended, it is unlikely that a two-volume manuscript would divide after II Chronicles and that a three-volume manuscript would not divide before I Maccabees at the latest (cf. fr. 160, App. II no. 19, which is complete in fewer folios and was probably intended to be bound in one volume, but divides into booklets before II Kings and I Maccabees). The contents are unusual: (i) in omitting the glosses and prologues from the Octateuch (cf. fr. 899 which also omits Leviticus); (ii) in including IV Esdras; (iii) in dividing IV Esdras into three books around III Esdras; (iv) including Ps. 151; (v) in including the Prayer of Jeremiah (found in Chantilly 5 and related manuscripts); (vi) in having an apparently individual translation of the prologue to Baruch beginning: <u>cist livres qui est entitlez</u>. All this suggests an individual recension made from an English Latin Bible, presumably in England.[29] If so, it is unlikely that this recension will be found in any other BXIII manuscripts, though only an examination of the text could show this. There is at the moment no particular reason to link this manuscript either with fr. 899 or with Chantilly 5.

Secundo folio: that of Vol. I is lost (fol. 1^r: - <u>tis tu et deis</u>, fol. 2^r: - <u>nez avant as berbis</u>); Vol. II: <u>et . vii . c . et . xx .</u>

The manuscript is extensively annotated, beginning with the scribe himself who places NOTA beside passages in Leviticus, Deuteronomy, Ecclesiasticus, Isaiah. Later annotations are: an Anglicana hand of s. xv who glosses individual words in English (Vol. II fos. 157 - 8); 16th century writer of pen trials in English (Vol. II fos. 11^{r}, 98^{v}); numerous 17th century hands (I have distinguished twelve, perhaps too many): one of these gives notes apparently taken from chapter-headings in an English Bible (Bishop's Bible) for Leviticus 14, 18, 19, 22, 26, 27, Numbers 35, Deuteronomy 23, I Kings 14, I Chronicles 10, and glosses the text (Leviticus 14, 4) or corrects it from Vulgate and Authorised Version (Deuteronomy 29, 18 and 23); another hand copies an extract from Sternbold and Hopkins metrical Psalter (1562 and numerous later editions) (fol. 48^{r}), another hand identifies passages in the text from the Authorised Version, in part (Vol. II fol. 240^{r}) to identify text already missing in his day (Vol. II fos. 28^{r}, 41^{r-v}, 48^{v}, 54^{r}, 65^{v}, 104^{r}, 118^{v}, 138^{v}, 139^{r}, 220^{v}, 225^{r}, 228^{v}, 229^{r}, 231^{v}, 232^{v}, 237^{r}, 238^{v}, 240^{r}, 241^{r}, 246^{v}; in two cases, fos. 232^{r} and 236^{r}, what survives is an offset from a note on now missing leaves); apart from miscellaneous pen-trials, there are also various 17th century owners' signatures: Thomas Wood (Vol. II fol. 1^{r}); Roger Wood (his own and his friend's hands, Vol. II fos. 61^{r}, 129^{v}, 267^{v}, 268^{v}, dated 1655 and 1656 - the use of fol. 268^{v} may suggest that the last quire was already gone by then); a partly cropped name: -yde Esq... Taunton (Vol.I fol. 9^{v}); John Hoigh (Vol. II fol. 99^{v}). After this we have only the names of various members of the Sanford family, Nynhead, Somerset: J. Sanford 1794 (Vol. II fol. 103^{r}), who appears to be the person who wrote 1783 on Vol. II fol. 129^{v}; 19th century notes on the third and fourth fly-leaves of Vol. I give the names Edward Ayshford Sanford, and E.C.G. Sanford. The manuscript reached the British Library in 1922

after a Sotheby Sale (28.3.22, lot 456). The numerous pen-trials of the seven[teenth] century, and the high spirits of some of the Roger Wood notes, suggest the manuscript may have become a scrap-book, and this may in part explain its mutilation.

Bibliography Add. Cat. 1921 - 5, pp. 97 - 100; Robson pp. 447 - 8, 530.

27. Paris, BN MS fr. 901

BXIII OT (imperfect) Textura, s. xiii^{2}

Parchment, ff. ii + 155 + ii. 265 x 180 mm. Written space 170 x 125 mm. 2 cols of 34 lines. Miniature or historiated initial intended at the beginning of each book, but never executed.

1 - 2^{12} (fos. 1 - 14) = Ecclesiastes, Song of Songs, Wisdom.

3 - 4^{12}, 5^{14} (fos. 25 - 62) = Ecclesiasticus.

6 - 8^{12}, 9^{8} + 1(99) before 1 (fos. 63 - 107) = I - II Maccabees.

10 - 13^{12} (fos. 108 - 155) = I - II Chronicles (ends imperfect at II Chron. 32, 1; another five leaves would have completed the book, suggesting a quire of six leaves is missing at the end). Quires 2 - 13 are marked B - N on the first leaf of each quire in a 17th century hand, showing the manuscript had its present order at that date. The normal order of Bible books demands that I - II Chronicles precede the rest, and this appears to be confirmed by the scribe's own signatures on the last leaf of each quire of Chronicles. The signature of quire 10 is too badly cropped to be safely read (but appears to be .i.); the signatures of quires 11 - 13 are .ii. - .iiii. If each booklet had its own signatures (cf. Mazarine 35), this would not signify much; unfortunately no other signatures survive (and no catchwords except for quires 1, 10 - 13),

so that a firm conclusion is not possible. Nevertheless, it is possible that the quires we have were part of an Old Testament Vol. II comprising I Chronicles - II Maccabees, though that would be a large manuscript. Alternatively, the extant quires are part of an Old Testament differently divided or even of a complete Bible. The contents seem too miscellaneous (some historical books and four of the five Sapiential Books) ever to have been intended to be complete in themselves and from the lack of illumination the book may well never have been finished. It is noteworthy that there is no overlap in contents between fr. 899 and fr. 901, but it is certain that fr. 901 is not some of the missing quires of fr. 899, because the scribe, layout and size of fr. 901 are all distinct. The numerous booklets are paralleled in fr. 899 and Rouen A 211 (App. II nos. 4 and 23).

Secundo folio: Et li sages muert (fol. 2^{r}). (I do not have fol. 109^{r}). Signature of P. Pithou, fos. 1^{r}, 155^{v}, showing the manuscript was then bound in its present order, lacking the end of II Chronicles. The signature of J.A. Thou is on fol 1^{r}, and the manuscript then passed, like fr. 899, to Colbert before reaching the BN.

Bibliography Fr. Cat. Vol. 1, p. 152; Berger p. 340.

(e) New Testament

28. Oxford, Christ Church ~~College~~ Library, MS 178

BXIII NT (Siglum: C) Textura, s. xiii^{ex}

Parchment, ff. i + 133 + i. 350 x 268 mm. Written space varies according to number of lines: 38 lines = 235 x 198 mm.; 42 lines = 230 x 193 mm.;

44 lines = 248 x 187 mm. 2 cols. of 38 lines (fos. 1 - 6), 44 lines (fos. 7 - 85), 42 lines (86 - 133); fol. 86 is the last leaf of a quire, conjoint with fol. 79. Miniature before Acts, with historiated initials before every book (including Acts) except Jude (in Mark at 1, 3, and in Luke at 1, 5), before each chapter of John (1 - 22, ch. 22 at 21, 15), Romans, I - II Corinthians, Galatians, Ephesians (ch. 1 - 4 only, ch. 5 - 6 having pen initials) and before the Prologues to Romans, I - II Corinthians, Galatians. The leaf with the Revelation initial is missing. The most heavily illuminated section (John - Ephesians ch. 4, excluding the Prologue to Ephesians) is in fos. 52^{r} - 86^{v} (quire 7, leaf 6 - end of quire 11)[30]. A note by Otto Pächt in the Christ Church catalogue says the manuscript is Northern French after 1280. It seems to me to have been illuminated in the same atelier as Bern 28.

1^{4} + two(5,6) after 4 (fos. 1 - 6) = Table of contents.

2 - 16^{8}, 17^{8} (wants 1) (fos 7 - 133) = Gospels, Pauline Epistles with a translation of the standard set of 14 prologues (by error the prologue to I Timothy has been repeated before II Timothy, with the result that the remaining prologues from the one to II Timothy onwards follow the epistle to which they refer)[31], Acts, Catholic Epistles (Jude is treated by the scribe though not the rubricator, as a second chapter to III John; it ends imperfect (fol. 126^{v}) in verse 5), Revelation (begins imperfect at 2, 12).

Secundo folio: <u>.viii us. il avint emprés</u> (fol. 2^{r}) or <u>amé fill qui</u> (fol. 8^{r}). Pericope passages are indicated. A cut-down late 14th-century Latin document provides the paste-down and fly-leaf at the end of the manuscript. As preserved, it measures 535 x 345 mm., with a

written space of 535 x 315 mm. The sets of small holes in the right margin of the paste-down show that this document was used for a binding with clasps before being re-used in the present 18th-century French binding; one of the holes is now partly cropped, showing the earlier binding, and possibly the whole manuscript, to have been slightly larger. The document still has its left margin, and has lost about 5 words of text per line on the right. It is an arbitration arrangement between Guilletus Rougi and Hugueta, appointing as arbitrators Johannes D... for Johannetus Durand and Petrus Rougi for... (the notary public Giletus Binbo and Petrus Rougi were arbitrators in a previous agreement); the agreement is made under the auspices of the Archbishop of Lyons, and includes an agreement not to appeal to evade the arbitration, in which are clauses whereby the parties submit to the jurisdiction of the Royal bailiff of Mâcon and the Count of Savoie. Only the sealing clauses are missing at the end, but an indeterminate amount of text is missing at the beginning.[32]

The front fly-leaf has a now partly overwritten name (? Chanezz: the lead-letter suggests this may be in error for Hanezz) in a 15th-century textura, with which is associated the arms of an oak sprig with acorn. A 16th-century cursive has written two notes, ending Sinez (S. Virez? in Berger p. 413) followed by initials I cannot distinguish by way of signature. The first note is the motto (cf. Bodley 690) A triste cuer (cuer is drawn, not written) joye desplaict (Jove deoplacet in Berger p. 413). The second note, now faded through having been treated with a reagent, reads: "Le penultime jour de octobre l'an mil cinq cens quarante quatre, je Sebastien Tixier, clerc de greffe au baillistre de Mascon, ayt escript ce que dessus (i.e. the motto) en la ville de Treffort en Bresse, estant illec venu pour les affaires de messire Jehan Hanel

avec Maistre Pierre Gras, chorial en l'esglise cathedral sainct Vincent de Mascon." The combination of this note at the front and the obsolete arbitration agreement at the back recognising the jurisdiction of the bailiff of Mâcon suggests that the manuscript was in Mâcon or the neighbourhood (? Treffort, now a chef-lieu de canton in Ain, North-East of Bourg and East of Mâcon) in the 16th century and was probably bound there around that time. Perhaps the 15th-century name was Hanel? In the 17th century, the 15th-century name has been converted, by leaving han, writing JE on the first letter and bap on the remaining letters and adding further letters in capitals, 60 read Jehan baptiste Deforestz. This may be a genuine owner's name, but probably is not genuine, since what appears to be the same 17th-century hand writes, trying to look different from Jehan baptiste Deforestz: 1421 . VALOIS. This is a forgery, or more charitably, a pen-trial. Both front paste-down and fly-leaf have the shelf-mark E6, an obsolete Christ Church mark of 1767.

Bibliography Kitchin P. 55; Berger pp. 413 - 4, 448. Burlington p. 53, pl 80 (item 115); Decoo p. VI (cf. pp. 60 - 74).

(f) Gospels

29. Paris, BN, MS fr. 12581

BXIII Gospels in a Miscellany manuscript (Siglum: D) Textura, 1284. Parchement, ff. vii + 429 + iv. The last three fly-leaves at the beginning are foliated A - C. 292 x 215 mm. Written space 205 x 155 mm. 2 cols. of 38 lines. Miniature at the beginning of the manuscript and historiated initials at the beginning of seven other works and presumably once also before Lucidaire; there are also historiated initials for individual

books in the Tresor, Gospels and Quatre Ages de l'Homme. Illumination thus occurs for every work except the Chansons from the beginning of the manuscript to the end of the Gospels, at fol. 344^{r}, and for the last three works (fos. 376 - 429). The manuscript is written in two hands: Hand 1 = fos. 1 - 232, 297 - 320, 356^{v1} (quires 1 - 29, 38 - 40, 45, leaf 5 - 55); Hand 2 = fos. 233 - 296, 321 - 356^{v1} (quires 30 - 37, 41 - 45, leaf 5). There are numerous changes of ink and also in Hand 1 (fos. 376^{r} - 407^{v})a change of pen. The fact that changes of hand occur within a quire and within a text (the Gospels are on fos. 223^{r1} - 311^{r1}) show that the two scribes are collaborating in a workshop production. Hand 1 dates the completion of Tresor (19th August 1284) and names himself (Michael nomine felix) on fol. 229^{v}. The scripta of the two scribes suggests that the workshop is in Eastern France, quite possibly in Champagne, though the presence of "La devisions des foires de Champaigne" on fol. 312^{r-v} does not of itself prove this.

$1 - 11^{8}$ (fos. 1 - 88) = La Queste del saint Graal (inc.: La voille de la pentecoste), Traité de Fauconnerie (inc.: Uns rois fu jadis), Chansons.
$12 - 19^{8}$ (fos. 89 - 232) = Trésor by Brunetto Latini (inc. after contents: Cist livres est apelez tresor), Chansons.
$30 - 40^{8}$ (fos. 233 - 320) = Gospels, Priere de Nostre Dame (inc.: Ce dit uns clers plantefolie), La Devisions des foires de Champaigne (inc.: La foire de Laigni est livree), Chansons.
41^{8} (wants 1), $42 - 47^{8}$ (fos. 321 - 375) = Lucidaire translated from Honorius d'Autun (begins imperfect at: li mestres respont. aus anges parole il), Dialogue between father and son (inc. Ancienement estoit nus homs baptiziez), Fretellus (inc. Ebron est une terre), Traité de la Vraie Croix or Death of Adam (inc. Aprés ce que Adams fu gitez hors de paradis),

Distichs of Cato translated by Adam de Sueil (inc. Seignor ainz que je vos comanz Espondre Caton en romanz), Prière de Nostre Dame by Thibaut d'Amiens (inc. J'ai un cuer trop lant), Des 23 Manières de vilains (inc. Il a en cest siecle .xxiii. menieres de vilains), Li fabliaus des treces (inc. Puis que je l'ai si entrepris), Chansons.

48 - 51^{8} (fos. 376 - 407) = Moralitez: a translation of Guillaume de Conches' Moralium dogma philosophorum (inc. Talanz m'est pris que je recont l'ansaignement), Les quatre âges de l'homme by Philippe de Novare (inc. Cil qui fist cest conte avoit .lxx. anz pasez).

52 - 53^{8}, 54^{4} (wants 3, 4), 55^{4} (fos. 408 - 429) = Disciplina Clericalis by Pierre Alphonse in a verse translation (inc. Qui viaut honor ou siecle avoir). I have not verified this from a printed edition, but the text appears complete, despite a 19th-century note on fol. 429^{v} saying that 300 lines are missing after fol. 425 and 10 after fol. 429^{v}. The text at fos. 425 - 6 makes sense as it stands, although a line of verse is divided between the two leaves; on fol. 429^{v}, the text ends on the last line, leaving a little space blank after the end of the text (which is written as prose), which would not have been left blank had the scribe intended to write more. The unusual collation of quires 54 - 55 certainly suggests that quire 55 was intended to be the last quire.

The interest of this six-booklet miscellany manuscript for BXIII is that it is the earliest dated manuscript containing any portion of BXIII, and that it shows an extract from the Bible being copied with other didactic, devotional and secular texts. The Distichs of Cato are clearly didactic, and the Traité de Fauconnerie, Fabliau des treces and chansons (mostly by Thibaut IV de Champagne) are clearly secular, while the "Fairs of Champagne" is effectively advertising. The chansons have been placed at the end of each of the first four booklets, apparently

largely in order to fill the available space. Four of the devotional texts in booklets 4 - 5 of this manuscript constitute, with Meyer's Version B Apocalypse, the contents of the thirteenth-century manuscript Paris, BN, MS fr. 1036 (Lucidaire, Moralitez, Fretellus, Death of Adam)[33].

Secundo folio: asseez au mangier. A 14th-century (? Franco-Italian) note appears on fol. 249^{r} beside Mt. ch. 24: dancristo (i.e. d'antecrist), and on fol. 280^{r} above Lk. ch. 11 patre nostra. Fos. A - C are an 18th-century list of contents, with the name of the Maréchal d'Estrées (fol. A^{r}) and the shelf-mark 159^{a} (fol. B^{r}). The manuscript will have entered the BN in the 18th century.

Bibliography Berger p. 353; Fr. Cat. gen. Vol. 2, pp. 566 - 7.

(g) Fragments or extracts

30. Bern, Burgerbibliothek MS 214

BXIII Genesis extract Textura, ? Italy, s. xiv[1]

Parchment, ff. iv + 157 + ii, foliated correctly in tens. 300 x 205 mm. Written space 205 x 135 mm. 2 cols. 29 lines. No illumination. Script looks Italian, but might just possibly be from South-Eastern France; the corrector is certainly French.

1^{4} + two (5,6) after 4, 2 - 8^{8} (fos. 1 - 62) = Genesis with BXIII prologue, Exodus.

9 - 17^{8} (fos. 63 - 134) = Leviticus, Numbers, Deuteronomy, Joshua with a prologue, prologue to Judges.

18 - 19^{8}, 20^{8} (wants 8 - blank) (fos. 135 - 157) = Judges (text ends

imperfect on fol. 157^{r1}: quar homme en mourant aus pechiez a des deables victoire, apparently still in the middle of a lengthy gloss on the death of Samson at the end of Judges ch. 16). This text begins with 25 lines (fol. 1^{r1}) copied from BXIII and then gives a translation with gloss which I have not identified elsewhere and may be unique to this manuscript. The abrupt ending indicates that the scribe or translator simply abandoned their work. The incipit of the Prologue to Genesis misled Gröber and Vollmer into thinking this was a BXIII manuscript.

Secundo folio: not available. Fol. 157^{r} has a late 15th-century name: Damp Yves du pré. A badly smudged 15th-century note is on fol. 62^{r}. From ex-libris notes on fos. 157^{r} and 62^{r} signed by Jehan Lanternier respectively for himself and the monastery, it appears that on 30th June 1502 Jehan Lanternier (? prior) of Saint Simphonien, gave the manuscript to the "religieux de la monastere sainct Simphonien pres de la cité de Beauvais" (fol. 62^{r}), provided it did not leave the monastery, apparently so that the dying could be consoled by reading it. (The purpose of the gift has been pieced together from fol. 62^{r}, which omits a line of text and fol. 157^{r}, which is torn; fol. 62^{r}: affin que puissent delecter a lire; fol. 157^{r}: affin que...li gent quant il mourrent). Other illegible notes are on fos. 1^{r}, 62^{r}, 157^{r-v} in 16th century hands. A quatrain copied by Jehan Lanternier is on fol. 157^{v}. The manuscript does not appear to have reached Bern via Bongars.

Bibliography Sinner Vol. 1, p. 19; Hagen p. 261; Gröber in ZRP 8, 1884, 313; Vollmer pp. 32 - 3.

31. *Geneva (Cologny), Bibl. Bodmeriana, Codex Bodmer IV

BXIII Genesis fragments Textura, s. xiii^{ex}

Parchment, fly-leaves I, II respectively at beginning and end of the manuscript. 216 x 150 mm. Written space 214 x 135 mm. 2 cols. of 44 lines.

Contents: Genesis 20, 8 - 21, 31; 25, 31 - 26, 21. The text includes the usual glosses.

Bibliography The above information comes from Vielliard, pp. 171 - 2.

32. *Arras, Bibl. municipale MS 897 (olim 587)

BXIII Tobit in a Miscellany manuscript. 1369/70

ff. 182. 300 x 200 mm. Written space not available. 2 cols. of c. 46 lines. Scribal colophon after Testament (fol. 134^{r}): written on 15th February 1369/70 by Jehans Desirés "notairez de le court d'Arraz". Miniatures.

No collation available. Contains: Roman de la Rose, Testament de Jean de Meung, Vision de l'e rmite Fulbert, a prayer, two serventois, Purgatoire saint Patrice (prose), L'Amoureuse prise, Jugement de roi de Behaigne by Machaut, poem on looking after caged birds, BXIII Tobit (fos. 167^{r}- 171^{v}), life of St. John the Baptist (prose), life of St. Jean - Bouche d'or by Rainaut (i.e. only three prose texts in a manuscript of which the main contents are the first two items).

Secundo folio: Le fons del. Note on fol. 182^{v} "Mossr. de Lo/ui/s, habitant Achie/t/". Signed "Ballet". MS K.10 of Saint-Vaast d'Arras, ex-libris dated 1628. Will have entered the Bibl. mun. after the Revolution.

Bibliography Dept. 4° Vol. 4, 235 - 6; Berger p. 378; Langlois Rose pp. 110 - 6.

33. *Rennes, Bibl. municipale 593 (olim 147)

BXIII Job in a Miscellany manuscript. Textura, 1303 - 4

Parchment, ff. 528. 370 x 247 mm. 3 cols. of 49 or 50 lines. 92 miniatures including one at the beginning of Job. Written by Robin Boutremont (fol. 284^{r}), who dated his work 1303 before the Purification (fol. 170) and after Easter (fos. 284, 299); according to the catalogue, this means the last two dates should have been 1304.

No collation available, but 6 leaves are missing and an unspecified number at the end. The absence of any information on booklet structure means it is not worth repeating the list of contents given in the catalogue, but the manuscript is a miscellany of largely devotional texts of the type found in fr. 12581, and including some of the same texts. The verse texts tend to come at the beginning of the manuscript and include L'Image de Monde of Gossouin de Metz. The first text to be dated is the Lunaire de Salomon (fos. 167^{v} - 170^{r}) = catalogue item 13.

The following items are: item 14 = Trésor of Brunetto Latini (fos. 170^{r} - 284^{r}), which is dated and where the scribe names himself; item 15 = Vegiles de mors en francois (fos. 284^{r} - 289^{v}); item 16 = BXIII Job (fos. 284^{v}- 299^{r}: lacks one leaf after fol. 289 which contained, 1, 19 - 6, 10), which is dated, item 17 = Lucidaire (fos. 299^{r} - 321^{r}).

Secundo folio: Not available. The manuscript came to the Bibl. municipale from the collection of the Président de Robieu (+1757).

Bibliography Berger pp. 381 - 2; Dept. 24, 238 - 248.

34. Paris, BN, n.a. fr. 5386, fos. 12 - 13

BXIII Romans fragment (Siglum: K6) Textura, s. xiii^{ex}

Parchment, central bifolium of a quire, now mounted with a collection of miscellaneous fragments. 310 x 215 mm. Written space 210 x 140 mm. 2 cols. of 40 lines.

Contents: Romans 5, 7 - 9, 31.

Like fr. 901, this fragment is not found in fr. 899, but there is no positive reason to connect any of the three manuscripts since a different scribe writes each manuscript and since the Romans fragment, though agreeing with fr. 899 in written space and in having 2 cols. of 40 lines, seems to belong to a different textual group from fr. 899. The scribe does tend to squeeze the words together to save space, just like the scribe of fr. 899.

Bibliography BN 1891 - 1910, p. 28; Fr. cat. gen. Vol. 11, p. 333.

35. Paris, BN, MS fr. 20090

BXIII Acts - Revelation (Siglum: G3) Textura, s. xiv^{ex}(before 1383)

For this manuscript see the description before (App. II no. 131).

36. Paris, BN, MS n.a. fr. 6883, fos. 132 - 146

BXIII Revelation (Siglum: T3) Textura, s. xiii^{ex}

Parchment, ff. i + 146 + i.185 x 205 mm. 2 cols. Manuscript written in three hands, respectively quires 1 - 11 (fos. 1 - 87), 12 - 17 (fos. 88 - 131), 18 - 19 (fos. 132 - 146), of wh ich the latest in style is hand 2; all are roughly contemporary. Illumination at the beginning of each

work and one extra miniature in the glossed Apocalypse (the translation edited in D & M); numerous blank spaces left for miniatures (29 in L'Image du Monde, 68 in glossed Apocalypse, 21 in BXIII Revelation). The pen initials in BXIII Revelation seem to have been added in the 15th Century, while those in the other texts were done when the manuscript was written.

1^8, 2^8 (wants 1), 3 - 11^8 (fos. 1 - 87) = L'Image de Monde, Moralitez (inc. Talent m'estoit pris); fol. 66^v, near the end of the first text, is left blank.

12 - 16^8, 17^4 (fos. 88 - 131) = glossed Apocalypse.

18^8 + one(139) after 7, 19^6 (fos. 132 - 146) = BXIII Revelation.

Bibliography BN 189 - 1910, p. 41; Fr. cat. gen. Vol. 12, p. 57; Vitzthum p. 47.

BH Manuscripts

Contents (i) The contents of a standard copy of BH with prefaces[34] is as follows (taken from Paris, BN, MS fr. 155 and, for the Apocryphal texts only, from London, BL, MS Royal 19 D III): Guiart's prefatory matter [Guiart's preface (inc. Pour ce que li deables), contents of BH ending with a note (inc. En ceste maniere sont) leading to the contents of Genesis, Comestor's dedicatory letter to the Archbishop of Sens (inc. A honourable pere), a note (inc. En ceste maniere je) leading to Comestor's prologue (inc. En palais de roi)], Octateuch [Genesis, Contents of Exodus, Exodus, Contents of Leviticus, First Preface to Leviticus (inc. De faire), Second Preface to Leviticus (inc. Au commencement), Leviticus, Contents of Numbers, Preface to Numbers (inc. La quarte), Numbers, Contents of Deuteronomy, Preface to Deuteronomy (inc. La quinte), Deuteronomy, Contents of Joshua, Preface to Joshua (inc. Il (recte El) comencement), Joshua, Contents of Judges (including Ruth), Preface to Judges (inc. Li livre des juges), Judges (including Ruth)], I - IV Kings [Contents of I Kings, Preface to Kings (inc. Li livre des rois), I Kings, Contents of II Kings, II Kings, Contents of III Kings, Preface to III Kings (inc. Ci comence), III Kings, Contents of IV Kings, IV Kings], notes on end of IV Kings and on intercalation[35], of abridged Proverbs and Job (inc. Ci aprés and Notez ci), abridged Proverbs (inc. les paraboles salemon), abridged Job (inc. En la terre), Tobit [Contents of Tobit, Tobit], Captivity [prefatory note (inc. Or alons avant), Contents of Captivity, Captivity (inc. Quant Nabugodonosor)][36], Judith [Contents of Judith and the following "Histoires", Preface to Judith (inc. Ceste histoire), Judith, "Histoires" inc. Aprés la mort du roi Cambisen)], Esther [note explaining lack of Contents of Esther, Preface to Esther (inc. Le livre Hester translata), Esther, Contents of "Histoires" following Esther, "Histoires" (inc.

Aprés Assuerum)] I - II Maccabees [Contents of I Maccabees, I Maccabees, Contents of II Maccabees, Preface to II Maccabees (inc. Ci comence), II Maccabees], John Hyrcanus[37] [Contents of John Hyrcanus, Preface to John Hyrcanus (inc. Or alons avant), John Hyrcanus (inc. Aprés la mort Symon) ending with the genealogy of Herod], Gospel Harmony [Contents of Gospel Harmony, Preface to Gospel Harmony (inc. Li mestres en hystoires regarda), Gospel Harmony (inc. Pour ce que mout[se], sont esforcier)], Acts [Contents of Acts, Acts], Apocryphal texts[38] [Life of Julian the Apostate (inc. Quant la vraye croix), Two stories of the Cross (inc. Aprés le pechié Adam and Ou temps du roy David), Life of Pilate (inc. En une cité qui est en Alemaigne), Life of Judas (inc. Nous voulons briefment compter; expl. et lui espandirent les entrailles)].

I summarise the contents of individual manuscripts according to this full list, noting any omissions or additions. BXIII or BHC additions are noted as stated at the beginning of each group of manuscripts. Guiart intended the BH to be set out on the page like a school book, with text in the middle surrounded by glosses and "incidens" in a smaller script (Berger p. 178). Some manuscripts preserve this layout, but others incorporate all the material from the margins into the text. Since this material includes some of the prefaces, it may happen that the position of a preface differs from the list above, or that a book starts with the preface, the real incipit occurring as chapter 2 or not being distinguished from the preface; I ignore such differences, even though they may affect the position of a miniature. (ii) A standard copy of BH without prefaces differs from a copy with prefaces in the following respects (taken from Paris, Bibl. Mazarine MS 312)[39]: (a) it lacks the tables of contents of individual books; (b) from Guiart's prefatory matter it suppresses in addition to the contents

of Genesis: Guiart's preface, the note "En ceste maniere sont", Comestor's letter and the note "En ceste maniere je"; (c) it replaces Guiart's translation of Acts with BXIII Acts; (d) it replaces the Apocryphal texts with the following extracts from BXIII: Lamentations, Matthew ch. 1, John 1, 1 - 14, Daniel 3, 51 - 90 and ch. 8 - 12. As can be seen from this list of differences, it would be more accurate to call this type "BH without contents" than BH without prefaces, since no preface is omitted except the ones mentioned in Guiart's prefatory matter. As a result of these changes, BH without prefaces begins: Che sont chy aprés li livre hystorial .... En palais de roy, and ends: Translaté de l'edicion Theodoce.

I summarise the contents of individual manuscripts according to the list of BH with prefaces, but always indicate the last three changes listed above. (I mention tables of contents only if they are present).

Manuscript descriptions

(i) BH with prefaces

(a) Complete

37. London, BL, MSS Royal 18.D. IX - X and 15.D.I

BH with BHC extracts (Siglum: B4) Batarde, Belgium, 1470 - 9. Parchment, ff. iii + 320 + i (last leaf of manuscript is blank and unfoliated), iii + 345 (foliated 1 - 341, with two leaves blank and unfoliated after 167 and 341), iii + 441 + i (last two leaves of manuscript are blank and unfoliated). A contemporary foliation exists in Vol. III only 420 x 310 and 425 x 310 and 430 x 300 mm. Written space 280 x 190 and 270 x 195 and 275 x 190 mm. 2 cols. of 33 lines in all volumes. Each volume is written by a different scribe. MS 15. D. I. is written by J. du Ries (fol. 439^{v}) in 1470 (fol. 1^{r}); MS 18. D. X is written in 1479 (fol. 341^{r}) but the scribe's name is not given; MS 18. D. IX is undated and unsigned, but appears to be part of the same commission as MS 18. D. X. Miniature before each book (occasionally preface instead) except Genesis, the last four Sapiential Books and Acts, with additional miniatures in Guiart's prefatory matter (1), Genesis (3), Exodus (1), Numbers (1), Tobit (1), Captivity (9), Judith (2), Esther (4), I Maccabees (9), II Maccabees (6), John Hyrcanus (2), Hospel Harmony (30), Acts (6). A different artist seems to have been responsible for the decoration of each volume.

Vol. I 1 - 17^{8}, 18^{6} + one(137) before 1, 19 - 34^{8}, 35^{2} + one(272) before 1 (fos. 1 - 174) = Guiart's prefatory matter, part of Octateuch (Genesis - Preface to Joshua).

36 - 40^{8}, 41^{6} (fos. 275 - 319) and last leaf unfoliated) = rest of Octateuch.

Vol. II 1 - 7^8, 8^8 + one(65) after 8 (fos. 1 - 65) = I - II Kings.
9 - 14^8 (fos. 66 - 113) = III Kings.
15 - 21^8 (fos. 114 - 167 and last 2 leaves unfoliated) = IV Kings, notes on intercalation, abridged Job. The absence of abridged Proverbs makes it likely that a BHC Vol I was used as exemplar at this point (cf. App. II no. 78).
22 - 26^8, 27^6, 28^4 + one(214) before 1 (fos. 168 - 218), and 29 - 30^8, 31^8 + one(235) before 1 (fos. 219 - 243) = Psalms, Canticles 1 - 6, 8, and Litany 3. Psalms occupies fos. 168^r - 233^v, and the odd collation and leaving blank of fol. 218^v make it possible that quires 29 - 31 were written before 22 - 28. 32 - 33^8, 34 (wants leaf added after 4(263), 35 - 38^8 (fos. 244 - 297) = First four Sapiential Books (Proverbs lack 24, 2 - 25, 8).
39 - 43^8, 44^8 (wants 7, 8 - blank) (fos. 298 - 341 and last 2 leaves unfoliated) = Ecclesiasticus.

Vol. III 1^8, 2^8 + one(17) after 8 (fos. 1 - 17) = Contents of the BH books in the volume grouped here with references to the contemporary foliation instead of before the individual books.
3 - 55^8 (fos. 18 - 439 and last 2 leaves unfoliated) = Tobit, Captivity, Judith, Esther, I - II Maccabees, John Hyrcanus, Hospel Harmony, Acts. (Acts is taken from an exemplar mutilated at the end, with a BXIII text used instead from 25, 24 on. It begins imperfect, because it is conflated with the end of the Gospel Harmony at fol. 372^{r-v}; Berger p. 179 cites a section incipit on fol. 372^{v1} which recapitulates Acts 1, 12, but the part of the list of Jesus' appearances after the Resurrection from Comestor's Acts ch. 1 in the middle of the Ascension from Comestor's Gospel Harmony, supressing the Biblical Acts 1,1 seq. with which Guiart

begins his translation of Acts). Given the mutilation of the exemplar, the Apocryphal texts are necessarily missing. The texts of the Gospel Harmony and Acts represent a marked revision of Guiart's translation.

The intended contents of this manuscript is not entirely clear. Vol. III fol. 1^r has a table of contents beginning: "Cy commence la table ... du quart volume de l'istoire scolastique", but it is difficult to see how three volumes could precede a volume containing BH Tobit - Acts in 439 folios. The rest of BH in Vols. I and II occupies 486 folios, so that it is possible that "quart" is an error for "second". Vol III was certainly written before the other volumes. It contains the second half of BH, which allows non - BH texts to be added to the complete manuscript only by disturbing the usual order of Bible books. This suggests that the natural complement of Vol. III is a single volume containing the first half of BH, and presumably illuminated on a comparably generous scale. However, it is not certain that such a first bolume was ever written. Vol. III fol. 1^r specifies the patron who commanded the book as "trashault, tresexcellent et tresvictorieux prince Eduard le quart de ce nom, Roy d'Angleterre etcetera". These words, and only these words, are on an erasure. This implies that the patron for whom the book was written in 1470 did not take it (he may have taken a first volume if one were written). The book thus became a stock copy of the stationer who had had it made. Edward IV was willing to buy it, but with the missing or never written first part of the Bible supplied (with a less generous quantity of illumination). From Vol. II, Edward IV's commission presumably dates from 1479 or a little before. At this point the word "quart" seems to have been taken literally, and at least two preceding volumes were written, from BHC sources for the second volume at least, if the omission of abridged Proverbs is

anything to go by. Psalms and the Sapiential Books give the impression of being make-weights from BHC. Berger p. 203 shows Psalms to be related to PBG manuscripts - a plausible source for the first two volumes. A third volume, if it existed, may have contained the Major and Minor Prophets from BHC, and perhaps Epistles and Revelation, but it is possible that, the BH material having been drawn out into 1½ volumes, only the BHC texts we have were ever copied, and that simply to complete Vol. II. (The collation of Vol. II does not suggest a very clear plan to the book). Even the four BHC texts we have are enough to upset the normal order of Bible books the only texts we do not have which appear in the list of BH contents (Vol. I, fol. 2^{r}, where Proverbs appear before Tobit as in proper BH manuscripts) are Baruch, Isaiah, Lamentations. By themselves, these are not long enough for a missing volume, but they do suggest, if they are not copied from an earlier BH contents, either that a third volume existed, or that another booklet existed at the end of Vol. II.

Secundo folio: Cy aprés sont and Le livre des roix and egipte et envoya. The white rose of York appears in Vol. I (fos. 1^{r}, 5^{r}) and the Royal arms of England appear repeatedly in Vols. I - III, though the examples in Vol. III are less frequent and two are painted over another arms (fos. 18^{r}, 197^{r}). In Vol. I fol. 1^{r} of the England arms have had added to them the "lamkel d'argent" of the Prince of Wales (?Edward V), apparently virtually contemporary with the execution of the manuscript. The three volumes have remained in the Royal collection ever since.

Bibliography Berger pp. 389 - 90; Royal cat. Vol. 2, pp. 313 - 4, 170 - 1, Vol. 4, pl. 93; Winkler pp. 137, 179; Robson pp. 449, 530.

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38. <u>London, BL, MS Royal 19 D III</u>

BH with BHC Prol. extracts (Siglum: A4) Textura, 1411/2.

Parchment, ff. ii + 288 + ii and ii + 316 + ii, foliated 289 - 604.

455 x 325 and 445 x 325 mm. Written space 288 x 200 and 285 x 200 mm.

2 cols. of 55 lines in each volume. Manuscript written by "frere Thomas de Val, prestre et chanoine profés de l'abbaye Nostre Dame de Clerefontaine ou dyocese de Chartes", and was completed on 20th February 1411/2. Display miniatures before Genesis and Proverbs, ordinary miniatures before Guiart's prefatory matter, the nocturns in Psalms, and each book except the Apocryphal texts, Pauline Epistles (space left blank for miniature before Romans - it would seem to have been the only miniature in the quire and the miniaturist may never have received it), II Peter, I - II John; additional miniatures in Genesis (22), Exodus (2), Esther (1), Daniel (3), II Maccabees (1), Gospel Harmony (9), Acts (1), Revelation (46).

<u>Vol. I</u> 1^{10}, 2 - 28^{8} (fos. 1 - 226) = Guiart's prefatory matter (with contents of Genesis exceptionally placed at the end), Octateuch, I - IV Kings, I - II Chronicles with contents and the usual Prol. prologue, I - III Esdras with contents and the usual Prol. prologue, Tobit with a prologue (St. 332 (8)), Contents of Judith and the following "Histoires".

29 - 35^{8}, 36^{6} (fos. 227 - 288) = rest of Judith, Esther with contents and therefore omitting the note explaining their absence, abridged Job with contents, Job with contents and prologues (St. 344 and 357 (12 and 13)), Psalms (preface with alternative incipit), Canticles 1 - 12. In the course of combing BH and BHC Prol. (I have described the Prol. elements according to the standard Prol. contents described before

App. II no. 154 below), the notes on intercalation, abridged Proverbs, and Captivity have been omitted, and abridged Job displaced. I have not verified the text of Tobit; if it were Prol. Tobit, then BH begins again after IV Kings only with the Contents of Judith, and this makes the omission of Captivity easier to understand. (It is possible that this volume is a BHC Prol. Vol. I, and the diversity of contents in Prol. manuscript makes this difficult to refute without an examination of the text which I have not undertaken. I prefer to assume in the light of the BH elements in Vol. II, that Vol. I is a BH text with the omissions noted above, supplemented from Prol for Chronicles - Tobit, Job, and Psalms. The Prol. source is probably influenced by the fr. 15394 - 4 type of manuscript on the evidence of the prologues and general preface to Tobit, Job and Psalms, and perhaps on the evidence of the omission of Captivity and displacement of abridged Job).

Vol. II 1 - 39^8, 40^4 (fos. 289 - 604) = Sapiential Books with the usual Prol. prologues and with Contents before the last four books, Major Prophets with the usual Prol. prologues and the Prayer of Jeremiah as Lamentations ch. 5 and Contents before each book, Minor Prophets with the usual Prol. prologues and with Contents for all twelve before the first prologue, the usual Prol. prologue to Maccabees, I - II Maccabees, John Hyrcanus, Gospel Harmony, Acts, Apocryphal texts, Pauline Epistles with Contents for all except Philemon but no prologues, Catholic Epistles with Contents for all except I John - Jude but no prologues, Revelation with Contents but no prologue. All the BH texts not already given in Vol. I appear together, preceded by BHC Prol. Sapiential Books - Prologue to Maccabees, and followed by those New Testament books not covered by BH (Epistles and Revelation). The text of the New Testament

additions, shows their source is still BHC Prol., but the prologues themselves have not been copied. Both the text and the added content suggest the Prol. source of the manuscript is related to All Souls 10.

Secundo folio: -pecial amy pour faire and trouveras grace. The lily of France appears in small initials on fos. 186^{v}, 188^{r}. The manuscript seems to have been in the Royal Collection since the 16th century (Old shelf-mark 76 on second fly-leaf of Vol. 1).

Bibliography Berger pp. 392 - 3; Royal cat. Vol. 2 pp. 342 - 5, Vol. 4, pl:112; Millar p. 33 pl. XLIII - XLIIII (item 43 - 44); van den Abeele pp. 363 - 4 (cf. pp. 365 - 395); Meiss pp. 12, 357, 360, 363n. 47, figs. 312 - 3; Meiss Limbourgs p. 387.

39. Paris, BN, MS fr. 155

BH with glossed Apocalypse (Siglum: C4) Textura, s. xiv^{1}.

Parchment, ff. ii + 206 + i. 420 x 300 mm. Written space 305 x 220 mm. 3 cols. of 62 lines. Outer and lower margins are ruled to contain the blosses placed there. Two contemporary hands: quires 1 - 16 and 17 - 18. Display miniature at the beginning of Genesis, miniature or historiated initial at the beginning of Guiart's prefatory matter and of every other book, with additional historiated initials in Genesis (16), Deuteronomy (1), Judges (1), and additional miniatures in Guiart's prefatory matter (1) and the glossed Apocalypse (83). The full list of miniatures from BH in this manuscript is given on pp 139-140.

$1 - 4^{12}, 5^{14}$ + one(57) after 8 (fos. 1 - 63) = Guiart's prefatory matter, Octateuch.

6 - 8^{12}, 9^{10} (fos. 64 - 109) = I - IV Kings, notes on intercalation, abridged Proverbs, abridged Job, Tobit, Captivity, Contents of Judith.

10 - 15^{12}, 16^{10} (fos. 110 - 191) = rest of Judith, Esther, I - II Maccabees, John Hyrcanus, Gospel Harmony, Acts.

17^{12}, 18^{2} + one(204) before 1 (fos. 192 - 206) = glossed Apocalypse (text edited in D & M).

The glossed Apocalypse has clearly been copied from an exemplar of this individual work with the usual set of miniatures, and the work of copying given to a different scribe, but there is no doubt from the collation and ruling that this final booklet was intended to be part of the same manuscript as BH. (For a similar isolation of Revelation in a booklet at the end of the manuscript, see Edinburgh University MS 19). Its presence is probably due to a desire to find a more satisfactory ending to BH than the Apocryphal texts. Guiart's rubric to the legends of the cross does not lack bathos (Berger p. 182), and a scribe or chef d'atelier may well have decided that these texts should not be copied but replaced. The glossed Apocalypse is found at the end of no other BH with prefaces (though cf. Fr. 152 and Rouen A 68), so the decision is clearly an individual one. It has unfortunately deprived us of another copy of the Apocryphal texts, which perhaps might have resolved the question of what Guiart understood by his "Genealogie" and to what extent Guiart is in fact responsible for the Life of Julian the Apostate in Royal 19. D.III.

Secundo folio: <u>la bible et selone</u>. In mid - 14th-century textura: De camera compotorum Glesense (fol. 206^{r}). On the front paste-down are two notes in 15th-century cursive, respectively "Bloys" and "Des histoires et livres en francoys, pul^{to} 2^{o}. A la cheminé." A similar

note is in Paris, BN, MSS Lat. 774, fr. 156, fr. 907 - see Berger pp. 322, 332, 341. From Blois all these manuscripts went to Fontainebleau and finally to Paris with the establishment of the Royal library in the 16th century; fol. 1^{r} has the Fontainebleau, Dupuy and Clément shelf-marks.

Bibliography Montfaucon Vol. II p. 785; Fr. cat. Vol. 1, p. 12; Berger pp. 331 - 2, Robson pp. 449, 529.

(b) Vol. I

40. *Ex-Phillipps MS 302[40]

BH Vol. I s. xv^{in}.

No information about material or number of leaves. 365 x 330 mm.

Written space: not available. 2 cols. of 50 lines.

Contents No detailed information is available, but 2 blank leaves after IV Kings and 1 blank page after Esther suggest quires end at these points. The incipit shows the manuscript to be a BH with Prefaces, and the placing of abridged Proverbs at the end shows that it was omitted in the usual place; such an omission, and the fact that the book goes from Guiart's prefatory matter to Esther, suggests that its source is a BHC Vol. I (presumably PB) with abridged Proverbs supplied from elsewhere to bring its contents into line with BH. The manuscript may have been in booklets as follows:

1 = Guiart's prefatory matter, Octateuch, I - IV Kings.

2 = notes on intercalation, abridged Job, Tobit, Captivity, Judith, Esther.

3 = abridged Proverbs.

Secundo folio: not available. The manuscript belonged in the fifteenth century to Gaufridus Rogerus (Pro Gaufrido Rogero scutifero . Rogier at the end). It was bought by Phillipps from Rodd before 1828 and first catalogued as MS 174, then as MS 302. It was sold at Sotheby's in 1898 for £7.7.0. to Jacques Rosenthal of Munich, who still had it in early 1905. Its present location is not known to me.

Bibliography Phillipps Vol. I p. 3 (MS 302) and p. 2 of a three page supplement to Vol. I dated 1828 (MS 174); Berger p. 418; Sotheby sale of 6-11/6/1898, lot 111, p. 13; Rosenthal untitled catalogue (Bodleian copy date-stamped 13/5/1899 item 2390; Rosenthal catalogue no. 36 (Bodleian copy date-stamped 11/2/1905) item 215.

(c) Vol. II

41. *Turin, Bibl. nazionale universitana MS L.I.1[41]

BH Vol. II (Siglum: Z3) Cursive, s. xv[1]

Parchment, ff. 212. A 15th century foliation was begun, but did not go beyond fol. 3. 467 x 340 mm. Written space 322 x 210 mm. 50 long lines. Glosses normally appear at the end of a section of text, but some are in outer and lower margins of Gospel Harmony. Miniature before each book except for the individual BXIII extracts after Acts; additional miniatures in Gospel Harmony (18).

$1 - 10^{8}$ (fos. 1 - 80) = Abridged Proverbs, abridged Job, Tobit, Captivity, Judith, Esther, I - II Maccabees, Preface to and Contents of John Hyrcanus.
$11 - 26^{8}$, 27^{4} (fos. 81 - 212) = rest of John Hyrcanus, Gospel Harmony, BXIII Acts, BXIII extracts.

This manuscript is a normal BH with prefaces, as is confirmed by the text in App. I from the Gospel Harmony, up to the end of the Gospel Harmony. Instead of continuing with Guiart, Acts and Apocryphal texts, it then gives the BXIII Acts and BXIII extracts which follow the Gospel Harmony in BH without prefaces. The large blank space on fol. 189^{v} at the end of the Gospel Harmony may reflect the collation of the exemplar which operated this change and which consequently quired the BXIII texts separately. The change of source is a more drastic version of fr. 155's refusal to copy Guiart's Apocryphal texts.

Secundo folio: ou temps de messon. The manuscript appears to have been written for Philippe le Bon, Duke of Burgundy (1419-67), whose arms appear in the initial on fol. 1^{r}. These are reproduced as a frontispiece in Barrois, where they are attributed to Philippe and to his son Charles le Téméraire (1467-77). The manuscript does not appear in Barrois, which implies either that it was bound with the now lost Vol. I, or that it was no longer in the Duke's possession by c. 1467, the date of the earliest catalogue of his manuscripts printed in Barrois. The manuscript had reached Turin by the 18th century, where it was catalogued as Vol. II of a complete manuscript with MS L.I.12 as Vol. I.

Bibliography Pasini Vol. II. p. 483 (no. 82); Mazzatinta Vol. 28 p. 160.

(d) Fragments or extracts

42. Brussels, Bibl. royale MS 9634-35, fos. 13 - 21

Table of BH contents in BHC Vol. II (PBb) Textura, s. xiv^{2}.

For a description of the whole manuscript, see App. II no. 72.

Parchment, ff. 9, foliated 13 - 21 Size of leaf, written space and disposition in columns agree with the rest of the manuscript. It is written in a different, but contemporary, hand from the rest of the manuscript, which is dated 1355 on fol. 356^{v2}, and appears to be from the same workshop. The initials of fol. 9^{r} have offset on the verso of the third fly-leaf of the manuscript, which is conjoint with the second fly-leaf. This implies that fly-leaves ii - iii and fos. 13 - 21 of the present manuscript were once at the beginning of a volume, perhaps of the extant BHC Vol. II, more probably of the now lost Vol. I, or just possibly of the lost complete BH manuscript which the table of contents implies.

<u>Collation and Contents</u> 2^{8} + one(21) after 8 (fos. 13 - 21) = Table of contents for each book of BH with prefaces, grouped together in a single quire. The presence of catchwords on fol. 20 suggests that fol. 21 may have been the first leaf of another quire, which would be consistent with the view that fos. 13 - 21 once came at the beginning of a volume, as indicated by the offset on the verso of the third fly-leaf.

The constituent elements of the table are all present, but copied in an order which implies that the manuscript was copied haphazardly from loose bifolia or individual leaves. As far as I can tell, and other interpretations may well be possible, the present 9 leaves with 2 cols. of 40 lines to the page (the last page is full) derive from an example of 8 leaves with 2 cols. of 45 lines (implausibly with 3 cols. of 30 lines) to the page, which was then transcribed in the following order:

leaf 6 + leaf 7 = genealogy of Herod (end of John Hyrcanus) and contents of Gospel Harmony;

leaf 3^{r} = contents of Deuteronomy and end of contents of Numbers (BH ch. 19 on) i.e. roughly two columns are transposed, with Numbers being the longer section;

leaf 5^{v} = contents of I - II Maccabees and John Hyrcanus;

leaf 8 = contents of Acts;

leaf 1 + leaf 2 = contents of BH and contents of Octateuch up to BH ch. 18 of Numbers;

leaves 3^{v} - 5^{r} = contents of Joshua, Judges (including Ruth), I - IV Kings, abridged Job, Tobit, Judith, Captivity, Esther.

In the last section, the absence of contents for abridged Proverbs is normal (contents for abridged Job are a BHC invention, and do not occur in fr. 155), but the transposition on leaf 5^{r} of Judith and Captivity is not; this transposition seems some sort of counterpart to the reversal of elements on leaf 3^{r}. Both abridged Proverbs and Captivity and Judith appear in their normal places in the contents of BH on leaf 1^{r}.

It is difficult to account for this order of transposition on the hypothesis that an 8-leaf exemplar was misbound; only the positions of leaves 1 and 8 can be accounted for this way and it is impossible by any mis-binding hypothesis to account for the transposition of columns on leaves 3^{r}, 5^{r}, especially since Esther is in the correct place on leaf 5^{r}. It is just possible that the leaves of the exemplar were grouped in two quires in the order 6, 7, 2, 3 and 5, 8, 1, 4; this is not that close to the order of transcription. If the scribe were

trying unintelligently to find his way through loose single leaves, he might just have produced the present muddle.

43. Paris, BN, MSS fr. 15370 - 1

John Hyrcanus and Gospel Harmony extracts (Siglum: P3) Cursive, s. xv - xvi (1497-1517)

For this manuscript, whose lists of contents suggest the text is BH with prefaces, see the description below (App.II. no. 129).

(ii) BH without prefaces

(a) Complete

44. Brussels, Bibl. royale MS II. 987

BH (imperfect) (Siglum: J6) Textura, s. xiv[1].

Parchment, ff. ii + 313 + i. In addition to the modern foliation, there is a 15th century foliation on fos. 1 - 309 as follows: 1 - 46, unnumbered, 47, 49 (recte 48), 49 - 53, 53 (bis), 54 - 55, 57 - 223, 215 (sic) - 276, 278 - 300. 340 x 260 mm. Written space not available. Glosses are placed in the outer and lower margins as provided for by the ruling. 2 cols. of 46 lines (47 lines in quire 8). Quire 8 (fos. 59 - 66) is in a different hand from the rest of the manuscript, but its catchwords are in the hand of the main scribe; this, taken with the unusual booklet structure, suggests that quire 8 was written first, and the rest of the manuscript written around it, apparently in the same Northern French (Picard) scriptonium. (Picard forms include: veriemmes, fol. 30^{v1}, sanlaube, fol. 55^{r1}, commenchement, fol. 59^{r1}). There are no illuminations, though the occurrence of larger initials in Genesis and Judges suggests the exemplar may have been illuminated

at the usual places.

$1 - 5^{8}$, 6^{6}, 7^{12} (fos. 1 - 58) = Guiart's prefatory matter abridged (comprising contents of BH and Comestor's prologue only), Genesis, Exodus.

8^{8}, 9^{6}, $10 - 14^{8}$, 15^{6}, $16 - 30^{8}$, 31^{4}, 32^{6} (fos. 59 - 248) = rest of Octateuch, I - IV Kings, notes on intercalation, abridged Proverbs, abridged Job, Tobit, Captivity, Judith, Esther, I - II Maccabees, John Hyrcanus, Preface to Gospel Harmony.

33^{8}, $34 - 35^{6}$, 36^{8}, 37^{6} and one(281) after 4, $38 - 40^{8}$, 41^{6} (but sewing is not visible in quire 41) (fos. 249 - 313) = rest of Gospel Harmony. The manuscript lacks the BXIII Acts and BXIII extracts which normally complete BH without prefaces. There seems never to have been any intention to add these items; the initial list of BH contents stops with the Gospel Harmony, the text of the Gospel Harmony ends on fol. 313^{v1} and the rest of the page is left blank. On the other hand, the manuscript is unfinished in so far as no capitals have been supplied for chapters from fol. 233^{r} on; the relic on fol. 313^{v1} (Chi fine li hystoire evangelike) does not sound like a final rubric to the entire work, and it is just possible that a further booklet was to be added containing the BXIII material. For the likely reason for the absence of the BXIII texts from this manuscript or its exemplar, see the account of BH in Chapter 1 (a) above.

Secundo folio: fist li angeles. 15th century foliation. An 18th century owner added the second fly-leaf at the beginning on which he has written in French a brief description of the manuscript. It was bought about 1827 by Sir Thomas Phillipps from the Benedictine abbey

at Chislenghien, Hainant, was catalogued as Phillips MS 379*, and sold privately by 1899 to the Bibliothèque royale.

Bibliography Phillipps Vol. 1, p. 4; van den Gheyn Vol. 1, p. 43 (no. 91).

45. Jena, Universitätsbibliothek, MSS El. fol. 95 - 6 (olim MSS NB. NB, 97 - 8)[42]

BH (imperfect) with BHC extracts (Siglum: U 3) Bâtarde, Belgium, s. xv^2 (before 1482)

Parchment, ff. ii + 447 + i, foliated (including second fly-leaf) 1 - 201, 201a, 202 - 390, 391 - 448, and ii + 468 + i, foliated (including the three fly-leaves, though the number 1 does not actually appear on the first fly-leaf) 1 - 11, 11a, 12 - 23, 23a, 24 - 30, 30a, 31 - 33, 33a, 34 - 173, 173a 174 - 428, 428a, 429 - 465. 500 x 375 and 502 x 380 mm. Written space 320 x 215 and 322 x 220 mm. 2 cols. of 45 - 47 (mostly 46) lines. The manuscript is in one hand, but with changes of ink and pen. Display miniature at the beginning of Vol. I (before the Contents of BH), with a miniature, usually across both columns, at the beginning of each book(the miniatures to Tobit, Haggai and Malachi were on now lost leaves) except Genesis, Ecclesiastes and Song of Songs; there are additional miniatures in Genesis (16), Exodus (7), Leviticus (1), Numbers (13), Joshua (7), Judges (13), I Kings (18), II Kings (17), III Kings (9), IV Kings (7), Tobit (7), Captivity (10), Judith (6), Esther (2), I Maccabees (3), II Maccabees (1).

The Psalms are n ot divided into nocturns, and have no miniatures other than that before Ps. 1.

Vol. I 1 - 9^8 (fos. 2 - 73) = Gruiart's prefatory matter abridged

q5

(contents of BH and Comestor's prologue), Genesis (the incipit of Genesis is wrongly siad to be part of BXII in Berger, pp. 163 and 428).

10 - 23^8, 24^8 and one(194) after 8 (fos. 74 - 194) = rest of Pentateuch, Preface to Joshua.

25 - 43^8, 44^6 + one(352) after 6 (fos. 195 - 201, 201a, 202 - 352) = rest of Octateuch, I - IV Kings, notes on intercalation.

45 - 46^8, 47^6 (wants 6 - blank) (fos. 353 - 373) = Job.

48 - 56^8, 57^2 (fos. 374 - 390, 392 - 448) = Psalms, Ecclesiastes, Song of Songs, Wisdom. (Psalms is in the Raoul de Presles version and does not, cf. Berger p. 206, add the prefaces of Jean de Blois; it does not include Canticles or Litany.)

<u>Vol. II</u> 1 - 7^8 (fos. 3 - 11, 11a, 12 - 23, 23a, 24 - 30, 30a, 31 - 33, 33a, 34 - 54) = Proverbs, Ecclesiasticus.

8^8 (wants 1), 9 - 20^8, 21^{10} (fos. 55 - 167) = Tobit (begins imperfect at 1, 22), Captivity, Judith, Esther, I - II Maccabees, John Hyrcanus, Preface to Gospel Harmony.

22 - 39^8, 40^6 (wants 6 - blank) (fos. 168 - 173, 173a, 174 - 315) = rest of Gospel Harmony, Revelation (composite version in a GB text).

41 - 57^8, 58^8 (wants 7) (fos. 316 - 428, 428a. 429 - 457) = Major Prophets with Jeremiah preceded by the Prologue (St. 487) from the standard set of prologues and concluded by the brief Vulgate introduction to Lamentations[43], first ten Minor Prophets (Hosea - Haggai) with Zephaniah 3, 9 - Haggai 1, 5 on quire 58 leaf 7.

59^8 (wants 6) (fos. 458 - 464) = Zechariah (ends imperfect at 14, 17), Malachi (begins imperfect at 1, 6).

The contents of this manuscript (Vol. I booklets 1 - 3 and Vol. II booklets 2 - 3) correspond to those of a BH without prefaces, lacking

abridged Proverbs and abridged Job, and replacing the BXIII Acts and miscellaneous extracts with a GB Revelation. These contents correspond for the end of BH proper with those of Brussels II . 987 and imply that the exemplar of the Jena manuscript ended with the Gospel Harmony; their organisation into booklets suggests a two-volume format for the exemplar, such as is also implied by Royal 15 . D. 1 (i.e. BH Vol. II starts with Tobit). It is probable that abridged Proverbs and abridged Job are missing purely because they have been replaced by the full texts taken from BHC. The scribe of the Jena manuscript noticed the reference to Guiart's Apocryphal texts (cited by Berger, p. 176, from Paris, Mazarine 312 fol. 234) at the end of the section on Mt. 27, 62 - 66, (Vol. II, fol. 283^{r1}): <u>En la fin de ce livre, aprés la Genealogie et aprés les traictiez de la Vraie Croix et de la vie /Judas/ le Traiste, trouvez vous la Vie Pilate etc.</u> In order to explain their absence from his copy, he adds a note of his own at the end of the Gospel Harmony, (Vol. II, fol. 291^{r1}) referring back to the sentence I have just quoted, which is printed in full, except for the reference back, by Berger, p. 176 n.1. His assertion in this note that Guiart ended his work with the Gospel Harmony is more likely to reflect the lack of any text after the Gospel Harmony in his exemplar than an awareness that Acts and the following extracts came from BXIII. (His exemplar being a BH without prefaces, it necessarily lacked both Guiart's Apocryphal texts and Guiart's Acts.) It certainly shows he knew that Revelation was not by Guiart, and, though Revelation may have been in his BH exemplar (cf. the use of the glossed Apocalypse to conclude fr. 155), it implies that the scribe's workshop had supplied Revelation for him to copy from a different exemplar. To judge from its text, Revelation is certainly taken from a GB manuscript; Revelation occurs in a booklet with a BH book whereas the other BHC extracts

occurs in separate booklets may mean they come from a different source. (For example, the prologue to Jeremiah may prove to be the Prol. translation in which case these booklets may be related to Add. 18856 - 7 (cf. fr. 3 - 4), and the introduction to Lamentations is a text I have only noticed in the BXIII Vol. II St. Omer 68; the presence of the Raoul de Presles Psalms may indicate a GB source akin to Brussels 9001, (cf. fr. 3 - 4 and Berger p. 206.) The absence of Acts and the Epistles may be due to the fact that Revelation was chosen to follow the Gospel Harmony and this was treated as completing the New Testament. Otherwise all the books found in BHC which are not represented in BH or are only present in abridged form have been supplied: (Job, Psalms, Sapiential books, Major and Minor Prophets. These books now occupy Vol. I booklets 4 - 5 and Vol. II booklets 1, 4 - 5. Their distribution is odd in that the Major and Minor Prophets follow Revelation and that the Sapiential books are divided between Vol. I booklet 5 (middle three) and Vol. II booklet 1 (first and last). On the latter point, it seems likely that a compromise has been reached between the need to have two volumes of roughly equal size and the desire to have Vol. II begin with Proverbs as in a standard BHC Vol. II; Proverbs has simply been copied three books later than usual. However, a more complex solution is possible. What appears to be the originally planned order for the added BHC books is given by the scribe in an addition to Guiart's notes on intercalation (Vol. I fol. 352^{v1}, printed by Reuss, Vol. 14, 1857, p. 43). Guiart says that his abridged Proverbs and abridged Job will precede Tobit. The scribe's addition repeats this, saying that these texts will appear in the second volume, which will contain in order: <u>lesdictes paraboles Salemon, le livre de Job, de Thobie, le Nouveau Testament, le psaultier de David translaté, Ecclesiastes et plusieurs autres</u>. The present booklet

structure would allow the order: Proverbs, Ecclesiasticus (Vol. II booklet 1), Job (Vol. I booklet 4), Tobit - Gospel Harmony and Revelation (Vol. II booklets 2 - 3), Psalms, Ecclesiastes, Song of Songs, Wisdom (Vol. I booklet 5). This corresponds with the scribe's list, provided we assume that he omitted Ecclesiasticus and the BH Old Testament books after Tobit because they necessarily followed the first that in each booklet (Proverbs and Tobit), and that the "New Testament" for him comprised the Gospel Harmony and Revelation only (Vol. II booklet 3), unless the remaining New Testament books were intended to follow in another booklet after Revelation. Presumably the plusieurs autres include the Major and Minor Prophets (Vol. II booklet 4 - 5), which were thus always intended to conclude the manuscript despite the oddity of putting them after the New Testament and despite the no doubt heart-felt Finis est. Deo gracias with which the scribe concludes Revelation (Vol. II fols. 315^{r2}). If this order had been followed, the two volumes would have contained respectively 352 and 563 leaves. This disproportion, and the model of BHC for the position of Job and Psalms before Proverbs,= explain the removal of the two booklets concerned to Vol. I. Which-ever of these two explanations is correct, the indication in Vol. I fol. 352^{v1} that the list of contents given applied to Vol. II has been partly erased.

Secundo folio: Quant la saincte (Vol. I fol. 3^{r}) and a dire sera (Vol. II, fol. 4^{r}). The manuscript was written for Philippe de Croy (†1482), whose arms, motto and monogram appear in initials and on the fore-edges. It then passed to his son, Charles de Croy, comte de Chimay (comte only from 1482 - 6, then prince - see Mar chal Vol. 1 pp. CVIII - CX), whose ownership note appears at the end of both volumes (fos. 448^{v2}

and 464^{r2}), though the note in Vol. II is unsigned. The manuscript then belonged to the Nassau family, as is shown by the Nassau-Vianden coat of arms added on separate leaves at the beginning of each volume (fos. 1^{v} and 2^{v}). In Spring 1538, Graf Heinrich von Nassau gave 13 French manuscripts (including these two) and four incumabula to the Elector of Saxony, Johann Friedrich von Wittenberg. In August 1549, these manuscripts came with the whole Bibliotheca Electoralis to Jena. They have a 16th century blind-stamp German binding, presumably executed in Saxony or Thuringia. About 1700 the manuscript was catalogued and received its present shelf-mark. (The number given by Berger is strictly speaking not a shelf-mark, but simply the running number used by Mylius in his description cited by Berger)

<u>Bibliography</u> Berger pp. 428 - 9; Winkler pp. 78, 173; Willkomm p. 4; Delaissé p. 180; Rothe pp. 204, 265 - 6, pl. 118.

46. <u>*New Haven (Conn.) Yale University, Beinecke Library MS 129[44]</u>

BH (Siglum: W3) Bâtarde, Belgium, s. xv^{2}.

Parchment, ff. iv + 266 + iv and iv + 294 + iv. 415 x 330 mm. Written space 255 x 185 mm. 2 cols. of 35 lines. Outer and lower margins are ruled as necessary to contain the glosses placed there. Display miniature before Comestor's prologue, with ordinary miniature before each book except Genesis, abridged Proverbs and the extracts from Matthew and David (miniatures are lost before Numbers, III Kings, Acts); additional miniatures are found in Genesis (8).

<u>Vol. I</u> 1^{2} (fos. 1 - 2) = Contents of BH (fos. 1^{v} - 2^{v} are blank).

2 - 13^8, 14^8 (wants 3 - blank), 15^8, 16^8 (wants 3), 17 - 30^8, 31^8 (wants 5), 32 - 34^8, 35^2 + one(265) before 2 (fos. 3 - 266) = rest of Guiart's prefatory matter abridged (Comestor's prologue), Octateuch, I - III Kings (originally with the usual prefaces). The missing blank leaf of quire 14 implies that Leviticus (begins fol. 101^{r1}) was written before Exodus (ends fol. 100^{v2}), though by the same scribe. The other two missing leaves means that Numbers lacks its Preface and begins imperfect at the equivalent of Vulgate 2, 9, and that III Kings lacks its Preface and begins imperfect at Vulgate 1, 38.

Vol. II 1 - 32^8, 33^8 (wants 5), 34 - 36^8, 37^8 (wants one leaf - blank - probably leaf 8) (fos. 1 - 294)
= IV Kings, notes on intercalation, abridged Proverbs, abridged Job, Tobit, Captivity, Judith, Esther, I - II Maccabees, John Hyrcanus, Gospel Harmony (ends imperfect in the Ascension according to Luke (24, 49) and Comestor), BXIII Acts (begins imperfect at 1, 16), BXIII extracts. It is virtually certain that this manuscript is intended to divide into two volumes before IV Kings, despite the miniature at IV Kings not being a display miniature, because of the collation at the end of Volume I, the booklet structure of the manuscript as a whole, and the addition in another hand of a rubric at the end of III Kings indicating that IV Kings is in Volume II.

Secundo folio: En pallais de roy (Vol. I fol. 3) or Cest a dire ce monde (Vol. I fol. 4) and Helyes et Helyzee sen alerent (Vol. II fol. 2). The manuscript has a plain 18th century binding; it appears in Maggs Catalogue 500, 1928, pp. 56-7 (item 31), and was given to Yale in 1949 by Louis M. Rabinowitz.

Bibliography Marston; Yale p. 5; Census Supplement p. 33.

47. Paris, Bibl. Mazarine MS 312 (olim 532)

BH (Siglum: X3) Textura, s. xiv^{ex}

Parchment, ff. ii + 253 + i. Foliation is contemporary with the manuscript. 375 x 275 mm. Written space 265 x 185 mm. 2 cols. of 51 lines. Ruling for glosses appears as necessary in outer and lower margins. Written in a Northern French (Picard) scriptorium. Display miniature before the Contents of BH, with ordinary miniatures before Comestor's prologue and before each book except Genesis and the BXIII extracts from Matthew and Daniel; at the end of the Gospel Harmony (fol. 237^{r}), two miniatures (Crucifixion, and the Virgin and Child) and three coats of arms have been added in the first half of the 15th century.

1 - 31^{8}, 32^{6} (wants 6 - blank) (fos. 1 - 253) = Guiart's prefatory matter abridged (contents of BH and Comestor's Prologue), Octateuch, I - IV Kings, notes on intercalation, abridged Proverbs, abridged Job, Tobit, Captivity, Judith, Esther, I - II Maccabees, John Hyrcanus, Gospel Harmony, BXIII Acts, BXIII extracts.

Secundo folio: les tenebres nuit The coats of arms (fol. 237^{r}) as described by Berger, p. 372, and identified as those of Antoine de Crèvecoeur, son of Jacques de Crèvecoeur (†1441) and Bonne de la Viefuille, after his marriage to Jeanne de Bernieules. The Crèvecoeur arms alone (those of Jacques?) appear in the miniature before Comestor's prologue (fol. 1^{r1}), which clearly implies that the manuscript was written for a member of the Crèvecoeur family. It reached the Bibliothèque Mazarine by the earlu 19th century.

Bibliography Berger p. 372; Molinier Vol. 1, pp. 112 - 3.

48. Paris, BN, MS fr. 152

BH with glossed Apocalypse and extracts from BXIII and BHC (Siglum: V3)

Textura, s. xiv[1] (by 1347)

Parchment, ff. iii + 525 + ii. 15th century foliation: blank, 1 - 341, 341 bis, 342 - 523; the last two end-leaves and the final paste-down are foliated 524 - 6. 395 x 300 mm. Written space 260-70 x 195 mm. (Hands 1 - 2); 275 x 185 mm. (Hand 3); 280-5 x 190 mm. (Hand 4). 2 cols. of 50 lines (Hands 1 - 2, 4); 2 cols of 50 - 51 lines in a more complex ruling (Hand 3). Fos. 1 - 8 (in Hand 1) are in 3 cols. of 50 lines. Glosses in BH are written throughout in a smaller script, but appear in the margins in Genesis, Exodus and Leviticus only; otherwise they are incorporated into the text. There are four scribes: Hand 1 wrote BH (quires 1 - 21, 29 - 32, 41 - 56, beginning of 61); Hand 2 wrote the glossed Apocalypse (rest of quire 61 and quires 62 - 3); Hand 3 wrote the Psalms, Canticles and Litany (quires 22 - 25); Hand 4, dated August 1347 (fos. 497[r] and 503[v]), wrote the remaining texts (quires 26 - 28, 33 - 40, 57 - 60). Display miniature before Comestor's prologue, with large or ordinary size miniatures before each nocturn in Psalms, in the border at the beginning of Psalms, and before each book except Genesis, and the extracts from Daniel; additional miniatures in Genesis (34), Exodus (24), Leviticus (2), Numbers (10), Deuteronomy (1), Joshua (8), Judges (7), I Kings (14), II Kings (13), III Kings (16), IV Kings (11), Tobit (2), Captivity (1), I Maccabees (10), II Maccabees (7), Gospel Harmony (34), Acts (8), glossed Apocalypse (33). Miniatures are almost certainly lost through the loss of leaves in Captivity and

and in the Lamentations in the BXIII extracts at the end of BH. The miniatures in Psalms occupy a full column each, and were repainted, with their borders partly redone, in the early 15th century. The original illumination was executed in two stages (this is confirmed by the treatment of the large and small initials): (a) BH and glossed Apocalypse; (b) Psalms and remaining texts. These two stages correspond respectively to the work of scribes 1 - 2 and 3 - 4.

$_1{}^{10}$ and one(10) after ^{10}(unfoliated - blank, fol. 1 - 10) = list of contents for each book of BH without prefaces except abridged Proverbs; contents of Deuteronomy are announced, but not written, a blank space being left (fol. 2 $^{v2-v3}$) (fos. 9 - 10 are blank, but ruled in 2 cols.).

$2 - 21^{8}$ (fos. 11 - 170) = Comestor's prologue (after a rubric reminiscent of the introduction to contents of BH), Octateuch, I - IV Kings, notes on intercalation. (fos. 169^{v} - 170^{v} are blank). 22^{6}, $23 - 24^{8}$, 25^{6} (fos. 171 - 198) = Psalms, Canticles, Litany.

$26 - 27^{12}$, 28^{12} (wants 12 - blank) (fos. 199 - 233) = Sapiential Books. (The final rubric, fol. 233^{v2}, announces Isaiah.)

$_{29}{}^{8}$ + one(241) after ^{8}(wnats 8) (fos. 234 - 241) = abridged Job, Tobit, Captivity (ends imperfect in ch. 6 at fol. 240^{v2} - fol. 241 is blank). Another 9 leaves would complete Captivity, which means a quire of 8 is missing after 29.

30^{4}, 31^{8}, 32^{4} (fos. 242 - 257) = Judith, Esther.

33^{4}, $34 - 37^{12}$, 38^{16} (fos. 258 - 325) = Major Prophets omitting Baruch and its prologue (fos. 258 - 60 and 323 - 5 are blank - in the case of 258 - 60 probably because they were intended to contain the end of Ecclesiasticus, implying eight leaves only for quire 28).

39^{12}, 40^{8} (fos. 326 - 341, 341 bis, 342 - 4) = Minor Prophets (fos. 342^{v} - 344^{v} are blank)

41^{8}, 42^{10}, 43^{8}, 44^{4} (fos. 345 - 374) = I - II Maccabees, John Hyrcanus. 45- 55^{8}, 56^{8} + one(469) after 8(wants 5, 6) (fos. 375 - 469) = Gospel Harmony, BXIII Acts, BXIII extracts (beginning imperfect at Lamentations 4, 12 (fol. 467^{r1}), and ending imperfect at Daniel 8, 10 (fol. 468^{v2}). The Passion narrative in the Gospel Harmony leaves blank space at the end (449^{v} - 450^{v}) and itself begins a quire (52), leaving fol. 430 blank before it. Fol. 469 is blank. 57 - 58^{12}, 59^{4} (fos. 470 - 497) = Pauline Epistles, including the Prologue to Titus; Titus is copied only once and comprises Titus A for 1, 1 - 3, 7 (with contamination from Titus B at 1, 12 and 2, 1) and Titus B for 3, 8 - 15. 60^{8} (fos. 498 - 505) = Catholic Epistles (fos. 504 - 5 are blank). 61^{6} (wants 1, 2), 62^{6}, 63^{8} (fos. 506 - 523) = end of BXIII extracts (begins imperfect at Daniel 12, 6), glossed Apocalypse (text edited in D & M). The last two quires are misplaced, and should be in the order 63, 62. The foliation shows the error already existed in the 15th century.

This manuscript differ from a normal BH without prefaces in omitting abridged Proverbs and in suppressing the contents of BH, substituting a chapter by chapter list of contents such as is found before the individual books in BH with prefaces. That the list of contents was drawn up for a BH without prefaces is shown by the inclusion of the BXIII extracts at the end; that the list was drawn up for this manuscript is suggested by the failure to complete it (Deuteronomy) and by the absence of abridged Proverbs from the contents as well as from the text. The glossed Apocalypse is in a different hand (cf. fr. 155), and was added, using blank leaves after the BXIII extracts, when BH (including the list of contents) was completed but presumably in the same Northern French (Picard) workshop, since both scripts and

illumination are the same for these two hands. The intention is adding the glossed Apocalypse is presumably to underline the apocalyptic conclusion of BH provided by the extracts from Daniel in particular, which means that, unlike in fr. 155, the texts after Acts were not suppressed. The original booklets are thus: 1 - 2, 5 - 6, 9 - 10, 13, where 10 and 13 would originally, before the insertion of the Epistles, have been a single booklet, thus dividing the work into 5 booklets plus contents.

The second stage seems to have consisted of converting the original manuscript into an approximation to BHC. This exercise was undertaken in 1347 in a Northern French (Picard) workshop (to judge from the scripta of Hand 4) and, on the evidence of illumination, involved all the material in Hands 3 and 4. Hand 3 is in francien, and may have been a booklet as yet unilluminated which was available in the workshop. Since Hand 4 alone of the four scribes quires in twelves, not eights, and since the ruling of Hand 3 is more complex than the rest, it seems unlikely that Hand 3's booklet (3) was actually written in the same workshop as those of Hand 4 (4, 7 - 8, 11 - 12, where 4 and 7 may once have been intended as a single booklet). There is thus no reason for the clearly BHC Psalter text (related to PB manuscripts by Berger p. 205 n.1) to come from the same source as the BXIII texts of Hand 4, which appear (on the evidence of the absence of Baruch but the presence of Titus A and B in his exemplar) to be related to the family of Brussels 10516 (cf. Berger p. 330). The BXIII texts comprise most of BXIII Vol. II (all except I - II Maccabees, Gospels, Acts, Revelation, which are covered by BH and the glossed Apocalypse), and they have been intercalated between the other books in such a way as to reproduce the BHC order, through Proverbs, and consequently Psalms, come where they do because

Proverbs is supposed to follow BH IV Kings. This no doubt explains the separation of the Sapiential Books from Isaiah. It is probably not chance that the missing leaves in BH contain texts which are duplicated by Hand 4 from BXIII (Lamentations and Daniel from the BXIII extracts in BH and all but the first two leaves of Captivity) whereas the Matthew and John sections of the BXIII extracts have been preserved. It is probable at this point too that single blank leaves was added at the end of booklets 1, 5, 10 - in the last two cases they respectively follow and precede leaves of BH which I have assumed were removed in 1347. The phrase Calais Nota which occurs three times on fol. 349^{v} (the page containing the capture of Efron by treachery in I Maccabees 5, 46 - 51) was presumably added either while the manuscript was in Hand 4's workshop in 1347, or more probably by the then owner of the manuscript who was having it converted into a complete Bible.

Secundo folio: De sacrer les vesteures. Manuscript enlarged in 1347. Psalms minatures repainted in s. xv^{in}. Foliation and note (fol. 10^{v}) in 15th century. Reached the Royal Library in the 16th century (Fontainebleau shelf-mark).

Bibliography Montfaucon Vol. II p. 785; Fr. cat. Vol. I p. 12; Berger pp. 329 - 30.

49. Rouen, Bibl. municipale MS A 68

BH (imperfect) with BHC extracts (Siglum: Y3) Cursive, s. xv^{mid}

Paper, ff. i + 572 + i, foliated 1 - 433, 433 bix, 434 - 551, 551 bis, 552 - 570. Fos. 33 - 256 have a 15th century foliation: 1 - 224.

405 x 275 mm. Written space 305 x 210 mm. (330 x 212 mm. in Revelation).

Frame ruling in lead (hard point in Revelation). 2 cols. but no lines, are ruled, with writing on the top line. Number of lines written per column ranges from 51 to 58. Two hands (fos. 1 - 556^{v1} and 556^{v1} - 570), the second being responsible for Revelation only. There is no illumination.
1^{12} (wants 1), 2^{12}, 3^{12} (wants 3, 11, 12 - all blank) (fos. 1 - 32) = (fol. 1) Parallel Genealogies of Herod and Christ, the latter ending with the Passion and including the rubric Ci fine le quint eage (this implies the missing first leaf contained the preceeding genealogies of temporal and spiritual rulers from the Creation), (fos. 1 - 14) parallel tables of Popes (Peter - Martin V) and Emperors (Julius Caesar - 1417) (although rubrics and page-heading are complete, the scribe stops copying the names and dates at respectively Alexander V (1409) and Louis de Bavière (1327)), (fos. 15 - 25) parallel tables of Kings of France from the founding of the Kingdom to 1427 and of Kings of England from the Nativity to 1427 (French Kings are up to date with Charles VIII - Carle de Pontieu, but English Kings stop with Henry V), (fos. 26 - 32) Contents of BH Old Testament (i.e. of fos. 33 - 256) set out chapter by chapter as a continuous narrative.
4 - 7^{12}, 8^{10} and one(83) after 2, 9 - 13^{12}, 14^{10} and one (157) before 6, 15 - 20^{12}, 21^{14}, 22^{12} (wants 9 - 12, the last three probably blank) (fos. 33 - 256) = Octateuch, I - IV Kings, Tobit, Captivity, Judith, Esther, I - II Maccabees with Contents of II Maccabees (ending imperfect at II Maccabees 15, 39, thus lacking just under two verses); I - II Maccabees are the BH text with BH glosses, but must have a direct BH source because they include the Preface to II Maccabees.
23^{12}, 24^{10} and one(272) after 3, 25 - 48^{12}, 49^{10} (wants 6 - 10) (fos. 257 - 433, 433 bis, 434 - 551, 551 bis, 552 - 570) (the top and right hand margin of each leaf is increasingly eaten away, apparently

by damp, from fol. 507 on, affecting the text from fol. 540 - near the end of Luke - on) = Ecclesiasticus, Major Prophets with the Prayer of Jeremiah after Lamentations but without Daniel, Minor Prophets with Jonah placed before Amos instead of before Micah, Latin-French psalms (with French following Latin verse by verse, with the fourth nocturn beginning at Ps. 53 and with antiphons added after Pss. 60, 65, 67, 108), Canticles 1 - 12, abridged Proverbs, Job, abridged Job, Contents of New Testament (listing books in the order of this manuscript, but inverting Luke and John and excluding Revelation), Pauline Epistles without the Prologue to Romans, Catholic Epistles, Acts, Gospels, Revelation (ends imperfect at gloss on 19, 15 - text would be complete in at most four more leaves).

The contents of this manuscript are unusual, in the selection offered, the order of the books and the texts themselves which appear revised, at least for Genesis and the New Testament. The genealogical portion of the manuscript was clearly compiled, perhaps from Martinus Polonus, in 1427 or very shortly after (before the death of Martin V in 1431 - the Emperor and Kings alive in 1427 all lived longer); the Rouen manuscript is a later copy (apparently contrary to Berger p. 382), perhaps of a mutilated exemplar. To start the manuscript in this way clearly emphasises the historical aspect of BH. The BH texts themselves are oddly arranged. The booklet structure suggests one booklet for BH and one for BHC extracts, but this is not quite correct. On the one hand abridged Proverbs and abridged Job appear in the BHC booklet, and on the other hand I - II Maccabees are taken from BHC, though with BH material added. (Since abridged Proverbs and the Preface to II Maccabees only occur in BH manuscripts, it is not possible to treat this manuscript as being derived from BHC only.) If we can assume, perhaps

rashly given the Contents to II Maccabees, from the lack of Guiart's prefatory matter and from the individual nature of the lists of contents which suggest they replace the contents of BH as in fr. 152, that the BH source is a complete BH without prefaces, then the following changes have been made: (i) Comestor's prologue has been omitted, and the contents of BH replaced with an extended contents of the BH Old Testament, which has a later counterpart in the brief list of the New Testament books written by the main scribe; (ii) Genesis has been radically shortened as, from 17th century notes in the manuscript, have the latter portions of Deuteronomy and Ruth; (iii) Guiart's prefaces in the Octateuch and I - IV Kings have been omitted; (iv) notes on intercalation have been omitted, and abridged Proverbs and abridged Job removed, thus restoring Comestor's order; (v) for Maccabees, the fuller BHC text has been preferred, while retaining Guiart's glosses; (vi) all of BH after II Maccabees (i.e. John Hyrcanus and the New Testament) has been suppressed, presumably because John Hyrcanus does not correspond to a Bible book and because the rest is covered by BHC extracts.

The BHC material has been chosen in virtue of what is already in BH; (i) abridged Proverbs and abridged Job have been suplemented by BHC Job as in most BHC families, and all placed together after Psalms in the usual position of Proverbs; (ii) Psalms are made more useful for following a service or private devotion by supplying the Latin, some antiphons and the Canticles, though the Canticles may have been in the BHC source; (iii) the Sapiential books are completed by Ecclesiasticus only (unless the other books were copied immediately after II Maccabees); (iv) the Major and Minor Prophets are supplied to complete the Old Testament, with the translation of the Prayer of Jeremiah and the order of Jonah probably reflecting a Latin source

- Daniel is omitted presumably because already covered by Captivity; (v) New Testament books except Revelation are taken from BHC, but their thext is revised from Latin - the prologue to Romans is probably omitted because it was isolated; (vi) Revelation is, as the change of hands indicate, taken from another source (the only other copy of this version is in Geneva fr. 3, dated 1474, which is an inferior copy in a manuscript whose elements come from various sources); it is a mixture of the glossed Apocalypse and the composite version found in PBb and GB manuscripts (see D & M Vol. II, pp. CCXLVII, CCCIV - CCCIX.), and was perhaps put together for this manuscript. The order of the main sections in the BHC booklet (Sapiential Books, Prophets, Psalms, Epistles, Acts, Gospels, Revelation) is not entirely normal by BHC standards, and may result from copying independent booklets in the wrong order; Psalms after the Prophets may be due to a PBb exemplar having quired the Old Testament (i.e. BHC Old Testament in its original form) as a single booklet, thus relegating Psalms to the end (cf. BL, Yates Thompson 20).

Secundo folio: Vacillant aprés pluiseurs discors (fol. 1^{r}) or Cy aprés s'ensievent (fol. 2^{r}). 15th century foliation of fos. 33 - 256. 17th century notes on text of Deuteronomy, Ruth (fos. 100^{v}, 122^{v}). Manuscript reached the Bibl. municipale by the end of the 18th century.

Bibliography Berger p. 382; Dept. Vol. 1, p. 39 (no. 184).

(b) Fragments or extracts

50. *Turin, Bibl. nazionale universitaria MS L.I.1

BXIII Acts, BXIII extracts (Siglum: Z3) Cursive, s. xv^{1}

See App. II no. 41

BHC manuscripts

Contents All BHC manuscripts are compiled from elements in BXIII and in BH with prefaces. I shall accordingly list the contents in the same abbreviated forms I used for BXIII and BH, and note additions or omissions from the standard set of contents in the same way as before. The basic contents of all complete BHC manuscripts are: BH with prefaces Guiart's prefatory matter, Octateuch, I - IV Kings, notes on intercalation (usually mentioning only Job), abridged Job, Tobit, Captivity, Judith, Esther; BXIII Sapiential Books, Major Prophets, Minor Prophets, I - II Maccabees, Gospels, Pauline Epistles, Acts, Catholic Epistles, Revelation. BHC thus begins (London, BL, Royal 19.D.II). Pour ce que li deables, and ends: soit o vous touz.

The individual manuscripts can be classified in four main groups. Berger (pp. 212 - 20) lists the first three (pp. 212 - 8), then gives the fourth, "Bibles à Prologues", as an additional unnumbered group (pp. 218 - 9), which is followed by unclassified manuscripts (pp. 219 - 20). I shall follow Berger in listing the manuscripts in these five groups; early editions will be listed at the end, but with a cross-reference to the groups to which they belong when this is known. Within each group I shall list in descending order of completeness as usual. Where possible, I shall indicate whether a manuscript of the PB or BM groups is of type a or b (see Chapter 1(a)); Prol. manuscripts are all of type a and GB all of type b. Manuscripts of type b end with the explicit of the glossed Apocalypse: sens fin regner (Edinburgh 19).

The actual expected contents of standard manuscripts of the first three groups is as follows (ignoring a/b distinctions):

PB The basic contents as given above; almost all manuscripts add

Psalms from BXIII, usually after BH Esther.

BM The basic contents, with the addition from BXIII of Job and Psalms; Psalms follows BH Esther, while Job precedes abridged Job. Both versions of Job are supplied with a table of contents.

GB The basic contents, with the addition from BXIII of I - II Chronicles, I - III Esdras, Job and Psalms; Job and Psalms are placed as in BM with tables of contents for both versions of Job, while Chronicles and Esdras, occasionally with tables of contents, precede Job.

For these three groups, I indicate the following features when they occur: (i) traces of prologues - cf. Berger pp. 197 - 8 (PB and BM); (ii) presence of BH tables of contents and glosses in Maccabees (all three); (iii) presence of BH glosses in Luke (PB); (iv) sub-division of the normal chapters in Gospels (PB and BM).

The expected contents of a standard Prol. manuscript differ more from the basic contents, and are more conveniently given immediately before the descriptions of the Prol. group.

For all four groups, the contents of Psalms may differ from BXIII Psalms by the addition of up to twelve Canticles and, for all but Prol., of a Litany. In giving the contents of manuscripts, I refer to these extra items according to the numbers given below, but otherwise (e.g. for the extent of illumination) treat them as part of Psalms. To facilitate identification of the canticles, I give the Latin incipits (which are occasionally used in the manuscripts) rather than the variable French incipits.

Canticles 1. Confitebor tibi (canticle of Isaiah: Is. 12, 1 - 6).

2. Ego dixi (canticle of Hezekiah: Is. 38, 10 - 20).

3. Exultavit cor meum (canticle of Hannah: I Kgs. 2, 1 - 10).

4. Cantemus Domino (canticle of Moses: Ex. 15, 1 - 20).

5. Domine audivi (canticle of Habakkuk: Hab. 3, 2 - 19).

6. Audite coeli (canticle of Moses to the children of Israel: Deut. 32, 1 - 43).

7. Te Deum laudamus.

8. Benedicite (song of the three children: Dan. 3, 57 - 88).

9. Benedictus Dominus (canticle of Zachariah: Lk. 1, 68 - 79).

10. Magnificat (canticle of Mary: Lk. 1, 46 - 55).

11. Nunc dimittis (canticle of Simeon: Lk. 2, 24 - 32).

12. Quicumque vult (Athanasian creed).

Litanies

1. Inc. (fr. 15392) Kyrie leyson douz Diex; expl. Em paradis sanz encombrier. Parisian verse litany - see Berger pp. 190 - 2.

2. Inc. Dieux sire peres postais; expl. Ubi erit flectus estride (recte fletus et stridor) dencium. Litany and prayer in verse, found only in Cotton Appendix V - see Berger pp. 193 - 4.

3. Inc. (Fitzwilliam 9) 1 Sire oy nous; expl. sire aies merci de nous. (This is followed in some manuscripts, including Fitzwilliam 9 - and this is stated explicitly when it occurs - by a translation of the Pater noster (Nostre pere qui es ou ciex) and Deus cui proprium est (Diex a qui propre chose est)) Prose litany - see Berger pp. 194 - 5, who divides the texts into two groups, a Norman litany found in PB and BM, and a Parisian litany found mostly in GB. (I include with Litany 3 the text of fr. 15370 because it has the same incipit, though its continuation differs - see Berger p. 194.)

Manuscript descriptions

(i) PB

(a) Complete

51. Edinburgh, University Library MS 19

PBb (Siglum: R2) Textura, 1314

Parchment, ff. ii + 483 + ii. 385 x 292 mm. Written space 250 x 192 mm. 2 cols. of 45 lines. Glosses in BH section are in the ruled space provided in outer and lower margins. Two hands, fos. 1 - 469 and 470 - 483. All decoration from one workshop. Display miniatures, presumably before Comestor's prologue, is lost with the mutilation of quire 1, as in all probability are some Genesis miniatures. Ordinary miniatures are found before each book, except Philemon (treated as Titus B ch. 4); additional miniatures are found in Guiart's prefatory matter (1), Genesis (13 - of which some are repainted in gold or partly erased), Judges (2), Judith (1), Esther (1), Baruch (1). The colophon dating the completion of the manuscript in 1314 (fol. 469^{v}) refers to l'Apocalipse ensivant, which seems to imply Revelation was already written.

1^{8} (wants 3, 4), 2 - 58^{8}, 59^{6} + one(469) after 6 (fos. 1 - 469) (NB, The stub of the added leaf is quire 59 is no longer visible, unless it is the stub which appears after quire 60; if it is the latter stub, then I assume this to be the result of rebinding - the present binding is too tight to allow the matter to be determined.) = Guiart's prefatory matter (ending imperfect after the note En ceste maniere je), Octateuch beginning imperfect in BH Genesis ch. 5, on fourth day of Creation), I - IV Kings (omits Preface to III Kings), first note on intercalation, abridged Job, Tobit, Captivity, Judith, Esther, Sapiential Books, Major Prophets, Minor Prophets, I - II Maccabees with BH tables of contents,

Gospels, Pauline Epistles including Titus A, Acts, Catholic Epistles. (Between Mark and Luke is given a list of 10 appearances of Jesus after the resurrection, which very probably comes from a BH Gospel Harmony; cf. Royal 15.D.1)

60^{8}, 61^{6} (fos. 470 - 483) = Revelation (composite version). (Cf. ch. 1(a) on BHC for this booklet; see also fr. 5707, Brussels 9394 - 96 and fr. 15395 - 6)

Secundo folio: de son nom A 16th century hand gives the names of three members of the Young family (fol. 207^{r}): Henry Yonge, Helen Yonge, Thomas Yonge. The 17th century University Library binding has on the spine: "The Gift of James Southerland, Merchant of Edinburgh. 1680."

Bibliography Borland pp. 24 - 9, pl. V.

52. Geneva, Bibl. publique et universitaire MS fr. 1

PBb (Siglum: Q2) Cursive, s. xv^{1}.

Parchment, ff. 216 + i and i + 214. In addition to the modern foliation, there is a 16th century foliation in 100s going through both volumes (fos. 1 - 430). 428 x 308 and 425 x 308 mm. Written space 285 x 192 and 280 x 190 mm. 2 cols. of 47 lines (the first quire of Vol. I has 2 cols. of 55 lines on fos. 1^{r} and 8^{v}, and of 48 lines for the rest of the quire). Ruling is provided for BH glosses in outer and lower margins. Two hands, respectively Vol. I for 1 - 8 and the rest of the manuscript; the second hand writes most of the rubrics in Vol. I fos. 89 - 104, otherwise the rubrics in both volumes are in a third hand, signed Rippe or Zac. Rippe (Vol. I fol. 106^{r1}, Vol. II fol. 180^{v1}). Display miniature before Guiart's

prefatory matter; ordinary miniatures at the beginning of each book except Philemon (ch. 4 of "Philemon", i.e. Titus B and Philemon), and at the beginning of each nocturn in Psalms; additional miniatures in Guiart's prefatory matter (1), Genesis (16), Judges (2), Esther (4), Baruch (1). Some minatures in both volumes repainted in late 16th century.

Vol. I 1 - 27^8 (fos. 1 - 27^8 (fos. 1 - 216) = Guiart's prefatory matter, Octateuch, I - IV Kings (omits Preface to III Kings), abridged Job, Tobit, Captivity, Judith, Esther, Sapiential Books (fos. 215^v - 216^v blank).

Vol. II 1 - 26^8, 27^8 (wants 8, 7 - blank - is used as paste-down) (fos. 1 - 214) (NB. Quire 19 is misbound, in the order 1, 3, 2, 4, 5, 7, 6, 8, which affects in particular fos. 146 - 151, i.e. I - II Corinthians and Galatians. A 15th-century owner supplies cross-references on fos. 145^v, 147^v) = Major Prophets (Baruch is preceded by an extra large miniature instead of the usual prologue), Minor Prophets (Jonah is called Joab in first rubric), I - II Maccabees with BH tables of contents and glosses, Gospels, Pauline Epistles including Titus A, Acts, Catholic Epistles, Revelation (composite version), Psalms.

Secundo folio: De Seth et de sa and est en vostre maison. A 15th century owner is responsible for foliation in hundreds and for cross-references in misbound quire; a 16th century owner is responsible for partial repainting. 17th century Petau binding, but with no Petau number so that it cannot be identified positively with one of the MSS 4 and 23 in Montfaucon. Given to Geneva by A. Lullin in 1742.

Bibliography Montfaucon Vol. I p. 63; Senebier pp. 293 - 300; Berger p. 426; Aubert Notices pp. 56 - 61.

53. Geneva, Bibl. publique et universitaire MS fr. 2

PBa (Siglum: T) Textura, s. xiv^{mid}

Parchment, ff. i + 474. 385 x 292 mm. Written space 272 x 197 mm. 3 cols. of 47 - 54 lines (usually 50). One scribe, but various changes in ink, pen and size of hand. Display miniature before Guiart's preface, with ordinary miniatures (one or two columns) before each nocturn in Psalms and before each book except Genesis, II Maccabees, II Thessalonians, II Timothy, II Peter, II - III John, Jude; additional miniatures in Genesis (25), Exodus (16), Leviticus (2), Numbers (5), Joshua (1), Judges (3), I Kings (3), II Kings (3), III Kings (5), Tobit (1), Captivity (4), Judith (1), Esther (1), Psalms (1 - Litany). Tricolour border occurs in some miniatures.

Original Vol. I $1 - 26^8, 27^4$ (fos. 1 - 212) = Guiart's prefatory matter, Octateuch, I - IV Kings, abridged Job, Tobit, Captivity, Judith, Esther.

Original Vol. II $28 - 47^8$ (fos. 213 - 372) = Psalms, Canticles 10 - 11, Litany 1, Sapiential Books, Major Prophets omitting Baruch and its prologue, Minor Prophets, I - II Maccabees (with BH glosses according to Reuss Vol. 14, p.40). $48 - 59^8, 60^8$ (wants 7, 8) (fos. 373 - 474) (NB Leaves 2 - 7 of quire 48 are bound as leaves 2 - 7 of quire 49 and vice-versa. Since the page-headings correctly follow the text (Matthew and Mark) while the leaf

signatures are correct for the present binding, the error occurred immediately before binding when the loose leaves were being put in quires. If the leaf signatures were added, not just before binding but at the time of ruling, the scribe confused the leaves when copying and the binder restored the leaf-signature order) = Gospels (Luke has BH glosses in 1, 5 - 2, 29 - cf. fr. 15392), Pauline Epistles, Acts, Catholic Epistles, Revelation (ends imperfect at 18, 22).

Secundo folio: Du puis du serement. A slip of paper inserted in the manuscript attributes the illumination to the workshop of Jean Pucelle. Chapter numbers in the New Testament were added, perhaps in the early 15th century, and are correct; the binding error in Matthew and Mark is pointed out in an early 16th century hand (fol. 374^{r}). Another 16th century hand has numbered the Psalms. Fly-leaf in same hand the names of Philipes de Chalon and Jean du Villard, with in different scripts, apparently applying to Villard, the words: Citoyen de Genève, and: A faict present de ce livre; this is followed by a now illegible inscription and what appears to be the date: 1595. On the verso of the fly-leaf are the arms and motto of Jean du Villard. Senebier in the 18th century describes the manuscript as being in two volumes.

Bibliography Senebier pp. 300 - 2; Berger pp. 426 - 7; Aubert pp. 61 - 2, p. XXXIb; Morand p. 40, p. XIV; Meiss p. 161, fig. 349; Meiss Limbourgs p. 216, fig. 715.

54. London, BL, MS Cotton Appendix V

PBb (Siglum: I2) Textura, s. xiv^{in}

Parchment, ff. v + 394 + v, foliated (beginning with fifth fly-leaf) 1 - 32, blank (i.e. 32 bis), 33 - 394. 350 x 260 mm. Written space 280 x 205 mm. 3 cols. of 58 lines. Numerous changes of pen and ink, but one hand. Display set of three miniatures on first page, with an ordinary miniature before each book except Genesis, Exodus, Leviticus, Ecclesiastes, the Pauline Epistles after Romans, Acts, Catholic Epistles; additional miniatures in Genesis (1), Esther (1).

$1 - 4^{8}$ (fos. 1 - 32, 32 bis) = Guiart's prefatory matter, Genesis.

$5 - 20^{8}$ (fos. 33 - 160) = rest of Octateuch, I - IV Kings, notes on intercalation, abridged Job, Tobit, Captivity, Judith, note on lack of Contents to Esther.

21^{6} (fos. 161 - 166) = rest of Esther. (Collation and contents suggest this quire is meant to be part of preceding booklet.) Catchwords at end of quire 21 refer to rubric of Proverbs, not Psalms. This implies the exemplar lacked Psalms.

$22 - 23^{8}$, 24^{4} (wants 3, 4 - blank), 25^{4} (fos. 167 - 188) = Psalms, Canticles 7 - 11, Litany 2.

$26 - 34^{8}$, 35^{6} (wants 5), 36^{12}, 37^{4}, 38^{12}, 39^{4}, 40^{12}, 41^{4}, 42^{12}; 43^{4}, 44^{12}, 45^{4}, 46^{12} (wants 11, 12 - blank), $47 - 50^{8}$, 51^{4}, 52^{4} (wants 4 - blank) (fos. 189 - 394) = Sapiential Books, Major Prophets (Daniel lacks 3, 34 - 5, 5), Minor Prophets, I - II Maccabees with BH tables of contents and glosses, Gospels, Pauline Epistles including Titus A, Acts, Catholic Epistles, Revelation (composite version).

Psalms does not seem to have been in the exemplar of this manuscript; this is confirmed by the unique Litany, which shows Psalms to have been devised from another source.

Secundo folio: ouvrage fu la grant. The manuscript was in England by the 15th century. A fly-leaf at the beginning (fol. 1) has on the recto a list of the Books of the Latin Bible, and on the verso an attempt to show the differences between the contents of the manuscript and the Latin Bible. This is in French in an Anglicana-influenced Secretary hand of s. xv^1. Fol. 394^v has a note in English, in a Secretary hand of s. xv^2, on St. Augustine and the end of the world. Chapter numbers to the New Testament are supplied in the 15th century. 16th century Latin pen-trials occur on fol. 1^r and^v.

Bibliography Cotton p. 614; Berger p. 397; Vitzthum p. 175.

55. London, BL, MSS Royal 19. D. IV - V

PBb (Siglum: L2) Textura, England, s. xiv^1

Parchment, ii + 300 + iii and ii + 312 + iii. 440 x 315 and 445 x 330 mm. Written space 315 x 215 and 320 x 215 mm. 2 cols. of 48 lines. One hand, but changes of pen. Only possibly Anglo-Norman spelling I have noticed in blaume for blasme (Vol. I, fol. 269^{v1}). Display miniature before Guiart's preface; miniatures before each nocturn in Psalms and before each book except Genesis, and Philemon (treated as ch. 4 of Titus B); additional miniatures in Genesis (18), Judges (2), II Kings (1), Captivity (2), Esther (1), Baruch (1).

Vol. I $1 - 33^8$ (fos. 1 - 264) = Guiart's prefatory matter, Octateuch, I - II Kings, notes on intercalation, abridged Job with contents, Tobit, Captivity, Judith, Esther. Catchwords at end of quire 33 read: Ci comencent les paraboles ou le psautier. This implies the exemplar has the same rubric as Cotten Appendix V, but also

contains Psalms.

$34 - 37^{8}$, 38^{4} (fos. 265 - 300) = Psalms, Canticles 1 - 12, Litany 3.

Vol. II $1 - 28^{8}$ (fos. 1 - 224) = Sapiential Books, Major Prophets, Minor Prophets, I - II Maccabees with BH contents and glosses, Matthew, Mark, Luke.

$29 - 39^{8}$ (fos. 225 - 312) = John, Pauline Epistles including Titus A, Acts, Catholic Epistles, Revelation (composite version).

Secundo folio: De la fornication and -rees. cest a dire sapience.

Two coats of arms appear on the fore-edges of each volume. Royal cat. interprets these to indicate that the manuscript belonged to Sir Matthew Gurney, who married after 1362 Alice Beauchamp, widow of John, Lord Beauchamp of Hache, and daughter of Thomas, Earl of Warwick. The manuscript had reached the Royal collection by 1542.

Bibliography Berger pp. 393 - 4; Royal cat. Vol. 2, pp. 345 - 6.

56. Oxford, Bodleian Library, MSS Douce 211 - 2^{45}

PBa (Siglum: X) Textura, s. xiv^{1}

Parchment, ff. iii + 281 + ii, foliated i - ii (ult), 1 - 209, 210a, 210b (ult), 211 - 224, 225a, 225b(ult), 226 - 234, 235a, 235b(ult), 236 - 281(ult), and iii + 284 + iii, foliated i - ii(ult), 1 - 24, 25a, 25b(ult), 26 - 224, 225a, 225b(ult), 226 - 286(ult).

375 x 275 mm. for both volumes. Written space 290 x 200 and 290 x 195 mm. 2 cols. of 50 lines. Glosses written in the outer margins in I - II Maccabees. Several scribes wrote the manuscript, though the exact

number is obscured by the numerous changes of pen and ink, especially in the main hand; as far as I can tell, Hand 1 = Vol. I fos. 2^{r1} - 14^{v2}, 16^{r1} - 123^{r1}; Hand 2 = Vol. I fos. 14^{v2} - 15^{v2}; Hand 3 = Vol. I fos. 123^{r1} - 279^{v2} and Vol. II 38^{v1} - 135^{r1}, 165^{r1} - 283^{v2}; Hand 4 = Vol. II fos. 2^{r1} - 38^{v1}; Hands 5 = Vol. II fos. 135^{r1} - 164^{r1}.

Through loss of leaves in Vol. I, we no longer have the display miniature at the beginning, or the miniature for IV Kings, and have probably lost some miniatures in Genesis. Miniature before each nocturn to Psalms and before each book except Genesis, I Maccabees, II Peter, I John (Philemon has a historiated initial); additional miniatures in Guiart's prefatory matter (1), Genesis (31), Exodus (24), Leviticus (5), Numbers (6), Judges (5), I Kings (2), II Kings (2), III Kings (4), IV Kings (1), Tobit (1), Captivity (5), Judith (1), Esther (1), Acts (1). Each volume begins with a modern (? 18th century) title page (fol. 1 in each case) and ends with a list of contents, presumably by Douce (Vol. I, fol. 280; Vol. II fol. 284).

<u>Vol I</u>. 1^{8} (wants 1, 6 - 8), 2^{8} (wants 1 - 2), 3^{8} + one(15) before 4, 4 - 24^{8}, 25^{6} + one(189) before 1, 26^{10} (wants 2, 9 - 10), 27 - 32^{8} (fos. 2 - 209, 210a, 210b(ult), 211 - 224, 225a, 225b(ult), 226 - 234, 235a, 235b (ult), 236 - 247) = Guiart's prefatory matter (begins imperfect in the contents of Genesis), Octateuch (Genesis lacks gloss on 1, 14 - 20 to gloss on 3, 1 - 20), I - IV Kings (III Kings ends imperfect at 22, 38; IV Kings begins imperfect at 1, 4 and lacks 10, 34 - 12, 16), notes on intercalation, abridged Job, Tobit, Captivity, Judith, Esther. 33 - 36^{8} (fos. 248 - 279) = Psalms, Canticles 10 - 11, Litany 1.

<u>Vol. II</u> 1 - 18^{8}, 19 - 20^{4}, 21^{8}, 22^{4} (fos. 2 - 24, 25a, 25b(ult), 26 - 164) = Sapiential Books, Major Prophets omitting Baruch and its

prologue, Minor Prophets, I - II Maccabees with BH glosses for both books and BH contents for I Maccabees only (in an inadequate space probably intended for a miniature).

$23 - 36^{8}$, $37 - 38^{4}$ (fos. 165 - 224, 225a, 225b(ult), 226 - 283) = Gospels, Pauline Epistles with traces of prologues, Acts, Catholic Epistles, Revelation.

Secundo folio: <u>En quel aage</u> (Vol. I, fol. 2; present secundo folio = fol. 3: <u>En palais de roy</u>) and <u>viennent d'abisme</u> (Vol. II fol. 3).

In Vol. II an early 15th-century hand supplies some catchwords and gives the number of quires (lxxiii, recte 74) on fol. 283^{v}. Given in 1680 by Aegidius de Fontaine, abbot of the Premonstratensian house at Chaumont (diocese of Reims), presumably to the Jesuit College of Clemont in Paris. Vol. I, fol. 2^{r} has a note of the gift, and also a note indicating that the manuscript was inventoried as a result of the dissolution of the order in 1763. The manuscript is No. 65 in the 1764 sole catalogue of the Clemont manuscripts, when it was bound in one volume. The title pages may have been added after this when the manuscript was re-bound. The notes on Vol. I fol. 2^{r} show that the original first leaf was missing by 1680. The 18th century (?1763) note (Vol. II fol. 283^{v}) <u>Cinq cent Soixante neuf feuillés</u> suggests five leaves in all were missing at that time. The date at which Douce acquired the manuscript is not known, but it entered the Bodleian library with his collection in 1834.

<u>Bibliography</u> Bodl. Vol. 4 p. 557 (nos. 21785 - 6); Vitzthum p. 176; Vollmer pp. 32 - 3; P & A Vol. 1, p. 45, pl XLIII (no. 581).

57. Paris, Bibl. Mazarine MS 311 (olim 40)

PB (imperfect) (Siglum: K2) Textura, s. xiv[1]

Parchment, ff. i + 437 + i, foliated 1 - 59, unfoliated, 60 - 63, unfoliated, 64 - 108, unfoliated, 109 - 123, four unfoliated, 124 - 238, unfoliated, 239 - 429. 435 x 310 mm. Written space 295 x 205 mm. 2 cols. of 48 lines. Numerous miniatures lost either by loss of individual leaves and quires or by being cut out. There seems to have been a miniature before each nocturn in Psalms except Ps. 97 and every book except Micah (blank space left) and II Thessalonians, but miniatures only survive before Leviticus, II Kings, Ps. 68, Lamentations (part of miniature) and Galatians; excluding any miniatures on now lost leaves, there were additional miniatures in Exodus (10, of which 6 are cut out), Leviticus (5, of which 1 is cut out), Numbers 5, of which 4 are cut out), Judges (2), I Kings (1, cut out), II Kings (3, all cut out), III Kings (4, of which 3 are cut out), Tobit (1), Captivity (2, both cut out), Judith (1, cut out), Esther (1, cut out).

Some numbered leaves are partly missing, but I ignore this in the collation and usually in the contents. I supply numbers to those leaves which contain a little text but have been left unfoliated. The collation suggests the manuscript may have been designed in two volumes, and I describe it accordingly.

Original Vol. I To judge from leaf signatures and contents, seven quires are missing at the beginning. 1^8, 2^8 (wants 1, 2, 4, 7), 3^8 (wants 7), 4 - 5^8, 6^8 (wants 2, 3), 7^8 (wants 7), 8^8 (wants 6), 9^8 (wants almost all 5), 10^8 (wants 4 and almost all 2; part of the stub of 2

is now misbound after fol. 66), 11 - 13^{8}, 14^{6}, 15^{8} 16^{8} (wants almost all 3), 17^{8}, 18^{4} (wants almost all 3 - 4), 19^{8} (wants 6 and almost all 1 - 2), 20 - 23^{8}, 24^{4} (wants 4 - blank) (as well as seven quires at the beginning, two quires are missing after quire 7) (fos. 1 - 59, 59bis, 60 - 63, 63bis, 64 - 108, 108bis, 109 - 123, 123bis, 123 ter, 123 quater, 123 quinquiens, 124 - 163) = Exodus (begins imperfect at BH ch. 8, with four further gaps in quires 2 - 3), Leviticus with Contents and prefaces,Contents of Numbers (ends imperfect at ch. 16 - fol. 31^{r1}) Numbers (two gaps in quires 6 - 7), Contents of Deuteronomy (ends imperfect at ch. 13 - fol. 48^{v2}), Joshua (begins imperfect; ends imperfect - fol. 53^{v2}), Judges (begins imperfect; ends imperfect in Ruth - fol. 63^{v2}), Contents of I Kings (fragment fol. $63bis^{r}$), I Kings (begins imperfect; gap (quire 10 leaf 4) after fol. 64), Contents of II Kings (ends imperfect at ch. 16 - fol. 77^{r1}), II Kings, III Kings with contents and preface (gaps on fol. 108bis) in quire 16), IV Kings with contents (gaps on fos. 123bis - 123 quinquiens in quires 18 - 19), Contents of abridged Job, abridged Job (ends imperfect - fol. 126^{v2}), Tobit (begins imperfect), Captivity with prefatory note and Contents, Judith with contens, preface and "Histoires", Esther with preface and "Histoires" with their contents.

Original Vol. II 25^{8} (wants 7), 26^{8} (wants 2, 7), 27^{8}, 28^{8} (wants 4, 5), 29^{8}, 30^{2} (wants 2), 31^{4} (wants 1, 2), 32 - 33^{8}, 34^{8} (wants 1), 35^{8}, 36^{8} (wants almost all 7), 37 - 39^{8}, 40^{8} (wants 2, 4, 5), 41^{8} (two quires are missing after quire 30 - the loss of nineteen leaves after fol. 199 is confirmed by the contents; four quires are missing after quire 4) (fos. 164 - 238, 238bis, 239 - 276) = Psalms (lacks 34, 25 - 38, 6; 50, 1 - 56, 7; 77, 25 - 80, 10), Canticles 10 - 11 (missing leaves 4 - 5 of quire 28 almost certainly contained Litany 1 (3 cols.) and the beginning of Proverbs (5 cols.)) Proverbs (begins imperfect at 3, 23 - fol. 188^{r1}), Ecclesiastes (ends imperfect at 2, 22 - fol. 199^{v2}), Ecclesiasticus (begins imperfect at 1, 19; ends imperfect at 50, 19 - fol. 217^{v2}), Isaiah (begins imperfect at 1, 8; ends imperfect at 65, 20 - fol. 238^{v2}, with a fragment on fol. $238bis^{r}$), Jeremiah(begins imperfect at 1, 18 after a fragment on fol. $238bis^{v}$), Lamentations (ends imperfect at 3, 64 - fol. 264^{v2}), Baruch (begins imperfect at 1, 20; ends imperfect at 3, 27 - fol. 265^{v2}), Ezekiel (begins imperfect at 1, 5; ends imperfect at 27, 22 - fol. 276^{v2}). 42^{8} (wants 2), 43^{8}, 44^{8} (wants 1, 2), 45^{8}, 46^{8} (wants 2), 47^{8} (wants 2), 47^{8} (wants 6), 48 - 50^{8}, 51^{6} (fos. 277 - 349) = Joel (ends imperfect at 2, 23 - fol. 277^{v2}), Amos (begins imperfect at 2, 1), Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah (ends imperfect at 14, 4 - fol. 291^{v2}), I Maccabees (begins imperfect at 1, 10; ends imperfect at 15, 39 - fol. 306^{v2}),

II Maccabees (begins imperfect at 1, 10), Matthew (begins imperfect at 2, 13 - fol. 318^{r1}), Mark. $52 - 61^{8}$ (approximately three quires are missing after quire 61) (fos. 350 - 429) = Luke, John, Pauline Epistles including Titus A, Acts (ends imperfect at 27, 1 - fol. 429^{v2}).

Secundo folio: Long since lost; present fol. 1^{r}: Josephus dist, and fol. 2^{r}: verront mie paroles. At the bottom of fol. 1^{r} is the ex-libris inscription of the Franciscan Paris convent, dated 1717. This shows the beginning of the manuscript was already in its present state by that date (cf. Mazarine 35).

Bibliography Berger p. 370; Molinier Vol. I p. 112.

58. Paris, BN, MS fr. 8

PBa (Siglum: U) Textura, s. xiv^{1}

Parchment, ff. iii + 449 + i. 430 x 305 mm. Written space 305 x 215 mm. 2 cols. of 48 lines. Display miniature before Guiart's preface; ordinary miniatures (one or two cols.) before each nocturn of the Psalms (there is also a historiated initial before Ps. 68) and before each book (there is also a historiated initial before Luke, Titus B, and a historiated initial instead of a miniature before Philemon, Hebrews) except Genesis, IV Kings (where a gap was left for a miniature), Malachi, II Thessalonians, I - II Timothy, II Peter; additional miniatures in Genesis (24 - with a historiated initial accompanying the miniature on fol. 10^{v2}), Exodus (15), Leviticus (2), Numbers (5), Judges (3),

I Kings (3 - with a historiated initial accompanying the miniature on fol. 129^{v2}), II Kings (3 - with historiated initials accompanying the miniatures on fos. 135^{v2}, 138^{r1}), III Kings (5), Tobit (1 - with an accompanying historiated initial), Captivity (4), Judith (1), Esther (1), The collation and 2-column miniature before Proverbs suggests the manuscript was originally in two volumes.

Original Vol. I

$1 - 2^8$, 3^8 (wants 6), $4 - 8^8$, 9^8 (wants 1), $10 - 14^8$, 15^8 (wants 2), $16 - 21^8$, 22^8 (wants 7), $23 - 26^8$, 27^6 + one(207) after 2 (leaves 4 and 5 of quire 19 are misbound, affecting II - III Kings) (fos. 1 - 211) = Guiart's prefatory matter, Octateuch (gaps in Genesis after fol. 21, in Exodus after fol. 63, in Joshua after fol. 111), I - IV Kings (gap in IV Kings after fol. 171), notes on intercalation, abridged Job, Tobit, Captivity, Judith, Esther.

28^8, 29^8 (wants 8), 30^8 (fos. 212 - 234) = Psalms (lacks 90, 2 - 98, 1), Litany 1 (omits last 7 lines).

Original Vol. II

$31 - 43^8$ (fos. 235 - 338) = Sapiential Books, Major Prophets omitting Baruch and its prologue, Hosea.

44^8, 45^4 (fos. 339 - 350) = rest of Minor Prophets.

46^8, 47^{10} (wants 5, 6) (fos. 351 - 366) = I - II Maccabees (II Maccabees lacks 1, 36 - 6, 6).

$48 - 53^8$, 54^4 + one(418) after 3 (fos. 367 - 419) = Gospels. A booklet of two quires is missing after quire 54.

55^8 (fos. 420 - 627) = rest of Pauline Epistles (I Thessalonians - Hebrews).

56^{8}, 57^{6} + one(438) after ^{2}, 58^{8} (wants 4) 'one quire of at most four leaves is missing after quire 58) (fos. 428 - 449) = Acts, James, I - II Peter, I John (ends imperfect at 5, 3), Jude (begins imperfect at v. 11), Revelation (ends imperfect at 14, 14).

Secundo folio: Les ans a abraham (and -les et toutes, fol. 236^{r}). A 15th-century hand has noted on fol. 363^{r} the loss of text in II Maccabees, and has numbered the chapters from Judith on. The first fly-leaf has a note in a seventeenth-century (?) hand: Codex Memmianus Num. 9. The manuscript entered the Royal Library from the Bigot sale of 1706, in which it was no. 9.

Bibliography Montfaucon Vol. II p. 782; Fr. cat. Vol. I p. 1; Bigot pp. 2 - 3; Berger p. 328; Manuscrits pp. 27 - 8 (item 45).

59. Paris, BN, MS fr. 15392

PBa (Siglum: V) Textura, s. xiv^{1}

Parchment, ff. i + 403 + i, foliated 1 - 18, 18bis, 19 - 402. 400 x 290 mm. Written space 315 x 215 mm. 2 cols. of 60 lines. Several miniatures are lost, including those at the beginning and before Proverbs; I therefore rely on the collation in suggesting the manuscript was originally in two volumes. Ordinary miniatures before each nocturn in Psalms and before each book except Genesis, Isaiah, Jeremiah, Lamentations, Ezekiel, Minor Prophets, last 13 Pauline Epistles, Catholic Epistles; additional miniatures in Guiart's prefatory matter (1), Genesis (35), Exodus (16, and 3 historiated initials), Leviticus (4), Numbers (5), Judges (5),

I Kings (2), II Kings (1), Tobit (1), Captivity (3), Judith (1).

Original Vol. I 1^{8} (wants 1, 5), 2 - 4^{8}, 5^{8} (wants 3), 6^{8} (wants 1, 6, 8), 7^{8} (wants 1), 8^{8} (wants 3), 9^{6} + one(58) after 2 (the addition of fol. 58 reflects a pecia problem, most of 58^{v2} being cancelled), 10^{8} (wants 4), 11^{8}, 12^{8} (wants 3), 13^{8} (wants 7, 14^{8} (wants 4, 6, 8), 15^{8} (wants 1, 6 - 8; leaves 2 (fol. 98) and 3 (fol. 97) are bound in the reverse order), 16^{8} (wants 4) (the use of paste tends to obscure the structure of quires 10, 14 - 16^{8}, and in particular of quires 15 - 16 which now appear to be sewn as a single quire of 11 leaves, with sewing between fos. 101 and 102) (fos. 1 - 18, 18bis, 19 - 107) = Guiart's prefatory matter (lacks Guiart's preface, the contents of BH, the note En ceste maniere sont and the contents of Genesis), Genesis (gap after fol. 3), Contents of Exodus, Exodus (gaps after fos. 31, 36, 40, 41), Contents of Leviticus, Prefaces to Leviticus, Leviticus (gap after fol. 50), Contents of Numbers, Preface to Numbers, Numbers (gap after fol. 65), Deuteronomy with contents and preface, Joshua (begins imperfect on fol. 80^{r1}), Contents and preface to Judges, Judges (gap in Judges proper after fol. 90), Contents of I Kings, Preface to Kings, I Kings (gaps after fos. 94, 95, 96), Contents of II Kings, II Kings (gaps after fos. 100, 103), Contents and Preface to III Kings.

17^{8} (wants 8), 18^{8} (wants 1, 8), 19^{8}, 20^{8} (wants 8),

21^8, 22^8 (wants 6), 23^8 (wants 2, 7), 24^8 (wants 2, 7), 25^2 (fos. 108 - 164) = III Kings (gap after fol. 114), Contents of IV Kings (ends imperfect at ch. 35 - fol. 120^{v2}), IV Kings begins imperfect; gap after fol. 135), notes on intercalation, abridged Job, Tobit with contents, prefatory note and contents of Captivity, Captivity (gap after fol. 148; ends imperfect on fol. 151^{v2}), Preface to Judith, Judith (ends imperfect on fol. 155^{v2}), "Histoires" following Judith (begins imperfect); ends imperfect on fol. 157^{v2}), Esther (begins imperfect; ends imperfect on fol. 161^{v2}), "Histoires" following Esther (begins imperfect). $26 - 27^8$, 28^8 (wants 1) (fos. 165 - 187) = Psalms (lacks 105, 42 - 109, 3), Canticles 10 - 11, Litany 1 (fol. 187 is blank).

Original Vol. II

29^8 (wants 1), 30^8, 31^8 (wants 5), $32 - 52^8$, 53^8 (wants 6), 54^8, 55^8 (wants 4 - blank) (fos. 188 - 402) = Sapiential Books (Proverbs begins imperfect at 3, 33; Wisdom ends imperfect at 19, 8; Ecclesisticus begins imperfect at 3, 7), Major Prophets omitting Baruch and its prologue, Minor Prophets, I - II Maccabees with BH glosses, Gospels (Luke has one BH gloss added after 1, 5 and may have more up to 2, 19 - cf. Geneva fr. 2, Royal 19,c.II, Troyes 59, Vat. Barb. Lat. 613), Pauline Epistles (Hebrews end imperfect at 11, 25), Acts (begins imperfect at 1, 15) Catholic Epistles (Jude is lost after fol. 397), Revelation (begins imperfect at 2, 27).

Secundo folio: originally au commencement de son (fol. 1^r) and -fraite et povreté (fol. 188^r); now les plus hautes (fol. 2^r) and jugement et il (fol. 189^r). Fol. 1^r has the ex-libris notes of Robert Tulloüe (17th century) and St. Germain-des-Prés No. 8, showing that the manuscript had already lost its first leaf in the 17th century and that is reached St. Germain in the same century; it reached the Bibliotèque Nationale after the Revolution.

Bibliography Berger p. 356; Fr. cat. gen. Vol. 4, p. 5.

60. Paris, BN, MS fr. 20089

PB (Siglum: P2) Textura, s. xiv^1

Parchment, ff. ii + 382 + ii, foliated 1 - 29, unfoliated (29bis), 30 - 381. 435 x 310 mm. Written space 320 x 225 mm. 2 cols. (3 in fos. 1 - 4) of 50 lines. One scribe, whose hand becomes smaller towards the end. Display miniature with tricolour border and historiated initial before Guiart's preface, with two ordinary miniatures before Proverbs (suggesting the exemplar was in two volumes) and a miniature or historiated initial before each book (large initials before last seven nocturns, in Psalms) except Genesis, I - II Corinthians, Ephesians - Hewbrews (Titus B is called Philemon, with Philemon as ch. 4 of Titus B), Catholic Epistles (James is treated as part of Acts); additional historiated initials in Guiart's prefatory matter (1), Genesis (21), Judges (1), Baruch (1).

1^4 (fos. 1 - 4) = list of books in BHC (including abridged Proverbs), tables of contents for BH books in BHC (in the order Octateuch, I - IV Kings, abridged Job, Tobit, Judith, Captivity, Esther).

$2 - 15^{12}$ (fos. 5 - 29, 29bis, 30 - 171) = Guiart's prefatory matter,

Octateuch, I - IV Kings (omits preface to III Kings), notes on intercalation, abridged Job with contents, Tobit, Captivity, Judith, note on lack of Contents of Esther.

16 - 32^{12}, 33^{6} (fos. 172 - 381) = rest of Esther, Psalms, Canticles 1 - 12, Litany 3 (a rubric follows Esther and the Sapiential Books saying that the Psalter here follows Esther, but is placed by some after Ecclesiasticus - of Ste-Geneviève 20 - 21 and Troyes 59), Sapiential Books, Major Prophets with Prologue to Baruch copied twice (the second time in red), Minor Prophets, I - II Maccabees with BH contents and glosses, Gospels, Pauline Epistles including Titus A, Acts, Catholic Epistles, Revelation (composite version).

Secundo folio: Que Moyses vit Dieu (fol. 2^{r}). The arms of Béraud III, comte de Clermont et de Sancerre (†1426), appear on fol. 5^{r} and have been added to some initials; they are described by Berger, p. 359. I do not know what Berger's authority is for ascribing the manuscript subsequently to the Connétable de Bourbon - I have found no evidence for this in the manuscript itself. In the eighteenth century it was La Vallière MS 114 (shelf-mark on second fly-leaf) and on being acquired by the Bibliothèque Nationale was given at first the shelf-mark La Vallière 2.

Bibliography Berger pp. 359 - 60; Fr. cat. gen. Vol. 7, p. 6.

61. Paris, Bibl. Sainte-Geneviève MSS 20 - 1 (olim A.f.1 - 1^{2} in fol.)

PBb (Siglum: J2) Textura, s. xiv^{1}

Parchment, ff. i + 248 + i, and 270 (foliated 1 - 117, 119 - 271),

with no fly-leaves in Vol. II. 440 x 315 and 440 x 320 mm. Written space 330 x 230 (Vol. I quires 1 - 6), 305 x 210 (rest of Vol. I) and 300 x 235 mm. 3 cols. of 50 lines (Vol. I quires 1 - 6), 3 cols. of 48 lines (rest of manuscript). Two scribes: Hand 1 = Vol. I quires 1 - 6 (scribal colophon of Jehan d'Atenarde on fol. 48^{v}); Hand 2 = rest of manuscript. Display miniature before Guiart's preface; ordinary miniatures, normally across 2 cols, before each nocturn in Psalms and before each book except Genesis, James (treated as part of Acts); additional miniatures in Guiart's prefatory matter (1), Genesis (17), Judges (2), Esther (1), Baruch (1).

Vol. I $1 - 31^{8}$ (fos. 1 - 248) = Guiart's prefatory matter, Octateuch, I - IV Kings, notes on intercalation, abridged Job, Tobit, Captivity, Judith, Esther.

Vol. II $1 - 2^{8}$ (fos. 1 - 16) = Proverbs, Ecclesiastes, Song of Songs. $3 - 7^{8}$, 8^{6} + one(63) after 6, 9^{8}, 10^{2} (fos. 17 - 73) = Wisdom, Ecclesiasticus, Psalms, Canticles 12, 1 - 11, Litany 3. A booklet of approximately 44 leaves is missing here (presumably five quires of 8 and one of 4).
$11 - 33^{8}$, 34^{8} + one(267) after 8, 35^{4} (the presence of catch-words on fol. 266 and of a parchment strip to reinforce the bifolio in quire 35 make it likely that the last two quires were originally 34^{8}, 35^{6} (wants 6 - blank)) (fos. 74 - 117, 119 - 271) = rest of Major Prophets (Baruch with its Prologue, Ezekiel, Daniel), Minor Prophets, I - II Maccabees with BH contents and glosses, Gospels, Pauline Epistles including Titus A, Acts, Catholic Epistles, Revelation (composite version). (Page headings from Titus A on are accurate only in Acts and

Revelation.)

Secundo folio: et de paradis, and vie et tes jours. Early 15th century cursive notes beside the beginning of each Passion narrative in the Gospels specify when they are used as lessons. Mid-15th century ex-libris notes (cited by Berger p. 375) of Guillaume de la Baume, seigneur d'Illems, chevalier d'honneur de madame la duchesse de Bourgoingne (Vol. I fol. 248^{r} and Vol. II fol. 271^{v}), whose arms (Vol. I fos. 248^{r}, Vol. II fol. 271^{r}) are also described by Berger; according to Cabinet Vol. 2 p. 338, he also owned fr. 287, fr. 9736 and fr. 25344. (The Bible which is now fr. 15370 - 1 was written for his niece and her husband.) Blind-stamped binding, which once had clasps, and losses on both boards, apparently late 15th century. Ex-libris note of Sainte-Geneviève (dated/and with the number 41 in Vol. II) with the 1753 shelf-mark A.& is on fol. 1^{r} of both volumes; old shelf-marks A.F.1/ $A.F.1^{2}$ are on the front paste-down of each volume, with A.7 also in Vol. I. The manuscript is listed by Haenel among the French manuscripts correctly as MS A.1 of in-fol. size (col. 287), but also incorrectly as MS A.1 of the in-12 size (col. 291).

Bibliography Berger pp. 375 - 6; Kohler Vol. I pp. 22 - 3; Vitzthum p. 175; Boinet pp. 67 - 73, p. XIX - XX; Manuscrits p. 27 (item 42).

62. Paris, Bibl. Sainte-Geneviève MS 22 (olim A.f.2. in - fol.)

PBa (Siglum: S) Textura, s. xiv^{1} (before 1341)

Parchment, ff. i + 545. 450 x 305 mm. Written space 305 x 195 mm. 2 col.s of 52 lines. Display miniature before Guiart's preface; ordinary miniatures before each nocturn in Psalms and before every

book except Genesis, Pauline Epistles, II Peter, II - III John; additional miniatures in Guiart's prefatory matter (1), Genesis (28), Exodus (16), Leviticus (1), Numbers (5), Judges (4), I Kings (1), II Kings (3), III Kings (4), IV Kings (1), Tobit (1), Captivity (4), Judith (1), Esther (1). Name of miniaturist (Ge/u/froi de S. Ligier) is on fos. 37^{v}, 56^{r}. A contemporary 14th-century note (.xxxviii. quaiers de premier) on fol. 288^{v} indicates that the first 38 (recte 37) quires were intended to constitute Vol. I, even though this means the volume ends with Ecclesiastes.

Original Vol. I — $1 - 5^{8}$, 6^{8} (wants 5), $7 - 34^{8}$, 35^{8} (wants 2 - blank), 36^{8}, 37^{2} (fos. 1 - 288) = Guiart's prefatory matter, Octateuch (gap in Genesis after fol. 44), I - IV Kings, notes on intercalation, abridged Job, Tobit, Captivity, Judith, Esther, Psalms, Canticles 10 - 11, Litany 1 (missing blank leaf of quire 35 follows Litany 1), Proverbs, Ecclesiastes.

Original Vol. II — $38 - 46^{8}$, 47^{4} (wants 4 - blank) (fos. 289 - 363) = remaining Sapiential Books, Isaiah, Jeremiah. $48 - 55^{8}$, 56^{6} (last two quires are misbound, with the two central befolia of quire 56 in the middle of quire 55 - where the originals leaves 2 - 5 are wrongly folded, and with the two central bifolia of quire 55 in the middle of quire 56; the correct order of the text in these two quires is thus fos. 420 - 1, 429 - 32, 426 - 7 and 428, 425, 423 - 4, 422, 433) (fos. 364 - 433) = remaining Major Prophets

omitting Baruch and its prologue, Minor Prophets, I - II Maccabees with BH contents (I Macc. only) and glosses (both books of Maccabees are affected by the binding error - II Macc. begins fol. 431^{r1}). $57 - 70^{8}$ (quire 66 has reversed leaves 2 and 7 - text order is fos. 506, 512, 508 - 11, 507, 513, affecting Ephesians, II Thessalonians, I Timothy) (fos. 434 - 545) = Gospels, Pauline Epistles, Acts, Catholic Epistles, Revelation.

Secundo folio: <u>De la tour babel</u> (fol. 2) and <u>ventre tremble a</u> (fol. 290). For unidentified arms on fos. 159 and 237, see Berger p. 376. Belonged to the Breton knight Hervé de Léon, the birth of whose son, Hervé de Léon, on 5th July 1341, is recorded on fol. 545^{r2} (see Berger p. 376). A cursive hand of s. xv^{2} gives on fol. 545^{v} a list of the then owner's library, including the present manuscript as the last item. The identity of this owner is not known. The list reads: "Ensuit les noms et numbres des livres que a monseigneur. Premier: Lancelot du Lac, Giron le courtoys, Le sainct Greal, Merlin et ses propheties, Godeffroy de Billon, Le regime des princes, un autre petit libre du Sanggreal, Le libre des anges, Rignaud de Montauban, Le Champion des dames, Le romant de la rose, Alixandre en prose, Alixandre en ryme, Le rommant du Regnart, Deon de Meances, Le livre de Ysepet, Le livre de Mandeville, Aubri le bourgong non, Le testament m[aistre] F[rancois] Bouillon (sic) et pluseurs aultres t[estamens], Beusfues d'Antonne, un livre de sermons, un livre des sept sages de Romme, La vuillemine (sic), les croniques du roy d'Angleterre, un livre ecclesiasticque, Le rebours de Matheolus, La vie sainct Jehan Batipste, La vie sainct Balan et Josaphat, Troille,

La legende doree, un petit libre de la Table Ronde Greal, Paris et Bianne (sic), Vita Christi, Bouciquault et saincte tere, Theseus roy de Grece, La Bible." Fol. 1^{r} has the ex-libris note of Ste-Geneviève (with the numbers 41 and 20) dated 1698. The old Ste-Gen. shelf-marks A.f.251, A.f.2, appear on the front paste-down.

Bibliography Berger pp. 376 - 7; Kohler Vol. I pp. 24 - 5; Mély p. 63, fig. 68; Boinet pp. 73 - 5.

63. Troyes, Bibl. municipale MS 59

PBb (Siglum: S2) Textura, s. xiv^{1}

Parchment, ff. i + 621 + i, foliated 1 - 127, 127bis, 128 - 131, 131bis, 132 - 180, 182 - 620. 375 x 275 mm. Written space 248 x 190 mm. 2 cols. of 45 lines. A few glosses are put in the margin by Hand 1. Three scribes: Hand 1 = fos. 1 - 312; Hand 2 = fos. 313 - 348, 609^{v1} - 620^{v2}; Hand 3 = fos. 349 - 609^{r2} (i.e. Hands 1 and 3 start each of the original two volumes, which are both completed - Psalms, Canticles, Litany and end of Revelation - by Hand 2). Many miniatures have been removed. Display miniatures at the beginning of each original volume (before Guiart's preface and Isaiah, the latter now removed); ordinary miniatures before each nocturn in Psalms (those before Pss. 68, 97, 109 have been removed) and before each book (miniatures removed before Numbers, Joshua, Judges, III Kings, Jeremiah, Micah, Malachi, I Maccabees, Matthew, Mark, John, Romans, Colossians, I - II Thessalonians, I Timothy, Revelation);

additional miniatures in Guiart's prefatory matter (1), Genesis (25 - and one removed on fol. 12^{v1}), Exodus (11 - and one removed on fol. 65^{r2}),

Leviticus (1), Numbers (7 - and two removed on fos. 88^{r2}, 109^{r1}), Deuteronomy (1), Joshua (2), Judges (4), I Kings (3 - and two removed on fos. 155^{r1}, 163^{v1}), II Kings (2 - and one removed on fol. 175^{v2}), III Kings (2 - and one removed on fol. 187^{v1}), Captivity (4 - and one removed on fol. 247^{r1}), Judith (1), Esther (2 - and one removed with most of quire 34 leaf 3). Some notes for the illuminator survive (fos. 433^{r} sy.). From the collation, display miniatures and the deployment of the three scribes, I assume this was originally in two volumes.

Original Vol. I

$1 - 15^{8}$, 16^{8} (wants most of 8), 17^{8} (fos. 1 - 127, 127bis, 128 - 131, 131bis, 132 - 134) = Guiart's prefatory matter with the contents of BH including the New Testament books of this manuscript, first six books of Octateuch (Genesis - Joshua) with Deuteronomy ending imperfect (fol. 127^{v2}) and Joshua beginning imperfect (fol. $127bis^{r1}$), Contents of Judges (including Ruth).

$18 - 33^{8}$, 34^{8} (wants all but leaf signature of 3, which is unfoliated), $35 - 36^{8}$ (fos. 135 - 180, 182 - 286) = rest of Octateuch, I - IV Kings, notes on intercalation, abridged Job with contents following, Tobit, Captivity, Judith, Esther (gap after fol. 265), Proverbs, Ecclesiastes, Song of Songs.

$37 - 39^{8}$, 40^{2} (fos. 287 - 312) = Wisdom, Ecclesiasticus.

$41 - 44^{8}$, 45^{4} (fos. 313 - 348) = Psalms, Canticles 1 - 6, 8 - 12, Litany 3 (fol. 348^{v} is in 3 cols. for Litany 3).

Original Vol. II

$46 - 79^{8}$ (one quire is missing after 51, and one quire

of six leaves is missing after 55 - quire 51 seems to have been written before quire 50, which overshoots the last column)
(fos. 349 - 620) = Isaiah, Jeremiah (ends imperfect at 51, 19 after fol. 396), Ezekiel (begins imperfect at 3, 26), Daniel, Hosea (ends imperfect at 4, 18 after fol. 428), Jonah (begins imperfect at 1, 14), remaining Minor Prophets (Micah - Malachi), I - II Maccabees with BH contents and glosses, Gospels (with BH glosses added to Luke 1, 5 - 2, 29 - cf. fr. 15392), Pauline Epistles with Titus A (Titus A is called Philemon, and Titus B and Philemon, though two separate books, are called Hebrews, as is Hebrews), Acts, Catholic Epistles, Revelation (composite version).

Secundo folio: de paradis (fol. 2), and d'or et d'argent (fol. 350). An early cursive hand (? s. xiv^2) has corrected the page-headings in Tobit, collated Mt. with another manuscript, added Romans chapter numbers in Isaiah, Jeremiah, the beginning of I Maccabees (fos. 442^{r1} - 446^{r1}) and in Matthew, and added Arabic chapter numbers in Mark, Luke (up to ch. 17); he also gives lectionary notes (Mt. 26, MK. 14, Jn. 18). Early 15th century pen trials. Another 15th century hand notes the loss of the quire after 51 (fol. 396^{v}). A late 15th century hand adds more chapter numbers (Luke 18, John 1 - 17), and supplies lectionary notes (IV Kings 4, 8; Mt. 14; Mt. 26; Mk. 11; Lk. 7; Lk. 15; Jn. 4; Jn. 8, 1; Jn. 8, 48; Jn. 9, 1; Jn. 11, 1; Rev. 7, 1). A 16th century hand supplies Izaie on fol. 350^{r} below the normal page-Reading; this

could be a pen-trial, but suggests that the display miniature had already been removed. Another pen-trial is the date: 1545 (fol. 143^{r}). The manuscript has an 18th-century cheap binding, and was Clairvaux MS A.8 according to the catalogue; I have noticed no evidence for this in the manuscript itself. It reached Troyes at the Revolution.

Bibliography Haenel col. 488; Dept. 4^{o} Vol. II p. 47; Berger p. 385; Morel-Payen pp. 112 - 123, pl. XIX (figs. 73 - 4); Richesses pp. 21 - 2, pl. 3 (item 31);Manuscrits p. 25 (item 38).

64. *Vatican, Bibl. Apostolica, MS Barb. lat. 613[46]

PBa (Siglum: Y) Textura, Italy, 1434.

Parchment, ff. 636. 380 x 265 mm. Written space not available. 2 cols. of 50 lines. Display miniatures before Guiart's preface and Matthew; to judge from the New Testament, there is a miniature before each book (except Philemon) and a historiated initial for any prologue (i.e. Romans); there is an additional miniature in Acts, and additional historiated initials for some chapters (Mt. 4, Mt. 18, Jn. 2, Rev. 14, Rev. 16).

Contents and collation To judge from the catchwords in the New Testament (the text of which is complete), the manuscript is in quires of ten leaves, with some quires of eight. A blank leaf is probably missing at the end. Assuming that the New Testament begins a new booklet, this gives us:

A^{8}, B^{10}, C^{8}, D - G^{10}, H^{8} I - L^{10}, M^{10} (wants 10 - blank) (fos. 514 - 636) = Gospels (Luke has BH glosses on 1, 5 - 2, 29; cf. fr. 15392), Pauline Epistles with traces of prologues, Acts, Catholic Epistles, Revelation.

The contents of the New Testament are of PBa type, and apart from the BH glosses in Luke the manuscript agrees very closely with Douce 211 - 2 for its text; it is probable that the Old Testament contents will also agree with Douce 211 - 2.

Secundo folio: not available. Written for the Marquis of Ferrara, Niccolò III d'Este. It is presumably his arms which appear in the borders of fos. 1^r and 514^r (auqrterly, 1st and 4th three fleur de lys, 2nd and 3rd eagle). The note cited by Langlois p. 305 n. 1 shows the manuscript was seen and approved by an inquisitor as non-heretical in 1589. It entered the collection of Cardinal Francesco Barberini in the 17th century, and this was acquired by the Vatican in 1902.

<u>Bibliography</u> Langlois p. 305; Durrieu pp. 91 - 2; Rinascimento pp. 56 - 7, p. 18 (item 103); Biblia pp. 54 - 5, pl. XLVIII (item 102).

(b) <u>Vol I</u>

65. <u>The Hague, Koninklijke Bibliotheck, MS 71 A 23</u>

PB Vol. I with BM addition Textura, s. xiv^{in}

Parchment, ff. ii + 287 + ii. 428 x 312 mm. Written space 290 x 210 mm. 2 cols. of 48 lines. Manuscript written by one scribe, who uses quire signatures as well as catchwords. There was presumably a display miniature (now lost) before Guiart's preface, but there is only an ordinary miniature before Proverbs; ordinary miniatures before the nocturns in Psalms and before each book (with an additional historiated initial before Job) except Genesis; additional miniatures in Genesis (4 - and 7 historiated initials for Creation), Exodus (6), Leviticus (1),

Numbers (1), Joshua (1), Judges (4), I Kings (1), II Kings (1), III Kings (1), IV Kings (1), Captivity (4), Esther (1), The collation of the manuscript and the each of a display miniature before Proverbs suggests it was intended to be complete in one volume. (cf. fr. 160).

1^{8} (wants 1), 2 - 27^{8} (fos. 1 - 215) = Guiart's prefatory matter (begins imperfect at ch. 19 of Contents of Genesis), Octateuch, I - IV Kings, notes on intercalation, abridged Job, Job, Contents of Tobit.

28 - 36^{8} (fos. 216 - 287) = rest of Tobit, Captivity, Judith, Esther, Psalms, Proverbs. The rubric and catchwords on fol. 287^{v2} refer to the beginning of Ecclesiastes, so it is unlikely that a volume was intended to end here, but rather that an owner of the manuscript took advantage of the booklet structure to divide it here at roughly the usual place. It may have been treated as a Vol. I by Philippes de Clèves who also owned Copenhagen Thott 7, a BXIII Vol. II; he thus had Psalms and Proverbs twice.

Apart from the booklet structure of the manuscript, the contents are also anomalous among PB manuscripts in containing Job, and among BM manuscripts in reversing the order of Job and abridged Job, and in not giving the contents to these two books found in all BM and some PBb manuscripts. This suggests that this is really a PB manuscript (an early form of PBb given the lack of canticles and litany after Psalms) to which Job has independently been added. In view of the substitution of Job for abridged Job in fr. 156, it is likely that the scribe of the Hague manuscript had the same exemplar as fr. 156, but failed to notice that abridged Job had been deleted.

Secundo folio: <u>Comment noe entra</u> (fol. 1) or <u>Cambre en la quelle</u>

(fol. 2). On probably two occasions in the 15th century, the border decoration has been modified, extended or supplied, in at least some cases apparently to cover the erased arms of a former owner (see fos. 64^{r}, 83^{r}, 88^{r}, 132^{v}, 134^{v}, 136^{v}, 151^{v}, 164^{r}, 183^{v}, 184^{r}, 216^{r}, 239^{r}, 287^{r}). Fol. 287^{v} has the signature of Philippes de Clèves, sieur de Ravenstein († 1528). This suggests the volume ended as it does now by this date. To judge from the arms on the binding (those of William IV or William V of Holland), the manuscript reached the Royal Library in the 18th century.

Bibliography Vitzthum p. 178; Hague p. 4; Byvanck pp. 22 - 26, p. VI^{2}; Hague Bulletin p. 35.

66. *Montpellier, Bibl. de la Faculté de Médecine MS 49^{47}

PB Vol. I s. $xiv^{ex.}$

Parchment, ff. 317. 382 x 260 mm. Written space not available. 2 cols. of 42 lines. Display miniature at the beginning; up to 115 other miniatures.

Contents Apparently begins with Guiart's preface and ends with Psalms. Berger (pp. 202, 214) twice links its text with that of fr. 20089, so presumably its text is of PBb type. The manuscripts mentioned on p. 202 are PBb, with the possible exception of fr. 15391; Geneva fr. 1 has only the Psalms, but fr. 20089 and Sainte-Geneviève 20 - 1 have Canticles 1 - 12 and Litany 3, which may accordingly also appear in the Montpellier manuscript.

Secundo folio: not available. Old binding (? medieval). The manuscript

entered the Boulier collection at Dijon in the 17th century (B21 in the first catalogue of Jean Boulier III, B20 in his second catalogue and in that of his grandson Jean Boulier IV); it was bought with the rest of the collection by the monks of Clairvaux in 1782, and thus reached the Bibl. municipale of Troyes after the Revolution, whence it was sent, with other selected manuscripts, to Montpellier in 1804. Its earlier provenance and exact date of acquisition by the Boulier family are unknown.

Bibliography Dept. 4° Vol. 1, p. 306; Berger pp. 380 - 1.

67. Paris, Bibl. de l'Arsenal MS 5059

PB Vol. I (Siglum: H) Textura, 1317

For this manuscript, which from the presence of Litany 1 may contain a PBa text (cf. Berger p. 190), see the description above (App. II no. 17).

68. Paris, BN, MS fr. 156

PB Vol. I with BM substitution Textura, s. xiv[1]

Parchment, ff. iii + 282 + ii, foliated 1 - 283 including first fly-leaf at the end. 420 x 290 mm. Written space 290 x 210 mm. 2 cols. of 48 lines. Manuscript written by one scribe, who uses quire signatures as well as catchwords. Display miniature and a historiated initial before Guiart's preface; miniature before each nocturn in Psalms and before each book (with additional historiated initials for Pss. 26, 52, 68, 97, 109 and for Leviticus, Judges, Judith) except Genesis; additional miniatures in Genesis (20 - and 1 historiated initial),

Exodus (10 - 2 of them with historiated initials),Leviticus (1 - with a historiated initial), Numbers (4 - 1 of them with a historiated initial), Deuteronomy (1), Joshua (1), Judges (4 - 1 of them with a historiated initial), I Kings (1), II Kings (1), III Kings (2 - 1 of them with a historiated initial, IV Kings (1), Captivity (4), Esther (1). $1 - 34^{8}$, 35^{8} + two singletons (281-2) after 8 (the single leaves may have been intended to be bound separately, since quire 35 has the usual catchwords and quire signature on fol. 280^{v}) (fos. 1 - 282) = Guiart's prefatory matter, Octateuch, I - IV Kings, notes on intercalation, Job, Tobit, Captivity, Judith, Esther, Psalms. The lack of any canticles or litany suggests this is a PBb manuscript. (PBa normally has Canticles 10 - 11 and Litany 1, while BMa, BMb and some PBb manuscripts have Canticles 1 - 12, with or without 8, and Litany 3.) It is unusual in substituting Job from BXIII for abridged Job; the absence of the contents of Job found in all certainly BM (and in some PBb) manuscripts shows it is not a BM Vol. I as Berger thought (p. 215). Berger p. 205 n.1 groups the Psalms text of this manuscript with that of other PB (mostly PBa) manuscripts. In view of the physical similarities between fr. 156 and the Hague 71 A 23 (size of written space, number of lines per column, use of quire signatures), it is likely that both manuscripts have a common exemplar who substituted Job for abridged Job; fr. 156 or its immediate source correctly omitted abridged Job, whereas the Hague manuscript erroneously copied both versions of Job.

Secundo folio: <u>Des causes du deluge</u> An early 15th century note in French is beside the Commandments (fol. 108^{v}). On fol. 3^{v} is an early 15th century (before 1413) inscription in English, which is now partly

erased. (I thank Mr. John de Wit for his help in reading it.) It begins: "I John Cheyne Knyght bequeth to John Cheyne my son and eyre this Bible in French in .ii. volumes...." This is enough to identify it as the Bible of the Lollard knight, Sir John Cheyne (for whom see K.B. McFarlane, Lancastrian Kings and Lollard Knights, Oxford, 1972), whose 1413 will is in London, Lambeth Palace, Reg. Arundel (Cant.), ii, fol. 203^{v}, and is reproduced in the 1415 will of his son Edward Cheyne (The Register of Henry Chichele, Archbishop of Canterbury, ed. E.F. Jacob, Vol. 2, Oxford, 1938, p. 49). It is likely that the 9-line inscription on fol. 3^{v} reproduced all the relevant bequest from Sir John's will (leaving to his son also, as it says in the 1415 will, "the short armyn swerd harnaised with gold, ..., a sauter yglosid of Richard Hampoll emyte and a cop with the covercle of silver callid John of Thorem"), together with the conditions of this bequest. There are also various arms added in the 15th century: those on fos. 4^{r}, 57^{r} are identified by Berger as the arms of the Clare family; two unidentified arms are on fol. 1^{r}; throughout the manuscript appear the arms of the Kings of England (leopards quartered with the lilies of France), and as far as I can see these are the arms which on fol. 1^{r} have been overpainted with the arms of the Kings of France. There is thus no reason to suppose, as Berger does, that the manuscript once belonged to Louis de Bruges, and it does not appear in Delisle's list of former Louis de Bruges manuscripts (Cabinet Vol. 1, p. 142). A note now pasted on the front paste-down shows that the manuscript was in the Royal collection by the early 16th century at the Chambre des Comptes in Blois; fol. 1^{r} has the Fontainebleau, Dupuy and Clément shelf-marks. It is now catalogued, wrongly, as the Vol. I of fr. 157.

Bibliography Montfaucon Vol. 2 p. 785; Fr. cat. Vol. 1 p. 12; Berger p. 332.

69. Paris, BN, MS fr. 160

PB Vol. I (Siglum: I) Textura, s. xiv^{in}

For this manuscript, whose Psalms may be textually related to PBa, but may also, because of its lack of canticles and litany, indicate either that it has been taken direct from a BXIII source or that the Vol. I as a whole has a PBb source (cf. Geneva fr. 1), see the description above (App. II no. 20).

70. Paris, BN, MS fr. 15391

PB Vol. I with BM and GB additions Textura, s. xiv[1]

Parchment, ff. i + 349 + i. 430 x 300 mm. Written space 300 x 210 mm. 2 cols. of 46 lines. Display miniature before Guiart's preface; miniatures of one or two columns before each nocturn in Psalms and before each book except Genesis; additional miniatures in Genesis (26), Exodus (15), Leviticus (4), Numbers (6), Joshua (1), Judges (3), I Kings (3), II Kings (3),III Kings (5), Tobit (1), Captivity (4), Judith (1).

$1 - 10^{8}$, 11^{12} (fos. 1 - 92) = Guiart's prefatory matter, beginning of Octateuch (Genesis - contents of Numbers).

$12 - 15^{8}$, 16^{4} + one(126) after 1 and one(129) after 3 (fos. 93 - 130) = continuation of Octateuch (Preface to Numbers - Preface to Joshua).

17^{8} (fos. 131 - 138) = Joshua, Contents and Preface to Judges.

18 - 28^{8}, 29^{8} + one(227) before 1, 30^{2} (fol. 227 could have been intended to come at the end of quire 28, in which case quires 29 - 30 would be a separate booklet containing I Chronicles) (fos. 139 - 237) = Judges, I - IV Kings, notes on intercalation, I Chronicles.

31 - 32^{8} (fos. 238 - 253) = II Chronicles.

33^{8}, 34^{8} + one(270) after 8 (fos. 254 - 270) = I Esdras, III Esdras, II Esdras. This order is almost certainly due to the fact that the manscripts call III Esdras II Esdras, so that the scribe has simply put together his I - II Esdras, leaving his "Neemie" to follow (cf. Cambridge, UL, Ee. III. 52 and Cambrai B 398 - 400).

35^{10} (wants 1), 36^{6} + one(287) after 6 (wants 6) (these quires are now bound 35^{10}, 36^{6} + one(281) before 1 + one(287) after 6 (wants 6) (fos. 271 - 287), with fos. 271 and 280 a bifolium from a now lost quire 40bis discussed below)

(fos. 272 - 279, 281 - 287) = Job (begins imperfect at 3, 3 - fol. 272^{r}), Tobit (lacks 10, 3 - 13, 4 after fol. 286^{v}), prefatory note and contents of Captivity. Abridged Job does not follow Job, as would be the case in normal BM or GB manuscripts. The loss of the original quire 35 leaf 1 means we cannot be absolutely sure whether or not Job was supplied with contents, but the amount of missing text at the beginning implies that it was; there is not enough space for abridged Job to have preceded Job, either instead of or in addition to the contents of Job (see below).

37^{8}, 38^{8} (wants 1, 8 - leaves 2, 3, 6, 7 are now singletons), 39 - 40^{8} (quire 40 was originally followed by $40bis^{4}$ (wants 1, 4); the surviving bifolium is now with quire 35 as fos. 271, 280, and contains all that is left of the "Histoires" following Esther, so is described with this booklet where it originally belonged) (fos. 288 - 317, 271, 280) = Captivity (lacks passage from the ninth vision to the section before

Antichrist after fol. 295^{v}), Judith (contents ends imperfect - fol. 301^{v}; preface is missing; Judith begins imperfect in first chapter), Esther (contents of the "Histoires" end imperfect at ch. 7 - fol. 317^{v}; "Histoires" begin imperfect in ch. 3 (fol. 271^{r}) and end imperfect in ch. 7 (fol. 280^{v})).

41 - 44^{8} (the catchwords at the end of quire 44 are a rubric for Proverbs) (fos. 318 - 349) = Psalms, Canticles 1 - 6, 8 - 9, 7, 10 - 11 and Gloria patri. The curious order of the Canticles (cf. the not entirely dissimilar Ste-Geneviève 1654) may mean that the ultimate source is a copy of Psalms as in PBa manuscripts with only canticles 10 - 11 and Litany 1, except that Litany 1 has been replaced by the doxology in French.

The unusually large number of booklets suggest, despite the divisions in Octateuch and Captivity, that this is an early attempt at completing Vol. I with Chronicles and Esdras; it is just possible in view of the order of II - III Esdras that these books came from a manuscript related to Cambridge, UL Ee. III. 52. The lack of abridged Job suggests that the source of the rest of Vol. I may be a PB manuscript related to fr. 156. If so, unlike fr. 156 and The Hague 71 A 23, it appears to have added contents to Job. It is also possible that the manuscript is taken from a BM, and has added Chronicles and Esdras in what was to be their normal GB position, unlike Thott 6, Munich gall 1 - 2 and fr. 5. Obviously only examination of the text will show what family of manuscripts it belongs to. Berger p. 218 cautiously places this manuscript in what is effectively the appendix to his list of GB manuscripts, whereas on p. 202 he firmly groups Psalms with four other manuscripts, all of which are PB. In the light of this, it seems most sensible to classify the manuscript as a whole

PB, and to suggest that the already unusual original quire 35 may have had a now lost additional leaf before leaf 1, in which case this manuscript would, like The Hague 71 A 23, have had abridged Job followed by Job. It is thus a PB with BM addition, to which CB additions have been made.

Secundo folio: De Seth et de. The binding seems medieval, probably 15th century. A late 15th-century cursive hand wrote the couplet which Berger p. 356 prints wrongly as part of the explicit (fol. 349^{v}). Fol. 1^{r} has the 16th century ex-libris note of Corbie, and the 17th century note and shelf-mark (N.5) of St-Germain-des-Prés. The manuscript came to the BN with the St. Germain manuscripts after the Revolution.

Bibliography Berger pp. 355 - 6; Fr. cat. gen. Vol. 4, p. 5.

71. *Turin, Bibl. nazionale universitaria, MS L. I. 12^{48}

PB Vol. I Cursive, s. xv^{1}

Parchment, ff. 245. 420 x 290 mm. Written space not available. 2 cols. of 56 lines. The manuscript was written and illuminated by Lancelot Cardon (colophon fol. 245^{v}). A miniature and historiated initial precede Guiart's preface; the extent of any further illumination is not known to me.

Contents and collation The collation is not available to me. The manuscript begins with Guiart's preface, and appears to lack the first leaf of Psalms. It ends with Litany 1, and is thus probably a PBa manuscript, though it could be a PBb manuscript.

Provenance The manuscript seems from the arms on fol. 1^r to have been written for a Marchese di Saluzzo. On the basis of the script and illumination, Carta identifies this original owner with Lodovico II di Saluzzo (1475 - 1504), but the manuscript appears to me to be earlier than this. The present binding is by Stuuaert Lievin, who worked in the late 15th and early 16th centuries. The manuscript had reached Turin by the 18th century, when it was catalogued as Vol. I of a complete manuscript with MS L.I.1 as Vol. II.

Bibliography Pasini Vol. II pp. 482 - 3 (no. 81); Carta p. 44, pl. 72; Mély p. 74; Mazzatinta Vol. 28, p. 161.

(c) Vol. II

72. Brussels, Bibl. royale MS 9634 - 35

PBb Vol. II (Siglum: N2) Textura, 1355.

For a description of quire 2 (fos. 13 - 21), which is simply inserted in a manuscript complete without it, see App. II no. 42.

Parchment, ff. iii + 356 + i. 310 x 225 mm. Written space 230 x 170 mm. 2 cols. of 40 lines. Two hands: Quire 2 and the rest of the manuscript respectively; the main hand shows a change of pen and size of script at fol. 208, but reverts to its earlier size thereafter. The main hand completed the manuscript on 14th August 1355 (fol. 356^{v2}, cited in Berger p. 423). Display miniature before Proverbs, and a small miniature before Revelation; ordinary miniature before every other book except Lamentations (treated as last chapter of Jeremiah), Obadiah, Jonah, Micah, Zephaniah, Zechariah, Malachi, II Maccabees (space left blank), 12 Pauline Epistles (all but Romans, where the miniature precedes

the prologue, and Ephesians), Catholic Epistles (James is chs. 28 - 31 of Acts); historiated initials before Nahum, Habakkuk, Haggai. No additional miniatures, though the large initial before Baruch ch. 6 suggests the exemplar may have had one there.

1^{12}, 2^{8} + one(21) after 8, 3 - 17^{12}, 18^{6} (fos. 1 - 207) (I ignore quire 2, described in App. II no. 42, in giving the contents of this booklet) = Sapiential Books, Major Prophets, Minor Prophets, I - II Maccabees with BH contents and glosses.

19 - 23^{12}, 24^{12} + one(279) after 11 (fos. 208 - 280) = Gospels.

25 - 30^{12}, 31^{4} (fos. 281 - 356) = Pauline Epistles including Titus A, Acts, Catholic Epistles, Revelation (composite version). The 6 blank lines at the end of quire 29 show it was written after quire 20.

Secundo folio: <u>font males euvres</u> (fol. 2), and <u>et du filz fol</u> (fol. 14).

The manuscript was with the collections of Philippe le Bon, duc de Bourgogne, in 1420 and in Bruges in 1467, and is also present in the 1487 Brussels inventory. It was bound in Paris between 1746 and 1770.

<u>Bibliography</u> Berger p. 423; van den Gheyn Vol. 1 pp. 44 - 51 (no. 93); Gasper et Lyna Vol. 1 pp. 329 - 30, p. 70a; Dogaer pp. 11 - 12 (item 4); Meiss Limbourgs p. 419.

73. <u>London, BL, MS Royal 18. D. VIII</u>

PBb Vol. II (imperfect) (Siglum: 02) Textura, s. xiv^{1}

Parchment, ff. iii + 178 + iii, foliated 1 - 179 including the first fly-leaf after fol. 178. 435 x 310 mm. Written space 300 x 210 mm.

2 cols. of 48 lines (exceptionally 47 and 46 on fol. 55^{r-v}). Miniature before each book (those for Luke and John are transposed) except II Thessalonians, I Timothy, Philemon, III John. The scribe wrote fol. 163 seq. before completing fol. 162, to judge from the cancellation of the last 3 - 4 lines of fol. 162.

$1 - 12^{8}$, 13^{6}, $14 - 20^{8}$, $21 - 22^{6}$, 23^{8} (the second bifolium of quire 16 is wrongly folded, so the text is in the order: fos. 119, 125, 121 - 4, 120, 126) (fos. 1 - 178) = I - II Maccabees with BH contents and glosses, Gospels, Pauline Epistles, Acts, Catholic Epistles, Revelation (composite version). This is not intended to be a complete manuscript, but is the final booklet of a now lost Vol. II or (cf. fr. 160) complete BHC. Its contents are unusual, firstly in dividing the Gospels into a large number of chapters (cf. Royal 19. C. II. - though the numbers implied by the pen initials have been supplied only in Matthew and Mark, with the equivalent numbers being erased in the early sections of Luke and only the conventional numbers being written in Luke and John), and secondly in omitting Titus A; the presence of the composite version of Revelation and its text in the Gospels confirm that it is a copy of an ordinary PBb exemplar which will have contained Titus A.

Secundo folio: -<u>lonc la parole</u>. Numerous lectionary notes have been added, especially in Luke, throughout the New Testament in an English Secretary hand of s.xiv - xv. On fol. 179^{r}, an English Secretary hand of $s.xv^{in}$ gives in Latin a list of the contents of this manuscript, which shows that it was already bound separately by this date. An erased ownership inscription on fol. 178^{v} read "pertene a Sire Jakes Tyrell," identified by Royal cat. with the alleged murderer of the Princes in the Tower who was beheaded in 1502. The manuscript was in

the Royal collection by 1666.

Bibliography Berger pp. 388 - 9; Royal cat. Vol. 2, p. 313.

74. Paris, BN, MS fr. 157

PBa Vol. II (Siglum: W) Textura, s. xiv^{mid}

Parchment, ff. i + 266 + i. 425 x 290 mm. Written space 300 x 200 mm. 2 cols. of 52 lines. Miniature before each book, including an L shaped Jesse tree before Matthew and some ½ column miniatures; miniatures have a tricolour border.

1 - 33^{8}, 34^{2} (middle three bifolia of quires 6 and 8 are transposed, so that the text order for quires 6 - 8 is: fos. 41, 58 - 63, 48 - 47, 64 - this affects Isaiah, Jeremiah) (fos. 1 - 266) = Sapiential Books, Major Prophets omitting Baruch and its prologue, Minor Prophets, I - II Maccabees with BH glosses and (for I Maccabees only) contents, Gospels, Pauline Epistles, Acts, Catholic Epistles, Revelation.

Secundo folio: prudence je vous This manuscript may have been in Charles V's possession, but is not positively identifiable. The fore-edge has arms identified by Berger p. 333 as those of Orléans, presumably, from Cabinet Vol. 1 p. 114, of Charles d'Orléans, or perhaps of his father Louis d'Orléans; I have found no trace either of the signature referred to by Berger or of any Fontainebleau shelf-mark. The manuscript was in the Royal Library by 1645 (Dupuy shelf-mark on fol. 1^{r}). It is now catalogued, wrongly, as the Vol. II of fr. 156.

Bibliography Montfaucon Vol. 2 p. 785; Fr.cat. Vol. 1 p. 12; Berger p. 333; Delisle Vol. 1 p. 156 (item XI).

(d) Old Testament

75. London, BL, MS Yates Thompson 20 (ex-Barrois 110)

PBb OT Textura, s. xiv[1]

Parchment, ff. iv + 413 + iii (the front paste-down and recto of the first fly-leaf are paginated i - ii; for the exact foliation of fos. 1 - 413, see the collation below). Fos. 1 - 247 have a foliation of s.xiv - xv: 1 - 5, 7 - 18, 20 - 96, 98 - 117, 119 - 223, 225 - 252. This shows the manuscript was complete up to that point c. 1400. 400 x 295 mm. Written space 262 x 190 mm. 2 cols. of 45 lines. Display miniatures before Guiart's preface, and two miniatures before Psalms; ordinary miniatures before each nocturn of Psalms (except before Ps. 38 where the scribe left no space) and before each book except Genesis; additional miniatures in Guiart's prefatory matter (1), Genesis (14), Judges (2), Esther (2), Baruch (1), Daniel (6), Maccabees (1). Some miniatures will have been lost with the missing leaves. 1^{8} (wants 6), 2^{8}, 3^{8}, (wants 3), 4 - 12^{8}, 13^{8} (wants 1), 14^{8}, 15^{8} (wants 6), 16 - 27^{8}, 28^{8} (wants 8), 29 - 44^{8}, 45^{8} (wants 2 - 4; leaf 6 is bound after leaf 7, but the foliation follows the text order, i.e. quire 45 = fos. 348 - 9, 351, 350, 352), 46 - 48^{8}, 49^{4} (fos. 1 - 349, 351, 350, 352 - 380) = Guiart's prefatory matter, Octateuch (gaps in Genesis after fos. 5, 17, in Numbers after fol. 94; Deuteronomy ends imperfect at fol. 114^{v2}; Joshua begins imperfect), I - IV Kings, notes on intercalation, abridged Job, Tobit, Captivity, Judith (gap at end of Judith proper and beginning of "Histoires" after fol. 219), Esther, Sapiential Books, Major Prophets, Hosea, Joel, Amos (ends imperfect at 6, 11 - fol. 348^{v2}), Micah (begins imperfect at 4, 11), remaining Minor

Prophets (Nahum - Malachi), I - II Maccabees with BH contents and glosses.

50^{8}, 51^{2} + one(389) before 1, 52 - 53^{8}, 54^{6} (fos. 381 - 413) = Psalms, Canticles 1 - 6, 8 - 12, Litany 3, which adds <u>et nous donne pais</u> to the usual explicit (fol. 413 is blank, but has on its verso the offset of a miniature; this cannot match the beginning of Ecclesiastes, and implies a further booklet once followed Psalms containing the New Testament).

Secundo folio: <u>de la generacion Adam.</u> A note in a hand of s.xv - xvi at the bottom of fol. 243^{r} reads: <u>Ceste bible est madame la contesse de Vallois</u>. A note is in a hand of s.xvi - xvii at the bottom of fol. 242^{v} says that the last three lines of Proverbs are before Ecclesiastes at the beginning of the next volume. These two notes show that at this time the manuscript was divided at fol. 242 (i.e. Guiart's prefatory matter - Proverbs, and Ecclesiastes - Psalms or Revelation), even though the collation and layout of the contents show this was never intended; fol. 243 (fol. 248 of the s.xiv-xv foliation, which presumably ante-dates the split, and whose author also supplied chapter numbers in most books) is leaf 8 of quire 31, and is now re-sewn in its correct place. A modern note in English (probably by Yates Thompson) on fol. 413^{r} suggests that Psalms may have been placed before Ecclesiastes, but the offset on fol. 413^{v} shows this to be incorrect. A note on p. ii refers to the provenance on fol. 243, which it says is the beginning of Vol. II, and since the note on p. ii also tells us this is Barrois MS 110 bought by Lord Ashburnham, it is presumably only after this date that the manuscript was rebound in a single volume. It was in one volume when Berger saw it, though the binding Berger describes has since been

replaced, presumably by Yates Thompson, whose shelf-mark (LXXV) and book-plate appear on p. i. Yates Thompson acquired the manuscript in 1901 (after the Sotheby Barrois sale, 10th - 14th June 1901, lot 144), and it is one of the Yates Thompson manuscripts which passed to the British Library after his death.

Bibliography Berger p. 414; Yates Thompson Vol. 3 pp. 9 - 15; Yates Thompson Ill. Vol. 6, pl. 50 - 52; De Ricci p. 65.

(e) Gospels

76. London, BL, MS Royal 19. C. II

PBb Gospels in a Miscellany manuscript (Siglum: M2) Textura, s. xiv[1]

Parchment, ff. iv + 228 + iv, foliated 1 - 107, blank (107bis), 108 - 227. 315 x 210 mm. Written space 220 - 235 x 150 mm. 2 cols. of 38 lines (fos. 1 - 107) or 37 lines (36 on fol. 203^{r2}) (fos. 108 - 227); the variable height of the written space is not connected with the differing number of lines to the column. Three scribes, respectively quires 1 - 14, 15 - 24 and 25 - 29. Display miniature on fol. 1^{r}, with two miniatures before Matthew; ordinary miniatures in Somme le Roi (18) and before Mark, Luke, John and Regrets de la Vierge (one each). The hierarchy of miniatures, and the consistency of initials and written space throughout the manuscript, show that the two booklets were intended to belong together.

$1 - 8^{8}$, 9^{4}, $10 - 14^{8}$ (fos. 1 - 107, 107bis) = Somme le Roi by Frère Laurent (Inc: Le premier commandement).

$15 - 26^{8}$, 27^{12}, 28^{8}, 29^{4} (fos. 108 - 227) = Gospels with BH glosses on Luke 1, 5 - 2, 29 (cf. fr. 15392) and numerous chapter divisions

(cf. Royal 18. D. VIII) and ending (fol. 223^{r2}) with a brief prayer (inc: Si prions tuit), Regrets de la Vierge (fos. 223^{v1} -227^{v2}) (Inc: Le dieux qui donra). The explicit given by Berger p. 391 is that of the Regrets de la Vierge; a manuscript note in the BL copy of Royal cat. identifies this text as a translation with additions of the Visio beati Bernardi, an anonymous work whose Latin text is found inter alia in Royal 7, A, VI, art. 16.

Secundo folio: et estre en repos. The manuscript may have been in the Royal collection by 1542 (fol. 1^{r} has the old press-mark "no. 1404", of the type normally found in the manuscripts listed in the 1542 inventory in which this manuscript does not appear), and was certainly in the Royal collection by 1666.

Bibliography Berger pp. 390 - 1; Royal cat. Vol. 2 p. 333, Vol. 4 pl. 109.

(f) Pauline Epistles

77. Editions: Paris, Anthoine Vérard, s.d. and 1507/8. See App. II, nos. 213 - 4.

PBb Pauline Epistles (Siglum of 1507/8 edition: R3)

Contents I have seen one copy of the second edition - collated a - t^{6}, v^{4} - (London, BL, C. 51. d. 5) and one leaf of what appears to have been a copy of the second edition (Oxford, Bodleian Library, Douce fragments b. 1, fol. 45). The work comprises: Pauline Epistles without the prologue to Romans and whose single version of Titus is Titus A with some passages taken from Titus B; the text is surrounded by an extensive gloss, which amounts to little more than a summary of the contents.

The colophon says that the Epistles "ont esté translatees de latin en francois...avec la glose nouvellement a Paris par ung docteur en theologie de l'order de monseigneur saint Augustin;" this in practice means that the text has been slightly revised and the gloss composed by an author with apparently the same qualification as the revisers of the Lyon New Testaments - App. II no. 109. The colophon adds that Verard has a three year Royal privilege for the edition (edition dated 17th January 1507/8).

Bibliography Reuss, Vol. 14, p. 153 n.1; MacFarlane nos. 162, 84.

(g) Fragments or extracts

78. London, BL, MSS Royal 18, D, IX - X and 15. D. I.

PBb Psalms and Sapiential Books (Siglum: B4) Bâtarde, Belgium, 1479.

For this manuscript, whose Vol. II may from the absence of abridged Proverbs be copied from a BHC manuscript (i.e. PB from the lack of other texts taken from BXIII Vol. I) and whose Psalter is related by Berger p. 203 to some PBb and GB manuscripts for the section after Ps. 120, 4, see the description above (App. II no. 37).

79. Paris, BN, MS fr. 152

PBa Psalms (Siglum: V3) Textura, s. xiv[1] (by 1347)

For this text, whose content agrees with that of Psalms in PBa manuscripts and which is textually related to some PBa manuscripts according to Berger p. 205 n.1, see the account of Hand 3 in the description above (App. II no. 48).

80. Paris, Bibl. Sainte-Geneviève MS 1654 (olim E. l. in -4° 28)

PB Psalms in a Miscellany manuscript Textura, s. xiv[1] (not before 1323)

Parchment, ff. 167. 277 x 198 mm. Written space not available. 2 cols. of 31 lines. The manuscript was written by three hands, respectively fos. 1^r - 15^v, 16^r - 164^r, 164^v - 167^r; the whole manuscript appears to have been produced in a single workshop. Historiated initials before each nocturn in Psalms (the initial for Ps. 80 has been cut out) and before four of the next five texts (i.e. all but the fourth, at fos. 81^r, 100^r, 105^v, 111^r).

Collation and contents I have no note of the collation, but the distribution of the texts in the manuscript suggests a booklet structure which I shall assume for the purposes of this description.

Booklet 1 (fos. 1 - 15) = Regula fratum et sororum de poenitentia (with a prefatory letter by Pope Nicholas III dated 1279), Paschal table from 1301, Paschal table from 1286, Ratio ad inveniendum in quo die intrant Kalenda mensium (from 1291).

Booklet 2 (fos. 16 - 80) = Psalms, Canticles 7, 10 - 12, 1 - 6, 8 - 9 (for this order of Canticles, cf. n.a.fr. 10044), Litany 1. In describing this section, the catalogue follows the rubrics, which are rather confused. They define the Psalms as Pss. 1 - 108 (fos. 16^r - 60^r), Pss. 109 - 150 and Canticles 7, 10 - 11 as "Le cours des vespres" (fos. 60^r - 74^r), Canticles 12, 1 - 6, 8 - 9 as "cantiques" (fos. 74^r - 79^v); they correctly indicate the Litany (fos. 79^v - 80^v). The whole booklet is thus described as items 5 - 8 in the catalogue, which adds to the confusion by not realising that the Athanasian Creed is correctly

included with the canticles by the rubricator. It is possible to deduce from the rubrics that the source is a PBa Psalter with Canticles 10 - 11 and Litany 1, to which other Canticles have been added.

Booklet 3 (fos. 81 - 167) = Li livres de Pere et du Fils et du Saint Esperit (inc: Li Peres et li Fiex et li sans Esperis un Diex en trois personnes aourez et chieris), Cato "en romans" (inc: Seigneur, oiez que je vous commans), Proverbs (inc: Chatons dist: N'est pas sires de son pais), Proverbs of Seneca (inc: Seneques dist ou livre des meurs), Somme de toute le creance de le foy crestienne (inc: Je croi en Dieu le Pere tout puissant), a note by Guillaume Durand on the passage to the Holy Land (inc: En nom de Dieu seur le fait du passage a faire), La devise des chemins qui vont en Babiloine (inc: Ci commence un traitié qui fu pieca fait oultre la mer), Treatise by the Master of the Hospitallers on recovering the Holy Land (inc: Question est sus la maniere de recouvrer), A crusading project, apparently composed by the Bishop of Leon Garcias d'Ayerve some time between 1323 and 1328 (inc: La seignourie du royaume de Jherusalem), Litanies and prayers in Latin, calendar of the church of Genoa. Hands 1 and 3 are responsible for booklet 1 and the calendar of Genoa respectively; all the rest, including the Litanies and prayers in Latin, is written by Hand 2.

Secundo folio: not available. The second fly-leaf has 15th century pen trials. Three 18th century notes on fol. 1^{r} show that the manuscript belonged successively to Sr. Bacouel (procureur et bourgeois de Senlis), Deslyons (doyen théologal de Senlis), Senlis Cathedral, and by 1753 to the Abbey of Ste-Geneviève.

Bibliography Gröber, in ZRP 8, 1884, 313; Kohler Vol. 2, pp. 116 - 8.

(ii) BM

(a) Complete

81. Berlin, Deutsche Staatsbibliothek, MS Phillipps 1906

BMb (Siglum: T2) Cursive, 1368.

Parchment, ff. i + 505 + i. In addition to the modern foliation, there is a 14th century foliation which excluded the table of contents; this table is by the scribe of the manuscript and refers to the 14th century foliation; indications survive (respectively fos. 243^{r} and 423 - 430) that there was a plan to paginate the manuscript including the table of contents, and that one abandoned scheme of foliation excluded the booklet containing Psalms. 440 x 300 mm. Written space 327 x 207 mm. 2 cols. of 51 - 53 (usually 52) lines, with the ruling apparently done folio by folio. The manuscript was written by Colin Nouvel (fos. 219^{r}, 254^{v}, 505^{r1}), who notes that he has been paid (fol. 504^{v2}) and that he completed the work in 1368 (fol. 505^{r1}). Display miniature with a tricolour border before Guiart's preface, with a lesser display miniature before Proverbs and a miniature at the top of each column before Psalms; ordinary miniatures are before each nocturn in Psalms and before each book except Genesis, III John (treated as II John ch. 2) - some Revelation miniatures are lost with missing leaves; additional miniatures in Guiart's prefatory matter (2), Genesis (24), Exodus (3), Judges (3), Esther (1), Baruch (1), Revelation (21 - before each surviving chapter of the manuscript). The collation of the manuscript and the organisation of the miniatures suggest the manuscript

was intended to be in two volumes. Large initials are 7 line in Vol. I, 8 line in Vol. II.

Original Vol. I 1^{8} (wants 8 - blank) (fos. 1 - 7) = Table of contents (duplicating the contents before BH books) of whole manuscript, with two introductory paragraphs by the scribe.

$2 - 27^{8}$, 28^{6} (wants 5 - blank) (fos. 8 - 220) = Guiart's prefatory matter, Octateuch, I - IV Kings, Job with contents, abridged Job with contents, Tobit, Captivity, Judith, Esther.

$29 - 31^{8}$, 32^{10} (fos. 221 - 254) = Psalms, Canticles 1 - 12, Litany 3 ending with Pater and Deus cui proprium.

Original Vol. II $33 - 62^{8}$, 63^{8} (wants 4, 5), 64^{6} (wants 6 - blank) (fos. 255 - 505) = Sapiential Books, Major Prophets, Minor Prophets, I - II Maccabees with BH contents and glosses, Gospels, Pauline Epistles including Titus A, Acts, Catholic Epistles (Jude ends imperfect at v. 18 - fol. 497^{v}), Revelation (begins imperfect at 6, 2 - composite version up to the end of ch. 12, then version A ending on fol. 504^{v2}).

Secundo folio: couleuvres (fol. 2^{r}) or Du sacrefice Abram (fol. 9^{r}).

Belonged to the Pompadour family in the 15th and 16th centuries, according to the births registered in the manuscript. It first belonged to Anthoyne de Pompadour, seigneur de Lauriere et du Rez, and his wife Katherine de Turenne; their children (fos. 504^{v2} and 505^{r2}) are

Francois (29th April 1490), Marguerite (19th June 1491), Katherine (4th June 1493), Marguerite (8th August 1494), Francoyse (10th September 1495), Loyse (6th October 1496). It then passed to Anthoyne's son Francois and his wife Anne de la Rochefoucault; their children (fos. 504^{v2} - 505^{r1}) are Geofroy (6th August 1513 - godparents are the Bishop of Le Puy, Geofroy de Pompadour, great-uncle of Francois, and Marguerite de Pompadour, vicomtesse de Polignac, sister (presumably born 1494) of Francois), Loyse (31st July 1514), Francoys (20th March 1515/6), Jehan (5th April 1520). It then passed to Francois's son Geofroy and his wife Susanne des Cays; their children (fol. 220^{r1} - indicating godparents in all cases) are Francoyse (15th January 1539), Francoys (15th May 1540), Geoffroy (25th July 1541). It then passed to Loys de Pompadour and his wife Peronne de la Guyche; their children (fol. 220^{r2} - again always with godparents) are Jehan (25th May 1572), Suzanne (4th May 1573), Jehane (11th November 1574), Glaude (6th April 1582). The absence of any mention of the birth of Loys de Pompadour is perhaps due to him being a member of a collateral branch of the family (I have not verified this), perhaps (though the lay-out of the birth registrations makes this unlikely) to his birth having appeared on the blank leaf before fol. 220, or perhaps to him being a grandson of Geofroy de Pompadour and Susanne des Cays (though the timetable is a little tight for this), which would imply that a whole generation was not registered. The manuscript subsequently entered the Jesuit Collège de Clermont in Paris, where it was MS 769; it may have been there when in 1635 a note was added (fol. 505^{r}) beneath the scribe's colophon and running across the page, saying that the manuscript was written roughly 160 years before the heresy of Calvin. After the

supression of the Jesuit order in 1763, it entered the Meerman collection (MS 832) and, in 1824, the Phillipps collection; in 1889, the Meerman manuscripts from Clermont (Phillipps 1388 - 2010) were sold to Berlin (then the Königliche Bibliothek), this manuscript at least having remained in East Berlin after 1945.

Bibliography Phillipps Vol. 1, p. 21; Berger pp. 418 - 9; Phillipps Meerman (unpaginated); Berlin Meerman; Berlin Vol. 4, p. 34; Kirchner pp. 77 - 86, figs. 92 - 93, p. V; Berlin HSS pp. 73 - 75; Olschki pp. 35 - 6, p. XV; Rothe pp. 198, 251, p. 64; Meiss pp. 21, 152, fig. 603.

82. Cambridge, Fitzwilliam Museum, MS 9

BMa (Siglum: S1) Textura, s. xiv^{2}

Parchment, ff. i + 423 + ii. 390 x 275 mm. Written space 275 x 175 mm. 2 cols. of 56 lines. One scribe, despite several changes of ink. Display miniatures before Guiart's preface and Proverbs; ordinary miniatures before each nocturn in Psalms and before each book except Genesis, Jonah, Micah, Malachi, I Corinthians, Philippians - Hebrews (Colossians is Philippians chs. 5 - 9), last six Catholic Epistles (I Peter - Jude); additional miniatures or historiated initials (excluding the numerous initials with a head of an old or young man which first appear in Esther and which M.R. James unnecessarily tries to identify in his description) in Guiart's prefatory matter (2), Genesis (19), Exodus (1), Numbers (1), Judges (1), I Kings (1), II Kings (1), Esther (1). The collation and display miniatures suggest the manuscript was intended to be in two volumes.

Original Vol. I 1 - 23^8, 24^8 (wants 8 - blank) (fos. 1 - 191) = Guiart's prefatory matter, Octateuch, I - IV Kings, Job with contents, abridged Job with contents, Tobit, Captivity, Judith, Esther. Rubric after Esther announces Proverbs, as in some PBb manuscripts.

25 - 27^8 (fos. 192 - 215) = Psalms, Canticles 1 - 12, Litany 3 ending with Pater and Deus cui proprium.

Original Vol. II 28 - 41^8, 42^8 + one(336) after ^{8} (fos. 216 - 336) = Sapiential Books, Major Prophets, Minor Prophets, I - II Maccabees with BH contents.

43 - 52^8, 53^8 (wants 8 - blank) (fos. 337 - 423) = Gospels, Pauline Epistles, Acts, Catholic Epistles, Revelation (all except Gospels with traces of prologues).

Secundo folio: Comment Ysaac fu nez (fol. 2) (cf. Brussels 9004) and pere fonda la terre (fol. 217). The signature of a 17th century owner is on fos. 1^r, 423^v: Douay. A note on the first fly-leaf at the end says that the manuscript was given by Monsieur l'Abbé d'Henin in 1700, but omits to say to whom. The manuscript was acquired by Viscount Fitzwilliam in 1814 (his number 53 is on fol. 1) and thus formed part of the Fitzwilliam bequest to the University of Cambridge in 1816.

Bibliography Searle pp. 25 - 6 (no. 13); James Fitz. pp. 14 - 18.

83. **Copenhagen, Kongelige Bibliotek, MS Thott 6**

BMa with GB additions (Siglum: T1) Textura, s. xiv^{ex}

Parchment, ff. ii + 474 + i, foliated 1 - 475 including last fly-leaf.

460 x 315 mm. Written space 315 x 210 mm. 2 cols. of 55 lines. (Fos. 473 - 4 have a written space of 345 x 238 mm. and are ruled in 2 cols. of 62 lines.) The manuscript is in one hand except for fos. 473 - 4, which seem to have been produced in a different, but contemporary, scriptorium. The miniatures all have tricolour borders. Display miniatures before Guiart's preface and Proverbs, with ordinary miniatures before the last nocturn in Psalms (the middle six nocturns have historiated initials) and before each book except Genesis, II Chronicles, Colossians - Philemon (hilemon is treated as Titus ch. 4), I Peter - Jude (I John is treated as II Peter 4 - 8 and III John as II John 2); additional miniatures in Guiart's prefatory matter (1), Genesis (30), Exodus (3), Numbers (1), Judges (1), Esther (1). The collation and display miniatures suggest this was originally intended to be in two volumes.

Original Vol. I $1 - 28^{8}, 29^{4}$ (fos. 1 - 228) = Guiart's prefatory matter, Octateuch, I - IV Kings, Job with contents, abridged Job with contents, Tobit, Captivity, Judith, Esther, I - II Chronicles, I - III Esdras with the prologue to I Esdras. The last five books are not placed as they would be in a GB manuscript, and the prologue is not given in the translation found in Prol. but in that found in Harley 616 and some other BXIII manuscripts. Accordingly I deem this manuscript to be not strictly a BM with GB additions, but to be derived from a BM exemplar which referred to a BXIII exemplar for the block of five books needed to give complete representation of all Vulgate books in Vol. I (cf. Munich 1 - 2 and fr. 5), such as is found in GB.

30 - 31^8, 32^8 + one(253) after 8 (fos. 229 - 253) = Psalms, Canticles 1 - 12, Litany 3.

Original Vol. II 33 - 43^8 (fos. 254 - 341) = Sapiential Books, first five Major Prophets (Isaiah - Ezechiel).

44 - 58^8, 59^{10} + one(472) after 10 (fos. 342 - 472) = Daniel (the remaining Major Prophet), Minor Prophets, I - II Maccabees, Gospels, Pauline Epistles, with traces of prologues, Acts, Catholic Epistles with trace of prologue before James, Revelation.

60^2 (fos. 473 - 4) = List of Gospel readings, beginning with the first Sunday of Advent.

Secundo folio: -deth lui vint (fol. 2) and Cest a dire regarde (fol. 255).

The large initial on fol. 1^r contains a shield with a fleur de lys (gold on a red ground). The bottom margin on fol. 254^r has a blank shield between two lions; Delisle Vol. 1 pp. 151 - 2 says, on the strength of these lions, that the manuscript was written for Charles V, though it does not appear on the inventories of the Louvre. It is just possible that the shield was left blank because the manuscript was only completed after Charles's death in 1380. After the completion of the manuscript, a large number of passages were marked in the gospels, presumably in accord with the list of readings given on fos. 473 - 4. The first fly-leaf has 17th century notes, which show that the manuscript was still bound in two volumes in the 18th century; the present 18th century binding is presumably due to Thott or to the Kongelige Bibliotek.

Bibliography Abrahams pp. 2 - 4; Berger p. 425; Delisle Vol. 1, p. 56; Stockholm Exhib. pp. 56 - 7, p. 15 (item 96); Panofsky p. 36 n.1, p. 37 n.1.

84. The Hague, Koninklijke Bibliotheek, MS 78. D. 43

BMa (Siglum: Q1) Textura, s. xiv^{2}

Parchment, ff. iv + 444 + ii, foliated 1 - 346, 346bis, 347 - 443. 385 x 255 mm. Written space c. 280 x 185 mm. 2 cols. of 55 - 60 (usually 58) lines. The manuscript is written in one hand, though with various changes of ink. Almost all the miniatures have a tricolour border. Display miniatures before Guiart's preface and Proverbs; ordinary miniatures before Exodus, Leviticus, Psalms, with large initials before each nocturn in Psalms and before every other book except Joel, Obadiah - Micah, Zechariah, Malachi, Colossians - Philemon, I Peter - Revelation (I John is treated as II Peter 4 - 8, and III John as II John 2); additional miniatures in Guiart's prefatory matter (2), Genesis (21), with large initials in Exodus (2), Esther (1). The collation and display miniatures suggest this was originally intended to be in two volumes. The script and illumination are of poor quality.

Original Vol. I 1 - 25^{8} (fos. 1 - 200) = Guiart's prefatory matter, Octateuch, I - IV Kings, Job with contents, abridged Job with contents, Tobit, Captivity, Judith, Esther. 26 - 28^{8} (fos. 201 - 224) = Psalms, Canticles 1 - 12, Litany 3.

Original Vol. II 29 - 40^{8}, 41^{4}, 42 - 44^{8}, 45^{8} + one(356) after 8 (fos. 225 - 346, 346bis, 347 - 356) = Sapiential Books, Major Prophets, Minor Prophets, I - II Maccabees with BH contents and glosses.
46 - 49^{8}, 50^{6} 51 - 55^{8}, 56^{8} + one(443) after 8 (fos. 357 - 443) = Gospels (with large number of chapter

divisions), Pauline Epistles, Acts, Catholic Epistles, Revelation (all except Gospels with traces of prologues).

Secondo folio: Mesopotame (fol. 2) and qui pevent estre (fol. 226).

A late 14th century reader has supplied in a cursive hand some corrections to the text, apparently by translating afresh from Latin (fos. 240^{v}, 260^{v}, 261^{r}, in Wisdom and Isaiah). The manuscript was given to the Jesuit Collège de Clermont in Paris in 1665 (Ex dono Serenissimae principis Mariae Ignatiae de Lorraine Delbeuf anno 1665) and was registered by Mesuil for the dispersal of the library in 1763 (both notes are on fol. 1^{r}); the first fly-leaf has on the verso the Clermont number 768, but this appears to have been supplied in The Hague. The last fly-leaves before fol. 1 are printed sheets, comprising a title page, an account of the presentation of the manuscript on 10th October 1814 to the Prince of Oranje Nassau Willem Frederik by the printers and booksellers of Groningen, and an account of the text by A. Ypeij of Groningen, who assumes the whole manuscript to by by Guiart and that it is the first complete Bible translation before Oresme (he follows his sources, Simon and Le Long, in this). It is possible that the manuscript was owned by Meerman before being given to the Prince of Orange,

Bibliography Hague p. 4; Hague Bulletin p. 35

85. London, BL, MS Add. 15247

BMa (Siglum: R1) Textura, s. xiv^{mid}

Parchment, ff. iii + 316 + iii. A 15th century foliation (1 - 19 and 2 - 37) exists for fos. 140 - 158 and 248 - 283. 480 x 315 mm. Written space 365 x 245 mm. 3 cols. of 57 - 61 lines. The manuscript

is written by three scribes: Hand 1 = fos 1^{r1} - 16^{r2}, 148^{r1-v3}, 159^{r1} - 174^{r1}; Hand 2 = fos. 16^{r2} - 147^{v3}, 148^{v3} - 158^{v3}, 259^{r1} - 316^{v2}; Hand 3 = 174^{r1} - 259^{r1}. The only point where a change of hand coincides with a change of quire is at the beginning of quire 22 (fol. 159). Display miniatures before Guiart's preface and Proverbs, with a tricolour border for fol. 1; ordinary miniatures before all but last three nocturns in Psalms and before each book except Genesis, abridged Job, Lamentations, Luke, John, I Corinthians - Hebrews (I Timothy treated as part of II Thessalonians), Catholic Epistles (small initials at beginning of I John, III John); additional miniatures in Guiart's prefatory matter (2), Genesis (15 - some are lost through the loss of a quire), Exodus (1), Judges (1), Esther (1 - in fact a blank space). The collation, display miniatures and distribution of the three hands all suggest that the manuscript was intended to be in two volumes. The script and illumination are of inferior quality.

Original Vol. I $1 - 7^{8}$, 8^{4} + one(57) before 1 (one quire of eight is missing after quire 1) (fos. 1 - 61) = Guiart's prefatory matter, first five books of Octateuch (Genesis - Deuteronomy; gap in Genesis after fol. 8). $9 - 16^{8}$, 17^{6}, 18^{8} (fos. 62 - 139) = rest of Octateuch, I - IV Kings, Job with contents, abridged Job with contents, Tobit, Captivity, Judith, Esther (rubric at end of Esther says next book is Proverbs, even though there is no change of hand at fos. 139, 140). $19 - 20^{8}$, 21^{2} + one(156) before 1 (fos. 140 - 158) = Psalms, Canticles 1 - 6, 8, 7, 9 - 12, Litany 3.

<u>Original Vol. II</u> $22 - 32^{8}$ (one quire of eight is missing after quire

24) (fos. 159 - 246) = Sapiential Books (Ecclesiasticus ends imperfect at 34, 12 - fol. 182^{v}), Major Prophets (Isaiah begins imperfect at 21, 13), Minor Prophets, I - II Maccabees.

33 - 40^{8}, 41^{8} (wants 1, 2 - blank) (fos. 247 - 316) = Gospels (Matthew has a large number of chapters), Pauline Epistles, Acts, Catholic Epistles, Revelation (all except Gospels and Revelation have traces of prologues).

Secundo folio: Not available. Contrary to Berger p. 405, there seems no clear evidence that the manuscript is of English origin, and the tricolour border on fol. 1 suggests it was produced in Paris. However, it reached England by the 15th century, when an owner foliated Psalms and the Gospels and supplied numerous lectionary notes in a Secretary hand. These notes refer to passages in Genesis, Exodus, III - IV Kings, Job, Captivity (i.e. Daniel 13, 1), Psalms and Canticles, Isaiah, Jeremiah, Ezekiel, Daniel, Joel, Jonah, Gospels, I Corinthians, Galatians, Ephesians, Hebrews, Acts, I Peter, I John, Revelation. The manuscript has the bookplate of the Duke of Sussex, and entered the BL from the Sussex sale (Evans, 31st July - 3rd Aug. 1844, lot 96).

Bibliography Add. cat. 1844 (in 1841 - 5) p. 119; Berger p. 405.

86. London, BL, MS Royal 17. E. VII

BMb (Siglum: V2) Textura, 1357.

Parchment, ff. v + 264 + iv and iv + 242 + iv. (fos. 1 - 241 of Vol. II

were formerly numbered 265 - 493, 493x, 494 - 504.) 395 x 285 and 390 x 275 mm. Written space 260 x 185 mm. in both volumes. 3 cols. of 46 lines. All miniatures have a tricolour border. Display miniatures before Guiart's preface and Proverbs; ordinary miniatures before each nocturn in Psalms and before each book except Genesis, I Corinthians - Hebrews (Philemon has a small initial), Catholic Epistles (III John and Jude are called Peter); additional miniatures in Guiart's prefatory matter (2), Genesis (22), Exodus (1), Judges (1), II Kings (1), Judith (1), Esther (1), Baruch (2). The scribe dates the manuscript at Vol. I fol. 230^{r} (completed 12th January 1356/7) and Vol. II fol. 241^{r}, where the initial letters of the scribe's concluding verse give, if read in reverse order, MILE TROIS CENS CINQUANTE SEPT.

<u>Vol. I</u> 1 - 19^{12}, 20^{2} (fos. 1 - 230) = Guiart's prefatory matter, Octateuch, I - IV Kings, Job with contents, abridged Job with contents, Tobit, Captivity, Judith, Esther. (The rubric after Esther says Proverbs follow; the rubric after the Litany - fol. 264^{r} - says the same.)

21 - 22^{12}, 23^{10} (fos. 231 - 264) = Psalms, Canticles 1 - 7, 9 - 12, Litany 3.

<u>Vol. II</u> 1 - 20^{12}, 21^{2} (two singletons now bound as a quire) (fos. 1 - 242) = Sapiential Books, Major Prophets, Minor Prophets, I - II Maccabees with BH contents and glosses, Gospels, Pauline Epistles including Titus A, Acts, Catholic Epistles, Revelation (Version A).

Secundo folio: <u>-bres et des .iiii. elemens</u> (Vol. I) and <u>et santé sera</u>

en ton (Vol. II). Vol. II, fol. 242^{r}, has a late 15th century signature: Thomas Langton, Wintoniensis episcopi. He was translated from Salisbury in 1493, and died in 1501. The manuscript entered the Royal Library with the collection of John Theyer (†1673) of Cooper's Hill, Brockworth, Gloucs., which was sold by his grandson Charles Theyer and ultimately bought by King Charles II.

Bibliography Bernard Vol. II pt. 1, no. 6439; Westwood fol. 143^{r}; Berger pp. 387 - 8; New Pal. pl. 169 (series 2, fol. 1); Royal cat. Vol. 2 pp. 260 - 1, Vol. 4 pl. 102; Illumination Vol. 6, p. 5, p. 2; Millar p. 28, pl. XXXIII (item 33); Meiss pp. 20 seq., 204, figs. 375, 383 - 4.

87. London, BL, MS Royal 19, D. II

BMa (Siglum: C1) Textura, s. xiv^{mid} (before 1356)

Parchment, ff. iii + 526 + iii. 415 x 280 mm. Written space 300 x 200 mm. 2 cols. of 49 lines. Two scribes: Hand 1 = quires 1 - 26 (fos. 1 - 308); hand 2 = quires 27 - 45 (fos. 309 - 526). Display miniatures before Guiart's preface and Proverbs, the latter having a tricolour border; ordinary miniatures before each nocturn in Psalms and before each book except Genesis, Colossians, Philemon, II Peter - Jude (III John is treated as II John 2); additional miniatures in Genesis (21), Judges (1), Esther (1). The collation and display miniatures suggest this was intended to be in two volumes. The miniaturist of this manuscript may also have worked on the Kraus manuscript (App. II no. 171).

Original Vol. I 1 - 19^{12}, 20^{12} + one(241) after 12 (fos. 1 - 241) =

Guiart's prefatory matter, Octateuch, I - IV Kings, notes on intercalation, Job with contents, abridged Job with contents, Tobit, Captivity, Judith, Esther. $21 - 22^{12}$, 23^{6} + one(272) after 6 (fos. 242 - 272) = Psalms, Canticles 1 - 7, 9 - 12, Litany 3.

Original Vol. II $24 - 35^{12}$, 36^{8} + one(425) after 8 (now nine singletons, with sewing between leaves 6 and 6, and with leaf 2 placed between 8 and 9 - the stub of 9 is before 1; text order is fos. 417, 424, 418 - 423, 425) (fos. 273 - 425) = Sapiential Books, Major Prophets (trace of the Prayer of Jeremiah before Baruch), Minor Prophets, I - II Maccabees.

$37 - 43^{12}$, 44^{8}, 45^{8} + one(526) after 8 (bound as nine singletons, exactly as quire 36; text order is fos. 518, 525, 519 - 524, 526) (fos. 426 - 526) = Gospels (Matthew is divided into 64 chapters), Pauline Epistles, Acts, Catholic Epistles, Revelation (all except Gospels and Revelation have traces of prologues).

Secundo folio: de tres anges (fol. 2) and beneurez qui treuve (fol. 274). There are three notes in English hands: (a) Nota la volenté, in a hand of s. xiv - xv beside John 6, 39 (La volenté de celui qui m'a envoié est cele, que je ne perdrai mie de tout ce qu'il ma' doné); (b) an early 15th century note on fol. 229^{v} referring to a chapter from the "Histoires" following Judith; (c) on the verso of the third fly-leaf, an early 15th century note, presumably written shortly after the death of Elizabeth, Countess of Salisbury, in 1415, relating how this Bible

was captured with King John at the Battle of Poitiers in 1356 and bought by William de Montague, Earl of Salisbury from 1349 to 1397, and how his widow has now instructed her executors to sell it - the note is printed in Berger and Royal cat., and was already in Cosley's 1734 catalogue of the Royal manuscripts. It is not possible to identify positively this manuscript with the French Bible commissioned by King John (1349-50) or with the French Bible bound for King John in England (1359) - see Delisle Vol. 1, pp. 331 - 3. The latter Bible may have been intended to replace this one after Poitiers. Royal cat. says it is difficult to identify this manuscript in the old Royal catalogues, but suggests an identification from the 1535 and 1666 lists; it was certainly in the Royal collection in the 17th century, when James Usher, Archbishop of Armagh, noted its existence (Oxford, Bodleian Library, MS Rawlinson C. 850, fol. 135).

Bibliography Berger pp. 391 - 2; Delisle Vol. 1, pp. 330 - 1; Royal cat. Vol. 2 pp. 341 - 2, Vol. 4 pl. 111; Millar p. 29, pl. XXXV (no. 35).

88. Munich, Bayerische Staatsbibliothek, MSS gall. 1 - 2

BMa with GB additions (Siglum: J.) Textura, x. xiv^{2}

Parchment, ff. i + 205 + iii, and i + 231 + i, with Vol. I foliated 1 - 206 including the first fly-leaf after the manuscript.

440 x 300 and 430 x 300 mm. Written space 317 x 205 and 313 x 200 mm. 2 cols. of 56 lines in both volumes. The scribe corrects the text up to the end of Captivity (Vol. I fol. 158^{r}), with a few further corrections in Vol. II. Miniatures have tricolour border. Loss of leaves at the beginning and of the manuscript and of Proverbs has deprived us of the

display miniatures; in so far as they survive, ordinary miniatures are before each book (large initials in the nocturns in Psalms except for Ps. 38), except abridged Job, II Chronicles, I - III Esdras, Joel - Malachi, I Corinthians - Hebrews; additional miniatures in Genesis (4), Exodus (1), Judges (1).

Vol. I 1^8 (wants original 1, 2, 7, 8, the last three of which are now replaced by foliated blanks), $2 - 25^8$, 26^8 (wants 7, 8 (cf. Vol. II) - 1, 2 are now bound as a quire before leaves 3 - 6) (one quire of 8 is missing before quire 1 and another after quire 9) (fos. 1 - 205) = Octateuch (Genesis begins imperfect in BH ch. 18 and has a gap (fos. 6 - 7) from BH ch. 28 to BH ch. 33 (Vulgate 14, 7 - 18, 26); Deuteronomy ends imperfect in BH ch. 4 - fol. 71^v; Joshua begins imperfect in BH ch. 7 (Vulgate 8, 9)), I - IV Kings, Job with contents, abridged Job with contents, Tobit, Captivity, Judith, Esther, I - II Chronicles, I - III Esdras. (For the presence of the lost five books, see Copenhagen Thott 6; cf. fr. 5.)

Vol. II 1^2 (two singletons bound as a quire - these will be leaves 7, 8 of Vol. I quire 26), $2 - 4^8$ (fos. 1 - 26) = Prologue to Psalms by translator (incipit: El nom du pere), Psalms, Canticles 1 - 12, Litany 3 ending with Pater and Deus cui proporium. The presence of a prologue to Psalms is presumably explained by the Psalter's link with fr. 13091 (Berger p. 206). 5^8 (wants 1, replaced by a foliated blank), $6 - 16^8$ (fos. 27 - 122) = Sapiential Books (Proverbs begins imperfect at 3, 13). Major Prophets, first five Minor Prophets (with traces of

prologues).

17 - 29^{8}, 30^{6} (wants 6 - leaves 1 - 5 are foliated blanks; the quire is intended to indicate missing text) (approx. 14 leaves of text are missing after quire 29, presumably one quire of eight and one of six or two quires of eight ending with two blanks) (fos. 123- 231) = remaining Minor Prophets (Micah - Malachi, with traces of prologues), I - II Maccabees with BH contents and glosses, Gospels, Pauline Epistles with traces of prologues, Acts with trace of prologue (ends imperfect at 18, 17 - fol. 226^{v}). This manuscript was clearly intended to divide into two volumes before Proverbs. Its redivision, involving the break-up of a quire, must have occurred by the present 18th century binding, and may be due to a desire to have Vol. II begin with a miniature and a prologue.

Secundo folio: et especiaument (Vol. I fol. 2) or sera espandu (Vol. I fol. 3), and Car eslevee est (Vol. II fol. 2) or est sapience et est meilleur (Vol. II fol. 28); the original secundo folio of Vol. I is lost. A 16th-century reader has annotated the text (Vol. I, fos. 5^{v}, 11^{v}, 18^{r}, 31^{r} - in Genesis, Exodus). The front paste-down of Vol. I and the verso of the front fly-leaf of Vol. II have the 18th-century note: Ex Bibliotheca Palatina Mannh/eim/; Vol. I fol. 1^{v} and Vol. II verso of front fly-leaf have the press-mark A. 7 in the same hand. The binding has the arms of the Elector Karl Theodor von der Pfalz (F. Geldner, Bucheinbände aus elf Jahrhunderten, Munich, 1959, pl. 96 (item 143)). The shelf-marks on the front paste-down of Vols. I and II ("No. VI. 1201" and "No. VI. 1202") is in a different hand from the Mannheim ex libris; it is found in Munich manuscripts from Mannheim

and elsewhere, so is probably a Munich number. These numbers date from the early 18th century at the latest.

Bibliography Munich Vol. 7, 1858, p. 10; Berger pp. 431 - 2.

89. *New York, Pierpont Morgan Library, MSS M 322 - 3^{49}

BMa (Siglum: G1) Textura, s. xiv^{mid}

Parchment, ff. 282 + 288. 420 x 310 mm. Written space not available. 3 cols. of 50 lines. At least two scribes, one ending with Malachi, the other writing the New Testament. To judge from the New Testament, there are ordinary miniatures (across two columns) before each book except I Corinthians - Hebrews, II Peter, II - III John.

Contents and Collation To judge from the catchwords, the New Testament is quired in eights, with a final quire of four. Since Malachi ends on fol. 163^{v1}, Matthew begins on fol. 163^{v2} and catchwords appear on fol. 164^{v}, it is certain that the New Testament is not a separate booklet and that I - II Maccabees were not intended to come between Malachi and the New Testament. (For a comparable displacement of Maccabees, see App. II no. 18) Vol. I begins (presumably after Guiart's prefatory matter) with Genesis, and ends with II Maccabees; the exact distribution of Old Testament books between the two volumes is not known to me.

The New Testament contents and collation (assuming it begins in an eight-leaf quire) are:

A - P^{8}, Q^{4} (Vol. II, fos. 157 - 288) = end of Minor Prophets, Gospels, Pauline Epistles with trace of prologue before I Corinthians, Acts, Catholic Epistles, Revelation. (Revelation was copied from an exemplar

in which the two middle bifolia of the last quire were misbound - enough text follows the misbound section for an eight-leaf quire to be assumed, where the central leaves appear in the order 4, 3, 6, 5, containing Rev. 6, 17 - 11, 4, 2, 17 - 6, 17, 14, 14 - 18, 13, 11, 5 - 14, 14;This same mis-bound exemplar is also the source of Revelation in Brussels 9001 - 2, Brussels 9394-96, Add. 18856-7, fr. 5, fr. 161 - 2. Brussels 9001 - 2 adds its own commentary to Revelation, but the other five copies allow the layout of the exemplar to be calculated if the exemplar agreed with the copy in number of columns and length of line; the calculation gives for this manuscript 3 cols. of 54 lines, for Brussels 9394-6 2 cols. of 55 lines, for Add. 18856-7 2 cols. of 51 lines, for fr. 5 2 cols. of 52 lines, for fr. 161-2 2 cols. of 50 lines. The agreement between the last three manuscripts may show only that they are of similar size to each other, but it is possible that the exemplar was indeed in 2 cols. of c. 51 lines. For a similar binding error in a BXIII manuscript, see App. II no. 17.)

Secundo folio: Not available. Vol. II fol. 288^{r} has two inscriptions, the first of which is partly erased and does not seem to be an owner-ship note (I cannot make out the phrase read by De Ricci: Cest livre est a moy Cardines) but rather the illuminator's bill to the chef d'atelier. The second inscription records the gift of the manuscript on 8th January 1466/7 by Cardinal Jehan Rolin, Bishop of Autun, to his niece Jehanne Roline. The manuscript was bought from Bourdariat for the Pierpont Morgan collection in 1907.

Bibliography Census Vol. 2, p. 1426; Morgan 1947 p. 18 (item 39).

90. *New York, Public Library, MS Spencer 4[50]

BMa (Siglum: E1) Bâtarde, Belgium, s. xv[mid].

Parchment, ff. 771 in three volumes, the last of which has 183 leaves and ends with two fly-leaves; the volumes are separately foliated. 400 x 290 mm. Written space not available. 2 cols. of 44 - 45 lines. There may be as many as three scribes or only one (Vol. III fos. 80 - 89 appear to be in a different hand, perhaps from a different exemplar); the manuscript is in an early form of bâtarde script and is strongly influenced by textura, but the strength of the textura element varies. In the New Testament there is what appears to be a display miniature before Matthew, and ordinary miniatures of one or two columns before every other book except I Corinthians - Colossians, II Thessalonians (treated as part of I Thess.), II Timothy (treated as part of I Tim.), II Peter; additional miniatures in Matthew (9), Mark (4), Luke (5), John (2), Revelation (1). Kup (item 15) says there are 197 miniatures in all.

Contents and Collation The extant catchwords show the manuscript to be irregular in collation, though predominantly quired in eights; there are also some blank spaces left which suggest too much room was allowed for the copying of a not yet available pecia (e.g. Vol. III fos. 88^{v}, 137^{r2} - 138^{12}). In the circumstances I shall not suggest a collation, but merely indicate the contents of Vol. III.

Vol. III Probably begins with the last Minor Prophets. Then come: I - II Maccabees, Gospels, Pauline Epistles with traces of prologues, Acts, Catholic Epistles, Revelation.

Secundo folio: Not available. The manuscript seems to have been written for Jean le Meingre, whose motto (et puis hola) is part of the miniature on fol. 30^{r} of Vol. III, who succeeded his father Geoffroy le Meingre in 1430 and who dies in 1490. The arms of his cousin and heir Aymar de Poitiers are in the borders at several points (Vol. III, fos. 30^{r}, 110^{r}, 150^{v}). (These arms also occur in a copy of the Epîtres et Évangiles of Jean de Vignay, now Paris, BN, fr. 22890.). It will have been passed on to Aymar's descendents, including his granddaughter Diane de Poitiers, favourite of Henri II, and finally sold in November 1724 when the collection of the Chateau d'Anet was dispersed. (Cf. Meiss Boucicant p. 131, à propos the Boucicant Hours.) It subsequently belonged to Sir Thomas Brooke (his catalogue, 1891, Vol. I p. 50 and plate), was sold at the W. Ingham Brooke sale (London, 7/3/1913, lot 5, with 4 plates) and appeared in Maggs Bros. Cat. 38, 1919, item 1655, pl. I - II, before reaching the Spencer collection.

Bibliography Census Vol. 2, p. 1336; Keep items 15, 19.

91. Paris, BN, MS fr. 2

BMb (Siglum: U2) Textura, s. xiv^{ex}

Parchment, ff. i + 511 + i. 450 x 310 mm. Written space 320 x 210 mm. (325 x 220 mm. for fos. 141 - 217). 2 cols. of normally 49 lines, but also of 50 lines (fos. 1 - 60) and 52 - 54 lines (fos. 141 - 217). The manuscript is mostly in one hand despite changes of ink, but there is also a hand 2 (fos. 131^{v} - 132^{v}, apparently to fill a gap) and a hand 3 (fos. 158 - 217); there is no evidence that this manuscript was written by Englishmen. Display miniatures before Guiart's preface

and (now lost) before Proverbs; ordinary miniatures before each nocturn in Psalms (that for Ps. 97 comes in the middle of the Psalms) and before each book except Genesis, Job, abridged Job, Tobit, Captivity, Ezekiel, Hosea, Amos - Micah, Habakkuk, Zephaniah, Zechariah, Mark, II Corinthians - Hebrews, Acts, James, II Peter - Jude; additional miniatures in Guiart's prefatory matter (2), Genesis (25), Exodus (4), Esther (2), Matthew (7). The collation and display miniatures suggest the manuscript was intended to be in two volumes.

Original Vol. I $1 - 10^{12}$, 11^{6}, 12^{6} + one(133) after 6, $13 - 19^{12}$ (fos. 1 - 217) = Guiart's prefatory matter, Octateuch, I - IV Kings, notes on intercalation, Job with contents, abridged Job with contents, Tobit, Captivity, Judith, Esther.

$20 - 21^{12}$, 22^{8} (fos. 218 - 249) = Psalms, Canticles 1 - 7, 9 - 12, Litany 3.

Original Vol. II 23^{12} (wants 1), $24 - 29^{12}$, 30^{14}, $31 - 32^{12}$, 33^{10}, 34^{12}, 35^{6} + one(393) before 1 (fos. 250 - 399) = Sapiential Books (Proverbs begins imperfect at 3, 6), Major Prophets, Minor Prophets, I - II Maccabees with BH contents and glosses.

$36 - 44^{12}$, 45^{4} (fos. 400 - 511) = Gospels, Pauline Epistles with Titus A, Acts, Catholic Epistles, Revelation (Version A).

Secundo folio: Du repos et de la (fol. 2) and volenté de faire bonnes (fol. 250). On fol. 465^{v} is the motto and signature: "Tout dyz bien. M. Aroundell" (the motto, contrary to Berger, is in the same hand as

the Aroundell signature). A contemporary signature La R. Jahanne occurs above it, and is that of Jeanne de Navarre, wife of King Henry IV of England from 1403; this is confirmed by the early 15th century note, now partly erased, on fol. 511^{r}: Jehanne royne d'Angleterre duchesse de Bretoygne, fille de Roy de Navarre. Two further notes on fol. 511^{r} show that the manuscript was given by Sir John Stanley at Chester Abbey to his lord Duke Humfrey of Gloucester on 10th September 1427, and that it was bought by Phelipes de Loan, squire of Duke Philip of Burgundy, in London on 15th November 1461. An unidentified coat of arms, described by Berger, appears on the fore-edge. The manuscript came to the Royal Library from Mazarin (in 1661?), and was first catalogued by Clément in 1682. Although the manuscript was clearly in England by c. 1400, it does not seem to be of English origin, but may perhaps be non-Parisian.

Bibliography Montfaucon Vol. 2 p. 782; Fr. cat. Vol. 1, p. 1; Berger p. 325.

92. Paris, BN, MS fr. 5

BMa with GB additions (Siglum: I1) Textura, x. xiv^{ex}

Parchment, ff. iii + 484 + 888, foliated 1 - 485 beginning with the third fly-leaf. 465 x 320 mm. Written space 310 x 215 mm. 2 cols. of 55 lines. Display miniature with tricolour borders before Guiart's preface, and two miniatures before Proverbs; ordinary miniatures before each book (last seven nocturns in Psalms have large initials) except Genesis, abridged Job, II Chronicles - II Esdras, Song of Songs, Lamentations, Baruch, Joel - Malachi, II Maccabees, I Corinthians -

Galatians, Philippians - Hebrews (with Colossians 2 - 4 treated as Philippians 6 - 8, I Timothy treated as II Thess. 5 - 10 and Philemon as Titus 4), Acts, Catholic Epistles; additional miniatures in Guiart's prefatory matter (2), Genesis (24 - some miniatures may be lost with missing leaves), Exodus (2), Numbers (1), Judges (1), I Kings (1),

The collation and decoration suggest the manuscript was intended to be in two volumes.

Original Vol. I 1^{12} (wants 7, replaced by a foliated blank), 2^{12} (wants 3, 10, replaced by foliated blanks), $3 - 21^{12}$, 22^{12} + one(266 - a foliated blank) added after 12 (the added blank is intended to indicate missing text; assuming Psalms would have ended with Canticles 1 - 12, Litany 3 and perhaps the two prayers as in Munich gall. 1 - 2 (cf. Copenhagen Thott 6), approximately three leaves of text are missing, which implies that a quire of four is lost after fol. 265) (fos. 2 - 266) = Guiart's prefatory matter. Octateuch (Genesis has gaps after fos. 7, 15, 22), I - IV Kings, notes on intercalation, Job with contents, abridged Job with contents, Tobit, Captivity, Judith, Esther, I - II Chronicles, I - III Esdras, Psalms (ends imperfect at 142, 1 - fol. 265^{v}). (For Chronicles and Esdras, see Copenhagen Thott 6; of Munich gall. 1 - 2)

Original Vol. II $23 - 29^{12}$ (fos. 267 - 350) = Sapiential Books, first five Major Prophets (Isaiah - Ezekiel).
30^{12} (wants 4 - 9), $31 - 32^{12}$, 33^{6} (fos. 351 - 386) = the remaining Major Prophets (Daniel, ends imperfect

at 5, 16 - fol. 353^{v}), Minor Prophets (Hosea begins imperfect at 9, 14), I - II Maccabees with BH contents and glosses.

34 - 41^{12}, 42^{4} (wants 4 - blank) (quire 39 is misbound, with leaves 2 and 11 transposed; that order is 447, 457, 449 - 456, 448, 458) (fos. 387 - 485) = Gospels (divided into more chapters than usual), Pauline Eistles, Acts, Catholic Epistles, Revelation (all but Gospels and Revelation with traces of prologues). (For the exemplar of Revelation, see App. II no. 89.)

Secundo folio: <u>ueniroch xxiii De la tour</u> (fol. 3) and <u>-sail tien discipline</u> (fol. 268). Given, according to a 17th century note on fol. 1, to the Royal Library on 10th June 1629 by Pierre Dominique de Benciveni, a member of the royal household and nephew of the late Abbé de Bellebranche, Jean Baptiste Benciveni. It was first catalogued by Dupuy in 1646.

<u>Bibliography</u> Montfaucon Vol. 2, p. 782; Fr. cat. Co.. 1, p. 1; Berger pp. 326 - 7.

93. <u>Paris, BN, MSS fr. 161 - 2</u>

BMa (Siglum: H1) Textura, s. xiv^{2}.

Parchment, ff. i + 306 + i, and i + 282, foliated 1 - 272, 274 - 307 (fos. 90 - 99 are called 900 - 909), and 1 - 2, 2 bis, 3 - 180, 182 - 282 (fol. 190 is called 199). 425 x 285 and 425 x 290 mm. Written space 275 - 280 x 180 mm. in both volumes. 2 cols. of 45 - 46 lines.

The manuscript is written by Gefroy Godion (verse colophon, Vol. II fol. 281^{r}). All miniatures have a tricolour border. Display miniatures before Guiart's preface and Proverbs. Ordinary miniatures before each nocturn in Psalms and before each book except Genesis, II Peter, II - III John; additional miniatures in Guiart's prefatory matter (2), Genesis (20), Exodus (1), Judges (1), Esther (1), and a historiated initial for Proverbs. Through the scribe's error, various instructions for the miniaturist have been copied as rubrics (Vol. I, fos. 128^{v1}, 137^{r1}, 150^{v2}, 181^{v1}, 203^{r2}).

Vol. I $1 - 22^{12}, 23^{10}$ (fos. 1 - 272, 274 - 5) = Guiart's prefatory matter, Octateuch, I - IV Kings, notes on intercalation, Job with contents, abridged Job with contents, Tobit, Captivity (Berger p. 215 is wrong to claim that Captivity has been replaced by Jeremiah), Judith, Esther.

$24 - 25^{12}, 26^{8}$ (fos. 276 - 307) = Psalms, Canticles 1 - 7, 9 - 12, Litany 3.

Vol. II $1 - 23^{12}, 24^{6}$ (fos. 1 - 2, 2bis, 3 - 180, 182 - 282) = Sapiential Books, Major Prophets, Minor Prophets, I - II Maccabees, Gospels (with 64 chapters for Matthew), Pauline Epistles, Acts, Catholic Epistles, Revelation (New Testament except Gospels and Revelation all with traces of prologues).

(For the exemplar of Revelation, see App. II no. 89.)

Secundo folio: -fusion de monde (Vol. I) and tu trouveras grace (Vol. III). The 17th century binding has the Béthune arms, and shows that the manuscript entered the Royal Library with the Béthune collection; it was first catalogued by Dupuy in 1645.

Bibliography Montfaucon Vol. 2, p. 785; Fr. cat. Vol. 1, p. 13; Berger p. 335.

94. Paris, BN, MS fr. 164

BMa (Siglum: P1) Cursive, s. xiv-xv.

Parchment, ff. i + 403 + i, foliated 1 - 404 including final fly-leaf. A foliation contemporary with the manuscript exists which includes the now missing leaves, begins again for each booklet, and stops at fol. 261; it exculdes fos. 205 - 206, which may have been end-leaves when the manuscript was in two volumes, and repeats the number 143 in the first booklet. Thus the old foliation agrees with the new as follows: 2 - 143 = 1 - 142; 143 - 161 = 143 - 161; 163 - 183 = 162 - 182; 1 - 22 = 183 - 204; 1 - 55 = 207 - 261. 390 x 265 mm. Written space 285 x 190 mm. 2 cols. of 59 - 63 lines. Display miniatures before Guiart's preface (now lost) and before Proverbs; Otherwise historiated initials are used, some of which (including those before Leviticus and III Kings) have been cut out, and two of which (before Jude and Revelation) was never painted. These initials begin each book(only painted initials appear for the nocturns in Psalms) except Genesis, Numbers, I - II Kings, Tobit, Psalms, Ecclesiastes, Baruch, Minor Prophets, Luke, I Corinthians - Hebrews, I Peter - III John; additional historiated initials in Genesis (14, 2 of which are mutilated - and 4 cut out, i.e. 18 in all), Exodus (1 - cut out), Numbers (1 - a miniature), Judges (1), I Kings (1), Esther (1 - a painted initial). The miniatures and collation suggest the manuscript was intended to be in two volumes.

Original Vol. I 1^8 (wants 1), 2 - 20^8, 21^8 (wants 3), 22 - 23^8 (fos. 1 - 182) = Guiart's prefatory matter (begins imperfect at ch. 28 of Contents of Genesis), Octateuch, I - IV Kings, notes on intercalation, Job with contents, abridged Job with contents, Tobit (ends imperfect in BH ch. 12 - fol. 161^v), Captivity (begins imperfect in ch. 2), Judith, Esther.

$24 - 25^8$, 27^2 (quire 27 is blank) (fos. 183 - 206) = Prologue to Psalms by translator (incipit: Al nom du pere), Psalms, Canticles 1 - 12, Litany 3. The presence of a prologue to Psalms is presumably explained by the Psalter's link with fr. 13091 (Berger p. 206).

Original Vol. II $28 - 40^8$, 41^{10} (fol. 320 is blank) (fos. 207 - 320) = Sapiential Books, Major Prophets, Minor Prophets, I - II Maccabees with BH contents and glosses.

$42 - 51^8$, 52^4 (wants 4 - blank) (fos. 321 - 403) = Gospels, Pauline Epistles, Acts, Catholic Epistles, Revelation.

Secundo folio: sedech li vint a (fol. 1) or nostre sires appelle (fol. 2) and coste et gardera (fol. 208). A late 16th century note and signature on fol. 404^r show the manuscript belonged to "Charlle de Gousague et de Cleves, duc de Nevers et de Retelles." Another signature on fol. 404^r, partly written over the previous note is: Alexander Galleazzy, 8th February 1604. The manuscript entered the Royal Library from Mazarin (in 1661?) and was first catalogued by Clément in 1682. I have not found it in Pellegrin.

Bibliography Montfaucon Vol. 2, p. 785; Fr. cat. Vol. 1, p. 13; Berger p. 336; Meroni pp. 35, 46.

(b) Vol. I

95. Brussels, Bibl. royale, MS 9541

BM Vol. I (imperfect) Cursive, s. xv^{in} and s. xiv^{ex}

Parchment, ff. ii + 181 + ii, with last leaf of manuscript blank and unfoliated. 330 x 260 mm. Written space 230 x 190 (quires 1 - 4) and 240 x 190 (quires 5 - 23) mm. 2 cols. of 32 lines (quires 1 - 4) and 37 - 41 lines (quires 5 - 23). Two scribes wrote this manuscript: Hand 1 = quires 1 - 4; Hand 2 = quires 5 - 23. As indicated above, Hand 1 is the more recent. The decoration and illumination is, in each booklet, contemporary with the scribe who wrote the booklet. Miniature before each book and before the Contents of I Kings; additional miniatures in Joshua (3), Judges (5), Esther (1).

$1 - 3^8$, 4^6 (fos. 1 - 30) = end of Octateuch (Joshua, Judges with usual contents and prefaces).

$5 - 9^8$, 10^6, $11 - 22^8$, 23^8 + one(173) before 1 (fos. 31 - 180, unfoliated) = I - IV Kings, notes on intercalation, Job with contents, abridged Job with contents, Tobit, Captivity, Judith, Esther. (The manuscript ends with the "Histoires" following Esther, and does not contain, pace Gaspar et Lyna Vol. I, p. 371, I Maccabees.) These are two paleographically unrelated booklets, of which only the second is certainly BM, which have survived from now lost manuscripts and been bound together, perhaps in the hope of putting together a complete manuscript.

Secundo folio: nostre sire l'eslut (fol. 2) or uns homs fu (fol. 32). A signed note on fol. 180^{r} shows that the manuscript belonged to Charles de Croy, comte de Chimay († 1521), who was comte only from 1482 - 6 and thereafter prince, and that it was in its present state at that time, being described as "vng extrait et abregié de la Bible, ou il y a xxi (recte xxii) histoires." The manuscript seems to have passed to Marguerite d'Autriche in 1511, to Marie de Hongrie in 1530, and to King Philip II of Spain in 1558, after which it became one of the manuscripts given to Brussels when Philip re-founded the library there in 1559. (See Marchal Vol. 1, pp. CVIII - CX; Mémorial pp. 3, 164) It was in the BN from 1794 to 1815.

Bibliography Marchal Vol. 2 p. 128; Gröber, in ZRP 8, 1884, 313; can den Gheyn Vol. 1, p. 44 (no. 92); Gaspar et Lyna (Vol. 1, pp. 370 - 2, pl. 84b; Delaissé p. 34 (item 23).

96. Wolfenbüttel. Herzog August Bibl., MS Guelph 25.10 Extrav.

BM Vol. I Cursive, s.xiv^{ex}.

Parchment, ff. i + 323. 380 x 285 mm. Written space 270 x 190 mm.

2 cols. of 46 - 49 (usually 47) lines. Display miniature before Guiart's preface; ordinary miniatures before each book except Genesis; additional miniatures in Guiart's prefatory matter (1), Genesis (15), Exodus (1), Esther (1),

$1\text{-}18^{8}$, 19^{8} (wants 1-2), $20\text{-}40^{8}$, $41^{4+\text{one}(323)}$ after 4 (fos. 1-323) = Guiart's prefatory matter, Octateuch (Judges lacks 9,57 - 13,20 after fol. 144^{v}), I - IV Kings, Job with contents, abridged Job with contents, Tobit, Captivity, Judith, Esther, Psalms, Canticles 1 - 12, Litany 3. Secundo folio : les freres Abel et. The verso of the fly-leaf has an inscription showing that the manuscript was given, in Paris, in 1691 by Johannes Gabriel Sparvenfelt to "nobilissimo viro Dn. Laloubereo". The front paste-down has the bookplate with arms of N.J. Foucault, and the bookplate with arms of "Elisabetha Sophia Maria, verwitwete Herzogin zu Braunschweig und Luneburg". In the Wolfenbüttel library it has been treated as forming the Vol. I of a complete BHC manuscript with MS Guelph 25.11 Extrav.

Bibliography Vollmer pp. 32-3; Wolfenbüttel Vol. 15, pp. 28-31.

(C) Vol. II

97. Brussels, Bibl. royale MS 9004[51]

GB Vol. I and BMa Vol. II (Siglum: N1) Cursive, s.xv^{in}.

Parchment, ff. i + 537 + ii. 450 x 325 mm. Written space 305 x 230 mm.

2 cols. of 52 lines (50 on fos. 438^{r} - 439^{r}, 494^{v}, and 53 on fol. 458^{r}). Manuscript written by one scribe, with a marked change of pen at the beginning of

the New Testament. Display miniature before Guiart's preface; no other miniatures. The collation suggests the manuscript was always intended to be one volume.

$1\text{-}36^{12}$, 37^{6} (wants 6 - blank) (fos. 1 - 437) = Guiart's prefatory matter, Octateuch, I - IV Kings, I-II Chronicles with the usual Prol. prologue, I - III Esdras with the usual Prol. prologue, Job, abridged Job with contents, Tobit, Captivity, Judith, Esther, Psalms, Canticles 1 - 12, Sapiential Books, Major Prophets, Minor Prophets, I - II Maccabees. $38 - 45^{12}$, 46^{4} and one (wanting) after 4 (fos. 438 - 537) = Gospels, Pauline Epistles with traces of prologues, Acts, Catholic Epistles with trace of prologue (II - III John are treated as I John 6 - 7), Revelation (ends imperfect at 22, 19 - fol. 537^{v}).

The contents of this manuscript appear to agree with BMa for the normal Vol. II and with GB for the normal Vol. I, and I classify the manuscript accordingly, assuming that it has these disparate sources; however, its Vol. I source appears to have been close to that of Brussels 9001 and Add. 18856 in being contaminated with a Prol. source (hence the prologues for II Chronicles and Esdras), and in having Psalms in the version of Raoul de Presles (Berger p. 206), for all of which see fr. 3 - 4 below (App. II No. 159). Berger p. 216, and after him van den Gheyn and Gaspar et Lyna, wrongly claim that this manuscript has the composite version of Revelation.

Secundo folio : Comment Ysaac fu nez (Cf. Cambridge, Fitz. 9). The manuscript seems to have belonged to Marguerite d'Autriche, and then to Queen Mary of Hungary, sister of the Emperor Charles V, before

reaching Brussels in 1559 (Mémorial p. 3). During the French Revolution, it was in the BN.

Bibliography Berger pp. 421-2; van den Gheyn Vol. 1, p. 42 (no. 89); Gaspar et Lyna Vol. 2, pp. 13-15, pl. 117; Meiss Limbourgs p. 404.

98. Chantilly, Musée Condé, MSS 23 - 4 (olim 453, 488)

GB Vol. I and BMa Vol. II (Siglum : O1) Cursive, s.xv[1].

Parchment, ff. i + 272 + 1 and i + 256 + 1, Vol. II foliated 1 - 175, 175 bis, 176 - 255. 350 x 255 and 355 x 250 mm. Written space 255 - 260 x 185 x 255 x 190 mm. 2 cols. of 46 - 48 and 42 - 46 lines. The manuscript was written by the following scribes: Hand 1 = Vol. 1 quires 1 - 2; Hand 2 = Vol. 1 quires 3 - 4; Hand 3 = Vol. 1 quires 5 - 6, Vol. 2 quires 15 - 19; Hand 4 = Vol. 1 quires 7 - 8, 23; Hand 5 = Vol. 1 quires 9 - 22, Vol. 2 quires 4 - 10; Hand 6 = Vol. 2 quires 1 - 3; Hand 7 = Vol. 2 quires 11 - 12; Hand 8 = Vol. 2 quire 13; Hand 9 = Vol. 2 quire 14; Hand 10 = Vol. 2 quires 20 - 22. Display miniatures before Guiart's preface and Proverbs; no other miniatures, though a space is left for one in Guiart's prefatory matter and before Psalms.

Vol. I 1 - 22^{12}, 23^{8} (fos. 1 - 272) = Guiart's prefatory matter, Octateuch, I - IV Kings, notes on intercalation, I - II Chronicles, I - III Esdras, Job, abridged Job with contents, Tobit, Captivity, Judith, Esther.

Vol. II 1 - 6^{12}, 7^{10} + two (83, 84) after 10, 8 - 10^{12} (one quire of twelve and one of six leaves are missing after quire 10) (fos. 1 - 120) = Sapiential Books, Major Prophets, Minor

Prophets, I Maccabees with BH contents (ends imperfect at 2, 6 - fol. 120^{v}). The manuscript is a leaf by leaf copy of its exemplar, as is shown by fos. 113 - 4 (in Minor Prophets), whose text should be read and which were rubricated in the order 114, 113; this is perhaps due to the scribe concerned having copied them in the wrong order, but more probably reflects a binding error in the exemplar. (See also Oxford, Canonici Misc. 249).

$11 - 18^{12}$, 19^{10} (one quire of twelve is missing before quire 11) (fos. 121 - 175, 175 bis, 176 - 225) = Gospels (Matthew begins imperfect at 27, 17), Pauline Epistles, Acts, Catholic Epistles, Revelation.

$20 - 21^{12}$, 22^{6} (fos. 226 - 255) = Psalms, Canticles 1 - 12 (with Feu est ambrasé between 6 and 7), Litany 3 ending with Pater and Deus cui proprium (see App. II No. 137). This booklet belongs at the end of Vol. I, and is at the end of Vol. II only by a binding error. The fact that it is written by a different scribe from the rest of the manuscript does not imply, as the cataloguer seems to think, that this booklet was not intended from the beginning to be part of the manuscript. Secundo folio : pomme mengier et (Vol. I) and si plains que ilz (Vol. II). Both volumes (Vol. I, fol. 1^{r}, Vol. II, fol. 1^{r}) have the arms and monogram of Antoine de Chourses and his wife Catherine de Coetivy (cf Chantilly Vol. 1, p. XIII), who married in 1478. The manuscript does not, from the lists in BEC 61, 1900 - 2 and 194, appear to have been inherited from Catherine's uncles Prigent (+ 1450) and Alain (+ 1474) de Coetivy. I have not noticed the added elements which suggest to the

cataloguer that it was acquired by Catherine as a widow (i.e. after 1487). It will have been owned in the 16th century by the Connétable de Montmorency. The 17th century binding of both volumes has the Bourbon-Condé arms. The manuscript will have reached Chantilly in the 19th century (cf. Chantilly 25).

Bibliography Chantilly Vol. 1 pp. 26 - 29; Chantilly 1928 pp. 5 - 6; Porcher p. 64, fig. 69 (refers to MS 28, recte 23).

99. Eton, Eton College Library MS 3^{52}

BMb Vol. II (Siglum : Y2) Textura, s.xiv^{ex}.

Parchment, ff. iii + 241 + ii. 435 x 300 mm. Written space 288 x 200 mm. 2 cols. of 49 - 51 lines (mostly 50) for Hands 1 - 2 and of 51 - 53 lines for Hand 3. There are three scribes : Hand 1 = fos. 1 - 104^{vi}, 107^{r} - 138^{v}, 162^{r} - 224^{v2}; Hand 2 = fos. 104^{vI} - 106^{v}, 139^{r} - 161^{v}; Hand 3 = fos. 224^{v2} - 241^{r}. All miniatures have a tricolour border. Display miniature before Proverbs; miniature before each book (the one for Ezekiel occurs in error before Baruch 6) except Hosea, II Maccabees, Colossians - Hebrews, Catholic Epistles.

1^{12}, 2^{12} (wants 3, 10), 3 - 9^{12} (wants 6, 7) 11^{12}, 12^{10} (fos. 1 - 138) = Sapiential Books (Song of Songs begins imperfect at 5, 11 - fol. 15^{r}; Wisdom

ends imperfect at 17, 12 - fol. 20^{v}; Ecclesiasticus begins imperfect at 1,2), Major Prophets, Minor Prophets (Amos ends imperfect at 8, 10 - fol. 111^{v}; Obadiah and Jonah are missing; Micah begins imperfect at 2, 12), I - II Maccabees.

13^{12} (wants 1), 14 - 17^{12}, 18^{12} (wants 11), 19^{12}, 20^{8}, 21^{12}, 22^{2} (wants 2-blank) (quires 20 and 22 show a miscalculation by the scribe) (fos. 139 - 241) = Gospels (Matthew begins imperfect at 3, 7 - fol. 139^{r}, and has many chapter divisions, though only the usual ones are numbered), Pauline Epistles (Ephesians ends imperfect at 5, 4 - fol. 207^{v}; Philippians begins imperfect at 2, 13), Acts, Catholic Epistles, Revelation (version A). Revelation seems to have been begun (fol. 235^{v1}) before Jude was copied, and Jude could then only be completed by adding ten lines at the bottom of fol. 235^{r2}. It is possible that this means Revelation has been copied from a different source, and this is perhaps confirmed by the lack in Maccabees of BH contents and glosses - BMb manuscripts, like PBb, should have both these BH additions to Maccabees and Titus A. However, the Meermanno-Westreenianum manuscript, although it has BH contents and glosses in Maccabees, also has version A of Revelation but not Titus A, so that it is at least possible that a family of BMb manuscripts existed which, as a result of comparing their source with PBa, BMa or Prol. manuscripts, had deleted Titus A.

Secundo folio ; <u>mal et santé</u>. The first fly-leaf after the text has a motto in a C.1500 hand: <u>Une sanz plus</u>. It was certainly in Eton College by the end of the 17th century, but its date of acquisition is not known; West referred to by James in his annatations to the Eton copy of his catalogue, may be the Nicholas West (?1463 - 1533) who attended Eton

College c. 1478-83 (cf. Sir Wasey Sterry, The Eton College Register 1441-1698, Eton, 1943 p. 359) in which case the manuscript may have entered the College library at roughly the date of the motto.

Bibliography Bernard Vol. 2 pt. 1, no. 1887; James Eton pp. 2-3; Eton p. 9 (no. 43); Birley pp. 32, 74; Ker Vol. 2 pp. 633 -4.

100. The Hague, Museum Meermanno-Westreenianum MS 10 B 23

GB Vol. I and BMb Vol. II (Siglum : X2) Textura, 1372.

Parchment, ff. ii + 579 + ii, foliated 1 - 386, 388 - 465, 467 - 569, 569a, 570 - 580. A 15th century foliation survives which shows fol. 569a was already missing. 295 x 215 mm. (NB. The manuscript has been severely cropped at top and bottom, resulting in the mutilation of page headings and borders.) Written space 217 x 150 mm. 2 cols. of 49 lines. Few catchwords survive, but there are quire signatures in each booklet except fos. 1-2. Manuscript written by Raoulet d'Orliens for Jean Vaudetar to give to King Charles V (brief prose colophon for end of Old Testament (sic) on fol. 282^{v}, and verse colophon on fol. 580^{r}), and presumably illuminated in the workshop of Jean de Bruges who was responsible for fol. 2^{r} (Latin note, fol. 1^{v}, facing presentation miniature of Vaudetar and Charles V, fol. 2^{r} - a copy of the miniature is in the BN, see Condere p. 9, pl. 20); the note on fol. 1^{v} dates the work in the eighth year of Charles's reign, and a further verse colophon by the scribe (fol. 580^{v2}) says that the manuscript was given on 28th March, 1372. All miniatures have tricolour borders. Display miniatures before Guiart's preface, Proverbs, and Matthew, miniature or historiated initial before each nocturn in Psalms (for the miniature before Ps. 52, see Beek p. 23) and before each book (with an additional historiated

initial before Ps 1) except III John which is treated as II John 2; additional miniatures (some across two columns) in Guiart's prefatory matter (1), Genesis (40), Exodus (8), Numbers (3), Joshua (2), Judges (8), I Kings (4), II Kings (6), III Kings (12), IV Kings (13), abridged Job (1), Tobit (11), Captivity (12), Judith (4), Esther (7). Psalms (1 - before Canticles), Baruch (1 - historiated initial before Ch. 6), Daniel (1), I Maccabees (1), II Maccabees (6), Matthew (7), Mark (4), Luke (10), John (12), Acts (11). The collation and display miniatures suggest the manuscript was intended to be in two volumes.

Original Vol. I 1^2 (fos. 1 - 2) = presentation miniature with facing note (cf. above).

$2 - 20^8$, 21^8 (wants 1, replaced (155) c.1500), 22^8, 23^2, 24^4, $25 - 26^8$ (fos. 3 - 192) = Guiart's prefatory matter, Octateuch, I - IV Kings. $27 - 31^8$, 32^2 (fos. 193 - 234) = I - II Chronicles, I - III Esdras.

$33 - 38^8$ (fos. 235 - 282) = Job with contents, abridged Job with contents, Tobit, Captivity, Judith, Esther.

$39 - 41^8$, 42^6, 43^4 (fos. 283 - 316) = Psalms, Canticles 1 - 12, Litany 3. The booklets in this volume have the quire signatures [ai] - axxv and axxvi -axxxi (quires 2 - 26 and 33 - 38), bi - bv (quires 39 - 43), and oi - [ovi] (quires 27 - 32). The interruption of the 'a' group of signatures might suggest that Chronicles and Esdras is added from another source; while I have not examined the text, it is more probable in view of the different signatures for Psalms (and for Vol. II, which, despite having

two booklets, has a continuous sequence of signatures: i - [xxxiiii]) that they come from the same source as the rest of Vol. I but that the scribe recognises that they are <u>per se</u> a different text (cf. fr. 15395-6).

<u>Original Vol. II</u> 44 - 47^{8}, 48^{6} + one (352) after 3, 49 - 61^{8}, 62^{6} (wants 6 - blank) (fos. 317 - 386, 388 - 465) = Sapiential Books, Major Prophets, Minor Prophets, I - II Maccabees with BH contents and glosses.

63 - 74^{8}, 75^{8} (wants 8, replaced (569a) c. 1500), 76^{8}, 77^{6} (wants 4 - 6 - blank) (fos. 467 - 569, 569a, 570 - 580) = Gospels, Pauline Epistles, Acts, Catholic Epistles, Revelation (version A). (For the presence of Revelation version A and absence of Titus A, cf. Eton 3.)

Secundo folio: <u>De la fornicacion</u> (fol. 4) and <u>tu trouveras grace</u> (fol. 318). The word <u>no[ta]</u> has frequently been added in the margin throughout the manuscript. This manuscript appears in one of the Louvre inventories of 1380 and in the inventory of 1424; under Charles VI it was loaned first to the Duc d'Anjou, then to Jean de Berry, and returned to the Louvre only in 1416 after the death of the Duc de Berry, thus becoming one of the books sold to John, Duke of Bedford with the rest of the Louvre library in 1424. The two leaves replaced c.1500 show that the manuscript was still valued for its text, though it is possible these leaves were added a little earlier - the scribe shows humanist influence in his script, but is clearly trying to imitate the hand of Raoulet d'Orliens. A 19th century note on the first fly-leaf gives the provenance of the manuscript since c.1700: it

belonged to "l'avocat Bluet, Jésuite de la Flèche," who gave it to Foucault; it was then sold and passed through various collections (Abbé de Rothelin, Gaignat, Meerman) before reaching Westreens and becoming part of the museum collection.

Bibliography Berger pp. 429 - 430; Delisle Vol. 1, pp. 6, 74 - 6, 80 - 1, 120 n.1, 148 - 9, and Vol. 2 pp. 6* - 7* (art. 21), 226* (art. 12); Mély pp. 67 - 9, fig. 71; Byvanck pp. 104 - 110, pl XLVIII - LI; Hague Bulletin p. 52; Panofsky pp. 35 - 8, notes 36^{1}, 47^{3}, 127^{5}, figs. 20, 21, 23; Hague Museum pp. 14 - 15; Manuscrits datés (Lieftinck) Vol. 1, No. 122; Meiss pp. 6, 21 - 2, 100 - 1, 113 - 4, 124, 165, 177, 182, 204 - 5, 298, 310, 397 n.57, figs. 378, 382, 386.

101. *Leningrad, State Saltykov-Shchedrin Public Library MS Fr. F. v.I.1 (olim Theol. F., No. 1)[53]

GB Vol. I and BMa Vol. II (Siglum : A1) Textura, s.xiv^{ex}.

Parchment, ff. 299 and 249. 450 x 320 mm. Written space not available. 3 cols. of 48 lines. The New Testament appears to be in one hand, though the size of the script is greater at the beginning of Matthew than at the end of Revelation (and II Maccabees). Display miniature at the beginning of Vol. I and, probably, of Vol. II; the manuscript is probably illuminated before each book, with slightly more than the usual exceptions in the New Testament (I Corinthians - Hebrews, Acts, Catholic Epistles - with III John treated as II John 2).

Contents and Collation Catchwords show that the manuscript is quired in eights, with Vol. II fol. 225 an extra leaf since there are catchwords on fos. 224^{v} and 225^{v}; the absence of catchwords on Vol. II fol. 144^{v} suggests

that a booklet ends with the end of Maccabees. The probable collation of the New Testament is thus: A - I^8, J^8 + one (225) after 8, K - M^8 (fos. 145 - 249) = Gospels, Pauline Epistles, Acts, Catholic Epistles, Revelation (all except Gospels and Revelation with traces of prologues). As for the contents of Vol. I (Genesis - Psalms, Berger, p. 434), I rely on Berger p. 215, which explicitly states it to be a GB, and on Berger p. 205 n.2, where Psalms is said to agree with a group of manuscripts which are mostly GB. (Psalms ends with Litany 3 according to Berger p. 434). Secundo folio : Not available. The arms of d'Albret, quartered with those of France, occur at various points (e.g. Vol. II fos. 225^v and 226^r), which are listed in Bertrand. The fly-leaves of Vol. II contain variously the signatures Charles (? Charles II d'Albret, 1401-71), Ysabeau d'Albret (?daughter of Alain le Grand), Marie de Lebret (dame de Juge), and then the signatures of the senior line of the family Jehan d'Albret (King of Navarre, +1517), Henry /d'Albret/(King of Navarre, 1503-55), Jehentho (sic in Berger, presumably Jehanne /d'Albret/ 1528-72), Henry and Marguerite (i.e. Henri IV of France, 1553-1610, and his first wife, the sister of Charles IX, whom he married in 1572). The 15th century binding may antedate the earliest d'Albret signatures. The manuscript came to Leningrad via Dubrowsky after the French Revolution. Dubrowsky's source is not known, but the manuscript is not listed by Delisle as having come from the Abbey of Saint-Germain-des-Prés (Cabinet Vol. 2, pp. 57 - 8).

Bibliography Bertrand p. 383; Berger p. 434; Laborde pp. 13 - 17, pl. VIII - X (No. 17); Meiss p. 380 notes 25, 36.

102. Oxford, Bodleian Library, MS Canonici Misc. 249

BMa Vol. II (Siglum : M1) Textura, $s.xiv^{ex}$.

Parchment, ff. iii + 315+ii, foliated in fives. 385x285mm. Written space 260x170 mm.

2 cols. of 45 lines. Manuscript written by one scribe, despite an attempt to improve his hand at fol. 85 (cf. fol. 186^{r}). Display miniature, with tricolour border, before Proverbs; miniature or historiated initial before each book except Mark, Luke, I Corinthians - Hebrews, Catholic Epistles.

1 - 14^{12}, 15^{10}, 16^{6}, 17^{12} + one (185) before 1, 18 - 26^{12}, 27^{10} (the added fol. 185 seems always to have been bound as above, though its intended place will have been at the end of quire 16, thus allowing the New Testament to occupy a separate booklet) (fos. 1 - 315) = Sapiential Books, Major Prophets, Minor Prophets, I - II Maccabees with BH contents and glosses, Gospels, Pauline Epistles with traces of prologues, Acts, Catholic Epistles with trace of prologue, Revelation. The manuscript is a leaf by leaf copy of its exemplar, as is shown by fos. 266 - 8 (in Pauline Epistles), which have been chaptered and should be read in the order 268, 266, 267; this is perhaps due to the scribe having copied them in the wrong order, but more probably to the exemplar having an added leaf bound in two folios too soon. (See also Chantilly 23 - 4).

Secundo folio : l'amour de son aage. Paul Meyer rejected, on not entirely convincing grounds, the view that this manuscript is to be identified with a Gonzaga manuscript (Rom. 10, 1881, p. 445 n.1). However, there seem no very positive grounds for the attribution either. The manuscript was certainly in Italy in the 18th century as part of the Canonici collection. One of the fly-leaves at the beginning is a fly-leaf from a previous binding, now loose in the manuscript; this contains what appears to be Canonici's shelf-mark (n.13), though it could be for an earlier collection, and an excerpt from an Italian edition of Pierre Le Lorrain de Vallemont,

Éléments de l'histoire. 2 vols. Paris, 1696. The excerpt is from Vol. 3, Bk 6, Ch. 1, and can only come from a translation of the 3rd edition, "augmentée," Paris, 1702 (where it is Vol. 3, Bk. 7, end of section 191), or a later edition. The manuscript reached the Bodleian with the rest of the Canonici collection in 1817.

Bibliography Bodl. Can. cols. 626-7; Vollmer pp. 32 - 3; P & A Vol. 1 p. 48 (No. 610).

103. Paris, BN, MSS fr. 6 - 7

BMa Vol. II (Siglum : K1) Textura, s.xv^{in}.

For this manuscript, whose Vol. II is textually individual but apparently related to BMa, and has the BH contents and glosses to Maccabees like PBb, BMb (except Eton 3), and some PBa and BMa manuscripts, see the description above (App. II No. 9).

104. Paris, BN, MS fr. 5707

BMb Vol. II (Siglum : W2) Textura, 1363.

Parchment, ff. iv + 366 + iv, foliated 1 - 369 including the last fly-leaf before and the first two fly-leaves after the manuscript proper. 215 x 140 mm. Written space 142 x 92 mm. 2 cols. of 48 lines. The scribe of this manuscript is Raoulet d'Orliens (fol. 39^{r}), the scribe who in his colophon to the Meermanno-Westreenianum manuscript (fol. $580^{r1} - r^{2}$) claimed to have written $4\frac{1}{2}$ Bibles for Charles V. (The present manuscript ends (fol. $368^{r1} - ^{r2}$) with a verse colophon of 63 lines, then one line now erased between two blank lines and a six-line verse colophon dating the manuscript and indicating the acrostic of the first 63 lines (Charles, ainsné fils du roy de France, duc de Normandie et Dalphin de Viennoys) as the person

for whom it was written; the erased line might reasonably be expected to rhyme with 1.63 preceding it (... les siens), in which case it may have ended with Raoulet d'Orliens.) Display miniature with tricolour border; miniature before each book except Joel-Obadiah, Micah-Malachi, I Corinthians-Hebrews, Catholic Epistles (III John treated as II John 2). The verse colophon is preceded (fol. 368^{r1}) by a miniature of the Dauphin Charles praying. The miniaturist of this manuscript may also have worked on the Kraus manuscript (App. II No. 171). $1 - 16^{12}$, 17^{10} (fos. 2 - 203) = Sapiential Books (fol. 39^{r1} - Raoulet d'Orliens in Ecclesiasticus Ch. 20 notes the omission of $2\frac{1}{2}$ chapters, presumably a leaf missing in his exemplar), Major Prophets, Minor Prophets, I - II Maccabees with BH contents and glosses.

$18 - 29^{12}$, 30^{10} (fos. 204 - 357) = Gospels, Pauline Epistles including Titus A, Acts, Catholic Epistles. 31^{10} (fos. 358 - 367) = Revelation (version A), divided into 38 chapters. The isolation of Revelation in a separate quire (cf. Edinburgh 19) may imply that this manuscript is copied directly from the exemplar which substituted version A for the composite version in BMb manuscripts.

The first parchment end-leaf (fol. 368) contains the verse colophons.

Secundo folio : -vais seront destruit. An 18th century note on the third fly-leaf identifies this manuscript (cf. Chantilly 4 - 5) with the one given to Louis de Bourbon in August 1397 (Delisle Vol. 2, p. 6*, art. 20), but there is no evidence to support this, and the signatures at the end of the manuscript contradict it. These are : (i) Charles V as King, saying he had two volumes made (fol. 367^{v1}); (ii) Jean de Berry, who says the Bible is

his and notes that it was the King's (fol. 367^{v1}). The same Jean de Berry note also appears on fol. 368^{v}, and its substance is repeated in a note by Flamel on fol. 1^{r} (cf. fol. 1^{v}).

The next signatures are on fol. 367^{v2} : (i) King Henry III (1574-89); (ii) a note begun but left incomplete, perhaps Henry IV (1589-1610) whose arms appear on the binding; (iii) Louis XIII (1610-43); (iv) Louis XIV (1643-1715). A 17th century note referring to the Cardinal Charles II de Bourbon as a restorer of this and other manuscripts appears on fol. 369^{r}, and may have inspired the 18th century identification of this manuscript with the one given to Louis de Bourbon in 1397. The manuscript was kept in the Old Louvre (from 1603 at least), and was added to the Royal Library in 1720 when Abbé Bignon became responsible for both libraries (18th century note already referred to).

Bibliography Berger pp. 348 - 9; Delisle, in BEC 62, 1901, 551 - 4; Fr. cat. Vol. 5, p. 72; Delisle Vol. 1, pp. 4, 71 - 3, 153 - 6, 340 - 1 and Vol. 2, pp. 20* (art. 99 bis), 226*, 274* (both Jean de Berry art. 13), pl. I - II; Couderc pp. 8 - 9, 73, pl. 19; Mély p. 65; Martin Miniature p. 94, figs. LV - LVIII; Manuscri ts p. 58 (No. 117); Meiss pp. 290, 314, 379 n. 74; Meiss Limbourgs p. 416.

105. Wolfenbüttel, Herzog August Bibl., MS Guelph 25.11 Extrav.

BMa Vol. II (Siglum : D1) Textura, s.xiv^{2}.

Parchment, ff. ii + 300 + ii. 380 x 270 mm. Written space 262 x 165 mm. 2 cols. of 48 lines. Display miniature with tricolour borders; miniature before each book except Baruch, Joel - Malachi, I Corinthians - Hebrews, Acts, II Peter, II John - Jude.

1 - 19[12], 20[12] (wants 3,10), 21 - 25[12], 26[2] + one (wanting) before 1 (quire 8 is misbound; text in Jeremiah, is in the order : fos. 85, 87, 86, 88 - 93, 95, 94, 96) (fos. 1 - 300) = Sapiential Books, Major Prophets, with traces of prologues, Minor Prophets with traces of prologues, I - II Maccabees (I Maccabees with trace of prologues), Gospels (John lacks 9, 14 10, 42; 19, 17 - 20, 19), Pauline Epistles, Acts, Catholic Epistles (Epistles and Acts with traces of prologues), Revelation (lacks 15, 6 - 18, 17).

Secundo folio : mon filz n'oblie pas. The catalogue's claim that the manuscript was illuminated in the workshop of Jean de Bruges seems to me unlikely, and its statement that the manuscript's text and script agree with the Meermanno-Westreenianum manuscript is incorrect. Most evidence of provenance has been destroyed: (i) fol. 300[v1] has the scribe's note "Iste liber est", but what follows is erased; (ii) a faded 15th century note, treated with restorative and now illegible, is at the bottom of fol. 300[v]; (iii) a coat of arms at the bottom of fol. 1[r] has been erased. The last fly-leaf has an 18th century note in Dutch (by the binder?) saying the manuscript has been collated and is complete. (It is possible that the three missing leaves were already gone, but were overlooked.) The front paste-down has the book plate with arms of "Elisabetha Sophia Maria, verwitwete Herzogin zu Braunschweig und Luneburg." In the Wolfenbüttel Library it has been treated as forming the Vol. II of a complete BHC manuscript with MS Guelph 25.10 Extrav.

Bibliography Vollmer pp. 32-3; Wolfenbüttel Vol. 15, pp. 32 - 5.

(d) Old Testament

106. Paris, BN, MS fr. 154

BM OT (imperfect) Textura, s.xiv ex

Parchment, ff. v + 135 + v. 375 x 285 mm. Written space 255 x 190 mm. 2 cols. of 55 lines. No miniatures survive; some have gone with the leaves on which they were, but most have been individually cut out. There seems to have been a miniature before each nocturn in Psalms except Pss 38 and 52, and before each book except Zechariah and Malachi; there is also a space left blank for a miniature before the Prologue to Baruch.

1^{8} (wants 1, 4, 5) 2^{8} (wants 3 - 6), 3^{8} (wants 1, 4 - 7), 4^{4} (wants 4) (fos. 1 - 15) = Psalms (begins imperfect at 9, 15; lacks 21, 26 - 34, 13 after fol. 2^{v}; lacks 65, 9 - 83, 12 after fol. 7^{v}; lacks 95, 6 - 102, 17 after fol. 9^{v}; lacks 109, 1 - 137, 4 after fol. 11^{v}), Canticles 1 - 6, 8 - 12, Litany 3 (ends imperfect - fol. 15^{v}). 5^{8} (wants 1), 6^{8} (wants 2), $7 - 12^{8}$, 13^{8} (wants 8), 14^{8} (wants 3), $15 - 16^{8}$, 17^{8} (wants 6, 8), 18^{6} (wants 2 - 6), 19^{8} (wants 6), 20^{8}, 21^{8} (wants 7, 8) (the surviving leaf of quire 18 is now pasted on to the first leaf of quire 19; one quire of eight is missing after quire 21, which would complete II Maccabees) (fos. 16 - 135) = Sapiential Books (Proverbs begins imperfect at 3, 7 - fol. 16^{r}, and ends imperfect at 28, 18 - fol. 23^{v2}; Ecclesiastes begins imperfect at 1, 3 after a cut out miniature on fol. 24^{r1}), Major Prophets (Jeremiah ends imperfect at 52, 9 - fol. 84^{v}; Lamentations begins imperfect at 2, 13; Baruch lacks 3, 7 - 6, 8 after fol. 86^{v}), Minor Prophets (Joel ends imperfect at 2, 27 - fol. 112^{v}; Amos begins imperfect at 3, 14 and ends imperfect at 8, 5 - fol. 113^{v}; Obadiah is missing; Jonah begins

imperfect at 1, 12; Micah ends imperfect at 2, 13 - fol. 114^{v}; Nahum and Habakkuk are missing; Zephaniah begins imperfect at 1, 15; Malachi ends imperfect at 4, 2 - fol. 119^{v}), I - II Maccabees with BH contents (contents of I Maccabees are missing; I Maccabees begins imperfect at 1, 55; II Maccabees ends imperfect at 5, 15 - fol. 135^{v}). This badly mutilated manuscript I describe arbitrarily as being part of an Old Testament because it comes from both the usual BHC volumes without containing any portion of the New Testament, and as BM because Berger p. 214 so classifies it. Berger p. 202 places the Psalms in fr. 154 with other manuscripts which are mostly BM, but which include two GB; the canticles of fr. 154 suggest a GB affiliation.

Secundo folio : monta en son ire. The mansucript came from Baluze to the Royal Library in the 17th century. The old shelf-marks on fol 1^{r} (Baluz (sic) 69, and Reg. 6818^{3}) show that it began then where it does now.

Bibliography Montfaucon Vol. 2 p. 785 (6819^{3}, recte 6818^{3}); Fr. cat. Vol. 1, p. 12; Berger p. 331.

(e) New Testament

107. Brussels, Bibl. royale MS 9394-96

BMa NT with Prol. Epistles and Acts (Siglum : F1) Cursive, sxiv-xv(by 1420). Parchment, ff. i : 134. 330 x 220 mm. Written space 220 x 152 mm. 2 cols. of 44 lines (quires 1 - 9) or 46 lines (quires 10 - 17). Manuscript is written in two hands: Hand 1 = quires 1 - 9; Hand 2 = quires 10 - 17. The decoration seems to have been carried out in a different workshop for each hand. It is possible, but not very likely, that quires 10 - 17 were produced a little later than the rest of the manuscript. Historiated initial at the beginning of each Gospel, and

a miniature in the Passion in each Gospel and at the beginning of Romans. 1 - 7^8, 8^6, 9^8 (fos. 1 - 70; fos. 68 - 70 are blank) = Gospels (numerous chapter divisions in each). 10 - 16^8 (fos. 71 - 126) = Pauline Epistles with the usual Prol. prologues (except that there is only the Prologue to Romans before Romans and no Prologue before I Corinthians), Acts with the usual Prol. prologue, Catholic Epistles.

17^8 (fos. 127 - 134) = Revelation. The separate collation of Revelation suggests it comes from a different source from the preceding text (cf. Edinburgh 19); in fact it is a copy of the misbound BMa exemplar already discussed (see App. II No. 89). The second booklet, as is shown by the presence of the Prologue to I Timothy before Titus, is taken from a Prol. exemplar; the Catholic Epistles may have omitted their Prologue, as happened for I Corinthians, rather than have been derived from a non-Prol. source.

The scribe of the Gospels, at least, seems to have been rewriting his text as he wrote, or copying an emended exemplar where he on occasion (e.g. fol. 20^v) copies the original text and then substitutes the emended version.

Secundo folio : <u>-roient l'ame de l'enfant</u> (fol. 2) or <u>de dieu que dirons nous</u> (fol. 72). Arms and the initials M and B appear on fol. 1^r (see Berger pp. 422 - 3). These suggest that the manuscript was written for Marie de Berry, daughter of Jean de Berry, on or after her wedding in 1400 to the future duc de Bourbon Jean I^{er}. Lectionary notes appear in an early 15th century hand in the margin, mostly in the Gospels, but also in some Pauline Epistles (Romans, I Corinthians, Hebrews); these notes demonstrate that the work of the two scribes and workshops was already together by this date, and make it likely that the manuscript was intended to be a New Testament, not a Gospels which has subsequently been made up to a ..

New Testament. The manuscript appears in the 1420 and c. 1467 inventories of Duc Philippe le Bon of Burgundy, and again in the 1487 Brussels inventory, and has remained in Brussels ever since, apart from the period 1794 - 1815 when it was in Paris. (In the c. 1467 inventory and in a 16th century note on the front paste-down, the manuscript is entitled "Le livre des évangiles translatés (om 1467) en françois", despite its actual contents. The 1487 inventory gives its title as: "Les evangilles en francois et pluisieurs Epistres".)

Bibliography Berger pp. 422 - 3; van den Gheyn Vol. 1, pp. 45 - 6 (n. 95); Gaspar et Lyna Vol. 1, pp. 415 - 6, pl. 96c; Dogaer p. 11 (item 3); Meiss Limbourgs p. 419.

108. Cambridge, Fitzwilliam Museum MS 10

BMa NT (imperfect) (Siglum : U1) Cursive, s.xv^2 (1462-86)

Parchment, ff. i + 219 + ii. 275 x 195 mm. Written space 177 x 122 mm. 2 cols. of 29 lines. Manuscript written by Anthon de Rivo (colophon, fol. 219^v). Miniature before each Gospel, Romans, Acts, and a historiated initial before James, I Peter, Revelation. (With the addition of I Peter, the illumination occurs before each of the eight "Books" defined by the Table of contents: each Gospel, Pauline Epistles, Acts, Catholic Epistles, Revelation.) Miniatures before Matthew, John, Romans and Acts were re-painted in the 16th century. The manuscript seems non-Parisian.

1^8 (with a single leaf (1) placed before 1, presumably intended to be bound with this quire), 2 - 11^8 (fos. 1 - 89) = Table of contents, Matthew, Mark, Luke. 12 - 13^8, 14^2 + one (107) after 1, 15^8, 16^6 and one (117) before 1 (fos. 90 - 123) = John.

17 - 18^8, 19^4, 20^8, 21^4 (quire 20 is misbound; text order is fos. 144 - 5, 147, 146, 149, 148, 150 - 1, affecting II Corinthians) (fos. 124 - 155; fol. 155 is blank) = Romans without the usual Prologue, I - II Corinthians, Galatians.

22 - 27^8 (fos. 156 - 203) = Acts, Catholic Epistles.

28 - 29^8 (fos. 204 - 219) = Revelation.

I have compared the text of this manuscript with that of the second Buyer edition; neither is a copy of the other. It is possible that Fitzwilliam 10 is a copy of the first Buyer edition, in which case it cannot have been written before 1474 (Lehmann-Haupt p. 62). The manuscript is clearly unfinished because the Pauline Epistles have never been completed; the Table of contents gives all fourteen, including Titus only once, so presumably the exemplar was complete and contained only Titus B, as is the case in the Buyer editions and is what is expected in a BMa manuscript. However, the manuscript is even less complete than it appears. The scribe has omitted part of his text, redividing the chapters to give the correct number of chapters for each book (cf. Wolfenbüttel 76, 15 - 18 Aug. 2^o). (Even where the text is complete, he does not always follow the orthodox chapter-divisions.) Omissions are: Luke chs. 6 - 16, I Corinthians chs. 8 - 12, II Corinthians 8, 11 (mid) - 9, 15, I Peter 3, 14 (mid) - 22, I John 2, 26 - 29. The Prologue to Romans was also omitted.

Secundo folio : <u>Cy commence le nouveau ... Le livre de la</u> (fol. 2) or <u>ne apres l'evangeliste</u> (fol. 3). The colophon on fol. 219^v tells us that it was "Madalene, princesse de Vienne, fille et seur de roys de France" who "a fait coppier et mettre en ceste forme" the New Testament. Madeleine, sister of Louis XI and daughter of Charles VII, died in 1486. She married

Gaston de Foix, newly created prince de Viane, in 1462; the resultant arms appear on fos. 2^{r}, 90^{r}. The fact that Madeleine alone commissioned the manuscript may imply that this happened after the death of her husband in 1470. This indication, like the possible source of the manuscript discussed above, suggests the manuscript was written relatively late in her lifetime. The phrase "mettre en ceste forme" may refer to the "Book of Hours" format of the manuscript or to the "eight book" structure of the table of contents, or just possibly to the textual revision which, together with the "eight book" structure, this manuscript above shares with the Buyer editions of the New Testament. The binding uses as the end paste-down a leaf ruled like the rest of the manuscript, and may be 15th century. A 16th century owner had some miniatures repainted. In the 17th century, the manuscript belonged to the Jesuit College at La Flèche (fol. 1^{v}), and in 1706 was given to Foucault (whose book plate appears on the front paste-down) by Father de La Fare, rector of the Jesuit College at La Flèche (note by Foucault on first fly-leaf). Viscount Fitzwilliam acquired the manuscript in 1810 and gave it the number 64 (fol. 1^{v}); it thus came to the University of Cambridge in 1816 as part of his bequest.

Bibliography Le Long 1709 Vol. 2, p. 35;

Searle pp. 73 - 4 (No. 63); James Fitz. pp. 18 - 19.

109. London, BL, MS Royal 20 B V

BMa NT and Miscellany (Siglum : Z) Textura, s.xiv^{mid}

Parchment, ff. iii + 189 + iii. 250 x 175 mm. Written space and layout of New Testament: 220 x 140 mm; 2 cols. of 47 lines. The whole manuscript is a collection of works taken from various sources and in various hands.

The collection was made in England, and its oldest part, the BMa NT (quires 1 - 15), is the only part to have been copied in France, in the script and at the time given above. The other sections of the manuscript are written in the following hands and layouts: (i) quires 16 - 18: wirtten space 215 x 135 - 148 mm; 2 cols. of 46 lines; textura, England, s.xiv^{2} (another hand-Anglicana, s.xiv^{2} - appears on fol. 156); (ii) quires 19 - 20: written space 230 x 235 x 175 mm. (these quires are so closely cropped that the text suffers); 2 unruled cols. of 37 - 49 lines; Anglicana, s.xiv^{ex}, (iii) quire 21: written space 215 x 165 (fos. 173 - 4) or 250 x 170 mm; unruled, 2 cols. (fos. 173-4) or long lines; Anglicana, s.xiv^{ex}. (iv) quire 22: written space 210 x 125 mm; frame ruling - 37 long lines on fol. 181^{r}, but otherwise unruled: 38 - 45 long lines; Anglicana formata, s.xiv^{ex}. The manuscript thus was written by six hands in all, only one was French. There are no illuminations.

1 - 14^{8}, 15^{4} (quire 8 is now placed between leaves 1 and 2 of quire 15; text order is fos. 1 - 56, 106 - 113, 57 - 105, 114 - 116, affecting John 15, 24 - Romans 14, 3; the binding error goes back to at least s.xiv^{2}, when an Anglicana hand (not one of the scribes, but not too far from the hand of fol. 156) added catchwords on fol. 105^{v} for fol. 114 and the same hand, attempting to write a textura like the scribe of booklet 1, placed the catchwords of fol. 113 above the text of fol. 57^{r} where they had been omitted, which was presumably the reason for the binding error). (fos. 1 - 116) = Gospels, Pauline Epistles, Acts, Catholic Epistles, Revelation.

16 - 17^{12}, 18^{16} (fos. 117 - 156) = Latin-French hymns (inc: Conditor alme syderum - Seynt fesour des esteiles lusantz), abridged Secré des Secrez (inc: Beauz fiz glorious dretturel emperers), abridged translation of

Tractatus de tribulatione (inc: Si tu veus repestre ton cuer), Passion as told by Our Lady and a paraphrase of the Gospel of Nicodemus (cf. Egerton 2781 for both, and for the latter A.E. Ford, L'Evangile de Nicodeme, Geneva, 1973, p. 27) (inc: Nostre dame seynte Marie, and Ly noble e ly vaylant prince Nichodemus); the other hand on fol. 156 adds Phisonomye (part of the Secré des Secrez omitted above) (inc: Si tu vois ascun), Avicenna on a similar topic (inc: Les choses qi confortent), Salve regina (inc: /H/onuret soyet regne).

$19 - 20^{8}$ (fos. 157 - 172) = Abridged Barlaam and Josaphat (inc: /E/n la terre de Inde - imperfect at end).

21^{8} (fos. 173 - 180) = Libellus boni et veri religiosi - poem in hexameters (inc: Suscipe vivendi doctrinam proficiendi), letter of Pesudo-Cyril to Augustine chs. 1 - 3 (inc: venerabili viro episcoporum eximio) (N.B. a salutation to the cross follows both these items, being added later in different ink to fill a space in the latter case), Notabilia libri Senece (inc: Libenter feras - the division of this item in Royal Cat. does not reflect a division in the manuscript) (NB other aphorisms are added on fol. 177^{r} in an Anglicana hand of s.xiv^{ex} by someone who is not one of the scribes).

22^{10} (wants 10 - blank; the bottom half of leaf 9 has been cut out, removing the end of the aphorisms copied from the Notabilia libri Senece, mostly from fol. 180^{v}, which follow the text on fol. 189^{r}) = Liber de diligendo Deo by Pseudo-Augustine (inc: Vigili cura mente sollicita) (NB the aphorisms on fol. 189^{r} are in an Anglicana hand of s.xv^{in}, which shows quires 21 and 22 were together by then, and are not by one of the scribes).

Secundo folio : -blera son froment, There is no certain indication when the manuscript was put together in its present form. Booklet 1 was in England in the second half of the 14th century when the binding error was noted; booklet 2 was completed by another hand (fol. 156) at the same period. It is thus possible that booklets 1-2 were brought together before the rest of the manuscript, with booklets 3 - 5 coming together later - all three were written in the late 14th century. The additional aphorisms on fol. 177^{r} suggest booklet 4 was treated at the time it was written as a sort of commonplace book, but do not relate the booklet to any other, whereas the aphorisms copied on fol. 189^{r} are a mere pen-trial but shows booklets 4 and 5 were together. In view of the poor quality of the book, it seems reasonable to suppose that the owner of the various booklets was not wealthy, and that together they formed his library; they were bound despite the obvious disparity of size of booklet 3, but probably not cropped until the text was less important than the look of the volume. It seems to me quite plausible that the booklets were brought together some time around 1400. The manuscript was in the Royal collection by 1542 (old shelf-mark 'no. 1043' on fol. 1^{r}), which may mean that its immediate provenance was a monastic library.

Bibliography Westwood fol. 143^{r}; Berger pp. 394 - 5; Royal cat. Vol. 2 pp. 361 - 3; Robson pp. 447, 530.

110. Paris, BN, MS fr. 169

BMa NT (Siglum : L1) Textura quadrata, s.xiv - xv.

Parchment, iv + 178 + ix. 425 x 300 mm. Written space 295 x 185 mm.

2 cols. of 41 lines. All miniatures have tricolour border; large initials with baguettes before the Passion in each Gospel. Miniatures before each

Gospel and before Romans, Acts, James, I Peter, I John, Revelation, with a historiated initial before every other book (including Jude). $1 - 14^{12}$, 15^{10} (leaves 9, 10 are blank) (Fos. 1 - 178) = Gospels, Pauline Epistles, Acts, Catholic Epistles, Revelation. Revelation is complete, which means (cf. Berger p. 216) that this manuscript neither is nor is copied from the immediate model of fr. 7 for this book. On the other hand Titus B, Philemon and Hebrews have the same rubrics as in fr. 7, where they read: "Cy commence l'epistre que saint Pol envoia (respectively) a Tyte pr. ch., a Philemon pr. ch., aux. Hebreux."

Secundo folio : sa mere et eulz The manuscript was in the Gonzaga library in the 15th century. It appears in the 1426 catalogue (Pellegrin, A229), and was still in the Chateau de Pavie in 1499 - 1500, when the Chateau was captured by King Louis XII (fol. 176^{v} has the inscription : "De Pavye. Au roy Loys XII^{e}"). It has remained in the Royal library ever since, and has the Fontainebleau and subsequent shelf-marks on fol. 1^{r}.

I did not notice in the manuscript the note Des histoires, etc. (Berger p. 337), which would indicate that the manuscript was kept at the Chambre des Comptes in Blois before reaching Fontainebleau.

Bibliography Montfaucon Vol. 2, p. 785; Fr. cat. Vol. 1, p. 13; Berger pp. 336 - 7.

111. Editions: Lyons, Bartholomieu Buyer, s.d. See App. II nos. 205-6 BMa NT (Siglum of long-line edition : V1).

Contents I have seen two copies of the later, long-line, edition (London, BL, IB 41510; Paris, BN, Res. A. 538 - collated $a-b^{8}$, c^{6} (Table), $a - z^{8}$ (r.s.u twice), 7^{8}, $A-B^{8}$, C^{4}, $D-H^{8}$, I^{6} (wants 6 - blank) - the siglum refers

to the latter copy), which contains: Table of contents (divided into eight books as in Fitzw. 10, but much fuller than in the manuscript), Gospels, Pauline Epistles, Acts, Catholic Epistles, Revelation (with traces of prologues in all but Gospels and Revelation). The colphon to the table of contents attributes it to Jullian [Macho], and the colophon after Revelation attributes the revised text found in this edition to the Doctors in Theology Jullian Macho and Pierre Sarget (recte Farget) of the Augustinians of Lyon (cf. the colophon of Fitzw. 10, one interpretation of which is that Madeleine, princesse de Viane, had the text revised, and also the similar status of the anonymous reviser of the Vérard Pauline Epistles - App. II No. 77).

Bibliography Reuss Vol. 14 pp. 129 - 140; Berger pp. 213, 308 - 9; Lehmann-Haupt.

(f) Gospels

112. Brussels, Bibl. royale MS 10993

BMa Gospels (Siglum : B1) Textura, s.xiv^{ex}.

Parchment, ff. i + 133. 205 x 155 mm. Written space 158 x 120 mm. 31 long lines. Histcriated initial before each gospel; additional historiated initial before the Passion narrative in John (at John 18, 1). $1 - 16^{8}, 17^{4}$ + one (133) after 4 (fos. 1 - 133) = Gospels (64 chapter divisions in Matthew).

Secundo folio : Nous sommes venu. Chapter numbers, and Latin incipits for many chapters, are added in a cursive hand of s.xv^{in}. The manuscript appears in the inventories of Phillippe le Bon, Duke of Burgundy (1420, c.1467), and in the 1487 Brussels inventory; it has remained in Brussels

since then, except for a brief stay in Paris at the time of the French Revolution. In the last two inventories, it is listed among the "Chapelle" books; in 1487 this is a chestful of no longer used books.

Bibliography Berger p. 424; van den Gheyn Vol. 1 p. 46 (No. 97); Gasper et Lyna Vol. 1, pp. 351-2, pl. 76c-d; Dogaer p. 15 (item 10); Meiss Limbourgs p. 419.

(g) Fragments or extracts

113. The Hague, Koninklijke Bibliotheek, MS 71 A 23

BM Job Textura, s.xiv^{in}.

For this manuscript, which adds Job to a PB Vol. I in the manner of BM, see the description above (App. II No. 65).

114. Paris, BN, MS fr. 156

BM Job Textura, s.xiv^{1}.

For this manuscript, which substitutes Job for abridged Job in a PB Vol. I (which shows a similar inspiration to that which created BM), see the description above (App. II No. 68).

115. Paris, BN, MS fr. 15391

BM Job Textura, s.xiv^{1}.

For this manuscript, which apparently adds Job to an original PB Vol. I, see the description above (App. II No. 70).

116. Paris, BN, MS n.a. fr. 24398, fol. 12

BM Daniel-Hosea fragment Textura, s.xiv^{mid}

Parchment, one folio. 415 x 280 mm. Written space 280 x 200 mm. 2 cols. of 48 lines. Damaged miniature before Hosea.

Contents Daniel 14, 5 - Hosea, 2, 15. The BN has compared this leaf (note on n.a. fr. 24398, fol. 11) with fr. 162, where the text concerned begins (fol. 123^{r1}) with a bourdon not found in the present fragment. Nevertheless, I assume for lack of any other evidence that the fragment is from a BM. (The baguette on fol. 12^{v} is comparable to the baguette of fr. 162, fol. 123^{v}).

Provenance There is a badly damaged coat of arms on fol. 12^{v}. A 17th century note on fol. 12^{v} shows that the leaf has been used for the binding of a register of baptisms (1636-71) and of marriages and burials (1636-59). It was acquired by the BN in 1926, and bound with other fragments between 1946 and 1950.

Bibliography S. Solente, in BEC 108, 1949-50, p. 128; ibid., in BEC 112, 1954, p. 237, Fr. cat. 1967, pp. 82 - 3.

117. Brussels, Bibl. royale MSS 9001 - 2

BMa Revelation (Siglum : B3) Cursive, s.xv^{in}.

For this manuscript, in which Revelation is copied from a misbound BMa exemplar, see the description below (App. II No. 120).

118. London, BL, MSS Add. 18856 - 7

BMa Revelation (Siglum : A3) Textura, s.xv^{in}.

For this manuscript, in which Revelation is copied from a misbound BMa exemplar, see the description below (App. II No. 123).

(iii) GB

(a) Complete

119. *Baltimore (Md.), Walters Art Gallery MSS W 125 - 6 (ex - Ashburnham App. 7)[54]

GB (Siglum : E3) Cursive, s.xiv^{ex}.

Parchment, ff. i + 299, and 278. The manuscript was clearly bound in one volume of 576 (recte 577) leaves when seen by Berger, and appears to have been rebound in two volumes for Yates Thompson; Vol. II fol. 277 has the old folio number 586 (sic). 430 x 320 and 430 x 317 mm. Written space not available. 2 cols. of 50 lines. The manuscript is written in several hands, perhaps as many as six in Vol. I (fos. 1 - 2, 3 - 10, 11 - 50^{v}, 50^{v}- 56^{r}, 56^{r} - 266, 267 - 298) and three in Vol. II (fos. 1 - 58, 59 - 208 and 217 - 277, 209 - 216); Vol. II fos. 209 - 16 uses different coloured ink and thinner parchment, but is nonetheless produced in the same workshop. Display miniature with tricolour border before Proverbs, and originally presumably also before Comestor's prologue or Genesis on a now missing leaf. There is a miniature before each book including Guiart's prefatory matter - for the exceptions in the Old Testament see Yates Thompson Vol. 3, pp. 16 - 22; exceptions in the New Testament are Galatians, II Thessalonians - Philemon, II John - Jude (the last three apparently being treated as I John 6 - 8); for additional miniatures, see Yates Thompson Vol. 3, pp. 16 - 22.

Vol. I 1^{8} (wants 2 - 7), 2 - 37^{8}, 38^{8} + one (299-blank) after 8(quire 37, leaves 3 and 6 are misbound, causing Berger to suppose wrongly that there is a lacuna in Psalms - text order is fos. 283 - 4, 288, 286 - 7, 285, 289 - 90) (fos. 1 - 299) = Guiart's prefatory matter (ends imperfect - fol. 1^{v}), Octateuch (Genesis begins imperfect), I - IV Kings, I - II Chronicles, I - III Esdras, Job with contents, abridged Job with contents, Tobit, Captivity, Judith, Esther, Psalms, Canticles 1 - 6, 8 - 12, Litany 3

(ends half-way through at Tous sains martirs de Dieu orez pour nous (even though more space is available) - fol. 298^{v1}; cf. Soissons 210 - 2).

Vol. II 1 - 14^{8}, 15^{6}, 16^{8} (fos. 1 - 126) = Sapiential Books, Major Prophets, Minor Prophets.

$17 - 19^{8}$, 20^{6}, 21^{8} + one (157) before 1 (fos. 127 - 165) = I - II Maccabees with BH contents and glosses, Matthew (ch. 28 is copied twice on fol. 165).

$22 - 26^{8}$, 27^{2} + one (208) after 2 (fos. 166 - 208) = remaining Gospels (Mark-John).

28^{8} (fos. 209 - 216) = Prologue to Romans (St. 671 = Peter Lombard's prologue to his Collectanea on Romans), Romans, Prologue to I Corinthians (PL 191, 1533 - 4 = part of Lombard's Collectanea on I Corinthians, preceding his commentary on I Cor.1,1), I Corinthians 1, 1 - 3, 2. Not only does the scribe of this quire differ from that of the rest of the New Testament, but so does the translation he copies differ from that found in any other BXIII or BHC manuscript. The quire ends with catchwords which lead nowhere, since the next quire begins with I Cor. 1,1, in the usual BHC text but with a different miniature to the one on fol. 216. Fol. 216 has been cancelled (va at the beginning and cat at the end), but carelessly, because the cancellation includes wrongly the last three lines of Romans. It looks as if, through an error in the copying (presumably the scribe had copied the Pauline Epistles from I Corinthians before the last three Gospels), the manuscript on being made up was found to lack Romans and its prologue, and as if this lacuna were made good by taking an available first quire of another work being copied at the same time, and cancelling its last leaf. This other work was presumably a translation of the Pauline

Epistles, with prologues taken from Peter Lombard's Collectanea; I am not aware of any copy of such a work having survived, so that quire 28 is all we have of it (but cf. Brussels 9024 - 5 for St. 671).

29 - 35^{8}, 36^{6} (leaf 6 is blank) (fos. 217 - 278) = remaining Pauline Epistles (I Corinthians - Hebrews) with Prologue to Titus and Titus A, Acts, Catholic Epistles, Revelation (composite version).

Secundo folio : Not available (the original secundo folio of Vol. I is now lost). Vol. II fol. 277^{v} has the signature of Jean, duc de Berry. The fly-leaf has a series of notes indicating provenance : (i) two notes by Flamel indicating that the manuscript belongs to Jean de Berry, and that he gave it in June 1410 to Jeham Harpedenne, seigneur de Belleville et de Montagu; (ii) Monsieur d' Auzances, having inherited the manuscript, gave it on 2nd July 1566 to François de Scepeaux, comte de Durestal and maréchal de France; (iii) the Marshal's son-in-law, Jean d'Epinay, gave it to Nicolas de Neuville, monseigneur de Villeroy, in 1571; (iv) Nicolas de Verdun, premier président au parlement de Paris, having received the manuscript from Villeroy, gave it in 1625 to Maître Jehan Habert, who in turn gave it to Maître Henri-Louis Habert, membre de l'Académie (+ 1679); (v) Godefroy, duc de Bouillon, gave it on 8th January 1785 to his heir Philippe d'Auvergne. The signature of Philippe d'Auvergne, dated January 1785, appears beneath that of Jean de Berry on Vol. II fol. 277^{v}. It is presumably Philippe d'Auvergne, who became an admiral in the British navy, who brought the manuscript to England. It then appeared in the Gore-Ouseley collection, the Morier and Budd sale (Sotheby, 8th July, 1853), the Ashburnham collection (App. 7), the Yates Thompson collection (No. LXXVI); it was sold (London, 1920, lot 53 and plate according to Census) to Quaritch who sold it the same year to

Mr. Henry Walters, founder of the Walters Art Gallery.

Bibliography Berger pp. 416 - 7; Delisle Vol. 2, pp. 225, 272-3 (art. 10); Yates Thompson Vol. 3 pp. 16 - 22; Yates Thompson Ill. Vol. 5, pl. 2 - 5; De Ricci p. 65; Census Vol. 1, p. 845 (no. 501); International pp. 48 - 9, pl. 52 (item 45); Meiss p. 309; Meiss Limbourgs p. 266, fig. 858.

120. Brussels, Bibl. royale MSS 9001 - 2

GB with BMa Revelation (Siglum : Z2) Cursive, s.xv^{in}.

Parchment, ff. i + 435 + i, and i + 385 + i. 460 x 325 mm. Written space 295 - 300 x 205 mm. 2 cols. of 50 - 52 and 48 - 50 lines (mostly 50). Colophon (Vol. II fol. 385^{v}) is cited by Berger p. 421. Display miniatures before Prologue (Vol. I, fol. 19^{r}), Proverbs, Isaiah, I Maccabees and Matthew; miniatures before each nocturn in Psalms and before each book except Baruch, Obadiah, Jonah, Nahum, Zephaniah, Haggai; Colossians, II Thessalonians, II Timothy, Titus B and Philemon (treated as part of Titus A), I Peter - Jude (II Peter - Jude treated as part of I Peter); additional miniatures in glossary (Vol. I fol. 1^{r}) (1), Genesis (19), Exodus (2), Numbers (10 - including display miniature for Tabernacle), Deuteronomy(1), Joshua (2), Judges (5), I Kings (8), II Kings (4), III Kings (5), IV Kings (4), Job (5), Judith (3), Esther (3), Captivity (7), Matthew (8), Mark (3), Luke (7), John (4), Revelation (14). According to a note added to the BL copy of Royal cat. re MS 15 D III, H. Vollmer, in Repertorium für Kunstwissenschaft 33, 1910, 235, says that a miniature in this manuscript has the same inscription as in Royal 150 III: Petrus Gilberti me fecit.

Vol. I 1^8, 2^8 + one (17) after 8, 3 - 14^8, 15^8 + one (114) before 1, 16 - 53^8, 54^8 and one (435) after 8 (fos. 1 - 435) = Glossary of theological terms (inc: La declaracion de pluseurs mots), Table of contents of Vol. I (BH lists of chapters all appear here - i.e. none for abridged Job - together with the names of non BH books), Prologue on the four senses of Scripture (inc: La sainte escripture se puet raisonnablement par quatre manieres exposer), Octateuch, I - IV Kings, I - II Chronicles with the usual Prol. prologue, I - III Esdras with the usual Prol. prologue, Job, abridged Job, Tobit, Judith, Esther, Captivity, Psalms (Job is glossed; the manuscript agrees with Brussels 9004 and Add. 18856 in having the Prol. prologues for II Chronicles and Esdras, and in having Psalms in the version of Raoul de Presles, for all of which see fr. 3 below (App. II No. 159). The replacement of Guiart's prefatory matter was probably especially done for this manuscript; the Table of contents is certainly done for it because it has the abnormal positioning of Captivity.)

Vol. II 1^2 (fos. 1 - 2) = Table of contents of Vol. II.

2 - 8^8, 9^2 (fos. 3 - 60) = Sapiential Books (in usual order, but with Proverbs divided at ch. 9 into two books called Proverbs and Wisdom, and with Wisdom called Ecclesiasticus and Ecclesiasticus the " derrenier livre" of Wisdom). All are glossed.

10 - 29^8, 30^2 (fos. 61 - 222) = Major Prophets (all glossed except Baruch), Minor Prophets (all glossed except Hosea, Obadiah, Micah, Nahum, Haggai), I - II Maccabees (glossed, but apparently not with BH glosses).

31 - 43^8, 44^6 + one (327) before 1, 45 - 50^8, 51^4 (fos. 322 - 3 are misbound in the middle of quire 43, affecting Colossians and I Thessalonians)

(fos. 223 - 385) = Gospels (all with additional glosses except Mark), Pauline Epistles with Prologue to Titus and Titus A (a set of glosses on the Pauline Epistles follows Hebrews), Acts (glossed), Catholic Epistles with the usual Prol. prologue (glosses in James, I Peter), Revelation (glossed). Revelation is taken from a BMa, not GB, source, and is a copy of the misbound exemplar already discussed (App. II No. 89).

The Prol. prologue to the Catholic Epistles confirms the contamination from a Prol. source already noted in Chronicles and Esdras (cf. fr. 3 for this and Add. 18857 for Revelation). The added glosses are concentrated in BXIII books, but seem a little random at times in the choice of books to gloss; there is a tendency for the majority of added glosses (all in the case of the Pauline Epistles) to occur at the end of a book, which makes it easier for a scribe to incorporate the material and suggests the glosses may have been prepared specifically for this manuscript. This seems confirmed by the glosses in Revelation, which follow its binding error. The table of contents for Vol. II was almost certainly prepared for this manuscript, because it follows the unique convolutions of the Sapiential Books.

Secundo folio : <u>humilité et la cité</u> (Vol. I fol. 2) or <u>de fait nulz</u> (Vol. I fo. 20), and <u>Les disciples qui</u> (Vol. II fol. 2) or <u>Nous trouuerrons grans</u> (Vol. II fol. 4). The manuscript was perhaps written for King Charles VI of France (Gaspar et Lyna Vol. 1, pp. 446), but was owned by Philippe le Bon, Duke of Burgundy, by the time of the c.1467 inventory (in which it occurs twice, the two volumes being widely separated in both cases); it appears again (the volumes now cited successively) in the Brussels 1487 inventory, and appears to have remained in Brussels ever since, apart from the French Revolution period when it was in the BN.

Bibliography Berger p. 421; van den Gheyn Vol. 1 pp. 39 - 42 No. 88); Mély p. 177, fig. 169; Gaspar et Lyna Vol. 1 pp. 445 - 50, pl. 106 - 8; Trésors pp. 45 - 7 (item 21); Delaissé Miniatures pp. 96 - 9 and plate; Treasures p. 39, pl. 12 (item 42); Dogaer pp. 12 - 13 (item 6); Meiss pp. 13, 362 n. 16; Meiss Boucicaut pp. 97, 142; Meiss Limbourgs pp. 174, 374, 378, 408, fig. 663.

121. Brussels, Bibl. royale MSS 9024 - 5

GB (Siglum : H3) Textura, s.xv^{in} (by 1415).

Parchment, ff i + 294 + i and i + 263 + ii. The original foliation is 1 - 557 in Roman numerals, but Vol. II replaces this with a modern foliation 1 - 263; the original foliation wrongly corrects 3 to 1, and has in error 80 for 94 and 458 for 454 (Vol. II, fol. 160). 400 x 290 mm. Written space 265 x 187 mm. 2 cols. of 54 lines. Display miniature before Comestor's prologue, Proverbs and Matthew; miniatures before each nocturn in Psalms and before each book except Genesis, Ecclesiastes - Wisdom, Lamentations, Ezekiel, Minor Prophets, II Thessalonians, II Timothy, Titus B and Philemon (treated as Philemon chs. 1 - 4), II Peter, II - III John; additional miniatures in Guiart's prefatory matter (1), Genesis (20), Exodus (3), Leviticus (1), Numbers (4), Joshua (1) Judges (3), I Kings (3), II Kings (1), III Kings (5), IV Kings (3), Tobit (5), Captivity (4), Judith (2), Esther (1), Revelation (4).

Vol. I 1 - 28^{8} (fos. 1 - 224) = Guiart's prefatory matter (contents of BH was to include whole manuscript, but is left incomplete; a brief prayer is added before Comestor's prologue), Octateuch, I - IV Kings, I - II Chronicles with contents, I-III Esdras with BXIII Prologue to I Esdras (as last chapter of II Chron.), Job with contents, contents of abridged Job.

29 - 36^{8}, 37^{6} (fos. 225 - 294) = abridged Job, Tobit, Captivity, Judith, Esther, Psalms, Canticles 1 - 12.

Vol. II 1 - 18^{8} (fos. 1 - 144) = Sapiential Books, Major Prophets, Minor Prophets, I - II Maccabees with BH contents and glosses. 19 - 32^{8}, 33^{8} (wants 8 - blank) (fos. 145 - 263) = Gospels, Pauline Epistles with Prologue to Titus and Titus A (the Prologue to Romans begins with the usual prologue, and continues with the translation of St. 671 also found in Baltimore, W 126), Acts, Catholic Epistles, Revelation (composite version).

Secundo folio : Les generacions sem (Vol. I), and senté sera en ton (Vol. II). The manuscript appears to have been made for Jean Chousat, counsellor to the Duke of Burgundy Jean sans Peur, who in 1415 bought it for his wife. It appears, apparently bound in one volume, in the c.1467 inventory of Duke Philippe le Bon (twice), and in the Brussels 1487 inventory. It has remained in Brussels since then, apart from 1796 to 1815 when it was in the BN.

Bibliography Berger p. 422; van den Gheyn Vol. 1, pp. 42 - 3 (No. 90); Gaspar et Lyna Vol. 2, pp. 1 - 6, pl. 114 - 115c; Dogaer p. 12, pl. 24 (item 5); Meiss p. 356; Meiss Boucicaut p. 148 n.9 (Ch. IV); Meiss Limbourgs pp. 17, 174, 374, 378, 411, 418, 462 n. 388, figs. 70, 664.

122. Geneva, Bibl. publique et universitaire MS fr. 3

GB with extracts from the Servion Bible (Siglum : Q3)

Cursive, 1474.

Paper, ff. iv + 296 + iii, and v + 289 + ii. Both volumes are foliated on the leaves following catchwords and on a few others; I describe the

manuscript as if all leaves had the appropriate foliation. Vol. II begins with the fifth fly-leaf, and is thus foliated 1 - 290.

410 x 290 and 412 x 285 mm. Written space 273 x 192 and 273 x 198 mm. Frame ruling in 2 cols, with writing on top line of the ruling. Number of lines actually written varies from 41 - 53 (Vol. I) to 51 - 57 (Vol. II).

The manuscript was written by "Jehan Bagnel de Bolygney lez Luxeul en Bourgogne ou dyocese de Besancon" (Vol. I, fol. 276^{v1}), in 1474 (Vol. I, fos. 276^{v1}, 296^{r1}); the scribe seems to have started his year on 1st January, since Esther and Revelation were finished on 10th and 18th May 1474, and the manuscript had been begun on 29th January, 1474 (Berger p. 427 cites both colophons). Miniatures appear before Revelation and the Gospels; all other miniatures, which are frequently animal or plant drawings, are squeezed into the margins of the following books: Genesis (14 - 2 more cut out), Exodus (6), Leviticus (1), Numbers (9), Deuteronomy (4), Judges (3), I Kings (3), II Kings (2), III Kings (7), IV Kings (2 - 1 more cut out), I Chronicles (1), II Chronicles (2), I Esdras (3), II Esdras (2), Job (1), Tobit (1), Captivity (3), Judith (2), Esther (1), Psalms (2), Ecclesiasticus (1), Jeremiah (1), Mark (1), II Corinthians (1).

Vol. I 1^{10}, $2 - 24^{12}$, 25^{12} (wants 11, 12 - blank) (quires 1 and 2 are now bound in four quires : A^4 (single leaves, fos. 1 - 4), B^2 + one (7)after 2 (single leaves, fos. 5 - 7), C^4 + one (12) after 4 (single leaves, fos. 8 - 12), D^{10} (fos. 13 - 22); order of text is fos. 1 - 2, 8 - 11, 3 - 7, 13 - 22, 12, with catchwords on fos. 6, 12; text affected by this is Comestor's prologue and Genesis) (fos. 1 - 296) = Guiart's prefatory matter (contents of BH extended to include some BHC additions but not in the order of this manuscript), Octateuch, I - IV Kings, I - II Chronicles, I - III Esdras, Job with contents, abridged Job with contents, Tobit, Captivity, Judith, Esther,

Revelation (mixed glossed Apocalypse and composite version, the text found otherwise only in Rouen A 68).

Vol. II 1 - 2^4, 3 - 25^{12}, 26^6 (wants 5 - leaves 5, 6 blank) (fos. 2 - 290) = Prologue to Psalms (inc: Moy estant a Rome - St. 430), Psalms, Canticles 1 - 12, Litany 3 (ending with various requests, Pater and a reference to: Deus cui proprium etc. Et toutes oroisons appartenans a la letaine. Deo gracias. Filz de Dieu nous toy requerons), Sapiential Books (with prologues to Ecclesiastes (inc: Je moy recorde - St. 462), Wisdom (inc: Le livre de sapiance - St. 468), Ecclesiasticus (inc: La sapiance de pluseurs - introduction in Vulgate)), Major Prophets (with prologues to Isaiah (inc: Quicunque homme - St. 482) and Jeremiah (inc: Jeremie le prophete - St. 487), but lacking Daniel), Minor Prophets (Zephaniah is called Habakkuk 4 - 6, and fos. 157^v - 163^v are left blank after Malachi), I - II Maccabees with BH contents, Gospels, Pauline Epistles with Prologue to Titus and Titus A (Titus B is treated as Philemon 1 - 3, though Philemon seems to be recognised as a separate book), Acts, Catholic Epistles.

The manuscript is basically a GB in normal order, except that Revelation has been displaced to the end of Vol. I; this may be due either to the fact that it is not taken from a GB source and its exemplar may therefore have been an unbound booklet (cf. Rouen A68 where Revelation is copied in a different hand though not in a separate booklet), or to the desire to keep the two volumes of comparable length given that Psalms is put into the second volume. The position of Psalms is probably due to the fact that the scribe used the original Vol. III of the Servion Bible as his source, together with GB, for Psalms and for the additional prologues in Sapiential Books and Major Prophets. (The Servion Bible, Lausanne, Bibl. cantonale et universitaire, MSS U 985 - 6, is not a BXIII, BH or BHC manuscript, and is

accordingly not described here; it is described by Berger pp. 430 - 1.

It is a new translation, copied by Jehan Servion, "citoyen de Genève", in 1455 (MS U 985, fol. 347^{r}, gives this as the year he began Genesis in a volume now lost) to 1462 (MS U 986, fol. 278^{v2}, gives this as the date of completion of Revelation). From the rubric now pasted at the beginning of U986, it is clear that the complete manuscript comprised four volumes, of which only two mutilated volumes survive, the original Vols. III - IV. They contain : (U985) Psalms, Canticles 1 - 12 (and perhaps Litany 3 on a now lost leaf), Sapiential Books, Major Prophets (with prologues to Psalms, Ecclesiastes, Wisdom, Ecclesiasticus, Isaiah, Jeremiah, Baruch (St. 491), Ezekiel and a space left for a prologue to Daniel; the Prayer of Jeremiah is at the end of Lamentations); (U986) Gospels (with prologues to all but Matthew), Pauline Epistles (with prologues to all except I Corinthians, II Thessalonians which were probably on now lost leaves), Acts (with prologue), Catholic Epistles (with prologue), Revelation (with prologue). The translation of Revelation is not that found in Geneva fr. 3 and Rouen A 68. A note at the beginning of U 986 shows that in 1789 the New Testament had been preceded by damaged quires containing "Osee et autres prophetes" - i.e. Minor Prophets, and perhaps Maccabees.) The scribe's use of the original Servion Bible Vol. III (completed in 1460 according to fol. 347^{r} after Daniel) may explain his omission of Daniel from the Major Prophets. Ezekiel ends on fol. 322^{v2}; a rubric, leaving the translator's name blank, introduces the prologue to Daniel on fol. 323^{r}, of which only the initial D has in fact been written; Daniel itself begins only on fol. 324^{v}. The scribe of Geneva fr. 3 thus finished Ezekiel, saw that the prologue to Daniel had

never been written and looked no further (fos. 323^{v} - 323^{r} are blank, so that he would not have seen writing through the paper unless he turned fol. 323). This implies that he was only using the Servion Bible for this volume, but according to Berger only Psalms actually gives Servion's text and in any case, like GB, he omits the Prayer of Jeremiah and the Prologue to Ezekiel which appear in the Servion Bible.

Secundo folio : Hystoires comme les ydoles (Vol. I) and je confesseray a (Vol. II). (I owe the secundo folios to Miss A.C. de la Mare). The manuscript was commissioned by "Hugonin du Pont, marchan et citoyen de la cité de Genesve " (Vol. I, fol. 276^{v1}); it may well have been du Pont who made available to the scribe the work of a fellow citizen of Geneva, the original Vol. III of the Servion Bible. Vol. I includes among its fly-leaves (third fly-leaf, and the first after the text) two documents, apparently both 15th century, which have had notes made on them as fly-leaves in an earlier binding (the notes are 16th - 18th century) than the present later 19th century one. Vol. II has on its third fly-leaf what appears to be part of the document which constitutes the third fly-leaf of Vol. I; the parchment fly-leaf, the following paper fly-leaf, and fol. 1 of Vol. II all seem to have 16th - 19th century notes. The notes affecting provenance are: Vol. II fol. iii^{v}: Ce present livre ... appertyent a my R[egnard?] du Pont, habitant au pont de ... (16th century); Vol. I fol. v^{r}: Jean Ternault, Bourgés de Geneve 1580; Vol. II, fol. iv^{v}: Jahan Ternaulz Bourgois de Geneve, a fait present de ceste Bible appellee historiee et qui est en deux volumes le 9^{e} de may 1603. Reuss (Vol. 14, p. 16), and after him Berger, seem to have confused the 1580 ex-libris of Jean Ternault, presumably added when he acquired the manuscript, with his note giving the book (presumably to the Bibl. publique et universitaire) in 1603.

Bibliography Senebier pp. 302 - 5; Berger p. 427.

123. <u>London, BL, MSS Add. 18856 - 7</u>

GB with BMa Revelation (Siglum : A3) Textura, sxv^{in}.

Parchment, ff. iv + 296 + iv, and iv + 251 + iii. As well as the modern foliation which I use, there is also an original foliation in Roman: Vol. 1 = fos. 1 - 265, 267 - 297 (20 and 197 in error for 21 and 196; the absence of original folio 266 confirms that only one leaf is now missing at that point); Vol. 2 = fos. 298 - 548 (334 is left unnumbered, and 484 wrongly given as 404). 460 x 322 and 455 x 320 mm. Written space 295 x 202 and 292 x 202 mm. 2 cols. of 54 lines in both volumes. Manuscript apparently written in only one hand but with frequent changes of ink and pen. Display miniatures before Comestor's prologue, Proverbs and Matthew. The Latin text spoken by Wisdom on the first display miniature begins with Ecclesiasticus 24, 5 - 6 and 8, continues with an unidentified text, and ends with the first five lines of the poem spoken by Wisdom in the equivalent display miniature of Harley 4381. Miniatures before each nocturn in Psalms and before each book except Ecclesiastes Lamentations, Obadiah, Jonah, Habakkuk, Haggai, Malachi, II - III John (treated as I John 6 - 7); additional miniatures in Guiart's prefatory matter (1), Genesis (33), Exodus (2), Numbers (2 - including a display miniature for the Tabernacle), Joshua (1), Judges (5), I Kings (3), II Kings (4), III Kings (6), IV Kings (5), Captivity (3), Esther (1).

<u>Vol. I</u> 1 - 5^{8}, 6^{2} + one (43) after 2 (fos. 1 - 43) = Guiart's prefatory matter, Genesis, Contents of Exodus.

7 - 24^{8}, 25^{4}, 26^{8}, 27^{6} + one (206) after 6 (fos. 44 - 206) = rest of Octateuch (Exodus - Judges), I - IV Kings, notes on intercalation, I - II Chronicles with the usual Prol. prologue, the usual Prol. prologue

to Esdras. 28 - 34^8, 35^2 + one (265) after 2 (fos. 207 - 265) = I - III Esdras, Tobit, Captivity, Judith, Esther, Job with contents, abridged Job with contents.

36^8 (wants 1), 37 - 38^8, 39^6, 40^2 (fos. 266 - 296) = Psalms (version of Raoul de Presles with the summaries of Jean de Blois - cf. fr. 3 - 4; begins imperfect in the summary before Ps. 8), Canticles 1 - 6, 8 - 12, Litany 3.

<u>Vol. II</u> 1 - 12^8, 13^8 + one (97) before 1, 14 - 18^8, 19^2 (fos. 1 - 147) = Sapiential Books (with the usual Prol. prologues), Major Prophets (with the usual Prol. prologues and with the Prayer of Jeremiah as Lamentations ch. 5), Minor Prophets (with the usual Prol. prologues to Hosea), I - II Maccabees, the usual Prol. prologues to Matthew. 20 - 22^8 (fos. 148 - 171) = Matthew, Mark with the usual Prol. prologue, the usual Prol. prologues to Luke. 23 - 32^8 (fos. 172 - 251) = Luke (i.e. from 1, 5 to the end), John with the usual Prol. prologue, Pauline Epistles with Prologue to Titus and Titus A, Acts, Catholic Epistles with the usual Prol. prologue, Revelation (copied from the misbound exemplar already discussed in App. II No. 89).

On the face of it, the contents of this manuscript suggest it is a GB Vol. I and a Prol. Vol. II. In fact it seems to be a GB manuscript reflecting two successive contaminations from a Prol. manuscript related to fr. 3 - 4; the first contamination which is the main source of this manuscript appears in Brussels 9001 - 2 and Brussels 9004 (original Vol. I). A more detailed discussion of these contaminations is given with the description of fr. 3 - 4 (App. II No. 159).

Secundo folio : De la formacion (Vol. I), and povres des premisses (Vol. II). Scribe adds nota beside text (Vol. 1, fos. 139^{v2}, 140^{r2}, 225^{r2}) at points concerning the duties of a king and his counsellors. The arms of the King of England appear on Vol. I fol. 3^{r}, Vol. II fol. 1^{r} and Vol. II fol. 148^{r} on an erased border; the same arms on Vol. I fol. 78^{r} are painted on the unerased border below them. Since the illuminator of the manuscript is identified by Schilling, p.279 n.24, as the Bedford Master, it is possible that the manuscript was made for John, Duke of Bedford, and subsequently passed to King Henry VI. The manuscript is in an 18th century binding; the third fly-leaf at the beginning of Vol. I has a printed text on parchment in Dutch, in which the manuscript praises its scribe and illuminator; this little text ends with what appears to be a name: J. Hazeu. Cz. In the 19th century, the manuscript belonged to the Rev. Mr. Tobin (1810 - 74, incumbent of St. John's Liscard, Birkenhead), where its existence was known to Westwood. In 1852, Mr. Tobin sold all his manuscripts, including the Bedford Hours (Add. 18850), to the bookseller Boone, who sold them all the same year to the British Library, where they are now MSS Add. 18850-7. (I owe the reference to The British Museum Quarterly Vol. 32 pp. 85 - 6 and n.63, in which the 1852 transactions are related, to Miss P.M. Higgins of the Department of Manuscripts).

Bibliography Westwood fol. 143^{r}; Add. cat. 1848-53, p. 161; Berger pp. 406 - 7; probably Porcher p.67; Meiss Limbourgs pp. 364, 379.

124. London, BL, MSS Harley 4381-2

GB (Siglum : B3) Textura, s.xiv-xv (by 1416).

Parchment, ff. iv + 284 + ii, and iii + 267 + ii. In each volume

the outermost fly-leaves are unfoliated, and the remaining fly-leaves foliated respectively i - iv and i - iii. 415 x 295 and 415 x 290 mm. Written space 285 x 180 mm. in both volumes. 2 cols. of 55 lines. The manuscript is written in one hand, despite changes of ink. Display miniatures before Genesis and Proverbs. In the first display miniature Wisdom reads a Latin poem, the first five lines of which conclude a speech by Wisdom in the equivalent display miniature of Add. 18856. (Vol. II, fol. 158^{v} has a six-compartment space prepared for a display miniature. An ordinary miniature in fact precedes Matthew on fol. 159^{r1}, now reproduced as Brit. Mus. postcard B.7.).

Miniatures before first and last nocturns of Psalms (large initials before the remaining nocturns) and before each book (including Guiart's prefatory matter) except II Chronicles - III Esdras, I Corinthians - Hebrews, II Peter, II John - Jude; additional miniatures in Genesis (23), Exodus (4 - the last of which is Brit. Mus. Lantern slide x iii(3), 130), Numbers (1 - a display miniature of the Tabernacle), Judges (3), I Kings (5), II Kings (3), Judith (1), Esther (1), Baruch (1), Daniel (2), I Maccabees (1), II Maccabees (1), Revelation (4).

Vol. I 1 - 35^{8}, 36^{4} (fos. 1 - 284) = Guiart's prefatory matter, Octateuch. I - IV Kings, I - II Chronicles, I - III Esdras, Job with contents, abridged Job with contents, Tobit, Captivity, Judith, Esther, Psalms, Canticles 1 - 12, Litany 3.

Vol. II 1 - 19^{8}, 20^{8} (wants 7, 8 - blank) (fos. 1 - 158) = Sapiential Books, Major Prophets, Minor Prophets, I - II Maccabees with BH contents and glosses.

21 - 33^{8}, 34^{4} + one (267) after 4 (fos. 159 - 267) = Gospels, Pauline Epistles with Prologue to Titus and Titus A, Acts, Catholic Epistles, Revelation (composite version).

Secundo folio : Des generacions Caym (Vol. I), and de mal et santé (Vol. II). The manuscript belonged to Jean, duc de Berry (note by Flamel, Vol. I fol. iii^{v}, and the Duke's signatures, Vol. II fol. 267^{r1}), and may have been written for him on the evidence of the swan's neck on Vol. II, fol. 48^{v} (Berger p. 401). It seems to have passed via his daughter to the ducs de Bourbon on the evidence of two notes by Robertat (Vol. II, fol. 267^{r}) who says that the manuscript belongs to Pierre II, duc de Bourbon (1488-1503) and that he is the grandson of Marie de Berry and Jean I^{er}, duc de Bourbon. In the 17th century, it was in the Petau collection; parts of the Petau binding, unfortunately excluding the Petau number, are preserved on Vol. I, fol. 1^{r}, and Vol. II, fol. 1^{r}. It was bought for the Harley collection on 18th February 1722/3 according to a note on Vol. I, fol. ii^{r}.

Bibliography Montfaucon Vol. 1, p. 63; Harley Vol. 3, p. 139; Michel p. 151; Berger pp. 401 - 2; Kobell p. 63; Warner pl. 44; Delisle Vol. 2, pp. 225*, 273* (art. 11 bis); Reproductions Series 2, p. 11, pl. xxiv; Illumination Vol. 6, p. 7, pl. 5; Millar pp. 32 - 3, pl. XLII (item 42); Schilling; Evans; Meiss pp. 189, 265, 298, 310 -1, 319, 360, 383 n. 97, figs. 617, 622; Meiss Limbourgs pp. 361, 408, 410, 414.

125. Oxford, Bodleian Library, MS Bodley 971

GB (Siglum : L3) Cursive, s.xiv^{ex}.

Parchment, ff. vii + 408 + ii, foliated 1 - 416, 417 (ult). 400 x 295 mm. Written space 315 x 210 mm. 2 cols. of 51 - 57 lines. Some miniatures, including all display miniatures, are lost through the loss of quires; there may have been a miniature before the first and last nocturns in Psalms (there are large initials before the surviving middle six nocturns), and there will have been a miniature before each book except III Kings, II Chronicles, I and III Esdras (in each case a rubric occupies a space perhaps

intended for a miniature), and II Esdras, abridged Job, Esther, Ecclesiastes - Wisdom, Lamentations - Daniel, II Maccabees, Mark (treated as Matthew 30 - 45, with Matthew having divided the usual ch. 6 into two), Luke, John, Pauline Epistles (Philemon is treated as Phil. 4 after Titus B treated as Phil. 1 - 3), Acts, Catholic Epistles; additional miniature in Genesis (1). The loss of quires at the beginning and end of Psalms prevents certainty, but it looks as if the manuscript was intended to be complete in a single booklet, although quire 28 may indicate an original intention to divide the manuscript after Psalms.

$1 - 3^{8}$, 4^{8} (wants 4, 5), $5 - 7^{8}$, 8^{8} (wants 8), $9 - 27^{8}$, 28^{6}, $29 - 51^{8}$, 52^{6} (wants 6 - blank) (quires of eight leaves are missing as follows: one before quire 1, one after 4, one after 26, one after 28, three after 30, one after 31, three after 36) (quire 45 has leaves 4 and 5 misbound (respectively fos. 359, 358), affecting John 20, 26 - Romans 5, 17; the page headings are correct, but the chapter numbers are incorrect and, although done in the same workshop, must have been added after the quires were put together) (fos. 8 - 415) = Octateuch (Genesis begins imperfect at gloss on 4, 1 - 2 - fol. 8^{r}, and ends imperfect at gloss on 49, 23 - fol. 34^{v}; Exodus begins imperfect at gloss on 1, 15 - 16, and lacks 7, 11 - 21, 8 after fol. 37^{v}; Contents of Deuteronomy ends imperfect at ch. 11 - fol. 68^{v}; Deuteronomy begins imperfect at 1, 34), I - IV Kings, I - II Chronicles with contents, I - III Esdras with contents, Job with contents, abridged Job with contents, Tobit, Captivity, Judith, Esther (ends imperfect in gloss on end of ch. 15 - fol. 212^{v}), Psalms (begins imperfect at 23, 5; ends imperfect at 104, 45 - fol. 226^{v}), Sapiential Books (Proverbs begins imperfect at 3, 18; Wisdom ends imperfect at 10, 15 - fol. 242^{v}; Ecclesiasticus is missing),

Major Prophets (Isaiah begins imperfect at 21, 4 and ends imperfect at 47, 9 - fol. 250^{v}; Jeremiah begins imperfect at 8, 2; Daniel ends imperfect at 10, 12 - fol. 290^{v}), I - II Maccabees with BH contents and glosses (I Maccabees begins imperfect at 9, 12), Gospels, Pauline Epistles with Prologue to Titus (treated as II Timothy 5) and Titus A, Acts, Catholic Epistles, Revelation (composite version). Revelation has been copied from a misbound exemplar in the latter stages of the glossed Apocalypse. The affected passages are on fos. 413^{r1} - 415^{r1}: 21, 8 et a centz - 21, 8 gloss a femme; 20, 12 gloss les livres - 21, 8 avec femme; 21, 8 gloss - 21, 20 gloss (not affected by misbinding); 21, 27 gloss qui fu pour - 22, 6 son angre; 21, 20 gloss de savoir - 21, 27 gloss en terre. If we assume that the misbound exemplar had 2 cols. and a similar line length, then the exemplar had folios of c.60-62 lines each; such a small number of lines is only possible on the assumption that the exemplar is a copy of the glossed Apocalypse with an illumination on the top half of each page, in which case, although I have not noticed this misbinding in other PBb or GB manuscripts, the error must have existed in the archetype from which the composite version was put together. (The alternative would be that Bodley 971 has taken another glossed Apocalypse manuscript as its source at this point, for which I see no evidence.) If this explanation is correct, then, to account for the two correctly bound leaves of the archetype before and after the second misbinding, we must assume that the archetype ended with the quires A^{4}, B^{4} and one after 4, with the central bifolium of each quire misbound.

Secundo folio : no longer extant. Now changa le viaire (fol. 8) or et autres choses pour (fol. 9). An early owner, notes, in a French cursive hand of $s.xv^{in}$, the binding error in quire 45 (verso of fos. 357 - 9).

Another early 15th century hand appear to have supplied the manuscript with leaf signatures, though these now survive only in quires 35 - 7, 41 - 4, 47 - 50; the use of the letters "TT" for quire 36 and "ZZ" for quire 37 confirm the subsequent loss of thee quires after quire 36. The present binding is 16th century German or Dutch, with clasps having been fitted to the lower cover (perhaps Dutch in view of the sharp bevelling - see Oldham p. 8), and some of the fly-leaves may have been added when this binding was put on, or have been taken from an earlier binding; red-colouring on the fore-edges is present on all these leaves, so that they are unlikely to have been added later. The leaves in question are: (i) fol. 416, a paper leaf containing a Latin index of Biblical passages (beginning Qui - Quad, quite possibly a leaf from a larger work) in a French cursive hand of s.xv^{2}; (ii) fos. 1 and 417 (ult), conjoint respectively with the front and back paste-downs, which four parchment leaves come from a late 14th century Sarum breviary. (Sarum is explicitly mentioned on fol. 1^{v1}). The Sarum leaves are slightly larger than the manuscript itself; the bifolium at the end of the manuscript has been cropped at top and bottom without affecting the text or music (written space 355 x 240 mm), whereas the bifolium at the beginning of the manuscript has lost text at the top (i.e. at the bottom of the manuscript since this bifolium has been bound upside down). The manuscript was given to the Bodleian Library by Sir Christopher Heydon (+1623) in 1604; it is just possible that it was Heydon who had the manuscript bound in the Low Countries. (Oldham p. 41 points out that German rolls were occasionally used in England.) The manuscript was seen in the Bodleian by Gerard Langbaine, Provost of Queen's College, Oxford (1609-58); he refers to it briefly as B. 22.12 (a number mentioned on fol. 2^{r} of the manuscript) in Bodleian Library, MS Langbaine 19, p. 297, and more

fully in MS Langbaine 5, p. 624, a description which he revised on 16th September 1654. In this latter description, he says that leaves are missing at the beginning and cites as incipit of the manuscript the rubric and incipit of the first chapter to begin on fol. 8^{r}; the Summary Catalogue failed to realise what Langbaine was quoting, and deduced wrongly that the manuscript was less mutilated at the beginning in 1654 than it is now.

Bibliography Berger, p. 411; Bodl. Vol. 2 p. 536;

Speculum 16, 1941, p. 439 n. 4 expands the name of Sham's wife on fol. 11;

P & A Vol. 1, p. 48 (no. 615).

126. Paris, Bibl. de l'Arsenal MSS 5057 - 8

GB (Siglum : J3) Textura, s.xiv-xv (by 1413).

Parchment, ff. vi + 299 + iii, and iii + 272 + iii. The last fly-leaf before the text in Vol. I is foliated A. The manuscript has its original Roman foliation (which thus included the now missing leaf in Vol. I);

Vol. I: 1 - 2, 4 - 298, 298 /bis/ 299 (241, 242, 247, 248 have been supplied later, and 253, 277 - 280 and 285 - 288 (277 - 280 and 285 - 299 having correct modern numbers as well, are numbered in error 252, 276-9 and 284-7);

Vol. II: 300 - 571. 440 x 315 mm. Written space 290 x 190 mm. 2 cols. of 55 lines. Display miniatures before Proverbs and Matthew; the display miniature which almost certainly preceded Comestor's prologue (but perhaps preceded Genesis) is lost with fol. 3. Miniatures before each nocturn in Psalms and before each book (including Guiart's prefatory matter) except Song of Songs, Philippians, II Thessalonians, II Timothy, Titus B, Philemon (the last two treated as Philemon 1 - 4), II Peter, II - III John; additional miniatures in Guiart's prefatory matter (2), Genesis (20), Numbers (5 - including one display miniature for the Tabernacle), Joshua (4),

Judges (4), I Kings (4), II Kings (2), III Kings (4), IV Kings (3), Tobit (5), Captivity (3), Judith (2), Esther (1), Revelation (4).

Vol. I 1^{8} (wants 3), $2 - 37^{8}$, 38^{4} (fos. 1 - 2, 4 - 298, 298 [bis], 299 - fol. 299 is blank and unruled) = Guiart's prefatory matter (included a lengthened contents of BH; ends imperfect after the note En ceste maniere je - fol. 2^{v2}), Octateuch (Genesis begins imperfect in BH ch. 1), I-IV Kings, notes on intercalation, I - II Chronicles, I - III Esdras, Job with contents, abridged Job with contents, Tobit, Captivity, Judith, Esther, Psalms, Canticles 1 - 12.

Vol. II $1 - 2^{8}$ (fos. 300 - 315) = Proverbs, Ecclesiastes, Song of Songs. $3 - 32^{8}$ (fos. 316 - 555) = remaining Sapiential Books (Wisdom, Ecclesiasticus), Major Prophets with the Prayer of Jeremiah as Lamentations ch. 5, Minor Prophets, I-II Maccabees with BH contents and glosses, Gospels, Pauline Epistles with Prologue to Titus and Titus A, Acts, James, I - II Peter. $33 - 34^{8}$ (fos. 556 - 571) = remaining Catholic Epistles (I John - Jude), Revelation (composite version).

Secundo folio : Des generacions Caym (Vol. I) and pour ce orguilleux ou (Vol. II). Delisle notes that this manuscript has the same secundo folio as Harley 4381-2, which is signed by Jean, duc de Berry. The Berry inventories of 1413 and 1416 include two manuscripts (articles 8 and 11 of Delisle's list) which respectively have the secundo folio Des generacions Caym and the unusual display miniature of Harley 4381-2. is not listed in the inventories, and that the Arsenal manuscript is the one listed with that secundo folio. Vol. I, fol. A^{r} has a note signed by a former owner, René Le Clerc, seigneur de Sautre (1645, according to Berger, p. 366), and fol. A^{v} has a printed copy of Le Clerc's arms. The last fly-leaf of Vol. II has the old shelf-mark 191^{B}; this seems to be from the

same unidentified collection as the number 192 in Arsenal 5059 (q.v). Miscellaneous 18th century notes on the text and manuscript appear on fly-leaves at the beginning of Vol. I. The second fly-leaf at the beginning of Vol. I has the number 46, the shelf-mark of the Marquis de Paulmy, from whom the manuscript came to the Arsenal at the end of the 18th century.

Bibliography Berger pp. 366-7; Martin Vol. 5, pp. 28-9; Delisle Vol. 2, pp. 225*, 272*, (cf. n.11, p. 273*) (art 8); Martin Miniature p. 99, fig. C; Martin Peintures pp. 31-2, pl. 38; Panofsky pp. 53, 108 (notes $53^{3,4}$), figs. 57-8; Manuscrits p. 79 (item 159); Meiss pp. 242, 252, 312, 354, 356, 360, fig. 829; Hamburg Exh. p. 75, pl. 45 (item 42); Meiss Limbourgs pp. 36, 339-40; 374, 380, 440n. 142, fig. 521.

127. Paris, BN, MS fr. 159

GB (Siglum : K3) Textura, s.xiv-xv (by 1402).

Parchment, ff. ii + 545 + ii. The first two fly-leaves are foliated A-B. The manuscript has its original Roman foliation (the number has not been written on fol. 113; fol. 394 is called 393 in error). 400 x 290 mm. Written space 265 x 190 mm. 2 cols. of 54-55 lines. Display miniatures after the first section of Genesis and before Proverbs, with tricolour borders in the former; ordinary miniatures before each nocturn in Psalms and before each book (including Guiart's prefatory matter) except Genesis, Exodus, Lamentations - Daniel (Baruch also has a large initial at ch. 6), Amos, Obadiah, Micah-Zechariah (Zephaniah is treated as Habakkuk 4 - 6), Philippians, II Thessalonians, II Timothy, Titus B and Philemon (treated as Philemon 1 - 4), II Peter, II - III John; additional miniatures in Genesis (19), Exodus (3), Numbers (3), I Kings (1), II Kings (1), IV Kings (5)

Captivity (5), Judith (1), Esther (2), Revelation (4). From its collation, the manuscript was intended, despite the display miniature for Proverbs, to be bound in one volume.

1 - 21^{8}, 22^{8} (wants 7, 8 - blank) (fos. 1 - 174) = Guiart's prefatory matter, Octateuch, I - IV Kings, notes on intercalation.

23 - 31^{8}, 32^{8} + two (252 - 3) after 5 and one (255) after 6, 33 - 53^{8} (the added leaves are all in Esther) (fos. 175 - 425) = I - II Chronicles, I - III Esdras, Job with contents, abridged Job with contents, Tobit, Captivity, Judith, Esther, Psalms, Canticles 1 - 12, Litany 3, Sapiential Books, Major Prophets, Minor Prophets, I - II Maccabees with BH contents and glosses.

54 - 68^{8} (fos. 426 - 545) = Gospels, Pauline Epistles with Prologue to Titus and Titus A, Acts, Catholic Epistles, Revelation (composite version).

Secundo folio : <u>De la mort des</u>. The manuscript belonged to Jean, duc de Berry (signatures on fos. B^{v}, 545^{v}, and a note by Flamel on fol. B^{r}. Delisle identifies it with a manuscript listed in the Berry inventories of 1402, 1413, 1416, which was given to the Duke by Raolet d'Octonville, and which was given after the Duke's death to daughter, the duchesse de Bourbonnais. It subsequently belonged to Philippe II, duc de Savoye (+1497) - his signature is on fol. 545^{v} and the facing fly-leaf, which also has the monogram RES. The manuscript was in the Royal Collection by the mid-16th century since it has the Fontainebleau and subsequent shelf-marks.

<u>Bibliography</u> Montfaucon Vol. 2, pp. 785; Fr. cat. Vol. 1, p. 13; Berger pp. 333-4; Delisle Vol. 2, pp. 225*, 272* (art. 9); Joyaux pp. 106, 127, fig. 68 (pl. 53); Panofsky p.53, n.53^{3}; Manuscrits p.77 (item 155); Porcher p. 55, pl. LVIII; Meiss pp. 42, 243, 252, 295, 312, 355, 392 n.20, 394 n.81, 404 n.39, fig. 822; Meiss Boucicaut pp. 63-4, 101, figs. 450 - 463; Meiss Limbourgs p.383.

128. Paris, BN, MS fr. 6259

GB (Siglum : I3) Cursive, s.xiv - xv.

Parchment, ff. i + 580 + i, foliated (including the final fly-leaf) 1 - 37, 37 bis, 38-580. 370 x 260 mm. Written space 260 x 205 mm. 2 cols. of 49 lines.

Display border at the beginning of Genesis. Ordinary miniature before each book (large initials for the last seven nocturns in Psalms except for. Ps. 80) except Guiart's prefatory matter, Genesis, II Chronicles, Mark-John, Pauline Epistles. (Titus B and Philemon are treated as Philemon 1 - 4), Acts, Catholic Epistles; additional miniatures in Numbers (1 - the Tabernacle). The collation shows this manuscript was designed as a single volume.

1 - 6^{12}, 7^{12} (wants 1), 8 - 28^{12}, 29^{12} (wants 11), 30 - 38^{12}, 39^{12} (wants 3), 40 - 48^{12}, 49^{8} (wants 8 - blank) (fos. 1 - 37), 37 bis, 38 - 579) = Guiart's prefatory matter (the opening of Guiart's preface has been re-written, replacing the words Pour ce que li deables with a longer phrase beginning A la loenge (cf. Berger p. 112 for fr. 6, with which nevertheless fr. 6259 is not identical); Comestor's prologue ends imperfect on fol. 2^{v2} because there is not enough space to complete it before the display border for the beginning of Genesis on fol. 3^{r}), Octateuch (Leviticus ends imperfect - fol. 71^{v2}; Numbers begins imperfect), I - IV Kings, notes on intercalation, I - II Chronicles, I - III Esdras, Job with contents, abridged Job with contents, Tobit, Captivity, Judith, Esther, Psalms Canticles 1 - 6, 8 - 12, Sapiential Books, Major Prophets (Isaiah begins imperfect at 2, 21 - fol. 345^{r}), Minor Prophets, I - II Maccabees with BH contents and glosses (II Maccabees ends imperfect at 15, 28 - fol. 455^{v}),

Gospels (Matthew begins imperfect at 1, 10), Pauline Epistles with Prologue to Titus and Titus A, Acts, Catholic Epistles, Revelation (composite version). A 19th century hand has copied from an unspecified source on a loose sheet of paper the text lost from II Maccabees and Matthew, and this sheet is now pasted to fol. 580^{r}; the recto of this sheet is itself effectively 580^{r}, while the verso, which does contain some text, can still be seen in part as it is only pasted on the bottom half.

Secundo folio : De la couvenance de. The manuscript will have entered the Royal Library in the 18th century, some time after c.1740.

Bibliography Berger p. 350; Fr. cat. gen. Vol. 1, p. 14.

129. Paris, BN, MSS fr. 15370-1

GB with additions and BH extracts (Siglum : P3) Cursive, s.xv-xvi (1497-1517)

Parchment, ff. iv + 176 + iv, and iv + 203 + iv. The manuscript has a contemporary Roman foliation 1 - 176, and 177 - 262, 264 - 380.

510 x 370 and 530 x 370 mm. Written space 385 x 275 mm. in both volumes.

3 cols. of 66 lines. Display miniatures before Guiart's preface and Proverbs. Ordinary miniatures before each book (large initials for the last seven nocturns in Psalms except Ps. 52) except Ecclesiastes, Song of Songs, Ecclesiasticus, Lamentations, Joel-Obadiah, Micah-Malachi, Ephesians - II Timothy, Philemon, II John-Jude, John Hyrcanus; additional miniatures in Guiart's prefatory matter (2), Genesis (15), Exodus (9), Numbers (7 - including one display miniature for the Tabernacle), Joshua (3), Judges (5), I Kings (6), III Kings (1), Esther (1), Baruch (1), Romans (1).

Vol. I 1 - 5^8 (fos. 1 - 40) = Guiart's prefatory matter, beginning of Octateuch (Genesis - Leviticus).

6 - 22^8 (fos. 41 - 176) = rest of Octateuch (Numbers with contents - Judges), I - IV Kings, notes on intercalation, I - II Chronicles, I - III Esdras, Job with contents and additional glosses, abridged Job with contents, Tobit, Captivity, Judith, Esther, Psalms with additional glosses, Canticles 8, 5, 12, Litany 3 (adapted to Besanzon use) ending with the Latin responses of the Pater and a prayer (inc: Sire Dieu Jhesucrist , piteux et oyauble, printed in Berger 1500 p. 137), a catechism (inc: La loy escripte contient troiz choses, cf. Berger 1500 pp. 137 - 8), "les .xii. abusion du siecle" (inc: La premiere est le saige sans oeuvre, cf. Berger 1500 pp. 138 - 9).

Vol. II 1 - 10^8, 11^6 (fos. 177 - 262) = Sapiential Books, Major Prophets with a prologue to Jeremiah (beginning with St. 487) and with the Prayer of Jeremiah as Lamentations ch. 5, Minor Prophets with a prologue to Jonah (St. 522 - inc. Saint Jherome dit) and a prologue to Malachi (St. 544), I - II Maccabees with BH contents and glosses and with a prologue (St. 551 - inc . Les deux livres des Machabees).

12 - 17^8 (fos. 264 - 311) = Gospels with a prologue to John (perhaps St. 627 - inc. Jherome dit en la preface de ceste evangile) and with additional glosses, two prologues to Romans (the first perhaps St. 670 or 671, inc. L'en quiert et demande, the second the usual translation of St. 677).

18 - 22^8 (fos. 312 - 351) = rest of Pauline Epistles (Romans - Hebrews) with the Prologue to Titus and a single copy of Titus based on Titus A (heavily revised with the help of Titus B as well as the Vulgate) and with additional glosses and prologues (additional prologues may at times be

glossed; they are: I Corinthians, St. 685 continued with Corinthus c'est la maistre cité (? St. 689); II Corinthians, (? St. 699 or 700) inc. Aprés ce que ceulz de Corinthe; Galatians, (probably St. 707) inc. Aucum puet demander; Ephesians, St. 715 with a continuation; Philippians, St. 728 continued with Saint Ambroise dit; Colossians, St. 736 with a continuation; I Thessalonians, St. 747 continued with Macedoine est une province; II Thessalonians, St. 752 with a continuation, I Timothy, St. 765 continued with Notez que Thymotee, II Timothy, St. 772; Titus, the usual GB prologue continued with Saint Jherome dit; Philemon, St. 783 continued with Notez que quantque, Acts with a prologue (St. 640, apparently with a continuation), Catholic Epistles with additional prologues and glosses (additional prologues are: James, St. 806; I Peter, St. 814 or 816, apparently with a continuation; II Peter, St. 818; I John, St. 822; II John, a rubric giving the title and continuing: la quelle aucuns et aussy lez suygans; III John, St. 824; Jude, St. 825), prologue to Revelation, perhaps St. 834 or 835.

23^{8} (fos. 352 - 359) = Revelation (composite version), Contents of Gospel Harmony extracts.

$24 - 25^{8}$, 26^{6} (wants 6 - blank) (fos. 360 - 380) = John Hyrcanus, Gospel Harmony extracts (from Joseph's discovery that Mary is pregnant, to Jesus's appearance on Mount Thabor after the Resurrection).

This manuscript has had material added and its text revised. The additions are designed according to Berger (P.306) to make the Bible a family Bible; this is justified up to a point by the encyclopedic nature of some glosses and by the inclusion of a catechism. The additions to GB itself (ignoring the BH extracts for the moment) concentrate on the moral book of Job, and the liturgically and doctrinally important Psalms and New Testament; the

glosses, catechism, "abusion/s/ du siecle" and prologues (sporadic in the OT part of Vol. II, more nearly complete in the New Testament - though curiously excluding the first three gospels and Hebrews) seem designed to enable the book to be used as an elementary teaching book, and as such no doubt suitable reading matter (perhaps at meal-times) for a growing family. The BH extracts seem designed to make the book a super-complete BHC by adding the BH material not present in BXIII Vol. II (BH I - II Maccabees are represented by some of their glosses anyway, and Acts would simply be another translation without additional explanatory material if, as it appears, the source here is a BH with prefaces). The presence of the complete John Hyrcanus requires no other explanation, whereas the Gospel Harmony duplicates the Gospels except in so far as it provides additional glosses; this is presumably why the Gospel Harmony was included, but in drastically abridged from - only about a third of the complete book is copied. One oddity is that the contents of the Gospel Harmony extracts precede the contents of John Hyrcanus and are thus separated from the extracts themselves which follow John Hyrcanus; this may reflect a confusion in the use of the term "Hystoires evangeliques", which may have been taken to apply to both books. Secundo folio : instance de la requeste (Vol. I) and de tes yeulx (Vol. II). The names, initials, arms and motto of Simon de Rye and his wife Jehanne de la Baume (niece of a former owner of Ste-Genevieve 20-1), appear frequently in the manuscript (for the arms, see fos. 1^{r}, 177^{r}). They were married in 1497, and the manuscript may have been compiled and written for their wedding. It is unlikely to have been written later than 1517 when Jehanne de la Baume died, and certainly not later than the death of Simon de Rye the following year. It subsequently entered the

library of the Abbey of Saint-Germain des Pres in Paris (shelf-mark N.7 and ex-libris on fol. 1), and thus entered the Bibliotheque Nationale after the Revolution.

Bibliography Berger 1500; Berger p.355; Fr. cat. gen. Vol. 4 p.1.

130. Paris, BN, MSS fr. 15395-6

GB (Siglum : C3) Cursive, s.xiv^{ex}.

Parchment, ff. i + 301, and i + 304 + i. 410 x 290 and 410 x 305 mm. Written space 305 x 205 mm in both volumes. 2 cols. of 51 lines. The manuscript is written by three scribes: Hand 1 = Vol. I quires 1 - 22; Hand 2 = Vol. I quires 23 - 29, Vol. II quires 5 - 7 and the catchwords of quire 3; Hand 3 = Vol. I quires 30 - 43, Vol. II quires 1 - 4 and 8 - 39. Display miniature with tricolour border before Genesis; ordinary miniatures before Guiart's prefatory matter, III-IV Kings, I-II Chronicles, I-III Esdras, abridged Job, Judith, Proverbs, Ecclesiasticus, Isaiah, I-II Maccabees, Matthew; most other books have large initials, as do most nocturns in Psalms (not Ps. 26, 38), various chapters in Genesis, Numbers, Captivity and Baruch ch. 6. II-III John are treated as I John 6 - 7.

Vol. I 1^{2} + one (3) after 2 (fos. 1 - 3) = Guiart's prefatory matter.

$2 - 10^{8}$, 11^{2} (fos. 4-77) = Genesis, Exodus with contents, contents of Leviticus.

$12 - 21^{8}$, 22^{6} + one (164) after 6, 23^{2} + one (167) after 2 (fos. 78 - 167) = rest of Octateuch (Leviticus - Judges), contents of I Kings, preface to Kings, I Kings, II Kings with contents, contents and preface to III Kings.

$24 - 25^{8}$, 26^{2} + one (186) after 2 (fos. 168 - 186) = III Kings, contents of IV Kings.

27 - 28^8, 29^4 (fos. 187 - 206) = IV Kings, notes on intercalation.

30^8, 31^4 (fos. 207 - 218) = I Chronicles.

32 - 34^8, 35^2 (fos. 219 - 244) = II Chronicles, I - II Esdras.

36^6 + one (251) after 6 (fos. 245 - 251) = III Esdras, contents of Job.

37^8, 38^2 + one (261) after 1 and one (263) after 2 (fos. 252 - 263) = Job, contents of abridged Job.

39 - 42^8, 43^6 (fos. 264 - 301) = abridged Job, Tobit, Captivity, Judith, Esther.

Vol. II 1^8, 2^8 + one (9) before 1, 3 - 4^6 (the addition of text at the bottom of fol. 9^{v1-2} suggests that quire 2 was written after quire 3 (or 1 after 2) and that the amount of space required was miscalculated) (fos. 1 - 29) = Psalms, Canticles

1 - 6, 8 - 12, Litany 3. (There is no certainty that this booklet was intended to begin Vol. II; the lack of illumination suggests not.)

5^8, 6^6, 7^6 and one (50) after 6 (fos. 30 - 50) = Proverbs, Ecclesiastes, Song of Songs, Wisdom.

8 - 37^8 (fos. 51 - 290) = Ecclesiasticus, Major Prophets, Minor Prophets, I - II Maccabees with BH contents and glosses, Gospels, Pauline Epistles with Prologue to Titus and Titus A, Acts, Catholic Epistles.

38^8, 39^6 (fos. 291 - 304) = Revelation (composite version).

The unusual collation of this manuscript, in particular the large number of booklets (10 in Vol. I, 4 in Vol. II), is due in part to the allocation of the work between different scribes (Vol. I quire 22, Vol. II quires 5 - 7), in part to a recognised booklet structure (separation of Guiart's prefatory matter. IV Kings from what follows, Psalms), but seems largely due to the addition of Chronicles, Esdras (and Job) in Vol. I - it can hardly be chance

that the largest number of small booklets occur between the last books of Kings and abridged Job. This suggests that this is an early copy of the new GB format (cf. The Hague, Museum 10 B 23), a suggestion supported by the quality of its text. In the light of this, the separate collation of Revelation (cf. Edinburgh 19) may not be chance (the last booklet is not certainly planned as such because the Catholic Epistles end of the last line of fol. 290^{v2}, with their final rubric as a catchword which fol. 291^{r} does not take up), but may indicate that composite Revelation has been taken from PBb, whereas the preceding booklet has another source (the Prologue to Titus, at least, cannot come from PBb).

Secundo folio : Du pechie de Loth (Vol. I) and sera cogneus faisans (Vol. II). Vol. II fo. 304^{v2} has the note in late 14th century cursive: Ceste Bible est a Madame de Rochecorlun come il apert par le signe de son seigneur donc Diex ait l'ame in a badly written textura above this is what I take to be the signature: Ingergier. The front paste-down in each volume has what appear to be old St. Germain shelf-marks, going back to the 17th century, respectively: II G, A 36-7, B 7-8. The manuscript reached the BN after the Revolution with the manuscripts of the Abbey of St. Germain-des-Prés.

Bibliography Berger, p. 357; Fr. cat. gen. Vol. 4, pp. 5-6.

131. Paris, BN, MS fr. 20090

GB ending with BXIII Acts - Revelation (Siglum + G3)

Textura, s.xiv^{ex} (before 1383)

Parchment, ff. i + 545 + i. 370 x 275 mm. Written space 240 x 170 mm. 2 cols. of 50 lines. The manuscript is written by two scribes: Hand 1 = original Vol. I; Hand 2 = original Vol. II. The miniatures have the tri-colour border which suggests Parisian origin (Delisle Vol. 1, pp. 62 - 7).

Display miniatures before Genesis and Proverbs; miniature before each nocturn (except before Ps. 38) in Psalms, and before each book (including Guiart's prefatory matter) except Hosea, Amos, Obadiah, Micah - Malachi, I Corinthians - Hebrews (Titus B and Philemon are treated as Philemon 1 - 4), Catholic Epistles. Historiated initial at the beginning of Genesis, and additional miniatures in Genesis (16), Exodus (3), Numbers (2), Judges (1), II Kings (2), III Kings (3), Esther (1). The display miniatures and collation together with the two scribes suggest that this manuscript was intended to be in two volumes.

Original Vol. I 1^2 (fos. 1 -2) = Guiart's prefatory matter.
$2 - 23^8$, 24^8 + one (179) before 1, $25 - 27^8$, 28^8 (want 8 - blank (fos. 3 - 218) = Octateuch, I - IV Kings, notes on intercalation, I - II Chronicles, I - III Esdras.
29^6 + one (225) after 6, $30 - 33^8$, 34^4 (leaf 4 blank) (fos. 219 - 261) = Job with contents, abridged Job with contents, Tobit, Captivity, Judith, Esther.
$35 - 37^8$, 38^4 (leaf 4 blank) (fos. 262 - 289) = Psalms, Canticles 7 - 12, Litany 3.

Original Vol. II $39 - 70^8$ (fos. 290 - 545) = Sapiential Books, Major Prophets, Minor Prophets, I - II Maccabees with BH contents and glosses, Gospels, Pauline Epistles with Prologue to Titus and Titus A, Acts, Catholic Epistles, Revelation.

Both the original volumes go back to an exemplar mutilated at the end. The Vol. I is one of several going back to a copy of Psalms which ended imperfect at Ps. 120, 4; this manuscript is alone (with fr. 896) in making up the rest of Psalms from a verse Psalter and in supplying from elsewhere

Canticles 7 - 12 and Litany 3 (cf. Berger p. 203). The Vol. II goes back to a copy which ended imperfect somewhere between Acts 9, 1 and 28, 11; the remaining text was supplied from a BXIII Vol. II of the same family as the two complete Bibles Pierpont Morgan M494 and Harley 616/Yates Thompson 9, being slightly closer to the latter. It is alone among the extant GB Vol. IIs in being copied from that imperfect copy, although the now lost Vol. II of fr. 896 may have come from the same source.

Secundo folio : <u>De diverses couleurs</u> (original Vol. I) and <u>-vant les hommes</u> (original Vol. II). This is not a manuscript of Charles V according to the inventories examined by Delisle; the only unidentified French Bible in the Louvre in 1380 but not there in 1411 is in the wrong script ("lettre de note menue" - Delisle Vol. 2, p. 8* (art. 28)). However, it appears on all the inventories of Jean, duc de Berry (Delisle Vol. 2, pp. 224* - 225*, 272* (art. 7)), from which it appears that the Duke borrowed this Bible from Charles VI on 6th November 1383 "pour icelle veoir," and that it was returned to the Louvre only in 1417 after the Duke's death the previous year, when it was valued at £300 tournois. Ex-libris note of the duc de Berry, signed <u>Jehan</u>, is on fol. 218^{v}. An ownership note of Jacques d'Armagnac, duc de Nemours, is on fol. 545^{r}, where it is partly erased; the fore-edge of the manuscript has the anagram and arms of Nemours (1462-77). The manuscript subsequently belonged to Guyon de Sardiere, whose signature is on fos. 1^{r}, 545^{r}, and whose library catalogue appeared in 1759. It then entered the La Vallière collection, whence it came to the BN.

<u>Bibliography</u> Berger p. 360; Fr. cat. gen. Vol. 7, p. 6; Delisle Vol. 1, pp. 6, 150 - 1, 332, 395, Vol. 2, pp. 224* - 225*, 272*; Couderc pp. 10 - 11, pl. 27 No. 1; Manuscrits pp. 62 - 3 (item 128); Meiss pp. 141, 152 - 3, 167, 177, 180, 315, 404 n.42, figs. 602, 611.

132. Soissons, Bibl. municipale MSS 210 - 2 (olim 198)

GB (Siglum : F3) Textura, s.xiv^{ex}.

Parchment, ff. ii + 217 + ii, ii + 203 + ii and ii + 112 + ii. The manuscript has its original Roman foliation; Vol. I = fos. 1 - 80, 89 - 225; Vol. II = fos. 226 - 230, 239-46, 231-8, 247, 288, 291-2, 289-90, 293-311, 320-335, 335 bis, 336 - 435; Vol. III fos. 437 - 548 (Folio numbers omitted on fos. 113-6 (modern number on 115), 151, 158; folio number removed from fols. 287; 477 is wrongly called 478.)

427 - 308, 428 x 315 and 432 x 310 mm. Written space 295 x 195, 290 x 195 and 292 x 195 mm. 2 cols. of 55 lines (or 56 in Vol. I). The manuscript is written by two scribes; Hand 1 = fos. 1 - 198, 271 - 548; Hand 2 = fos. 199 - 270. Most miniatures have tricolour borders. Display miniatures before Guiart's preface and Proverbs, and perhaps before Matthew on the now lost fol. 436; miniatures before each book (large initials for the last seven nocturns in Psalms and at the beginning of Daniel in Captivity) except Minor Prophets, Colossians, II Thessalonians, II Timothy, Titus B, Philemon, II John - Jude (II John - Jude have small initials as if they were I John 6 - 8, but chapter numbers in Catholic Epistles, except for James 1, simply continue Acts); additional miniatures in Guiart's prefatory matter (2), Genesis (15), Exodus (11), Numbers (2 - including one display miniature for the Tabernacle), Joshua (3), Judges (5), I Kings (6), III Kings (1), Esther (1), Baruch (1). The collation, leaf signatures and the distribution of the work between the scribes shows that, despite the display miniature before Proverbs, the manuscript was intended to be divided into two volumes before Psalms (fos. 1 - 270 and 271 - 548).

Original Vol. I Vol. I 1 - 11^8, 12^6, 13 - 26^8, 27^8 + 3 singletons (223-5) stuck together after 8, Vol. II 1^8 (wants 1 - 3, i.e. 223-5), 2 - 5^8, 6^6, 7^2 (one quire of eight is lost

after Vol. I quire 10; Vol. II quires 2 and 3 are transposed, affecting Job-Captivity) (fos. 1 - 80, 89-230, 239-246, 231-8, 247-270) = Guiart's prefatory matter, Octateuch (Numbers lacks 14, 18 - 30, 1 after fol. 80^{v}), I - IV Kings, I - II Chronicles, I - III Esdras, Job with contents, abridged Job with contents, Tobit, Captivity, Judith, Esther. (I ignore the transposition of Vol. II quires 2 and 3 in this list.) The text of III Esdras ends on fol. 225^{v2}, although the final rubric for III Esdras appears on fol. 226^{r1}; this is not an elegant division of what was originally a single booklet.

Original Vol. II Vol. II 8 - 10^{8}, 11^{8} + one (297) before 3, 12 - 25^{8}, 26^{6}, 27^{8} (wants 8), Vol. III 1 - 14^{8} (the central leaves of Vol. II quire 10 are bound in the order 5,6,3,4, affecting Psalms - the text order is that of the folio numbers; one quire of eight is lost after Vol. II quire 12) (fos. 271 - 288, 291 - 2, 289 - 90, 293 - 311, 320 - 335, 335 bïs, 336 - 435, 437 - 548) = Psalms, Canticles 1 - 6, 8 - 12, Litany 3 (stops incomplete at Tous sains martis de Dieu oré pour nous - fol. 298^{v2} (cf. Baltimore W125 - 6); there is space for more of the litany than is copied, but not quite enough to complete it), Sapiential Books (Ecclesiastes ends imperfect at 11, 1 - fol. 311^{v}; Song of Songs and Wisdom are missing; Ecclesiasticus begins imperfect at 3, 5), Major Prophets, Minor Prophets, I - II Maccabees with BH contents and glosses, Gospels (Matthew begins imperfect at 2, 18 - fol. 437^{r}), Pauline Epistles with Prologue to Titus and

Titus A, Acts, Catholic Epistles, Revelation (composite version). The fact that Baltimore W 125-6 and Soissons 210 - 2 agree on the end to Litany 3 suggests that they are both copied from a mutilated exemplar rather than that either of them (particularly Soissons) stopped short because they had miscalculated the amount of parchment required to finish. It is clear from the collation that the original Vol. II, like the original Vol. I, was designed as a single booklet; it is just possible that the loss of fol. 436 is due to someone wanting the Matthew miniature, but more probable that it occurred as a result of dividing the manuscript at that point - the leaf removed from Vol. II quire 27 was never attached properly to the beginning of Vol. III; II Maccabees ends with a little space in hand on fol. 435^{v1}, so that the break here would have been more elegant than that between Vols. I and II.

Secundo folio : terrestre et des arbres (fol. 2) -cum de son lieu (fol. 226), filiis p/salmus/david.x. Sire je rejekis a toy (fol. 272), et de grant ullement (fol. 437) or ou blanc vostre (fol. 438). A late 15th century hand wrote some pen-trials (fos. 119^{r}, 367^{r}) and also notes the transposition of Vol. II quires 2 and 3 (fos. 230^{v}, 239^{r}). The binding of all three volumes is 18th century, and the first and third volumes contain the ex-libris plate of Egmont-Pignatelli, comte de Braisne, together with the shelf-mark "a.6". The manuscript will have entered the Soissons library at the Revolution. The stamp of the Bibl. municipale appears on the first leaf of each volume, including fol. 437, so it seems likely that fol. 436 was lost before the manuscript reached Soissons.

Bibliography Laprairie; Fleury pp. 130-40, pl. 14 (item 18); Dept. Vol. 3 pp. 135-6.

133. *Turin, Bibl. Reale, MS Varia 200[55]

GB (Siglum : M3) Cursive, s.xiv^{ex}.

Parchment, ff. 375, and 326. The manuscript has its original Roman foliation. Size of leaf and written space: not available. 2 cols. of 49 lines. The New Testament portion of the manuscript is in one hand. Display miniatures almost certainly existed before Guiart's preface and Proverbs on the now missing fos. 1 and 378. Ordinary miniatures in the New Testament occur before each book (the one before II Corinthians has been cut out) except Philippians - Hebrews (Colossians, whose ch. 2 is divided at 2, 8, is treated as Philippians 5 - 9), I Peter - Jude (the exemplar of this manuscript appears to have treated II John - Jude as chapters of I John; this manuscript, despite rubrics and large initials for James - I John and a miniature for James, treats the Catholic Epistles from James ch. 2 on as Acts chs. 29 - 46). I know of additional miniatures only in Guiart's prefatory matter (1), Revelation (3).

Contents and collation The text and contents of the New Testament are those of a GB, and the text corresponds to that of the first Verard edition of GB (see App. II no. 134). I accordingly assume that Vol. I contains the usual GB contents, including Psalms and Canticles; it cannot contain the Jean de Rely Psalter found in the edition. The collation of the New Testament is regularly in eights, and this will presumably apply to the Old Testament as well.

Vol. I (fos. 2 - 376) =

Guiart's prefatory matter (begins imperfect in the note En ceste maniere sont - fol. 2^{r1}), Genesis - Litany 3 (ends imperfect at Saint Gabriel ore pour nous - fol. 376^{v2}).

Vol. II A quire ends on fol. 569^{v}; Matthew begins on fol. 566^{v2}. The first (one or more) booklet(s) thus comprise(s): x quires plus A - J^{8} (379 - 649) = Proverbs (begins imperfect at 2, 8 - fol. 379^{r1}) - II Maccabees, Gospels, Romans with Prologue, I Corinthians.

K - M^{8} (fos. 650 - 673) = remaining Pauline Epistles (II Corinthians - Hebrews) including Prologue to Titus and Titus A. N^{8} (wants 1), O - Q^{8} (1 quire Q is correctly copied, bound and foliated, but when the chapter numbers were being added had its central leaves (fos. 700-3) in the order 4, 3, 6,5; one quire of eight leaves and one of four (or more depending on the number of additional miniatures) are missing after quire Q) (fos. 675 - 705) = Acts (begins imperfect at 2, 27 - fol. 675^{r1}), Catholic Epistles, Revelation (composite version, ends imperfect in the gloss on 15, 4 (ch. 44 in the manuscript) - fol. 705^{v2}, Catch-words are: Ce que ilz dient que ilz).

Secundo folio : hystoires les escolastres car je ensuis du tout (Vol. I - fol. 2^{r}) and les voies de justice et gardera (Vol. II - fo. 379^{r}).

I do not know when the manuscript reached the Biblioteca Reale.

Bibliography None.

134. Edition : Paris, Anthoine Vérard, s.d. (first Vérard edition)

GB (Siglum : N3) See App. II no. 211.

Contents I have seen one copy of this edition (Oxford, All Souls College Library, L.R. 4. a. 9 - 10, for whose provenance cf. Wolfenbüttel 76. 15 - 18 Aug. 2^{o}). The edition contains Vérard's addresses as used between 1485 and 1499, and uses his second mark which appears in a dated edition for the first time in 1489 (Renouard pp. 424-5). The initial preface

(inc. En perseverant tousjours, printed in Reuss Vol. 14, p. 143) says that its author has been ordered by Charles VIII to have the work printed, so it must have been commissioned before the King's death in 1498. The author of the preface is identified as Jean de Rély by Lefèvre d'Étaples in his 1523 edition of the New Testament (fol. hhh viii^{r}), where he speaks of Rély as having worked approximately 36 years previously. This statement has been taken as sufficient evidence for dating this edition 1487 (cf. Reuss Vol. 14, p. 142), whereas others either take 36 to be an error for 26 and to refer to the age of Charles VIII, which would date the edition 1496 (VE no. 7), or on internal evidence (Macfarlane no. 105) date the edition ?1498 (cf. Darlow no. 3703). Perhaps Lefèvre meant 26 years ago, and the edition should be dated 1497.

Vol. I A-B^{6} = Preface of Jean de Rély, Guiart's prefatory matter (lacking Contents of Genesis, and ending with the note En ceste maniere je) , BH tables of contents from Genesis to Esther including Chronicles and Esdras. a-z^{8}, 7^{8}, aa-tt^{8}, uu^{10} (fos. 1 - 353 and final blank) = rest of Guiart's prefatory matter (Comestor's prologue), Octateuch, I - IV Kings, I - II Chronicles, I - III Esdras, Job, abridged Job, Tobit, Captivity, Judith, Esther.

A booklet now missing from the All Souls copy (apparently collated x-z^{8}, 9^{8}, z^{6} of which the last leaf is blank), contains Psalms in the version of the Jean de Rély Psalter (Paris, BN, MS lat. 774, on which see Berger p. 322; cf. Reuss Vol. 14, p. 145); I do not know whether the edition includes Litany 3 (and presumably the Canticles) as found in Turin, Varia 200.

Vol. II unsigned^{6} = contents of Vol. II, with no chapters being given for New Testament books.

AA–PP^{8}, QQ^{6}, RR–VV^{8}, XX^{10} (fos. 1 - 168) = Sapiential Books, Major Prophets, Minor Prophets.

AAA–BBB^{8}, CCC–DDD^{6} (fos. 169 - 196) = I - II Maccabees with BH glosses (BH contents are included above).

EEE–XXX^{8}, yyy^{6} (fos. 197 - 338) = Gospels, Pauline Epistles with a prologue to Philippians (St. 728) and the Prologue to Titus (the single version of Titus is Titus B), Acts, Catholic Epistles (chaptered as Acts 28–46 despite more or less correct rubrics for James - I John), Revelation (composite version).

The contents agree with what is know of Turin, Varia 200 (see App. II no. 133), except for the rearrangement of Guiart's prefatory matter and BH tables of contents, and for two changes in the New Testament; the addition of St. 728 (apparently not from a Prol. manuscript) and the suppression of Titus A; if Rely had consulted a Prol. manuscript, this would have told him which version of Titus to suppress but would have given him the Prologue to I Timothy before Titus B. The curious error in the chaptering of the Catholic Epistles seems to confirm the evidence of the text that Rély's model was a manuscript of the same family as the Turin manuscript. There is no reason to support Berger's view (pp. 309 - 310) that Rély's source is fr. 159 or a related manuscript, since fr. 159 belongs to a different textural family of GB manuscripts; it is, however, quite plausible to suggest (Berger p. 310) that Rely printed a manuscript in the Royal Library.

Bibliography Reuss Vol. 14 pp. 141–8; Berger pp. 217, 309–11; Macfarlane no. 105.

135. Editions: Paris, Anthoine Vérard, s.d. (second Vérard edition), and subsequent Paris and Lyon editions See App. II nos. 215-234.

GB (Siglum : 03a; subsequent editions to which sigla have been attributed are: Lyon, 1518, 1521, 1531 (03b-d); Paris, 1537-8, 1543, 1544-6 (03e-g))

Contents All the later editions I have seen, and from Reuss Vol. 14 pp. 154 - 160 apparently all editions other than the first Verard edition, conform to the pattern of the second Verard edition, which is presumably the ultimate archetye of all the rest. (Of the later editions, I have seen Lyon, Jacques Sacon, 1518 (Oxford, Queen's College Library, 69. C. 16), Lyon, Pierre Bailly, 1521 (London, BL, 466. d.6), Lyon, Pierre Bailly, 1531 (London, BL, 465. g.5; Oxford, All Souls College Library, p. 12.6), Paris, Anthoyne Bounemere, 1537-8 (London, BL, C.51. g.4), Paris, 1543 (Vol. II only : St. Andrews, University Library, Bib. BS 230. B43), Paris, 1544-6 (London, BL, 4. c.1).) I accordingly confine the following description to the second Vérard edition. Of this I have seen (apart from a mutilated portion of the Vol. II title page - Oxford, Bodleian Library, Douce fragments b.1, fol. 44) one copy (London, BL, 3037, ee.4). The edition can be dated approximately from Vérard's address, which is the one used from 1503 to 1513 (Renouard pp. 424-5). The type of capital L used on the title pages (Macfarlane pl. LXIII, type no. 10) cannot safely be used for dating, but is exemplified by Macfarlane from a book of 1511/2. Macfarlane and the BL catalogue date the edition ?1510.

Vol. I a^6, b^4 = Publisher's preface (inc: Povres pecheurs aveuglez de bien faire, printed in Reuss Vol. 14 pp. 157-9), Table of contents for BH Comestor's prologue - Esther, and Psalms.

$a-l^6$, m^4, $n-z^6$, $aa-vv^6$ (fos. 1-256) = Comestor's prologue (inc: Ung empereur ou ung roy - a slightly abridged version, cf. Reuss Vol. 14 p. 149),

Octateuch, I - IV Kings, I - II Chronicles, I - III Esdras, Job, abridged Job, Tobit, Captivity, Judith, Esther, Psalms. (The version of Psalms is, as in the first Vérard edition, that of Jean de Rély, cf. Berger p. 310; there are no canticles or litany.) Jean de Rély's preface, and all Guiart's prefatory matter as given in the first Vérard edition have been omitted except for the revised version of Comestor's prologue.

Vol. II A^6, B^4 = Table of contents, publisher's preface (inc: Pour inciter tous bons chrestiens, printed in Reuss Vol. 14, pp. 159-160).

$A - X^6$, $Y-Z^4$ (fos. 1 - 134) = Sapiential Books, Major Prophets, Minor Prophets, I - II Maccabees with BH glosses (BH contents are included above).

$AA - RR^6$ (fos. 1 - 102) = Gospels, Pauline Epistles, Acts, Catholic Epistles, Revelation (composite version).

In the New Testament, the prologues to Philippians and Titus found in the first Vérard edition have been omitted, and the chaptering of the Catholic Epistles and Revelation now agrees with the normal Vulgate chaptering.

Bibliography Reuss Vol. 14, pp. 148 - 160; Berger pp. 217, 309; Macfarlane no. 156.

(b) Vol. I

136. Brussels, Bibl. royale MS 9004

GB Vol. I (Siglum : N1) Cursive, $s.xv^{in}$.

For this manuscript, see the description above (App. II no. 97).

137. Chantilly, Musée Condé MSS 23 - 4 (olim 453, 488)

GB Vol. I (Siglum : 01) Cursive, $s.xv^{1}$.

For this manuscript, whose Psalter is now bound at the end of Vol. II and may from the presence of the Pater and Deus cui proprium after the Litany (cf. Arsenal 5212) derive from a BMa exemplar, see the description above (App. II no. 98).

138. The Hague, Museum Meermanno-Westreenianum MS 10 B 23

GB Vol. I (Siglum : X2) Textura, 1372.

For this manuscript, see the description above (App. II no. 100).

139. *Leningrad, State Saltykov-Shchedrin Public Library MS Fr. F. v. I.1 (olim Theol. F., no. 1)

GB Vol. I (Siglum : A1) Textura, s.xiv^{ex}.

For this manuscript, see the description above (App. II no. 101).

140. Oxford, Corpus Christi College Library MSS 385-6

GB Vol. I Batarde, s.xvi^{in} (after c.1510)

Parchment, ff. ii + 273 + ii, and ii + 339 + ii. Each volume has a contemporary Roman foliation for the text itself, and for the originally unfoliated Tables of contents a modern foliation. Vol. I is foliated 1 - 12, 13 (ult), 1 - 260, and Vol. II 1 - 13, 14 (ult), 1 - 266, 266 bis, 267 - 324. 385 x 262 mm. for both volumes. Written space 260 x 155 mm. 40 long lines.

The manuscript is written by a single scribe, whose late batarde hand shows substantial influence from humanist script. Display miniature before Genesis; miniature before each book except II-IV Kings, II Chronicles, II - III Esdras; additional miniature in Judith (1).

Vol. I 1^6, 2^6 + one (13 (ult) after 6 (fos. 1 - 12, 13 (ult)) = Table of contents of BH Octateuch, Comestor's prologue (inc: Ung empereur ou ung roy), display miniature before Genesis.

$3\text{-}20^8$, 21^6 + one (145) before 1 (fos. 1 - 151) = Genesis, Exodus, Leviticus with two prefaces.

$22 - 26^8$ (fos. 152 - 191) = Numbers with preface.

$27 - 34^8$, 35^4 + one (260) after 4 (fos. 192 - 260) = Deuteronomy, Joshua, Judges, each with preface.

Vol. II 1 - 2^6, 3^2 (fos. 1 - 13, 14 (ult)) = Table of contents for Kings - Esther, preface to Kings.

$4 - 19^8$, 20^6 (fos. 1 - 134) = I - IV Kings with preface to III Kings.

$21 - 27^8$, 28^2 (fos. 135 - 192) = I - II Chronicles.

$29 - 32^8$, 33^4 (fos. 193 - 228) = I - III Esdras.

$34 - 36^8$, 37^2 + one (255) after 2 (fos. 229 - 255) = Job

38^8, 39^2 (fos. 256 - 265) = Tobit, prefatory note before Captivity.

$40 - 42^8$ (fos. 266, 266 bis, 267 - 288) = Captivity

$43 - 46^8$, 47^4 (fos. 289 - 324) = Judith, Esther, each with preface and "Histoires".

The contents of these two volumes differ from those of the second Verard edition only in: (i) dividing the table of contents between the two volumes; (ii) omitting the publisher's preface and abridged Job. (Psalms may have been in a now lost booklet, since the end of Esther, unlike the end of the Octateuch, has no final rubric announcing the next volume.) I have compared the text of Comestor's prologue in this manuscript with that of the All Souls copy of the Lyon, 1531 edition; the two texts differ only in a few minor variants, with the manuscript usually agreeing at these points with the apparently better readings of the Queen's College copy of the Lyon, 1518 edition. The fact that this form of Comestor's prologue is found only in the second Verard edition and subsequent editions guarantees that this manuscript is a copy of one of these editions (it is unlikely to be a source, because it does not contain abridged Job); in view of the quality of its text, it is probably a copy of an early edition and may thus be datable c.1515-20, on the assumption that the scribe would have taken a recent

edition as his source. Another 600 or more folios would be required to complete the manuscript, and these could have been bound in one, or more probably two, further volume(s). A third volume of unknown length did exist, but was apparently destroyed in 1720 or soon after (see below). The collation of the extant volumes suggests it as being worked out afresh from the edition used as exemplar.

Secundo folio : du nom Abraham or Donc dist Dieu lumiere (both Vol. I, fol. 2^{r}), and Comment David plaint Saul or Vindrent les jours (both Vol. II fol. 2^{r}). An 18th century note kept with the manuscript gives its history as related by General James Oglethorpe (1696-1785) to Dr. Adee on 15th November 1772. "... The three volumes with other MSS were bought in 1720 - when a great family in Paris were oblig'd to sell their library and all their effects. The General was assur'd that the books were compos'd and illuminated by order of Francis 1st, King of France, and had been in high esteem in the family from which they were purchas'd. They were brought into England by the General but were detain'd at Dartford by the Custome House Officers, tho' the duties were offer'd to be paid. The General came to London, applied to the Commissioner of the Customs and obtained an order for the delivery of the books. He recover'd all the MSS except one volume of the History of the Bible and a fine illuminated missal which had belonged to Lewis XII. Out of these the paintings had been cut and sold under a pretence of their being prohibited as superstitious books. The General made a complaint to the Commissioners and the only remedy he could procure was to have the offer displac'd...." This account unfortunately fails to mention what was done with the mutilated manuscripts, but the inference would appear to be that the General regarded them as worthless and did not keep them. The two surviving volumes were given to the College, by the General, a former Gentleman Commoner. (A 20th century note in the manuscript gives a

similar, but not identical, account of the manuscript's history; it appears to have no independent source other than the 18th century note, and I therefore ignore it.) The manuscript has what appears to be an 18th century English binding, and it was presumably when this binding was supplied that the printed slips giving an English title to each miniature were added; the slip for the Esther miniature (Vol. II fol. 308^{r}) says that Cardinal Charles Borromeo is represented in it.

Bibliography Coxe Vol. 2, p. 185.

141. Paris, Bibl. de l'Arsenal MS 5212

GB Vol. I Textura, s.xiv^{ex}.

Parchment, ff. ii + 417 + ii. 280 x 185 mm. Written space 180 x 125 mm. 2 cols. of 41 lines. Display miniature and historiated initial before Guiart's preface; miniature or historiated initial before each nocturn in Psalms, and before each book except Genesis; additional miniature in Esther (1) - additional historiated initials in Genesis (38), Exodus (10), Leviticus (5), Numbers (27), Deuteronomy (2), Joshua (15), Judges (17), I Kings (26), II Kings (23), III Kings (24), IV Kings (46), Job (21), Tobit (12), Captivity (24), Judith (15).

$1 - 26^{12}$, 27^{6} and one (317) after 4, $28 - 31^{12}$, 32^{10} (leaf 10 blank) (fos. 1 - 377) = Guiart's prefatory matter, Octateuch, I - III Esdras, Job with contents, abridged Job with contents, Tobit, Captivity, Judith, Esther.

$33 - 35^{12}$, 36^{4} (fos. 378 - 417) = Psalms, Canticles 1 - 12, Litany 3 ending with Pater and Deus cui proprium. The presence of the Pater and Deus cui proprium may imply that the Psalter has a BMa source (cf. Chantilly 23 - 24, App. II nos. 98 and 137).

Secundo folio : Cest livre est appelé la bible hystoriaus

From the kneeling King in the display miniature, the manuscript seems to have been written for a King. It does not appear to be in the Louvre inventories, but is thought by Delisle to have belonged to Charles V. It was given by King Charles VI to Jean, duc de Berry, on 25th April 1403. It reached the Arsenal at the end of the 18th century from the Marquis de Paulmy, whose number (46A) is on the verso of the second fly-leaf.

Bibliography Berger p. 368; Martin Vol. 5, pp. 158 - 9; Delisle Vol. 1, pp. 6, 152 - 3, Vol. 2 pp. 225*, 273 - 4* (art. 12); Martin Miniature p. 95, figs. LXVII - LXXII; Martin Peintures pp. 28 - 9, pl. 32 - 34; Manuscrits p. 55 (item 112); Morand p. 42, pl. XXI; Meiss pp. 300 - 1, 312; Meiss Limbourgs pp. 401, 415.

142. Paris, Bibl. de la Chambre des Députés MS 3 (olim A 35)

GB Vol. I Textura, s.xiv^{ex}

Parchment, ff. iv + 345 + iii, foliated (including only the second fly-leaf) 1 - 346. 415 x 295 mm. Written space 277x183 mm. 2 cols. of 52 lines. Display miniature before Guiart's preface; miniature before each nocturn in Psalms and before each book except Genesis; additional miniatures in Guiart's prefatory matter (2), Genesis (44), Exodus (14), Leviticus (2), Numbers (10), Deuteronomy (2), Joshua (6), Judges (7), I Kings (6), II Kings (1), Captivity (2), Judith (2), Esther (1).

$1 - 34^{8}$ (fos. 2 - 273) = Guiart's prefatory matter, Octateuch, I - IV Kings, I - II Chronicles, I - III Esdras, Job with contents, contents of abridged Job.

$35 - 39^{8}$, 40^{8} (wants 2), $41 - 43^{8}$, 44^{2} (fos. 274 - 346) = abridged Job, Tobit, Captivity, Judith, Esther, Psalms (lacks 9, 7 - 15, 10 after fol. 314^{v}), Canticles 1 - 6, 8 - 12 (numbered Pss. 172 - 182), Litany 3.

Secundo folio : De l'ouvrage du premier jour. An ex-libris note in a 15th-century textura is on fol. 346^{v} : Ce premier /volume de la Bible/ appartient a Dame Marguerite /contesse d'Esta/mpes et de Vertus etc. A 17th century note on fol. 2^{r} (reproduced by Berger p. 369) shows that the manuscript was given by the Cardinal de Retz to the Maurist Abbey of St. Denis. It will have reached the Chambre des Députés after the Revolution.

Bibliography Berger p. 369; Chambre pp. 6 - 9; Chambre Boinet pp. 32, 40 - 46, pl. 10; Meiss p. 360; Meiss Limbourgs p. 410.

143. Paris, Bibl. Mazarine MS 313 (olim 534)

GB Vol. I Cursive, s.xiv-xv.

Parchment, ff. ii + 237. 330 x 240 mm. Written space 255 - 265 x 185 mm. 2 cols. of 54 lines. La Batut dates the manuscript 1494, but, despite the style of illumination which I do not think I have come across elsewhere, the script leaves little doubt that 1394 would be more appropriate. I have not found a date in the manuscript itself. Display miniatures before Guiart's preface and Comestor's prologue; large initials before each nocturn in Psalms, and a miniature before III Esdras; additional miniatures in Guiart's prefatory matter (2 - including one miniature representing all the books listed in the extended contents of BH, the miniature and the list being apparently designed to complete fol. 1^{v} and thus giving no clue as to the real contents of the now lost Vol. II), Genesis (10), Numbers (1 - the Tabernacle).

$1 - 11^{8}$, 12^{10} (both columns of leaf 10^{v} are extended into the bottom margin to squeeze all the text in) (fos. 1 - 98) = Guiart's prefatory matter, Octateuch.

13 - 25^{8}, 26^{8} and one (211) after 8) (fos. 99 - 211) = I - IV Kings, notes on intercalation. I - II Chronicles with contents, I - III Esdras with contents for I Esdras, Job with contents, abridged Job with contents, Tobit, Captivity, Judith, Esther.

27 - 28^{8}, 29^{10} (fos. 212 - 237) = Psalms, Canticles 1 - 12.

Secundo folio : En ceste maniere sont. An 18th-century ex-libris note on fol. 1^{r} is printed in Berger p. 372, and shows that the manuscript belonged to the Augustinian convent in Paris before reaching the Bibl. Mazarine after the Revolution.

Bibliography Berger pp. 372 - 3; Molinier Vol. 1, pp. 113 - 4; La Batut pp. 34 - 5, pl. 14b.

144. Paris, BN, MS fr. 896

GB Vol. I (imperfect) Cursive, s.xv^{in}.

Parchment, ff. i + 280 + ii. 305 x 245 mm. Written space 235 - 40 x 195 mm. 37 - 41 long lines, but in 2 cols. wherever tables of contents occur. The scribe writes on the top line. There are no miniatures, but there are large initials for each nocturn in Psalms except for Ps.1 and there may have been a display miniature on the missing first leaf, although the top half of fol. 1^{r} is blank which suggests that a display miniature was intended there.

1^{8} (wants 1), 2 - 34^{8}, 35^{8} and one (280) after 8 (fos. 1 - 280) = Guiart's prefatory matter (with extended contents of BH), Octateuch, I - IV Kings (II Kings 23 - III Kings 5 is omitted on fol. 197^{r} and copied before IV Kings 11 on fos. 223^{r} - 228^{r}, disrupturing the chaptering of IV Kings), notes on intercalation, Psalms, Canticles 7 - 12, Litany 3.

The collation shows that this unusual collection of books was intended to be a single booklet, and the rest of Vol. I must either have been omitted totally or copied in a no longer extant booklet. The evidence that this manuscript has a GB text comes from Berger p. 218 and from the

fact that Psalms has the same exemplar as fr. 20090, ending with a verse Psalter, Canticles 7 - 12 and Litany 3 from Ps. 120, 4 on. (Berger p. 203 and Bounard pp. 132 - 3 suggest a Psalter sold by Tross (Paris, 10-11/2/1859, lot 13) may be a copy of the same exemplar, but this manuscript could also contain a PBa text ending with Litany 1 or even be a Latin Psalter with French additions.)

Secundo folio : De la creacion du ciel The manuscript has various 15th century pen-trials, including one apparently by the scribe on fol. 150^{r} beginning with the name Lafon. Some of the notes on fos. 1, 279, 280 have been erased or are illegible as a result of applying restorative. Owner-ship notes that survive are: C'est a moy Contault (fol. 1^{r}, s.xv^{1}); note of Nicole Valon (fol. 280^{v}, s.xv, printed in Berger p. 340); Ce livre est a moy L. de La Terre (fol. 280^{v}, ? s.xv); note explaining how the Royal Library acquired the manuscript in April 1742 from Mr. de Bosjon in exchange for 13 duplicate volumes on Jansenism (fol. 1^{r}, cf. Berger p. 340).

Bibliography Fr. cat. Vol. 1, p. 152; Berger pp. 339 - 40.

145. Paris, BN, MS fr. 22887

GB Vol. I (imperfect) Cursive, s.xiv-xv.

Parchment, ff. iii + 452 + ii, foliated (including the last fly-leaf before the text) 1 - 91, 93, 92, 94 - 272, 272 bis, 273 - 452; fos. 93, 92 are correctly bound, with the text in that order. A foliation contemporary with the manuscript exists, excluding the fly-leaf, for the first 304 leaves of the manuscript; it fails to number it fol. 17, and calls its fol. 137 fol. 136. The concordance between the modern and original foliation is : 2 - 91 = 1 -90; 93 - 91; 92 = 92; 94 - 272 = 93 - 271; 272 bis = 272; 273 - 304 = 273 - 304. 340 x 265 mm. Written space 225 x 180 mm. 2 cols. of 38 lines. Miniature before each book

(including Guiart's prefatory matter) except Genesis (which has a large initial after the first section); additional miniature in Esther (1).

1 - 30^{8} (fos. 2 - 91, 93, 92, 94 - 241) = Guiart's prefatory matter, Octateuch, I - II Kings with usual preface and contents.

31 - 45^{8} (fos. 242 - 272, 272 bis, 273 - 360) = III - IV Kings with usual preface and contents, notes on intercalation, I - II Chronicles, I Esdras. A booklet (one quire of eight leaves) is missing after quire 45.

46 - 48^{8}, 49^{6} (fos. 361 - 390) = III Esdras, Job with contents.

50 - 56^{8} (fos. 391 - 446) = abridged Job with contents, Tobit, Captivity, Judith, Esther with preface.

57^{8} (wants 7, 8 - blank) (fos. 447 - 452) = "Histoires" following Esther with contents. The final rubric (fol. 452^{r}) which apparently indicated what came next, is now erased, presumably after the loss of Vol. II or the final booklet containing Psalms.

The omission of both II Esdras and Psalms from this manuscript is, given the regular GB pattern it follows in all other respects, almost certainly due to the loss of the two booklets concerned. The scribe often attempts to start books at the beginning of a new page, even if blank space is thus left on the preceding page; this may in part explain the booklet structure of the manuscript.

Secundo folio : <u>De la mort Abel</u>. The manuscript has various pen-trials, some no longer legible, which perhaps name former owners: (i) 15th century notes (fol. 1^{r}) : <u>Au roy supplye humblement Jacques le Maistre escuyer, Supplie humblement Jacques le Maistre, Supplie humblement Jacques d⌈it⌋ Hacquemelle s⌈ainte⌋ egl...;</u> (ii) late 15th century note (fol. 174^{v}): <u>Vostre treshumble et bon serjant Th. Guillemette. Thomas Guillemette;</u> (iii) late 15th century note (fol. 437^{r}): <u>Nicolas de H...;</u> (iv) a 16th century hand copying extracts from the text (fol. 340^{r}), ending: <u>De Ligry</u>.

Des. Rubus; (v) 16th century signature Fossets (fos. 1^{v}, 452^{r}). In the 16th century the manuscript belonged to the Paris Récollets convent (ex-libris note fol. 1^{r}, and in shorter form fol. 2^{r}), where it stayed until entering the BN after the Revolution.

Bibliography Berger p. 361; Fr. cat. gen. Vol. 8, p.1.

(c) Vol. II

146. Rheims, Bibl. municipale MS 60 (olim A. 28)

GB Vol. II (Siglum : D3) Cursive, s.xiv^{ex}.

Parchment, ff. i + 284 + i. 400 x 305 mm. Written space 268 x 182 mm. 2 cols. of 47 lines. Despite changes of ink and pen, there seems to be only one scribe, who names himself after the explicit sans fin regner, Amen, Adest Deo gracias : Hervy de (fol. 283^{v}). There is also a corrector, apparently contemporary of the scribe, who completes the scribe's name with Fresnoy (on erasure) and signs himself N. Beauvarlet (fol. 283^{v}).

The folio containing the display miniature before Proverbs has been removed; miniature before each book except Lamentations, Colossians, I Thessalonians, II Timothy, Titus A, Philemon, Hebrews, I Peter - Jude (II - III John are treated as I John chs. 6 - 7 - the page headings treat the Catholic Epistles as part of Acts); there are no chapter numbers on fos. 256^{r} - 268^{r} (from Acts 18 to the beginning of Revelation - Revelation is wrongly numbered). 1^{8} (wants 1), 2 - 35^{8}, 36^{6} (wants 6 - leaves 5, 6 are blank) (fos. 1 - 284) = Sapiential Books (Proverbs begins imperfect at 3, 1 - fol. 1^{r}), Major Prophets (Baruch 4, 24. voisines - Ezekiel 4, 6 Juda exclusive is omitted, resulting in chapter numbers and page headings treating Ezekiel as part of Baruch - fol. 89^{v1}, line 4; either the scribe's exemplar lacked two leaves at this point (the most probable solution),

or he accidentally turned over two leaves and failed to notice his error through the homoeotelenton on voisines Sion (Baruch 4, 24) and maisnies Juda (Ezekiel 4, 6) - fol. 89^{v1}, line 4 begins with -sines of voisines, which gives some plausibility to this alternative solution), Minor Prophets (ends imperfect at Zechariah 14, 21, Zechariah and I Maccabees being treated as I Maccabees - fol. 129^{v2}, line 2; if the scribe's exemplar lacked two leaves here, then they must have included roughly one blank column after Malachi; alternatively there is again a possibility of turning over two leaves with a homoeoteleuton on Deus, since Zechariah 14, 21 ends on line 2 with dens (recte Deus) and the missing I Maccabees 1, 47 will have ended with Deus), I Maccabees with BH glosses and originally contents (begins imperfect at the beginning of 1, 48 - fol. 129^{v2}, line2; lacks 14, 9 - 15, 22, here certainly reflecting the loss of one leaf from the exemplar - fol. 141^{v2}, line 7), II Maccabees with BH contents and glosses (lacks 5, 5 - 6, 28, again certainly reflecting the loss of one leaf from the exemplar - fol. 145^{v2}, line 26), Gospels, Pauline Epistles with Prologue to Titus and Titus A, Acts, Catholic Epistles, Revelation (composite version, contrary to Berger p. 381). The text missing from the exemplar in Maccabees suggests that the exemplar had slightly more text to the leaf than the Reims manuscript, and that the missing leaves will have been leaves 2 and 7 of an eight-leaf quire; the two earlier gaps probably reflect the loss of the central bifolium in a quire in each case.

Secundo folio : Mon filz n'oblie pas (fol. 1) or -gue est ague comme espee (fol. 2). The corrector Beauvarlet seems, from the odd syntax he sometimes produces, not necessarily to have been correcting from the exemplar; he also writes Nota beside the text on occasion, and comments (fol. 18^{r}): Nota que ce livre de Sapience est tres obscur a lire et

pis encor a entendre (partie par le vice de l'escripvain qui pas ne l'entendoit). Non profitable aux femmes d'elles y amuser, car ce n'est que rompement de teste. Beauvarlet's corrections occur principally in Sapiential Books, but also in Jeremiah, Baruch, Daniel, Jonah, I - II Maccabees, Romans (corrects catchwords at fol. 215^{v}); he also notices the gap at fol. 129^{v2}.

A 15th century corrector notes (in Latin) the omission at fol. 89^{v1}. corrects the page heading for Ezekiel and Colossians, supplying a rubric for Colossians; he writes ann circ. 200 on fol. 1^{r}, apparently dating the manuscript 16th century. The manuscript entered the Bibl. municipale after the Revolution.

Bibliography Berger p. 381; Dept. Vol. 38, p. 56.

(d) Old Testament

147 *Camarillo (Ca.), E.L. Doheny Memorial Library, St. John's Seminary, MSS 6363-4 (ex-Phillipps 11826)[56]

GB OT Cursive, s.xiv-xv.

Parchment, ff. 479 (according to Census Supplement) in two volumes; the manuscript is not foliated. From the collation given below, it may have only 473 leaves. 420 x 310 mm. Written space not available. 2 cols. of apparently c.50 lines. I have no information on the number of scribes, and for miniatures know only that there are 97 in all, including a display miniature in Exodus (sic) for the Tabernacle and additional miniatures in Esther (1), Baruch (1); there is no miniature before Ecclesiastes, Lamentations, Nabum, Habakkuk, Zephaniah.

Contents and collation Mrs. Gayle informs me that the manuscript is tightly bound following a rebinding in 1966 or thereabouts, and that some unspecified leaves are missing. This, combined with the absence of

foliation, makes it difficult to give the contents and collation in the usual way; however, since the normal quire structure is known, it is possible to indicate booklets, though without any guarantee of the size or completeness of individual quires.

Vol. I Quires 1 - 7^{12} = [Guiart's prefatory matter], beginning of Octateuch (Genesis - contents of Numbers).

Quires 8 - 16^{12} = rest of Octateuch (preface to Numbers - Judges, with one leaf missing in quire 11 (perhaps quire 12) containing the end of Joshua, the contents and preface to Judges and the beginning of Judges), I - III Kings with usual prefaces and contents, contents of IV Kings.

Quires 17^{12}, 18^{12} (leaves 1 - 7) = IV Kings (ends imperfect).

Vol. II Quires 18^{12} (leaves 8 - 12), 19 - 28^{12} = rest of IV Kings, I - II Chronicles (I Chronicles begins on the recto of quire 18, leaf 8), I - III Esdras (I Esdras is called III Chronicles), Job with contents, abridged Job with contents, Tobit, Captivity, Judith, Esther, Psalms (presumably ending with Canticles and Litany 3), Proverbs, Ecclesiastes.

Quires 29 - 39^{12}, 40^{12} (leaves 1 - 6) (or 40^{6}?) = remaining Sapiential Books (Song of Songs - Ecclesiasticus), Major Prophets, Minor Prophets (Zephaniah appears to be treated as Habakkuk chs. 4 - 6; the number of leaves they occupy makes it unlikely that a leaf is missing), I - II Maccabees with BH contents (and presumably glosses).

It is clear from the above collation that the manuscript has been artificially divided at the end of IV Kings. It is possible that a similar division has occurred at the end of Vol. II; II Maccabees ends on the recto of quire 40, leaf 6, which suggests the manuscript is

intended to end here with a six-leaf quire, but Mrs. Gayle says that II Maccabees, after quire 39, "extends into six remaining leaves which is all of quire 40 that the book has", which suggests rather that quire 40 has been divided at a more suitable place than quire 18, and that a third volume containing the New Testament is now lost.

Secundo folio : Not available. The provenance of this manuscript is not known before 1840, when it was bought from Payne by Sir Thomas Phillipps. It is possible (see chapter 1(a), n.41) that it is the former MSS 1 - 2 of Paris, Bibl. de l'Institut which disappeared some time between 1828 and 1873. The exact contents of MS 1 are not known, but the contents of MS 2 (Prophets and Maccabees) would roughly agree with the present manuscript if it were divided after quire 28 (a natural break) rather than in quire 18. The note at the end of MS 1 referring to Tanneguy du Chatel has not been mentioned in the printed references to the present manuscript. As Phillipps MS 11826 it was sold privately to Rosenback, from whom it was bought in 1950 for the Camarillo Library.

Bibliography Phillipps Vol. 1, p. 204; Durrieu, in BEC 50, 1889, 390 - 1; Census Supplement pp. 13 - 14 (no. 57).

(e) Fragments or extracts

148. Copenhagen, Kongelige Bibliotek, MS Thott 6

GB Chronicles and Esdras (Siglum : T1) Textura, s.xiv^{ex}.

For this manuscript, which completes BM with the books also added in GB, see the description above (App. II no. 83).

149. Munich, Bayerische Staatsbibliothek, MSS gall. 1 - 2

GB Chronicles and Esdras (Siglum : J1) Textura, s.xiv^{2}.

For this manuscript, which completes BM with the books also added in GB, see the description above (App. II no. 88).

150. Paris, BN, MS fr. 5

GB Chronicles and Esdras (Siglum : I1) Textura, s.xiv^{ex}.

For this manuscript, which completes BM with the books also added in GB, see the description above (App. II no. 92).

151. Paris, BN, MS fr. 15391

GB Chronicles and Esdras Textura, s.xiv^{1}

For this manuscript, which completes a PB Vol. I with BM addition (see App. II no. 115) with the books also added in GB, see the description above (App. II no. 70).

152. Jena, Universitätsbibliothek, MSS El. fol. 95 - 6 (olim MSS NB, NB. 97 - 8)

GB Job, Psalms - Malachi, Revelation (Siglum ; U3)
Bâtarde, Belgium, s.xv^{2} (before 1482)

For this manuscript, in which Revelation is certainly GB and the Old Testament BHC extracts (if they have the same source as each other) are presumably GB since Psalms is in the Raoul de Presles version as it occurs in the GB sections of Add. 18856, Brussels 9001 and 9004 (cf. fr. 3 - 4, App. II no. 159, and Berger p. 206), see the description above (App. II no. 45).

153. Edition : Paris, Michel Le Noir, 1502 See App. II no. 212.

GB Revelation

Contents I know of this edition from Reuss Vol. 14, p. 153 n.1, who refers to the BN copy (A. 639). He calls the text that of the "grandes Bibles",

by which he seems to mean (Vol. 14, p. 153 n.2) the text of the Verard and subsequent editions, in which case the Le Noir edition will contain the GB Revelation (composite version). (Reuss does not seem to distinguish texturally his "grandes Bibles" from BHC in general, which he earlier calls "Guiars complete", Vol. 14, p. 141, referring above all to the three Geneva manuscripts, each of which has a different version of Revelation.) I have not found this edition in Brunet, VE and Darlow, nor have I found a copy in BL, Library of Congress, National Library of Scotland, or the University Libraries of Cambridge, Edinburgh, Oxford or St. Andrews.

Bibliography Reuss Vol. 14, p. 153 n.1.

(iv) Prol.

Contents the expected contents of standard manuscripts of this group are as follows:

The basic contents of BHC (listed above before App. II no. 51), with the addition of (i) BXIII I - II Chronicles, I - III Esdras and Job (all preceding abridged Job, with tables of contents for both versions of Job), (ii) Psalms and Canticles taken from the Psalter of Jean de Blois (cf. Berger pp. 257 - 8 and 343 - 4) and placed before Proverbs, (iii) a translation of the Prayer of Jeremiah, placed after Lamentations (often as Lamentations ch. 5), (iv) the set of prologues listed below.

Unlike the first three groups discussed, where the manuscripts follow the expected contents with little variation, the Prol. group can offer, excluding the to me imperfectly known Morgan M394 - 5, only three complete manuscripts which give the expected contents; every other complete manuscript differs individually from the expected contents and from every other complete manuscript, which means it is not possible to give an alternative list of expected contents to express these differences. For

the most part, the differences involve the provision of additional prologues and alterations in the order and exact contents of the books between Esdras and Psalms exclusive. The individual books are referred to in the abbreviated forms already used in BXIII and BH, with BH, with additions and omissions specified as before. However, in Prol. manuscripts these abbreviated forms should be understood to include the prologues for the following books which are listed from Royal 15.D.III (with fr. 15393-4 supplying the alternative incipit for the preface to Psalms) and whose presence or absence from the standard set of 64 prologues is indicated by giving in brackets the running-numbers they have in Ker. Vol. 1, pp. 96 - 7.

II Chronicles - Prologue = St. 327(6);

Esdras - Prologue = St. 330(7);

Psalms - includes the summaries of Jean de Blois before each Psalm and Canticle, and his general preface, inc. Pour ce que selon la doctrine, or Comme il soit ainsi que selon la doctrine;

Ecclesiastes - Prologue = St. 462 (15);

Wisdom - Prologue - St. 468 (16);

Ecclesiasticus - Prologue = Vulgate introduction (Ker Vol. 1, p. 96 n.2);

Isaiah - Prologue = St. 482 (17);

Jeremiah - Prologue = St. 487 (18);

Baruch has the usual translation of its prologue, St. 491 (19);

Ezekiel - Prologue = St. 492 (20);

Daniel - Prologues = St. 494 and 495 (21 and -), the latter with its two sentences transposed;

Hosea - Prologues and Argument = St. 500, 501 (first half), 501 (second half) and 506 (22, - and -);

Joel - Prologues = St. 511 and 510 (24 and 25);

Amos - Prologues = St. 515, 512 and 513 (26, 27 and 28);

Obadiah - Prologue = St. 519 + 517 (29 + 30);

Jonah - Prologues = St. 524, 521 and 522 (31, 32 and -);

Micah - Prologue = St. 526 (33);

Nahum - Prologue and Argument = St. 528 and 527 (34 and -);

Habakkuk - Prologue and Argument = St. 530 and 529;

Zephaniah - Prologue and Argument = St. 534 and 532 (36 and -);

Haggai - Prologue and Argument = St. 538 and 535 (37 and -);

Zechariah - Prologue and Argument = St. 539 and 540 (38 and -);

Malachi - Prologue and Argument = St. 543 and 544 (39 and -);

Maccabees - Prologue = St. 552 + 551 (- + 42);

II Maccabees - Prologues = St. 547, 553 and 551 (40, 41 and 42, which in Ker's list precede I Maccabees);

Matthew - Prologues = St. 590 and 589 (43 and 44);

Mark - Prologue = St. 607 (45);

Luke - Prologues = Lk. 1, 1 - 4 and St. 620 (Ker Vol. 1, p. 96 n.2, and 46);

John - Prologue = St. 624 (47);

Romans - Prologues (called Prologues to Corinthians, recte to Romans and I - II Corinthians) = the usual translation of the Prologue to Romans, St. 677 (48), and St. 685 and 699 (49 and 50);

I Corinthians - Prologue = St. 685 (49) in the same translation;

II Corinthians - Prologue = St. 699 (50) in the same translation;

Galatians - Prologue = St. 707 (51);

Ephesians - Prologue = St. 715 (52);

Philippians - Prologue = St. 728 (53);

Colossians - Prologue = St. 736 (54);

I Thessalonians - Prologue = St. 747 (55);

II Thessalonians - Prologue = St. 752 (56);

I Timothy - Prologue = St. 765 (57);

II Timothy - Prologue = St. 772 (58);

Titus B - Prologue = Prologue to I Timothy in the same translation as above;

Philemon - Prologue = St. 783 (60);

Hebrews - Prologue = St. 793 (61);

Acts - Prologue = St. 640 (62);

Catholic Epistles - Prologue = St. 809 (63);

Revelation - Prologue = St. 839 (64).

When additional prologues occur, I give the appropriate Ker number as in the above list.

Manuscript descriptions

(a) Complete

154. Cambrai, Bibl. municipale, MSS B 398 - 400

Prol. (Siglum : B2) Cursive, s.xv[1].

Paper, ff. 487, i + 449 + i, and i + 400 + i. The first volume has a 15th century Roman foliation: three unnumbered, 1 - 35, [35 bis], 36 - 315, 320 - 487 (fol. 237 is wrongly called 236); the second volume is unfoliated (I assume a foliation excluding fly-leaves in describing it), and the third has a modern foliation. 293 x 215, 298 x 210

and 290 x 210 mm. Written space 195 x 130, 218 x 170 and 210 x 145 mm. Frame ruling with writing on the top line; 2 cols. of 30 - 38, 29 - 36, 28 - 37 lines, with long lines for the tables of contents to individual BH books. The manuscript is written by several scribes: Hand 1 = Vol. I, the three unnumbered leaves, fos. 1^{r} - 206^{v} (end of Leviticus), 320^{v} - 487^{v}, Vol. II fos. 104^{r} - 177^{r}, Vol. III fos. 81^{r} - 123^{v2}; Hand 2 = Vol. I fos. 207^{r} - 320^{r} (end of contents of I Kings); Hand 3 = Vol. II fos. 1^{r} - 24^{v}, 178^{r} - 248^{r}; Hand 4 = Vol. II fos. 25^{r} - 42^{r}, Vol. III fos. 27^{r} - 80^{v}, 304^{r} - 366^{v}, signed (Vol. III, fol. 366^{v}):

Scripta sufficiant, Guillermus Pesin, Scriptor unius partis; Hand 5 = Vol. II 43^{r} - 86^{v}, 349^{r} - 285^{v}, 396^{r} - 449^{v}; Hand 6 = Vol. II fos. 87^{r} - 103^{v}, Vol. III fos. 123^{v2} - 130^{v}, 201^{v} - 224^{v}, 254^{r} - 269^{v}, 379^{r} - 400^{v}; Hand 7 = Vol. II fos. 286^{r} - 395^{v}; Hand 8 = Vol. III fos. 1^{r} - 26^{v}, 131^{r} - 200^{v}, 225^{r} - 253^{r}, 270^{r} - 303^{v}, 367^{r} - 378^{v}.

The manuscript has a large number of corrections, but no miniatures.

Original Vol. I Vol. I 1^{10} + one (8) after 10 (fol. 8 is now only loosely attached to quire 1 and may be the other half of a missing blank leaf, in which case quire 1 would be 1^{12} (wants 1 - blank)), 2 - 26^{12}, 27^{12} (wants 9 - 12 - blank, but foliated 316 - 9) (three unnumbered leaves, fos. 1 - 35, /35 bis/, 36 - 315) = Guiart's prefatory matter (Guiart's preface - contents of Genesis occupies the three unnumbered leaves, with folio references for Genesis added to the contents of Genesis by the 15th century foliator), Octateuch. Vol. I 28 - 41^{12} (fos. 320 - 487) = I - IV Kings, notes on intercalation. (The catchword on fol. 487^{v} gives the title and incipit of abridged Job.)

Vol. II 1 - 2^{12}, 3^{10} + one (28) after 3, 4^{8} (wants 8 - blank) fos. 1 - 42) = I - II Chronicles, I Esdras.

Vol. II 5^{12}, 6^{12} (wants 9 - 12 - blank) (fos. 43 - 62) = III Esdras, II Esdras, abridged Job with contents.

Vol. II 7 - 9^{12}, 10^{10} (wants 6 - 10 - blank) (fos. 63 - 103) = abridged Job (preceded by a rubric referring to Job), Job without the usual contents, Tobit without contents, prefatory note to Captivity.

Vol. II 11 - 15^{12}, 16^{16} (wants 1, 2 - blank) (fos. 104 - 177) = rest of Captivity, Judith, Esther.

Vol. II 17 - 21^{12}, 22^{12} (wants 12 - blank) (fos. 178 - 248) = Psalms, Canticles 7 - 12.

Original Vol. II Vol. II 23 - 24^{12}, 25^{12} + one (285) after 12 (fos. 249 - 285)= Rubric and contents of what is called Part 2 of the Bible (Proverbs - Revelation, unusually placing Acts before the Pauline Epistles and generally not very accurate), first three Sapiential Books (Proverbs - Song of Songs).

Vol. II 26 - 33^{12}, 34^{16} (wants 15, 16 - blank) (fos. 286 - 395) = remaining Sapiential Books (Wisdom, Ecclesiasticus), Isaiah.

Vol. II 35 - 38^{12}, 39^{8} (wants 7, 8 - blank) (fos. 396 - 449) = Jeremiah, Lamentations, Prayer of Jeremiah (treated as a separate text), Baruch.

Vol. III 1^{12}, 2^{14} (fos. 1 - 26) = Ezekiel.

Vol. III 3 - 6^{12}, 7^{12} (wants 7 - 12 - blank) (fos. 27 - 80) = Daniel Minor Prophets.

Vol. III 8^{12} (wants 1 - blank), 9 - 11^{12}, 12^{6} (wants 4 - 6 - blank; this section was clearly written after the immediately following quires, since blank spaces are left on fos. 130^{v2},

131^{r1}), 13 - 15^{12}, 16^{14}, 17^{8} (wants 7 - 8 - blank; cf. above, the blank space here being fol. 186^{r2-v2} on which the scribe forgot to write Luke ch. 22), 18^{14} (cf. above; in this case there is no blank space, but the text overflows into the bottom margin of fol. 200^{v}), 19 - 20^{12} (fos. 81 - 224) = Gospels.

Vol. III 21 - 22^{12}, 23^{10} (wants 6 - 10 - blank) (fos. 225 - 253) = I Maccabees, followed by the names of the High Priests with their children from the Babylonian exile on and of the Jews persecuted in the time of the Maccabees.

Vol. III 24^{12}, 25^{8} (wants 5 - 8 - blank) (fos. 254 - 269) = II Maccabees.

Vol. III 26 - 27^{12}, 28^{12} (wants 6,7), 29 - 32^{12}, 33^{14} and one (365) before 14 (fos. 270 - 366) = Pauline Epistles lacking the Prologues to I and II Corinthians before Romans (Galatians lacks 3, 2 - 6,4 after fol. 298^{v}), Catholic Epistles, Revelation.

Vol. III 34 - 35^{12}, 36^{10} (leaves 1 and 10 are no longer conjoint as a result of the pressure of the binding) (fos. 367 - 400) = Acts.

The contents from Proverbs to Revelation at the beginning of Vol. II, booklet 6, suggest strongly that the manuscript was intended to be bound in two volumes (Genesis - Psalms and Proverbs - Revelation) and confirm what the booklet structure suggests, that Maccabees and Acts have been misplaced in the binding and should precede respectively the Gospels and Pauline Epistles; the scribe Guillermus Pesin, writing <u>scripta sufficiant</u> at the end of Revelation, clearly thought he was concluding the book. The binding itself, however, may well be original because it used as paste-down and fly-leaves (on the evidence of a watermark in the first fly-leaf of Vol. II - I have not been able to identify the two watermarks I found in the manuscript)paper

which is the same as the paper used in the manuscript; rubbing on the outer pages of some booklets suggests binding did not take place immediately, but it must have happened before the 15th century foliation was added to the present Vol. I only.

The booklet structure of the manuscript is attributable to the way the work was divided between the various scribes, which was allocated by groups of quires (often booklets) except for the changes after Leviticus and contents of I Kings, and in Matthew (Vol. III fol. 123^{v2}). Nevertheless, even taking the binding errors and booklet structure into account, there remain some unusual features in the contents of this manuscript: (i) abridged Job has accidentally been copied twice by Hand 5 (fos. 43^{r} - 86^{v} in Vol. II comprise III Esdras - roughly three-quarters of the way through Job), albeit in separate booklets, and the second time without the usual contents and after a rubric referring to Job in 42 chapters; this may be due to the desire to begin a booklet with the version of Job announced by the catchwords at the end of Vol. I, in which case the repetition tells us nothing about the contents of the scribe's immediate exemplar (which may have had the contents of Job where abridged Job is repeated), even if the end of Vol. I suggests it may have lacked Chronicles, Esdras and Job; (ii) the same Hand 5 places Job after abridged Job, which suggests that his main exemplar was not a normal Prol. or BM and may have lacked Job altogether, despite the contrary evidence of the rubric referring to Job in 42 chapters; (iii) the same Hand 5 transposes II and III Esdras (cf. Cambridge, UL, Ee. III 52 and fr. 15391), which can occur at any time if the scribe is over-impressed by the title II Esdras for III Esdras; (iv) the contents of Tobit are omitted, as are Canticles 1 - 6 (respectively in Hands 6 and 3); (v) lists of names are added after I Maccabees (in Hand 8, Vol. III fos. 252^{v} - 253^{r}); (vi) Acts was planned to precede instead of follow the Pauline Epistles.

Secundo folio : Chy apres sont ... Prumierement est en che livre (Vol. I, 2nd unnumbered leaf), tous ensamble u les filz (Vol. II fol. 2^{r}), and entra en moy (Vol. III fol. 2^{r}).

Apart from the indications of early use provided by the binding and the foliation of Vol. I, the sole indication of provenance is the 18th century inscription on the first unnumbered leaf of Vol. I = Biblioth. S. Sepulchr. Cameraci. There is no trace in any of the volumes of the 1384 Cambrai charter mentioned by Berger p. 378, and no clue as to where such a charter might have been bound; the Bibl. municipale now has no record of a charter ever having been with this manuscript. The manuscript will have come to the Bibl. municipale after the Revolution. From the scripta, it is probable it has always been in the Cambrai region.

Bibliography Haenel col. 104; Berger p. 378; Dept. Vol. 17, p.147.

155. London, BL, MS Royal 15. D. III

Prol. (Siglum : W1) Textura, s.xv^{iv}.

Parchment, ff. ii + 144 + ii, ii + 140 + ii, ii + 128 + ii, ii + 120 + ii, foliated continuously 1-532. 455 x 335 mm. Written space 305 x 215 mm. 2 cols. of 50 lines. Display miniatures before Comestor's prologue, Proverbs and Matthew. Miniature before each nocturn in Psalms and before every book (including Guiart's prefatory matter) except Hebrews, I Peter - Jude; additional miniatures in Genesis (11), Exodus (1), Numbers (2), I Kings (1), II Kings (1), III Kings (1), Captivity (1), Judith (1), Esther (3), Revelation (8). Beneath the miniature on fol. 15^{v1} is the inscription: Petrus Gilberti me fecit. (Cf. Brussels 9001 - 2). The manuscript is said in Meiss Boucicaut to be from the Boucicaut workshop.

The illumination and collation confirm that the manuscript was originally intended to be in two volumes. I am grateful to Miss P.J. Willetts of the BL for informing me (letter of 10th January 1972) that the manuscript was bound in one volume in 1757 (part of this binding is preserved on the front paste-down of the present Vol. II), that it was to be rebound in two volumes (BL binding order no. 4628 of 22nd February 1957), but that in the event it was rebound in June 1957 in four volumes. Since the present Vols. II and IV begin with a new quire but in the middle of a book (respectively III Kings and I Maccabees), I do not take the present division as a basis for the contents and collation.

Original Vol. I Vol. I 1 - 12^8 (fos. 1 - 96) = Guiart's prefatory matter with extended contents of BH, beginning of Octateuch (Genesis - contents of Joshua).

Vol. I 13 - 18^8, Vol. II 1 - 16^8, 17 - 19^4 (fos. 97 - 284) = rest of Octateuch (Preface to Joshua - Judges), I - IV Kings, notes on intercalation, I - II Chronicles, I - III Esdras, Job with contents, abridged Job with contents, Tobit, Captivity, Judith, Esther, Psalms, Canticles 1 - 12.

Original Vol. II Vol. III 1 - 16^8, Vol. IV 1 - 12^8 (Vol. IV quire 12 is misbound with the central leaves (fos. 503 - 6) in the order 4, 3, 6,5, affecting I - II Timothy, Philemon, Hebrews) (fos. 285 - 508) = Sapiential Books, Major Prophets with the Prayer of Jeremiah as Lamentations ch. 5, Minor Prophets (with the first prologue to Amos treated as the end of Joel), I - II Maccabees, Gospels, Pauline Epistles (with Romans and I - II Corinthians treated as I - III Corinthians), Prologue to Acts.

Vol. IV 13^4, 14 - 15^8, 16^4 (fos. 509 - 532) = Acts, Catholic Epistles, Revelation.

Secundo folio : deable et de la pomme (fol. 2), and -fail pas quant tu seras (fol. 286). On fol. 111^v is the late 15th century note (this date seems to exclude the earlier of the two identifications proposed in Royal cat.): My lady Powys I you pray, Raymambayre me wayn you may; on fol. 112^r is the partly cropped note: Ave Pow[y]s. According to the second identification proposed in Royal cat., this implies a connection with Henry Grey, 2nd Earl of Tankerville, who married an illegitimate daughter of Humfrey, Duke of Gloucester, and whose mother was heriess of the Powis family. The manuscript was in the Royal collection by 1542 (old Royal press-mark "no. 787" on fol. 1).

Bibliography Berger p. 387; Royal cat. Vol. 2 pp. 172-3, Vol. 4 pl. 95; Schilling; Meiss pp. 11, 355-6, 362 n. 16, fig. 317; Meiss Boucicaut pp. 96 - 9, figs. 344 - 354; Meiss Limbourgs pp. 376, 386, 408, 410.

156. London, BL, MSS Royal 19. D. VI-VII

Prol. (Siglum : X1) Cursive, s.xv^{in}.

Parchment, ff. iii + 287 + iii and iii + 255 + iii. 450 x 320 mm. Written space 302 x 215 mm. 2 cols. of 51 lines. Display miniature before Comestor's prologue, Proverbs and Matthew. Miniature before each nocturn in Psalms (after a note to the rubricator by the miniature for Ps. 52, Vol. I, fd. 267^v, is what Berger p.394, but not Royal cat. or myself, reads as a signature Jo.M.) and before each book (including Guiart's prefatory matter) except Genesis, I Corinthians - Hebrews (Romans and I - II Corinthians are called I - III Corinthians), II - III John; additional miniatures (large initial in Guiart's prefatory matter) in Genesis (15), Exodus (5), Leviticus (1), Joshua (1), Judges (2), I Kings (1), III Kings (1), Captivity(1),

Judith (1), Esther (1), Revelation (10). The collation shows that, despite the display miniatures, the manuscript was originally intended to be in one volume.

Vol. I 1 - 27^{8} (fos. 1 - 216) = Guiart's prefatory matter with extended Contents of BH, Octateuch, I - IV Kings, notes on intercalation, I - II Chronicles, I - III Esdras, Contents of Job.

$28 - 35^{8}$, 36^{8} (wants 8) (fos. 217 - 287) = Job, abridged Job with contents, Tobit, Captivity, Judith, Esther, Psalms, Canticles 1 - 12.

Vol. II Single leaf (fol. 1 - apparently quire 36 leaf 8 of Vol. I), 1^{6}, $2 - 32^{8}$ (quire 11 is misbound, with the central leaves (fos. 82 - 5) in the order 4, 3, 6, 5, affecting Lamentations, Baruch) (fos. 1 - 255) = Sapiential Books, Major Prophets with the Prayer of Jeremiah as Lamentations ch. 5, Minor Prophets, I - II Maccabees, Gospels, Pauline Epistles, Acts, Catholic Epistles, Revelation.

Secundo folio : Du repos et de la sanctificacion (Vol. I), and -onderont de vin (Vol. II). Vol. II fol. 252^{r} has two notes beside the latter part of Revelation: (i) an early 16th century French hand writes Pater de celis; (ii) a late 16th century English hand writes Jhesu Cryste oure savyoure. The manuscript seems to have been in the Royal collection by 1666.

Bibliography Berger p.394; Royal cat. Vol. 2 pp. 346-7; Meiss Boucicant p.148 n.9 (Ch. IV); Meiss Limbourgs p.370.

157 *New York, Pierpont Morgan Library, MSS M 394-5^{57}

Prol. (Siglum : E2) Textura, s.xv^{in}.

Parchment, ff. 258 and 273. 450 x 330 mm. Written space not available. 2 cols. of 52 lines. The New Testament portion appears to have been written by one scribe. The leaf removed at the beginning of Matthew almost

certainly had a display miniature before Matthew. In the New Testament there is a miniature before each surviving book, and an additional miniature in John (1). The miniature on Vol. II fol. 42 is reproduced in Morgan 1946.

Contents and collation I have no information on the Old Testament, but the quires in the New Testament have leaf signatures and catchwords which show the following structure (if I assume, as is very likely, that my quire A began with Vol. II fol. 179):

A^{8} (wants 6), B - L^{8} (there are approximately 12 leaves of text (including additional miniatures in Revelation on the side of Royal 15 D III) missing after quire L, which implies the loss of one quire of eight and one quire of four or at most six) (fos. 179 - 273) = end of II Maccabees, Gospels (second prologue to Matthew ends imperfect - fol. 183^{v2}; Matthew begins imperfect at 1, 11), Pauline Epistles (with I - II Corinthians called II - III Corinthians), Acts, Prologue to Catholic Epistles, James (ends imperfect at 1, 5 - fol. 273^{v2}).

Secundo folio : not available. The manuscript first appeared at the Baron Achille Seillière sale (London, 1887, lot 130), and again at the William Wheeler Smith sale (London, 13th Dec. 1909, lot 111 and plate). It was acquired for the Pierpont Morgan collection in June 1910.

Bibliography Census Vol. 2, p. 1439.

158. Oxford, Bodleian Library MS Bodley 690

Prol. (imperfect) (Siglum : G2) Cursive, s.xv^{in}.

Parchment, ff. iii + 261 + iii, foliated (including end-leaves) i-ii, iii (ult), 1-263, 264 (ult). 375 x 270 mm. Written space 295 x 200 mm. 2 cols. of 54 - 60 lines (mostly 54 - 56) but with the ruled lines on occasion ignored (e.g. fol. 161^{r} has 56 ruled lines, but fol. 161^{r1} has

70 and 161^{r2} 68 lines, which suggests the scribe had not left enough space to copy a temporarily unavailable pecia). The manuscript is written by one scribe, despite changes of pen and ink, except fos. 68^{r1}, 15 - 69^{v2} and perhaps the corrections added to fol. 73^{r2} which are by a second hand. The sole illumination is an unfinished historiated initial at the beginning of Psalms.

The first 16 lines of fol. 71^{r1-r2} are blank, which suggests a display miniature was intended to precede Proverbs, which begins with a large initial.

Since Canticles end on fol. 69^{v2} and the Prologue to Proverbs only is placed on fol. 70 (fol. 70^{v1}, facing Proverbs), it looks as if, collation and arrangement of illumination notwithstanding, the manuscript was intended to be bound in one volume. The now missing first booklet, to judge from the comparable complete manuscript fr. 15393-4, will have contained Guiart's prefatory matter, Octateuch, I - IV Kings and the notes on intercalation, and will have comprised roughly 140 leaves.

1 - 8^{8}, 9^{6} (fos. 1 - 80) = I - II Chronicles with a prologue to I Chronicles (St. 328(5)), I - III Esdras, Tobit without contents but with a prologue (St. 332(8)), Judith without contents, preface and "Histoires" but with a prologue (St. 335 (9)), Esther without preface and "Histoires" and their contents but with a prologue (St. 341 + 343 (10 + 11)), Job without contents but with prologues (St. 344 and 357 (12 and 13)), Psalms without the Jean de Blois preface and summaries (pace Berger pp. 206 n.1, 219, and P & A Vol. 1, p. 49), Canticles 1 - 12 without the Jean de Blois summaries, prologue to Proverbs (St. 457(14)).

10 - 32^{8}, 33^{6} and one (259) after 4 (fos. 71 - 261) = Sapiential Books, Major Prophets with the Prayer of Jeremiah following Lamentations, Minor Prophets, I - II Maccabees, Gospels, Pauline Epistles (with Romans and I - II

Corinthians originally called I - III Corinthians), Acts, Catholic Epistles, Revelation.

Secundo folio : -leph engendra zaber (fol. 2) and ou il trebucheront (fol. 72). Fos. iii (ult)^{v} and 261^{v} both have in a 16th century hand the ex-libris note in French of G/erald/ of Kyldare who was 9th Earl from 1513 to 1534; the manuscript appears, already incomplete, in his 1526 catalogue (cf. P & A Vol. 1 no. 635 addenda).

Another 16th century hand wrote on fol. iii (ult)^{v} the motto A ceur triste joye despleit which appears as well in Christ Church 178. Also on fol. iii (ult)^{v} is the name of another former owner M/aster/ Edward Shernbroke prist, who died in 1530. On fol. ii^{v} is the ex-libris note of Thomas Aiesly (sic), B.D., which is dated 6th July 1610. On fol. 1^{r} is a 17th century Bodleian ex-libris note, stating that the manuscript had been given by Thomas Aisley (sic). The manuscript was seen by Langbaine at the shelf-mark B.17.10, very probably before 14th September 1654 (cf. Oxford, Bodleian Library, MS Langbaine 5, p.297), when he revised his description of Bodley 971. Two Latin notes about the translation in a 17th century hand are on fol. iii (ult)^{r}. Fol. 262 contained a Latin text in a 14th century textura, which is now fairly thoroughly erased.

Bibliography Berger p. 411; Bodl. Vol. 2, pp. 468-9; P & A Vol. 1 pp. 49 - 50, 73, pl. 49 (no. 635).

159. Paris, BN, MSS fr. 3 - 4

Prol. (Siglum : Y1) Textura, s.xv^{in}.

Parchment, ff. iii + 302 + iii, and iii + 262 + iii. (Vol. II fol. 262 is now unnumbered, the 19th century number 262 having been erased.)

465 x 330 mm. Written space 320 x 210 and 320 x 205 mm. 2 cols. of 53 lines.

Display miniatures before Comestor's prologue, Psalms, Proverbs, Matthew

Revelation. Miniature before each remaining nocturn in Psalms and before Canticles, as well as before each book (including Guiart's prefatory matter); additional miniatures in Genesis (21), Exodus (7 - and one historiated initial), Leviticus (1), Numbers (1), Deuteronomy (1), Joshua (3), I Kings (5), II Kings (5), III Kings (1), IV Kings (2), Tobit (2), Captivity (3), Judith (2), Esther (3), Revelation (11). The collation shows that, despite the display miniatures, the manuscript was intended to be in one volume.

Vol. I 1 - 37^{8}, 38^{8} (wants 7, 8) (fos. 1 - 302) = Guiart's prefatory matter (including an extended contents of BH), Octateuch (Judges proper ends imperfect at 21, 20 and Ruth begins at 1, 15 - fol. 116^{r2}, line 30; since the missing text appears to be less than a page, its omission can only be due to a missing leaf in the exemplar if that exemplar had a miniature for Ruth and left blank space before it), I - IV Kings, notes on intercalation, I - II Chronicles, I - III Esdras, Tobit, Captivity, Judith, Esther, Job without the usual contents, abridged Job with contents, Psalms (Raoul de Presles version according to Berger p.206 but with the usual Jean de Blois preface and summaries), Canticles 1 - 6, 8 - 12.

Vol. II 1^{2} (apparently originally single leaves, presumably leaves 7, 8 of Vol. I quire 38), 2 - 33^{8}, 34^{4} (quires 21 and 22 - fos. 155 - 70 - are misbound, with the central leaves respectively in the order 4, 3, 6, 5 and 7, 3 - 6, 2, affecting II Maccabees, the first prologue to Matthew (the first part of which is a little after the display miniature to Matthew and caused Berger, p. 197, to think this prologue was missing) and Matthew; a subsequent owner of the manuscript noted the binding errors in a late 15th century cursive, but this was almost certainly after the scribe of Widener 2

(see App. II no. 10) had copied fos. 157^{v} - 210^{r}, i.e. display miniature and incipit to Matthew - end of John, in their misbound state) (fos. 1 - 261, unnumbered - blank) = Sapiential Books (without the usual prologues), Major Prophets without the Prayer of Jeremiah as Lamentations ch. 5, Minor Prophets, I - II Maccabees, Gospels, Pauline Epistles, Acts, Catholic Epistles, Revelation.

The contents of the manuscript are unusual in that they lack prologues in the Sapiential Books, have an unusual text of Psalms and omit Canticle 7. As far as Vol. I is concerned, the Raoul de Presles Psalms means that this manuscript is close to the three early 15th century GB Vol. Is influenced by Prol., Brussels 9001, 9004 and Add. 18856.

These four are the only BHC manuscripts to contain Psalms in the Raoul de Presles version (also found in the Jena BH manuscript), though they treat it in different ways: (i) Brussels 9001 has only Psalms; (ii) Brussels 9004 adds Canticles 1 - 12; (iii) Add 18856 and fr. 3 add the summaries of Jean de Blois and Canticles 1 - 6, 8 - 12; (iv) Add. 18856 adds Litany 3; (v) fr. 3 adds Jean de Blois' preface (apparently lacking from Add. 18856, though the loss of the first leaf of Psalms prevents absolute certainty on this point). The link this suggests between Add. 18856 and fr. 3 is reinforced by the fact that they agree in content for the remaining books (except that Job has no table of contents in fr. 3), notably in placing Job and abridged Job between Esther and Psalms. As for the remaining books in the other two manuscripts, Brussels 9004 differs from a normal GB Vol. 1 only in having the Prol. prologues to II Chronicles and Esdras and in omitting the contents of Job (all are features of fr. 3), while Brussels 9001 has these three features and in addition places Captivity between Esther and Psalms as well as replacing Guiart's prefatory matter and supplying glosses to Job. Since only a Prol. manuscript can be a source

of Prol. prologues, all this suggests that a Prol. manuscript related to fr. 3 - 4 first used the Raoul de Presles version of Psalms, and that this, together with the prologues to II Chronicles and Esdras, was then adopted by a GB manuscript, the source of Brussels 9001 and 9004, which GB manuscript is presumably also responsible for the text of Maccabees without BH glosses, the Prol. prologue to the Catholic Epistles and the misbound BMa Revelation in Brussels 9002. Subsequently Add. 18856-7, based on the same source though with another GB source which supplied the contents of Job and Litany 3 omitted in Brussels 9001 and 9004, again followed a Prol. manuscript related to fr. 3-4 (a Prol. manuscript of standard type could, unlike fr. 3 - 4, also have supplied Add. 18856 with the contents of Job) by adopting the fr. 3 position of Job and abridged Job, and adding the Jean de Blois summaries to individual psalms, then adding the Prol. prologues and Prayer of Jeremiah (rather than simply copying the Prol. text of the books concerned) to the Sapiential Books, Major Prophets, Hosea and the Gospels. The GB text of the Mark and Luke passages in App. I confirms this for the Gospels, and it is therefore likely to be the case for the other books with Prol. prologues.

Fr. 3 - 4 is not iself the source of these changes because it seems in turn to have been influenced by GB in omitting Canticle 7 (omitted in two PBb manuscripts - Yates Thompson 20 and Troyes 59 - and in about a third of the GB manuscripts, including Add. 18856) and in omitting the prologues in the Sapiential Books, though this latter change could have been induced by any non-Prol. BHC.

Secundo folio : <u>De la fornicacion</u> (Vol. I), and <u>aemplies de saoulté</u> (Vol. II). Vol. II fol. 157^{v1} has a blank space left for a coat of arms in the large initial at the beginning of Matthew. This suggests the manuscript may have been written for stock or that the original patron did not

for some reason take it. It was clearly read in the late 15th century, as the note of the binding error shows. In the 17th century the manuscript belonged to Colbert (his MSS 201-2), and subsequently entered the Royal Library with his collection.

Bibliography Montfaucon Vol. 2, p. 923; Fr. cat. Vol. 1, p.1; Berger p. 326; Meiss p. 354; Meiss Limbourgs p. 371.

160. Paris, BN, MSS fr. 9 - 10

Prol. (Siglum : D2) Textura, s.xv^{in}.

Parchment, ff. iii + 316 + iii, and iii + 282 + iii. The manuscript has its original Roman foliation 1 - 2, 4 - 599. 450 x 305 and 440 x 310 mm. Written space 275 - 280 x 195 mm in both volumes. 2 cols. of 55 lines. The manuscript is written by two scribes; Hand 1 = Vol. I quires 1, 8 - 40; Hand 2 = Vol. I quires 2 - 7 and all Vol. II.

There will have been a display miniature before Comestor's prologue (or just conceivably Genesis) on the now lost fol. 3; display miniatures before Psalms and Proverbs. Miniature before each of the other nocturns in Psalms and before each book (including Guiart's prefatory matter) except II Corinthians - Hebrews, II - III John; additional miniatures in Genesis (29), Exodus (2 - including one display miniature of the Tabernacle), Numbers (one space left blank for a display miniature of the Tabernacle), Judges (1), I Kings (1), II Kings (2), III Kings (2), IV Kings (5), I Chronicles (1), II Chronicles (2), III Esdras (1), Job (2), Captivity (2), Judith (1), Esther (4), Lamentations (1), Revelation (12). The manuscript is said in Meiss Boucicant to be from the Boucicant workshop.

Vol. I 1^2 (fos. 1 - 2) = beginning of Guiart's prefatory matter

Guiart's preface - note En ceste maniere je, including an extended contents of BH).

2^8 (wants 1), 3 - 14^8 (fos. 4 - 106) = beginning of Octateuch (Genesis - Deuteronomy, with Genesis beginning imperfect in the gloss on ch. 1 - fol. 4^r).

15 - 36^8 (fos. 107 - 282) = rest of Octateuch (contents of Joshua - Judges), I - IV Kings, notes on intercalation, I - II Chronicles with a prologue to I Chronicles (St. 328(5)), I - III Esdras, Tobit without contents but with a prologue (St. 332(8)), Job abridged Job with contents, Tobit, Captivity, Judith, Esther, preface to Psalms of Jean de Blois (with the alternative incipit).

37^6, 38 - 39^8, 40^{12} + one (317) after 12 (fos. 283 - 317) = Psalms with summaries of Jean de Blois, Canticles 1 - 12.

Vol. II 1 - 34^8, 35^{10} (fos. 318 - 599) = Sapiential Books, Major Prophets with the Prayer of Jeremiah as Lamentations ch. 5, Minor Prophets, I - II Maccabees, Gospels, Pauline Epistles, Acts, Catholic Epistles, Revelation.

This manuscript seems in Vol. I to complete two types of Prol. source, taking I Chronicles - Tobit, Job and the preface to Psalms from a manuscript such as fr. 15393-4, then turning to the standard Prol. group for abridged Job with content - Esther. This involves the manuscript in repeating Tobit. These two sources are both copied in the same booklet by Hand 1. Secundo folio : <u>De l'estat devant le pechié</u> (Vol. I), and <u>ne te deguerpiront</u> (Vol. II). There is pen-trial of s.xvi-xvii. on fol. 599^r. The mansucript belonged to Colbert in the 17th century (bis MSS 13-14), and subsequently entered the Royal Library with his collection.

<u>Bibliography</u> Montfaucon Vol. 2 p. 922; Fr. cat. Vol. 1, p.1; Berger p.329; Manuscrits p. 99 (item 204); Meiss pp. 17, 24, 356-7, 365 n. 115, figs. 325, 393; Meiss Boucicaut pp. 115-6, fig. 343; Meiss Limbourgs pp. 365, 378, 380, 386, 389, fig. 534.

161. Paris, BN MSS fr. 15393 - 4

Prol. (Siglum : F2) Textura, s.xv in .

Parchment, ff. iv + 246 + iii, and v + 291 + iii. The manuscript has an original 15th century Roman foliation: two unnumbered leaves, 1 - 156, 156 bis, 157 - 243, and 244 - 283, 283 bis (I assume it is 283 which has been repeated, though the cropping of the manuscript means it would be any one of 283 - 285), 284 - 533. 450 x 325 and 445 x 315 mm. Written space 310 x 195 mm. in both volumes, but in Vol. II can be 290 x 195 mm. 2 cols. of 61 lines (in Vol. II sometimes of 57 or more usually 58 lines). The manuscript seems to be written by one scribe, despite the change of ink for the preliminary table of contents. Display miniatures before Genesis and Proverbs. Historiated initials for the last seven nocturns in Psalms. Miniatures before each book (including Guiart's prefatory matter);
additional miniatures in Guiart's prefatory matter (2), Genesis (29), Exodus (1 - a display miniature for the Tabernacle), Numbers (1), Joshua (2), Judges (1), I Kings (2), II Kings (2), III Kings (1), Revelation (11). The display miniatures and the collation of Psalms suggest that the manuscript was intended to be divided before Proverbs, not Psalms.
Original Vol. 1 Vol. I 1^2 (leaf 2 blank) (unnumbered) = table of contents of a Prol. BHC (presumably compiled for this manuscript).
Vol. I 2 - 23^8, 24^4 (fos. 1 - 156, 156 bis, 157 - 179) = Guiart's prefatory matter (including contents of BH), Octateuch, I - IV Kings, notes on intercalation.
Vol. I 25 - 32^8 (fos. 180 - 243) = I - II Chronicles with a prologue to I Chronicles (St. 328 (5)), I - III Esdras, Tobit without contents

but with a prologue (St. 332 (8)), Judith without contents, preface and "Histoires" but with a prologue (St. 335 (9), Esther without preface and "Histoires" and their contents but with a prologue (St. 341 + 343 (10 + 11), Job without contents but with prologues (St. 344 and 357 (12 and 13)), abridged Job with contents.

Vol. II 1 - 3^8, 4^6 + one (274) after 6 (fos. 244 - 274) = Psalms (preface with the alternative incipit), Canticles 1 - 12.

Original Vol. II Vol. II 5^4, 6 - 37^8 (fos. 275 - 283, 283 bis, - see above 284 - 533).

= Sapiential Books, Major Prophets with the Prayer of Jeremiah as Lamentations ch. 5, Minor Prophets, I - II Maccabees, Gospels, Pauline Epistles (with I - II Corinthians called II - III Corinthians), Acts, Catholic Epistles, Revelation.

Secundo folio : Pour ce que le dyable (fol. 1) or mena au roy (fol. 2), and Sire ne me reprens (fol. 245) or est establis es cieux (fol. 276).

The manuscript was divided as a present when it belonged to the Abbey of St. Germain des Pres in the 17th century (ex libris notes with shelf-marks N. 3 and N. 4 on the first unnumbered leaf of Vol. I and on fol. 244). The verso of the first fly-leaf of Vol. I has the obsolete shelf-mark 960(2) and the same page of each of the present volumes has the number d. 858 and d. 859 respectively. The manuscript came to the BN after the Revolution.

Bibliography Berger pp. 356 - 7; Fr. cat. gen. Vol. 4, p. 5; Manuscrits p. 84 (item 172), Meiss Limbourgs pp. 372, 403, 475 n.30.

162. Paris, BN. MSS fr. 20087 - 8

Prol. (Siglum : C2) Cursive, $s.xv^{in}$.

Parchment, ff. ii + 319 + ii, and i + 268. The last fly-leaf before the text in Vol. I and the first two leaves of Vol. I are foliated A - C; the rest of the manuscript has its original 15th century Roman foliation 1 - 317, and 318 - 381, 381 bis, 382 - 583 final leaf unnumbered. 460 x 320 and 460 x 310 mm. Written space 290 x 195 mm. in both volumes. 2 cols. of 51 lines. Display miniatures before Comestor's prologue and Proverbs; miniature before each nocturn in Psalms and before each book (including Guiart's prefatory matter) except III Esdras; additional miniatures in Genesis (15), Exodus (1 - display miniature for Tabernacle), Numbers (1 - display miniature for Tabernacle), Judges (1), Esther (1), II Corinthians (1).

Vol. I 1^2 (fos. B - C) = beginning of Guiart's prefatory matter (Guiart's preface - note En ceste maniere je, including an extended contents of BH).

$2 - 11^8$ (fos. 1 - 80) = rest of Guiart's prefatory matter (Comestor's prologue), beginning of Octateuch (Genesis - Contents of Numbers).

$12 - 40^8$, 41^4 + one (317 - now bound separately) after 4 (fos. 81 - 317) = rest of Octateuch (Numbers with preface - Judges), I - IV Kings, notes on intercalation, I - II Chronicles with a prologue to I Chronicles (St. 328 (5)), I - III Esdras, Job with contents and prologues (St. 344 and 357 (12 and 13)), abridged Job with contents, Tobit, Captivity, Judith, Esther, Psalms (preface with the alternative incipit), Canticles 1 - 12.

Vol. II 1 - 33^8, 34^4 (leaf 4 blank) (fos. 318 - 381, 381 bis, 382 - 583, unnumbered) = Sapiential Books without the usual prologue to Ecclesiastes (this omission is almost certainly what Berger is

thinking of when he says wrongly, p. 197, that this manuscript lacks the prologue to Esdras), Major Prophets with the Prayer of Jeremiah as Lamentations ch. 5, Minor Prophets apparently without the Argument to Hosea, I - II Maccabees, Gospels, Pauline Epistles, Acts, Catholic Epistles, Revelation.

Secundo folio: En ceste maniere sont (fol. C) and repris de lui C'est (fol. 319). The verso of the first fly-leaf of each volume has the 17th century note Blaises 2654 Vitré, this being the number in their inventory of the books owned by Richelieu. The recto of the same fly-leaves has the respective Sorbonne shelf mark (295 and 296), also in a 17th century hand. The manuscript came to the BN after the Revolution.

Bibliography Berger p. 359, Fr. cat. gen. Vol.-7, pp. 5 - 6 ; Manuscrits pp. 101 - 2 (item 214); Meiss Limbourgs p. 366.

163. Wolfenbüttel, Herzog August Bibl, MSS Guelph 76. 15 - 18 Aug. 2°

Prol. (Siglum: A2) Cursive, s.xv^{2} (before 1480)

Paper, ff. ii + 332 + ii, ii + 384, ii + 300 + ii, ii + 276.

Vols. I - II have a system of quire and leaf signatures supplied by the scribe who at the same time foliated the manuscript; from Vol. II quire 18 on, this foliation is corrected and completed apparently by another hand. Vols III - IV begin (up to Vol IV quire 1) with a different system, comprising quire signatures only, again supplied by the scribe who at the same time foliated the manuscript. From Vol IV quire 2 on, the original system of quire and leaf signatures is used, but the scribe no longer foliates the manuscript. He

foliated enough to show that he considered the whole manuscript to be in two volumes. A modern hand repeats the foliation of Vol III, and replaces and completes the foliation of Vol. IV (quire 1 was foliated 301 - 312 by the scribe). The present foliation resulting from all this is : 1 - 322; 333 - 617, 619 - 624, [624 bis], 625 - 663, 663 bis, 664 - 687, 687 bis, 688 - 710, four unfoliated; 1 - 300; 1 - 274, two unfoliated. In addition, a 15th century owner began giving a separate foliation to each New Testament book, abandoning only at the end of Colossians; this foliation appears beside the quire signatures, and corresponds to the modern foliation of Vol. IV as follows: [1] - 38 = fos. 73 - 110; 1 - 9, [9 bis], 10 - 26 = fos. 111 - 137; 1 - 24 = fos. 138 - 161; 1 - 24 = fos. 162 - 185; 1 - 26 (Romans - II Corinthians) = fos. 186 - 211; 1 - 3 = fos. 212 - 4; 1 - 3 = fos. 215 - 7; 1 - 3 = fos. 218 - 20; 1 - 3 = fos. 221 - 3. 285 x 205, 285 x 200, 290 x 200, 280 x 200 mm. Written space 227 x 165, 225 x 160, 225 x 145, 222 x 145 mm. Hard point frame ruling. Vols I -II have 2 cols of C. 31 - 36 lines; Vols III -IV are in 33 - 34 long lines. Despite the changes in size, format, collation and systems of quire signatures, the whole manuscript seems to be written by one scribe, who appears from his scripta to be Northern French. There is no illumination. The collation and scribe's foliation show that the manuscript was intended to be in two volumes, even though Vol. III ends conveniently at the end of Habakkuk and may have been intended to end with Malachi. (Vol. I ends in the middle of II Kings 5, 23), and even though the blind stamp binding of the four volumes appears to be the original binding and was certainly there

by the time the manuscript was owned by the widow of Piere de Los.

Original Vol I Vol I 1 - 14^{16}, 15 - 16^{14} (quire 16 leaves 11 - 14 are blank) (fos. 1 - 252) = Guiart's prefactory matter, beginning of Octateuch (Genesis - Deuteronomy).

Vol. I 17 - 21^{16}, Vol II 1 - 16^{16}, 7^{20} (leaf 20 is blank) (fos. 253 - 448) = rest of Octateuch (contents of Joshua - Judges), I - IV Kings.

Vol II 8 - 18^{16} (quire 18 leaf 15 has only a rubric for Psalms, and leaf 16 is blank and unfoliated) (fos. 449 - 617, 619 - 624, (624 bis)) = I - II Chronicles, I - III Esdras, Job with contents, abridged Job with contents, Tobit, Captivity, Judith, Esther.

Vol II 19-23^{16}, 24^{12} (leaves 9 - 12 are blank and unfoliated) (fos. 625 - 663, 663 bis, 664 - 687, 687 bis, 688 - 710) = Psalms, Canticles 1 - 12.

Original Vol. II Vol. III 1 - 25^{12} (fos. 1 - 300) = Sapiential Books, Major Prophets with the Prayer of Jeremiah after Lamentations, beginning of Minor Prophets (Hosea - Habakkuk, ending with a for the prologue to Zephaniah).

Vol. IV 1 ^{12} (fos. 1 - 12) = rest of Minor Prophets (Zephaniah - Malachi).

Vol. IV 2 - 6^{12} (quire 6 leaves 10 - 12 are blank) (fos. 13 - 72) = I - II Maccabees.

Vol. IV 7 - 23^{12} (quire 23 leaves 11 - 12 are blank and unfoliated) (fos. 73 - 274) = Gospels, Pauline Epistles, Acts, Catholic Epistles, Revelation. The scribe has omitted parts of the New Testament (cf. Fitzwilliam 10), though without redividing chapters, Omissions are; II Cor. chs. 6 - 8, 11 - 12, I Thess. 3, I Tim. 3, Hebrews 2,

4, 6, 9 - 10, 13; Acts 3 - 6, 8 - 9, 11- 12, 14 - 19, 21, 23 - 28, James 2 - 4; Pet. 2 - 3; Pet. 2; I John 2 - 3, Revelation 4, 6 - 7, 9 - 10, 13, 15, 19, (I thank Dr. W. Milde, letter of 2nd November, 1971, for confirming the omissions in the Pauline Epistles.).

Secundo folio: Le livre appelle (Vol. I), David en sa (Vol II), rolles et laisse (Vol. III), Et en ce (Vol. IV, fol. 2) or o cures et (Vol. IV, fol. 14). For the 15th century part foliation of the New Testament, see above. Each volume has 15th century ex-libris notes, distributed as follows:

(i) (Vol. IV, fol. 274) Ce livre est a Piere de Los; (ii) (each paste down of each volume) Cest livre appartient a Denise Jehenne Deffontaines, vesve de feu Piere de Los; (iii) (Vol. IV, fol. 274^{r}, repeated with minor variants on back paste downs of Vols II - IV) Che livre est a Jehan Vital (Vitart Vols II and IV paste downs) et l'a acheté de la veuv.e de feu Piere de Los;

(iv) (Vol. IV, fol. 274^{r}, repeated with variants on back paste downs of each volume). Che livre chy est a Piere Feron (Leron Vol. I paste downs et l'aceta de la veve Jehan Vitart nomme/e/ Quateline, femme de José Ravary, viii^{e} jour de novembre, an iiii xx, (1480); (v) (each paste down of Vol. I) che livre apartient a Jan Ferron, lequel ly fu deu apres la mort de Piere Ferron son oncle dont Dieu ai t mercy; et ly fut lefit deu le xii^{e} de March an 1489. Between notes (iv) and (v) on the back paste downs of Vol. I is a now largely erased 15th century pen trial. On fol. 1^{r} of each volume (fol. 333^{r} in Vol. II) came the ex-libris notes of two later owners; Charles de Croy, prince de Chimay (who was prince from 1486 to 1521), and his

relative the Duc d'Arschot, dated 1584 (Philippe III de Croy, Duke 1551 - 95). These two also owned the All Souls copy of the first Vérard edition (App. II no. 134), where their ex-libris notes also respectively use the style of Prince (not Count) and give the date 1584. From the collection in which it is now kept, the manuscript will have reached Wolfenbüttel during the reign of Duke August the Younger (1635 - 66).

Bibliography Wolfenbüttel Vol. 6, pp. 399 - 400 (nos. 2739 - 42).

(b) New Testament

164. Oxford, All Souls College Library MS 10

Prol. NT (Siglum: H2) Anglicana formata, England, sxv[1]

Parchment, ff. i = 204 = i. 295 x 205 mm. Written space 190 x 135 mm. 2 cols. of 39 lines. The manuscripts is written by two scribes; Hand 1, (from his spelling and capital S probably an English scribe but imitating a French cursive script of S. xv ^{in}) = quire 1; Hand 2 (signed Doal, fol. 204^{v}) = quires 2 - 28. Historiated initial before each book (though many are now lost), with an additional historiated initial for the prologue to Revelation. The first quire and fly leaf (first and only surviving leaf of a quire of six ruled but otherwise apparently blank leaves) are discoloured and appear to have been unbound for a certain time in the workshop where the manuscript was finally completed. The direction of pricking, the ruling, number of lines and colour of ink used in the ruling are the same throughout the manuscript, which suggests that the whole manuscript was produced in the same workshop, the style of decoration is the same throughout.

1 - 2^8, 3^4 (wants 4) (fos. 1 - 19) = Mark with a table of contents (begins fol. 1^v; ends imperfect at 16, 9 - fol. 19^v, the missing text requiring not more than two columns).
4^8 (wants 2), 5 - 10^8, 11^8 (wants 7), 12 - 13^8, 14^8 (wants 7), 15 - 16^8, 17^8 (wants 4), 18^8, 19^8 (wants 2, 5), 20^8 (wants 2, 3, 8), 21^8 (wants 1), 22 - 25^8, 26^8 (wants 6), 27^8, 28^4 (fos. 20 - 204) = remaining Gospels with contents and in the order Matthew, Luke, John (contents of Matthew end imperfect at ch. 8 - fol. 20^v; Matthew begins imperfect at 1, 2, contents of John end imperfect after ch. - fol. 80^v; John begins imperfect at 1, 12), Pauline Epistles with tables of contents (contents of Romans ends imperfect at ch. 5 - fol. 103^v; Romans begins imperfect at 1,20; I Corinthians ends imperfect at 16, 14 - fol. 123^v; prologue and contents of II Corinthians are missing; II Corinthians begins imperfect at 1,11; Ephesians ends imperfect at 6, 4 - fol. 136^v; prologue and contents of Philippians are missing; Philippians begins imperfect at 1,11 and ends imperfect at 4,18 - fol. 138^v; prologue and contents of Colossians are missing; Colossians begins imperfect at 1,27; I Thessalonians ends imperfect at 5,28 - fol. 142^v; II Thessalonians with its prologue and contents is missing, as is the prologue and contents of I Timothy; I Timothy begins imperfect at 1,12; II Timothy ends imperfect at 4,3 - fol. 146^v; Titus with its prologue and contents is missing, as is the prologue and contents (if any) of Philemon; Philemon begins imperfect a verse 9), Acts with contents, Catholic Epistles with tables of contents for each book with the probable exceptions of II - III John and Jude (I John ends imperfect at 5,13 - fol. 190^v; II - III John are missing; Jude begins imperfect as verse 3), Revelation with contents.

The fact that Mark begins on fol. 1^{v} suggests that the first scribe expected Matthew to precede it and finished on fol. 1^{r} (Matthew at present occupies 27½ leaves, which would agree with this provided a short quire or additional leaves were supplied with an initial three quires), but the second scribe chose instead to complete Mark in one booklet and begin a new booklet with Matthew and Luke. The absence of the illuminated leaf at the beginning of Matthew means we do not know whether there was a display minature for Matthew or simply a historiated initial as before all other books including Mark. Both booklets seem to have the same exemplar, (which is another reason for supposing that the whole manuscript was produced in a single workshop), because both booklets have revised Prol. text (cf. App. I) and the tables of contents which occur only in Royal 19. D. III among the other Prol. manuscripts.

Secundo folio: Cy comance la table ... Du saint Jehan Bapiste (fol. 2^{r}), or (the original secundo folio of Matthew now being lost) Jacob Jacob enendra Judas (fol. 21^{r}). Fol. 1^{r} has an early 16th century note; Ryghtt uebelaved Mestres Cresnnere, I hertylly recommend me unto you, thanking yuou off youre fre kyndnys. I do marvell dally att yow that you do nott rememmber off the thenge thatt I spake to your off ... Mad the 17 day off Marche in Chambrege be me Edmund Bouthell Tattersall. The ex-libris note of All Souls College appears in a 17th century hand on fos. 1^{v} and 3^{r}, the latter adding: ex dono Magistri Guliemi Kyngesley in s. Theologia Bacchal, huius coll. Socii, et ecclesiae cathed. Cantuar. prebendarii, with the date Anno Domini 1614 in the margin beside the note. The present plain binding, which is a little too large for the manuscript, may be a 17th century binding supplied for

the college.

Bibliography Coxe Vol. 2, p. 3; Berger 412 - 3.

(c) Gospels

165. *Philadelphia (Pa.), Free Library, MS Widener 2

Prol. Gospels (Siglum : Z1) Bâtarde, Belgium, s.xv^{2}.

For this manuscript, whose Gospels are copied directly (or perhaps indirectly) from Paris, BN, MS fr. 4, fos. 157^{v1} - 210^{r1}, see the description above (App. II no. 10).

(d) Fragments or extracts

166. London, BL, MS Royal 19 D III

Prol. extracts (Siglum : A4) Textura, 1411/2.

For this manuscript, whose Vol. I contains Chronicles - Tobit (the text of Tobit, though not its prologue, may be BH), Job and Psalms from a Prol. source related to fr. 15393-4, and whose Vol. II contains the Sapiential Books - Prologue to Maccabees and, without the prologues, the Epistles and Revelation (both volumes supply tables of contents which, together with the text of Epistles and Revelation, suggest a connection with the source of All Souls 10), see the description above (App. II no. 38).

167. *Ex-Ashburnham MS Appendix 36[58]

Prol. Psalms - Ecclesiastes s.xv.

Parchment, ff. 83. 345 x 245 mm. Written space not known. 2 cols. Miniatures before some nocturns and before Ecclesiastes (the miniature before Proverbs was on the now missing leaf).

Contents and collation The exact collation is unknown, except that one leaf is missing before fol. 59 and that, since Ecclesiastes begins on fol. 77^{v}, the manuscript is apparently composed of a single booklet.

It contains : Psalms with Jean de Blois summaries and preface (I do not know the incipit of the Jean de Blois preface), Canticles 1 - 12 (ends imperfect in Canticle 12 - fol. 58^{v}), Proverbs (begins imperfect at 1, 16), Ecclesiastes (I do not know whether or not this begins with the usual prologue).

Secundo folio : not available. A banner described by Berger p. 417 is on fol. 1^{v}. The manuscript was sold at Yates Thompson's Ashburnham Appendix sale (Sotheby, 1st May 1899, lot 83), and was exhibited in Australia in 1967 by Quaritch. Its present whereabouts is not known to me.

Bibliography Berger p. 417; Sydney Exhib. pp. 22 - 3, pl. 9 (item 47).

168. *Paris, BN, MS fr. 964[59]

Prol. Psalms 1415

Parchment, ff. 163. 285 x 205 mm. Written space not available. 2 cols. of c.33 lines. The manuscript was written for "Girart Morel, prestre, curé de Montnanthueil ou diocese de Laon" on 12th October 1415 (note on fol. 145^{v}). Miniature before the preface of Jean de Blois and before the Hymns; historiated initial before each nocturn and before the Office of the Dead.

Contents and collation The collation is not available, except for the information that fos. 150 - 163 come from a 14th century manuscript, were originally foliated 468 - 481 and contain two saints lives (see Berger, p. 344); fos. 146 - 7, 149 appear to be blank. The main manuscript (fos. 1 - 149) contains: Psalms with contents (I do not know the incipit of Jean de Blois's preface), Canticles 1 - 12, Short Hours of the Virgin, Penitential Psalms, a litany, Office of the Dead, Hymns, a Paschal table beginning at 1417; it is possible that the Paschal table, which is isolated on fol. 148 from the other texts, was added after the completion of the Hymns (fol. 145^{v}) in 1415.

This manuscript is comparable to the Psalter of Raoul de Presles (fr. 962, fr. 965, fr. 19234, Add 15294, Soissons 226 (olim 212)) and to the Psalter of Jean de Rely (lat. 774) in that it contains a version of Psalms which is not that of the early BXIII and BHC manuscripts but which occurs in later BHC groups (GB for Raoul de Presles and Jean de Rely, Prol. for Raoul de Presles and Jean de Blois). If I include the Jean de Blois Psalter but exclude the others from the manuscript descriptions, it is because the text of Psalms is in the case of Jean de Blois only essentially a BXIII text (Berger p. 257).

The present manuscript as it stands is a sort of Psalter-Hours, in which the non-Psalter material (Short Hours of the Virgin on, including the Penitential Psalms) is not translated by Jean de Blois but by someone unknown (Berger, p. 258). The Jean de Blois text here thus agrees exactly with that found in complete Prol. manuscripts.

Secundo folio : not available. The arms of Jean Budé are on fol. 1^{r}, and his signature is on fos. 148 and 163, which shows that both the Paschal table and the two saints lives were part of the manuscript by the end of the 15th century. The signature of Le Charron is on fol. 148. In the 17th century, the manuscript belonged to Colbert (bis no. 3090), and entered the Royal Library with the Colbert manuscripts in 1732.

Bibliography Fr. cat. Vol. 1, pp. 164-5; Berger pp. 343-4.

169. Ex-Madden MS

Prol. Psalms Cursive, $s.xv^{in}$.

Parchment, ff. 29. 460 x 330 mm. Written space not available. 2 cols. of 52 lines. No illumination.

Contents and collation The collation is not available. From the final rubric for Esther at the bottom of the first column, this manuscript is a booklet from a now lost complete BHC, containing: Psalms without the Jean de Blois preface but with the usual summaries, Canticles 1 - 12.

Provenance It was printed in 1872 by its then owner, J.P.A. Madden; its present whereabouts is not known to me.

Bibliography Madden; Berger pp. XVI, 206 n.1.

170. Brussels, Bibl. royale MS 9394 - 96

Prol. Epistles and Acts (Siglum : F1) Cursive, s.xiv-xv (by 1420).

For this manuscript, which appears to have been written for Marie de Berry at the time of or after her wedding in 1400 to the future Jean I^{er}, duc de Bourbon, see the description above (App. II no. 107).

(v) Unidentified

171. New York, Kraus MS^{60}

Unidentified Cursive, s.xiv^{2}.

Parchment, ff. 308 amd 300. 360 x 270 mm. Written space not available (breadth of written space appears to be 185 mm). 2 cols. of 39 - 47 lines. Display miniatures with tricolour borders before Guiart's preface and Proverbs; a further 71 (Kraus) or 74 (Quaritch) miniatures in all, including one before Ps. 68, Kraus says that one of the at least two miniaturists also worked on Royal 19 D II and fr. 5707.

Contents and Collation The booklet structure and contents are not known to me, but Kraus provides a collation as follows:

Vol. I 1 - 18^{12}, 19^{8}, 20^{2}, 21 - 22^{12}, 23^{8}, 24 - 27^{12} (fos. 1 - 308).. By my arithmetic, this collation accounts for only 306 leaves.

Vol. II 1 - 25^{12} (fos. 1 - 300).

Secundo folio : not available. The manuscript belonged to the Counts of Clermont-Tonnerre in the 16th century and the metal parts of their binding are still on the manuscript (cf. the comparable remains on Phillipps 3621 - Sotheby 30/11/1976, lot 888). The present binding was supplied c.1720 for the President C.G. de Lamoignon. The manuscript subsequently entered the Hamilton Palace Library, then appeared in a Quaritch cat. (no. 118, 1st Dec.,

1891, item 260, p. 33 - Delisle wrongly gives the catalogue No. as 48) and in the 20th century entered the collection of Dr. Martin Bodmer at Cologny. After Bodmer's death, the manuscript was acquired by Kraus, who still has it (letter of 15th August, 1977). The manuscript does not appear to have been seen by Meiss, despite the reference in Kraus.

Bibliography Delisle Vol. 1, p. 66; Kraus pp. 64 - 5 (item 27).

172. Ex-Bourges, Bibl, de la Ville MS 56

For this manuscript, see (h) (i) in the list of BHC manuscripts at the end of chapter 1(a).

173. Ex- Neuville de Villeroy MS

Unidentified Textura, s.xiv^{2}

Parchment, in 2 volumes. 130 miniatures, with tricolour borders.

Contents and Collation Not known. Text is said to be that of the Kraus manuscript, and begins with Guiart's preface.

Secundo folio: not available. The manuscript belonged in the late 16th century to Pierre de Villars (1576 - 87) and Pierre II de Villars (1587 - 1613), Archbishops of Vienne. (The next three archbishops also belonged to the Villars family, the last, Henri de Villars, dying in 1693). In the 18th century the manuscript was bound in red morocco with the arms of Francois Paul de Neuville de Villeroy, Archbishop of Lyons 1714 - 31. It appeared in a Quaritch catalogue (no. 118, 1st December, 1891, item 261, p. 34 - Delisle wrongly gives the catalogue no. as 48), since when its whereabouts is unknown; I have not been able to identify it with any of the manuscripts which have come to light this century.

Bibliography Delisle Vol. 1, p. 66.

(b) Vol. I

174. Paris, BN, MS. fr. 163

Unidentified Vol. I (imperfect) Cursive, 1417.

Parchment, ff. iii = 129 = iii, foliated 1 - 2, /2 bis/, 3 - 12, 12 bis, 13 - 126. /126 bis/. 400 x 300 mm. Written space 265 - 80 x 215 mm. 2 cols. of 58 (fos. 1 - 86) or 60 (fos. 87 - 126) lines. The manuscript is written by one scribe, who changes to a more current form of the script on fol. 111^{vi}. The final colophon (fol. 126^{v2}) says: Escript a Chasteaubrient l'an mil iii.cc.et xvii. Display miniatures with historiated initial before Guiart's preface. Miniature before each book except Genesis, III - IV Kings (blank spaces have been left for the miniatures intended to be placed before III and IV Kings); additional miniatures in Guiart's prefatory matter (2), Genesis (26), Exodus (3), Numbers (1), Judges (1), Kings (1). Some miniatures have painted backgrounds, but in others the grounds are white, which, together with the absence of miniatures before III - IV Kings, suggests the manuscript is unfinished.

$1 - 12^{8}$, 13^{6} = one (98) before 4, $14 - 16^{8}$, 17^{4} (wants 3, 4 - blank; leaf 2 is blank, with only a frame ruling on the recto) (fos. 1 - 2, /2 bis/, 3 - 12, 12 bis, 13 - 126, /126/= Guiart's prefatory matter, Octateuch, I - IV Kings, notes on intercalation.

Secundo folio : Comment Joseph fut vendus. The knight represented kneeling in the historiated initial of fol. 1 is presumably the person for whom the manuscript was written; his arms appear in the historiated initial and in the centre of the bottom margin of fol. 1^{r}, and are

not explicitly identified by Berger. (Arms not described by Berger appear in the miniatures for Judges and I Kings, fol. 75 and 82 , and may have no connection with the provenance of the manuscript). Fol. 1 also has a motto in the top border (which I cannot make out, but could be the Haut allant read by Berger) and arms on left and right of the bottom margin which are described by Berger, those on the right being almost identical with those described in Census Vol. 2. p. 1914, which in both Berger and Census are identified as the arms of Jean de Malestroit, sire de Derval (+ 1482), after his marriage in 1451 to Helene de Laval. The manuscript has a 17th century binding with the Béthune arms, and entered the Royal Library by 1645 (Dupuy shelf marks on fol. 1).

Bibliography Montfaucon Vol. 2, p. 785; Fr. Cat Vol. 1, p. 13; Berger pp. 335 - 6.

(c) Old Testament

175. Chantilly, Musée Condé, MS 25 (obim 723)

Unidentified OT Vol II Textura, s.xvi

Parchment, ff. 156. The first two andlast two leaves are not foliated; the remaining 152 leaves are foliated 1 - 77, /77 bis/, 78 - 118 118 bis, /119/, 120 - 150. 300 x 220 mm. Written space 225 x 155 mm. 2 cols of 47 lines. There is no illumination, but there are blank spaces left for miniatures before each nocturn in Psalms and before each book except Wisdom, Ecclesiastes, Lamentations, Nahum and perhaps Zephaniah (where the blank space left is very small). 1 - 4^8 (one quire of probably four leaves, of which the last may have been blank, is missing after quire 4) (two unnumbered leaves blank fos. 1 - 30)= "Histoires" following Esther, Psalms. The rubric

and catchwords on fol. 30^{v} announce Canticle 1, so that some canticles and probably a litany would have followed on the missing quire. Pace the catalogue, there is no confusion of rubrics for fos. 1 - 4 ("Histoires" following Esther).

5^{6}, 6^{6} one (37 before 1, 7^{8} one (44) before 1, 8 - 11^{8}, 12^{6}, 13 - 20^{8} (one quire of eight leaves, almost certainly with space for a display miniature on the first leaf, is missing before quire 5) (fos. 31 - 77, [77 bis], 78 - 118, 118 bis, [119] 120 - 150, two unnumbered leaves - blank) = Sapiential Books (Proverbs is missing, Ecclesiastes begins imperfect at 8, 1 - fol. 31^{r}), Major Prophets, Minor Prophets, I - II Maccabees with BH contents and glosses.

The absence of illumination, and the two leaves left blank (presumably for Esther) before fol. 1 imply that the manuscript is unfinished.

The arms and monogram on fol. 1^{r} show that the manuscript began as now in the 15th century.

Secundo folio : Octroie aux Juifs. The arms and monogram of Anthoine de Chour$^{s}_{\lambda}$es and Catherine de Coetivy (married 1478) have been added on fol. 1^{r}, like Chantilly 23 - 4 (q.v.), this manuscript does not appear to have been inherited from Catherine's uncles Prigent (+1450) and Alain (+1474) de Coetivy. It will have been owned in the 16th century by the Connetable de Montmorency. The binding has the Bourbon - Conde arms. The manuscript will have reached Chantilly in the 19th century.

Bibliography Chantilly Vol. 1. pp. 29 - 30; Chantilly 1928, p.6.

176. Ex-Paris, Bibl. de l'institut, MSS in-folio 1 - 2

For this manuscript, see (H) (iii) in the list of BHC manuscripts at the end of Chapter 1(a).

(d)Gospels

177. Metz, Bibl. municipale MS 198

Unidentified Gospels in a Miscellany manuscript. Cursive, s.xv Paper, Number of leaves not known. 290 x 190 mm. Written space not known. 37 long lines. The manuscript was written by several scribes and appears to have had no illumination.

Contents and Collation The collation is not known. The manuscript contained : Gospels (the initial rubric is for the Gospel according to St. Luke, but the incipit is that of Matthew, from which I would deduce that the manuscript contained all four gospels, especially if this is the unnumbered manuscript described by Haenel, Col. 219, as Les IV évange, trad, du latin en roman.1480, chart: fol.), Saints lives with the verse text la voie de Paradis (langfors p. 336), Horloge de sapience (translated on 28th April, 1389 by a Franciscan of the Neufchâteau convent.)

Secundo folio: not known. The manuscript belonged to Metz Cathedral (the old no. D 77 is presumably that of the cathedral), and entered the Bibl. municipale after the Revolution. It was destroyed in August, 1944.

Bibliography Dept. 4° Vol. 5, pp. 90 - 1; Berger p. 380, Dept. Vol 53, pp. 6 - 7, 12, 39.

(e) Fragments or extracts

178. Ex-Phillipps MS 3668

Unidentified Genesis in a Miscellany manuscript. s.xv. Parchment. ff. 210. 300 x 260 mm. Written space not available. 2 cols. of 32 lines. Miniatures (42 in Genesis and an unknown number elsewhere).

Contents and Collation The collation is not known. The contents are (so far as I understand Berger): Genesis (perhaps prescribed by Comestor's dedicatory letter), a Bible History (perhaps the one attributed to Roger d'Argenteuil in GRLMA Vol. 6 pt. 2, p.65 no. 1492 the d'Argenteuil text does recur in fr. 25549, which also has the same verse life of St. Christopher as the present manuscript, of HLF Vol. 33, p. 344), various Saints Lives (Apostles and-Evangelists, St. Patrice, St. Christophe , St. Georges, St. Julienne), Miroir des dames maiees, Histoire de Griseldis.

Secundo folio: not available. The manuscript was bought by Phillipps at the lang sale in 1828. So far as I am aware, this manuscript has not yet been sold from the Phillipps collection, and is presumably the property of the Robinson Trust in London.

Bibliography Phillipps Vol. 1, p.47; Berger p. 419.

179. Paris, BN, MS fr. 251

Unidentified Genesis (part) in Histoire ancienne Textura s.xiv[1]

Parchment, ff. 388. 385 x 290 mm. Written space 285 x 210mm. 3 cols. of 48 lines. Display miniature before Comestor's dedicatory letter, but no other miniature in the BHC portion of the text.

Contents and Collation I do not have a full collation of the manuscript (though I checked the first seven quires to ensure the BHC text was complete), but it is a copy of the French Universal History known from its contents as Histoire ancienne jusqu'a César. Exceptionally this manuscript begins by copying the bulk of Genesis from BHC before reverting to the usual Histoire ancienne text. The first booklet (1, 2^2 - fos. 1 - 10) contains a table of contents for

for the whole manuscript, beginning with the contents of Genesis taken from Guiart's prefatory matter. The second booklet (first five quires: 3 - 4^8, 5^6, 6 - 7^8 - fos. 11 - 48) begins with the end of Guiart's prefatory matter (Comestor's dedicatory letter - Comestor's prologue, fol. 11^r - v3) and continues with its extracts from Genesis (fos. 11^{v3} - 45^{v3}) before reaching the Histoire ancienne. Secundo folio : en racoutent (fol. 2), or tables aucune fois est il, (fol. 12). It is possible that this is the louvre manuscript, whose imminent acquisition by John, Duke of Bedford is reported in Delisle Vol. 1, p. 397. The manuscript has a Fontainebleau shelf mark (fol. 1), and so was in the Royal Library by the middle of the 16th century.

Bibliography Montfaucon Vol. 2, p. 786; Paris Vol. 2 pp. 274 - 5, Fr. cat. Vol. 1, p. 21.

180. Ex-Clicquot MS

Unidentified Genesis 1378

Contents This manuscript is a fragment of Genesis from a complete BHC and contains 20 miniatures, which have been published by Tarbe; the last miniature accompanies Genesis 21, 14. Tarbe describes the miniatures as: "Vingt miniatures de le Bible de Céry recueillies par Jean Pastourel en 1378". I take this to mean that the fragment had its miniatures illuminated by Jean Pastourel in 1378 from a source called the Bible de Céry: it seems unlikely that anyone would remove miniatures from a manuscript (Bible de Céry) in the 16th Century.

Provenance When Tarbé published the miniatures, the fragment belonged

to Eugene Clicquot; I do not know its present whereabouts.

Bibliography Tarbe.

181. London, BL MS, Royal 19D I

Unidentified I - III Kings extracts in a Miscellany manuscript

Textura,s.xiv (after 1333)

Parchment, ff. vii + 267 + vi. 425 x 300mm. Written space 295 x 195mm 2 cols. of 43 - 46 lines (usually 45). The manuscript is written by several scribes: Hand 1 = quires 1 - 12, 26 - 30; Hand 2 = quires 13 -19, 31 - 35; Hand 3 = quires 20 - 25; Hand 4 = quires 36 - 37. Display miniature on fos. 1^{r}, 58^{r}, 136^{r}. Miniatures at the beginning of every other work except Primat; additional miniatures in the Alexander Romance (101), Marco Polo (37), Directoire (7), Primat (11), I - III Kings extracts (1).

$1 - 5^{8}$, 6^{6} (fos. 1 - 46) = Alexander Romance (French version of the Historia de Proeliis).

7^{8}, 8^{2} + one (55) before 1 (fos. 47 - 57), = Vengeance Alixandre, a chanson de geste by Jehan li Venelais.

$9 - 11^{8}$, 12^{4}, $13 - 18^{8}$, 19^{2} (fos. 58 - 135) = Marco Polo (revised text).

$20 - 22^{8}$, 23^{6}, 24^{8}, 25^{4}, $26 - 29^{8}$, 30^{2}, $31 - 35^{8}$ (fos. 136 - 251) = Four translations by Jehan de Vignay: (i) Itinerarium (or Merveilles de la terre d'outre mer) by Odoric Maltiuzzi of Pordenone, whose death in 1332 (recte 1331) is referred to (fol. 148^{v1}); (ii) Vincent de Beauvais, Speculum Historiale Bk. 32, chs. 2 - 66 (an abridged version of Johannes de Plano Corpini on the mission to the Tartars sent by Innocent IV); (iii) Directorium ad faciendum passagium transmarinum translated in 1333; (iv) Chronicle of France by Primat (the final

section from 1250 to 1285).

$36 - 37^{8}$ (fos. 252 - 267) = I - III Kings extract (entitled in the final colophon: Pluseurs batailles des roys d'Israel encontre les Philistiens et Assyriens). The extracts are individual chapters of BHC I - III Kings (which are here unnumbered), sometimes omitting the final gloss of a chapter. The chapters as numbered in Royal 19 D II, 19D III and 19 D IV are:

I Kings 16 - 17, 21 - 22, 26 - 27; II Kings 1, 5 - 8, 10 - 13, 16 - 22; III Kings 38 - 39 (Royal 19 D III calls these 39 - 40 in the text, despite calling them 38 - 39 in the contents of III Kings). The beginning of these extracts corresponds to Vulgate I Kings 17, 1, and the last two extracts correspond to III Kings ch. 20. In content, these extracts deal with David's battles against the Philistines beginning with Goliath and including his flight from Saul, his coronation, the consolidation of his kingdom (war with Saul's son, capture of Jerusalem, wars against external enemies, rebellion of Absalom and the external wars which followed), and finally Ahab's successful defence of the kingdom of Israel against the two attacks by Benadab, King of Syria.

The manuscript was clearly planned as a whole, and the use of a fourth scribe for the last two quires does not mean that they are a later addition (the note at the end: xxxxvii pesie proves they arenot). The texts contained in the manuscript show a clear interest in travel to and conquest and conversion of the countries of the East. This interest is present in the history of Alexander and the travels of Marco Polo, but is concentrated in the texts translated by Jehan de Vignay, with a missionary journey, accounts of travel to and in the Holy Land and a history of France which includes the period of St. Louis's two crusades. After these texts, the BHC extracts

form an epilogue whose relevance to the crusades is clear: a kingdom can, with the help of God, be established and successfully defended in the Holy Land against heathen enemies and despite internal strife. It looks as if the manuscript was compiled, very probably when the two latest translations by Jehan de Vignay were still near, for a patron who had a continuing interest in the Holy Land and perhaps a crusading project. Secundo folio : et en celi temps. The arms described by Berger (fos. 1^{r}, 58^{r}) have not been identified. The manuscript may have been in the Royal collection by 1535, and was certainly there by 1666.

Bibliography Berger, p. 391; C. Dodgson, in Burlington Magazine Vol. 6, 1904 - 5, p. 396, pl. 1; Royal cat. Vol. 2, pp. 339 - 41; Benedetto; Ham; Ross; Wittkower.

182. Cambridge, University Library, MS Add. 6220 (8)

Unidentified III Kings fragment — mid Textura, s.xiv

Parchment, one bifolium, foliated 1 - 2. 275 x 200 mm. Written space 195 x 130 mm. 2 cols. of 36 lines. The bifolium contains no illumination.

Contents and collation The bifolium appears to be the one immediately outside the central bifolium of its quire (e.g. leaves 3, 6 of an eight-leaf quire). It contains parts of BHC III Kings chs. 1 - 2 and 4 - 5, corresponding to Vulgate III Kings 1, 46 - David's death-bed speech (III Kings 2, 1 - 9), and gloss on text preceding III Kings 2, 28 - gloss on III Kings 3,1.

Provenance A split in the middle of the written space, with resulting loss of text on fos. 1^{r2}, 1^{v1}, 2^{r2}, 2^{v1}, suggests that the fragment was used as packing round the spine of a book. It was part of the A.G.W. Murray collection, from which it was acquired by the University Library in 1919.

Bibliography Brayer p.39.

183. Rouen, Bibl. municipale MS A 68

Unidentified extracts (Siglum + Y3) Cursive, s.xv^{mid}.

For this manuscript, which contains from BHC Job, Psalms (accompanying a Latin text), Canticles 1 - 12, Ecclesiasticus, Isaiah, Jeremiah, Lamentations and Prayer of Jeremiah, Ezekiel, Minor Prophets and the New Testament without the Prologue to Romans and with another text of Revelation, see the description above (App. II no. 49).

184. *Philadelphia (Pa.), Free Library, MSS M8:13-18 62

Unidentified miniatures s.xiv^{2}.

Twenty-one miniatures on parchment, each approximately 80 x 80 mm. From their subjects, they appear to be the miniatures preceding Job, Ecclesiastes, Ecclesiasticus, Isaiah, Lamentations, Ezekiel, Hosea, a Minor Prophet, Matthew, nine Pauline Epistles, an Epistle of Peter, an Epistle of John, Revelation. They were formerly mounted on paper, thus obscuring the French text on the reverse side; they are so fastened in their present six mounts (not in the order of books given above) that it is not possible to microfilm what little text is still visible. Accordingly I cannot identify the text and thereby confirm the identification of the miniatures given above.

Provenance The miniatures were obtained in 1856 by Thomas Miller Whitehead, and subsequently acquired by John F. Lewis.

Bibliography Census Vol. 2, p. 2066 (no. 244); Census Supplement p. 457.

185. *New York, Pierpont Morgan Library, MS M 433

Unidentified Psalms - Daniel s.xiv^{in} and s.xiv^{mid}.

Parchment, ff. 127. 420 x 300 mm. Written space and ruling are not available. There are presumably two scribes: Hand 1 = fos. 1 - 24; Hand 2 = fos. 25 - 127. Display miniature, presumably before Proverbs; six miniatures in fos. 1 - 24, and five in fos. 25 - 127. Census Supplement dates fos. 1 - 24

first quarter of the 14th century, and fos. 25 - 127 s.xiv^{mid}, attributing the illumination of the latter to an artist from the South of France.

Contents and collation The collation is not known in detail, but there are effectively two manuscripts, probably containing respectively: (fos. 1 - 24) Psalms, Canticles (not Cantica Canticorum as proposed by Census); (fos. 25 - 127) Sapiential Books, Major Prophets.

Secundo folio : not known. The manuscript has an English binding of c.1740, and belonged to the Marchese Girolamo d'Adda, Milan, and then to C. Fairfax Murray. It was obtained for the Morgan Library from A. Imbert in 1910.

Bibliography Census Vol. 2, pp. 1447-8; Census Supplement pp. 344 - 5.

186. Edition : Lyons, Martin Husz, 1481 See App. II no. 207

Unidentified Psalms - Ecclesiasticus

Contents I have not seen a copy of this edition; Reuss knew of a copy in the Arsenal which lacked Psalms.

Bibliography Reuss Vol. 14, p. 47, n.1; Morgan 1930 p.82.

187. *Chicago (Ill.), Art Institute, MS 15. 536

Unidentified Psalms s.xiv-xv.

Parchment, ff. 140. 260 x 180 mm. Written space and ruling are not available. The manuscript has music, and illuminated borders.

Contents and collation I have no information on the collation, but the manuscript contains Psalms and Hymns (? Canticles). It is possible that the text of Psalms is not BXIII or BHC, but I have not had access to Michelant, which might resolve the question.

Secundo folio : not available. The manuscript belonged to Nicolas Moreau, sieur d'Auteuil, in 1576. It was given in 1830 by Henri Gaugain to Eustache-Hyacinthe Langlois, of Pont de l'Arche. It was subsequently sold to Chaudin (7th June 1870, no. 1475, p. 163) to Pottier de Lalaine (his

catalogue 1 - 2, January - March 1872, no. 61, p.22), and then became part of the collections of Henri Bordier and Ernest Stroehlin. It was bought at the Stroehlin sale (Paris, 1912, II, no. 462) by Gangy, and obtained for the Art Institute in 1915 from W.M. Voynich.

Bibliography Michelant; Census Vol. 1, p. 515.

188. *London, BL, MS Add. 19584

Unidentified Psalms s.xv.

Parchment, number of leaves not available. 190 x 140 mm. Written space and number of long lines are not known. Historiated initial at the beginning of Psalms; the decoration is incomplete.

Contents and collation The collation is not known to me, but the manuscript contains Psalms in a text which is related to a group of BM and GB manuscripts and to Troyes 59 (cf. Berger p. 202), followed by a Service for the Dead, Canticles, Litany.

Secundo folio : not known. The manuscript was acquired by the BL in 1853.

Bibliography Add. cat. 1848 - 53, p. 256; Berger p. 407.

189. *London, BL, MS Harley 3978

Unidentified Psalms s.xiv[1].

Parchment, ff. 158. 225 x 145 mm. Written space not known. 23 long lines. Twelve whole page miniatures, each occupying one leaf, are described by Berger; they do not appear to be grouped at the beginning of the manuscript, unless the leaves concerned were unfoliated when Berger saw it.

Contents and collation The collation is not known to me. The manuscript contains Psalms preceded by the prologue of Peter Lombard (apparently a revised form of St. 6637) and a preface attributed to St. Augustine (St. 369), Canticles beginning with Canticle 1, Vigils from the Office

of the Dead. I presume Berger's claim that the Harley catalogue specifies what follows is based on the annotated copy in the BL. The text of Psalms is said by Berger to include glosses from the BXIII translation, and to be close at the beginning to Rouen A68 (which is itself related to three BXIII manuscripts and to Arsenal 5059 as well as to the otherwise non-BXIII/BHC Arsenal 2035 (Berger p. 204)). It thus appears that this manuscript is more closely related to BX111 than BHC sources, but is largely independent. Since it is itself a Picard manuscript, it may not be chance that it is related to two individual Picard manuscripts, Arsenal 2035 and Rouen A.68. It is certainly not a copy of the "deuxieme commentaire sur les Psaumes" (W.& C. no. 15, p.67; De Poerck und Van Deyck in GRLMA vol. 6 pt. 2, pp. 63-4), even though both works begin with the same Lombard prologue.

Secundo folio : not available. The first fly-leaf has according to Berger the note: Liber Humfredi Wanley 8 juin 1715 (sic). This is presumably a memorandum note by the person who supplied the manuscript to Wanley for the Harley collection, for the receipt of this manuscript is noted in Wanley's diary on 22nd August 1715 (C.E. and R.C. Wright (eds.), The Diary of Humfrey Wanley, London, 1966, Vol. 1, p. 15 n.2).

Bibliography Harley Vol. 3, p. 101; Berger pp. 399 - 400.

190. Paris, Bibl. de l'Arsenal MS 2035

Unidentified Psalms in a Bible fragment Cursive, s.xiv^{ex}.

Paper, ff. i + 275, foliated in the 15th century 1 - 78, 80, 79, 81 - 274 with the final leaf used as a paste-down and with fos. 79, 80 following the text order; since fol. 79 has been reversed, the number is on its present recto but original verso, thus showing that in the 15th century the two leaves were already transposed through a binding error. 272 x 220 mm.

Written space 205 x 165 mm. Frame ruling in brown ink or hardpoint, with writing above the top line in the latter case; the brown ink ruling occurs only in fos. 247 - end (including recto of paste-down). 2 cols. of c.40 lines. The manuscript is written by seven scribes: Hand 1 = fos. 1^{r1} - 6^{r2}, 8^{v2} - 27^{v2}; Hand 2 = fos. 6^{v1} - 8^{v2}; Hand 3 = fos. 27^{v2} - 41^{r1}, 117^{r1} - 246^{v2}; Hand 4 = fos. 41^{r1} - 51^{r2}; Hand 5 = fos. 53^{r1} - 55^{v2}, 58^{r1} - 115^{v2}; Hand 6 = fol. 56^{r1}; Hand 7 = fos. 247^{r1} - 274^{r1}. (Booklet 1 is written by Hands 1 - 4, with Hand 3 also writing Booklet 3; Booklet 2 is written by Hand 5, with Hand 6 completing Tobit at the beginning of quire 5; Booklet 4 is written by Hand 7.) In addition a hand of s.xv^2 has annotated fos. 73 - 115 (i.e. Psalms), written fol. 116, and supplied some catch-words and all titles and foliation. The manuscript has one or two-column spaces left for miniatures, which have been either filled with pen drawings, or left blank; some pen drawings also appear in the bottom margins. A miniature was intended before each nocturn in Psalms except before Pss. 80, 97, and before each book except Daniel; spaces are left blank before

I Corinthians - III Esdras, Proverbs - Ezekiel.

Additional miniatures in Tobit (4), Judith (6), Esther (4), Job (6), Daniel (5).

$1 - 2^{20}$, 3^{10} + two (50, 51) before 10 (leaf 10 is blank) (fos. 1 - 52) = I - II Chronicles, I - III Esdras.

4^{8}, 5^{12} + one (69) before 10 (leaves 1, 2, 11, 12 are now singletons, with leaves 11, 12 having been sewn and pasted to each other; the whole of quire 5 is placed after leaf 3 of quire 4, and this is certainly its original position - quire 4 = fos. 53 - 5, 69 - 73, quire 5 = fos. 56 - 68; leaves 2, 12 of quire 5 are blank after Tobit, Esther), 6^{8} (leaves 1 - 3 are now singletons sewn to each other and to leaf 4; leaves 6 - 8 are now singletons pasted to each other - in the order 7, 6, 8 - and bound with leaves 1, 2 of quire 7), 7^{8} (leaves 1, 2 and 7, 8 are now singletons,

bound to each other and sewn as two separate quires, the former preceded by leaves 6 - 8 of quire 6, around leaves 3 - 6), 8 - 10^{8}, 11^{2} and one (116) after 2 (the added leaf may have been added in the 15th century, since it contains only the material then written after Psalms) (fos. 53 - 78, 80, 79, 81 - 116; the reversal of fol. 79 and transposition of fos. 79 - 80 affect Psalms) = Tobit, Judith, Esther, Job, Psalms. The s.xv^{2} hand has added to Psalms the summaries of Jean de Blois as found in Prol. The same hand has added on fol. 116 the incipits of Canticles 1 - 12, presumably also from Prol.

12 - 17^{20}, 18^{10} (fos. 117 - 246; the original scribe foliated this booklet 1 - 98, 98 bis, 99 - 129) = Sapiential Books, first five Major Prophets (Isaiah - Ezekiel), with the Prayer of Jeremiah as Lamentations ch. 5 and with no prologue to Baruch.

19 - 21^{8}, 22^{6} (wants 6 - blank; leaf 5 is the final paste-down) (fos. 247 - 274, unnumbered paste-down) = Daniel. The s.xv^{2} hand has added a table of contents for the manuscript on the recto of the paste-down. Since the manuscript is unique, it is not possible to assess how much text is missing; it could be the second volume of a three-volume Bible.

The contents of this manuscript, not related to BX111, BH or BHC apart from Psalms (cf. Berger p.204 for its relationship to a group of BX111 and BHC manuscripts), have none of the tables of contents, prefaces and other additions which characterise those texts. In comparison with the Vulgate, Tobit is shortened, Judith and Esther are variously shortened and expanded, and Daniel is expanded. Job is much shortened, and, although the text is different, covers the same ground as Guiart's abridged Job, which perhaps inspired it. There seems no positive reason for relating this manuscript to the Picard New Testament found in Zurich C 175.

Secundo folio : Et Jonathan engenra. A 15th century owner is responsible for the additions noted above, and is perhaps the same owner as the one who supplied the present binding. The 15th century note at the end (XLIIII s.) is in another hand. The manuscript came to the Arsenal in 18th century from the Oratoire.

Bibliography Berger p. 364; Martin Vol. 2, pp. 379 - 80.

191. *Paris, Bibl. Mazarine, MS 383 (olim 799)

Unidentified Psalms s.xv.

Parchment, ff. 205. 180 x 135 mm. Written space and number of long lines are not available. There was originally a miniature before each nocturn, of which four survive.

Contents and collation The collation is not known to me. The manuscript contains: Psalms, Canticles (ending with Canticle 12), Litany 3, miscellaneous prayers in Latin. The presence of Litany 3 implies that the manuscript is related to PBb, BM or GB; this seems confirmed by the incipit of Psalms which, with minor variants, agrees with the incipit of Arsenal 5056, which is the manuscript Berger takes to be typical of the majority of BHC manuscripts (cf. Berger pp. 201 - 2).

Secundo folio : not known. The mansucript came to the Mazarine after the Revolution from the Séminaire Saint-Sulpice.

Bibliography Molinier Vol. 1, p.140.

192. *Paris, BN, MS n.a.fr. 10044 (ex-Barrois 337)

Unidentified Psalms s.xv^{ex}.

Parchment, ff. 158. 228 x 165 mm. Written space and the layout of the page are not available. Large initials before each nocturn.

Contents and collation The collation is not known to me. The manuscript contains: Psalms, Canticles 7, 10 - 12, Litany 1, Canticles 1 etc. (according to Berger, all the remaining canticles follow here, two of them occurring twice), Ten Commandments, Twelve Articles of Faith, "Significance des quatre Evangiles", verse Life of St. Margaret (inc. Apres la sainte passion), prayers (the first six in verse), Ave Maria in verse (inc. Doulce dame tresglorieuse), verse Complaint in honour of the Virgin (inc. Je vient (sic) et vous presente), Latin prayers with indulgences, note in French on indulgences conferred at the Sainte-Chapelle de Bourgogne, Dijon.

On the face of it, the presence of Litany 1 in this manuscript should mean that this is PBa Psalms with additions; the order of canticles suggests it is close to Ste. Geneviere 1654, but has copied the Litany prematurely. However, in classifying Psalms, Berger (p. 205 n.2) puts this manuscript with one BX111 manuscript, and a group of GB manuscripts, which suggests the Canticles and Litany may not have the same source as Psalms. Not having myself studied the text of Psalms, I prefer to treat this manuscript as unidentified.

Secundo folio : not known. The note after the Complaint in honour of the Virgin (Ce taubleaul fit faire Jaquet de Cast) may refer to the first owner of the manuscript. The position of this note suggests that the last two items in the manuscript may be later additions, and thus a clue to provenance.

The manuscript was owner in the late 16th century by Nicolar Moreau, sieur d'Auteuil (ex-libris and motto on first and last leaves), and in the 17th century by a successor as Seigneur d'Auteuil (ex-libris and motto, fol. 102^{v}). A label of "Bibl. Nor" is stuck to fol. 1^{r}. In the 19th century, the manuscript entered the Barrois collection (MS337) which was sold to the Earl of Ashburnham in 1849; this manuscript was bought by the BN at the Barrois sale (Sotheby, 10th - 14th June 1901, lot 498).

<u>Bibliography</u> Berger pp. 415 - 6; H. Omont, in BEC 63, 1902, 10 - 12, and BEC 64, 1903, 228 (cf. BN 1891 - 1910, p. 34); Fr. cat. gen. Vol. 13 pp. 9 - 10.

193. <u>Vatican, Bibl. Apostolica, MS Reg. Lat. 27</u>

Unidentified Psalms s.xv in

Parchment, ff. 200. 300 x 235 mm. Written space 225 x 140 mm. 30 long lines. Large initial before Psalms 1.

1 - 25^{8} (original quire 7 follows original quire 8 - i.e. fos. 57 - 64 should precede fos. 49 - 56) (fos. 1 - 200) = Psalms in Latin and French (alternate verses, with the Latin verse preceeding the French) with the summaries of Jean de Blois (Canticles 2 - 6 follow respectively Pss. 51, 67, 79, 96, 108, i.e. they end respectively nocturns 3 - 7), Canticles 1, 7 - 10, Litany3 ending with <u>Pater</u> and <u>Deus cui proprium</u>.

The incipit of Psalms shows it belongs to the Arsenal 5056 groups (Berger pp. 201 - 2), which occurs in PB, BM and GB manuscripts; the presence of Litany 3 and the concluding prayers suggests it is a BM or GB manuscript. However, the appearance of the Jean de Blois summaries, normally found only in Prol. manuscripts, suggests that this Psalter has more than one BHC source, and should be treated as unidentified until its text has been examined.

Secundo folio; not available. A 15th century reader noted on fol. 57 the misbinding of quires 7 and 8.

The manuscript entered the Vatican with the Queen of Sweden's collection in the 17th century. According to Wilmart, the numbers of both Petau and the Queen of Sweden are now missing.

<u>Bibliography</u> Montfaucon Vol. 1, p. 28, Wilmart Vol. 1 pp. 69 - 71.

194. Edition: Paris, Pierre le Rouge, s.d. See App. II no. 210

Unidentified Psalms

Contents I have seen one copy of this edition (Oxford, Exeter College Library, 9. F. 1490). It is two volumes preceeded by a table of contents imperfect in the Exeter copy ($AA^{6 \text{ or } 8}$; a - Z^8, 7^8, 9^8, A - E^8, F^4, foliated 1 - 244; aa - (1^8, kk^6, ll - qq^8, rr^6, ss^6, ss^8, tt^6, vv^8, uu^6, xx - yy^8, zz^8, 77^8, 99^9, aaa^8, bbb^6) containing respectively pss. 1 - 73 and 74- 150, and is entitled: Le psaultier avecques l'exposition sur de Lira en francoys. It comprises, verse by verse, a Latin incipit, French text and French commentary, with Latin text and quotations from the Bible or the Fathers in the margin. The French text appears identical with the Psalter of Jean de Rély found in all the complete GB editions of the Bible; the translator's preface contains a dedication to King Charles VIII and, like the comparable preface before the first Vérard edition of GB, does not name the translator, who is presumbaly Jean de Rély. The French commentary is a translation of Lira's gloss, which does not occur in other copies of the text.

I have put this edition with the unidentified texts, because although the translation is in fact known to be that of Jean de Rely, it is not clear whether it in this form precedes or follows the first Verard edition of GB. It is follows the Vérard edition, then this is effectively a GB extrace; if it preceeds the Vérard edition, then it is, like Paris, BN, Lat. 774 (Berger p. 322), independent of BHC.

Bibliography Reuss Vol. 14, p. 153 n.1; Berger p. 206 n.2; Morgan 1930 p. 82.

195. Edition : s.l.n.d. See App. II no. 208

Unidentified Psalms

Contents I have seen one copy of this edition (London, BL G. 12091). It is collated a - g^8, h^8, i^8, h^6, is set out in 2 cols. of 30 lines, and contains, Psalms, Canticles 1 - 6, 8, 7, 9 - 12, Litany 3. The incipit of Psalms is close to that of Arsenal 1056, which, together with the presence of Litany 3, means that this edition contains Psalms taken from a PBb, BM or GB manuscript (if Berger pp. 201 - 2). The particular order of canticles is one I have found only in the BMa manuscript London, BL, Add, 15247, but this is too fragile a basis for classifying the edition. The fact that this edition does not contain the Jean de Rély Psalter may mean it antedates the Pierre le Rouge edition (App. II n. 194).

Bibliography None.

196. Edition : s.l.n.d. See App. II no. 209

Unidentified Litany 3

Contents I have seen one copy of this edition (London, BL, IA. 44210). It contains a verse translation of the seven Penitential Psalms, Litany 3, some Latin prayers, and two short French poems ("8 vers de saint Bernard", and an "Oroi$on de Notre Dame"). This is all independent of BHC, except Litany 3.

Bibliography None.

197. Paris, BN, n.a. fr. 3431

Unidentified Litany 3 (fragment) Textura, s.xiv.

Parchment, vi + i + ii + 1 + vi, foliated (including the three leaves

preceding and two following the first leaf) 1 - 7. 365 x 260 mm. Written space 305 x 180 mm. 2 cols. of 56 lines.

Contents fol. 4^{v} - end of Litany 3, ending with Pater and Deus cui proprium. The relatively small number of manuscripts with these two prayers are BMa or GB.

Provenance The manuscript from which these two leaves came was a BHC Vol. I. This is spelled out in the note by Flamel (fol. 4^{r}) which says that the manuscript belongs to Jean, duc de Berry. On fol. 4^{v} beneath the text is the Duke's signature. (Fol. 4 has clearly been reversed in its present mounting from its position in the original manuscript.) Fol. 7^{r} (a fly-leaf of the original manuscript) has another note by Flamel, saying that the Duke gave the manuscript in 1410 to Robinet d'Estampes. The two leaves were in the Upcott collection in England in 1836, but came separately to the BN. Fol. 4 was acquired from Fillon sale (1878, lot 674 - cf. the provenance notes on fos. 1 - 2), and fol. 7, which appeared in the sale of M. de Trémont (14th December 1852), was acquired from M. Chambry in 1881 (cf. the provenance notes on fos. 5 - 6).

Bibliography Berger pp. 362 - 3; BN 1875 - 1891 Vol. 1, p.60; Fr. cat. gen. Vol. 11, pp. 48 - 9; Delisle Vol. 2 pp. 226*, 274* (art. 15).

198. London, BL, MS Add. 42061

Unidentified Vol. II miniatures Textura, s.xv^{in}.

Six miniatures on parchment, respectively 87 x 79, 74 x 81, 74 x 79, 74 x 78, 77 x 78, 83 x 80 mm. They are the miniatures which precede Ecclesiastes, Lamentations, Joel, Haggai, Romans, Ephesians. The text on the reverse side is respectively: Proverbs 31, 1 - 10,

Lamentations 2, 11 - 15, Hosea 10,13 - 11, 2, Haggai 1, 11 - 14, John 20, 14 - 16, Galatians 5, 21 - 6, 2. As can be seen from these contents, four of the miniatures (all but Lamentations and Haggai) were on an original verso. The catalogue suggests that the text is PB, related to Royal 19 D V. I can neither confirm or deny this, but, if correct, it is a late copy of PBb.

Provenance The miniatures were presented to the BL in 1930 by Gordon Heathcote Hamilton.

Bibliography Add. cat. 1926 - 30 p. 173.

199. Philadelphia (Pa.), Free Library, MS, M8:10[63]

Unidentified Ecclesiastes miniature Textura, s.xiv[in].

One miniature on parchment with a little text above and below the miniature, the whole fragment measuring 150 x 90 mm. The miniature is that preceding Ecclesiastes. The text above and below the miniature is Proverbs 31, 30 - 31 and Ecclesiastes 1, 1 - 3; I do not know what text is on the reverse side. The readings of the text are compatible with PB or BM, though the date of the fragment makes the former more likely.

Provenance Purchased by John F. Lewis from L'Art Ancien in 1921.

Bibliography Census Vol 2, p. 2073 (no. 309), Census Supplement p. 457.

200. Boston (Mass), Public Library, MS G. 31. 180

Unidentified Ecclesiasticus in a Miscellany manuscript: 1425

Parchment, ff. 176, 290 x 210 mm. Written space and page lay-out are not available. I have no information on the number of scribes or on any illumination.

Contents and collation The collation is not available, but the manuscript does seem to comprise three booklets.

(fos. 1 - 60) = L'Aiguillon de crainte (inc. Je qui par vanite), Le doux aiguillon de dainte amout (first page only -fol. 59^{r}; fol. 60 is presumably blank).

(fos. 61 - 80) = Ecclesiasticus.

(fos. 81 - 176) = St. Bernard's Meditations (in French), Books 3 - 5 of the Somme le Roi by Frere Laurent (inc. Monseigneur saint Jehan ou livre de ses Revelacions).

Provenance The manuscript belonged to Lamoignon (bis. MS U 44) and has a green morocco binding of c. 1780. It subsequently belonged to Joseph Barrois (bis MS 130), and was bought with the Barrois collection by the Earl of Ashburnham in 1849. In the Barrois sale (Sotheby, 10th - 14th June, 1901, lot 321) it was sold to Cockerell and subsequently passed to the Public Library.

Bibliography Census Vol. 1, p. 923 (no. 30).

201. New York, Robert Lehman collection, MS A 34

Unidentified Isaiah fragment s.xv^{ex} (by 1482)

Parchment, one leaf. 320 x 250 mm. Written space and page lay-out not available. Large initial for Isaiah.

Contents The exact contents of the leaf are not known, but it appears to start with Isaiah 1, 1.

Provenance Arms of Jean de Malestroit, sire de Derval (+ 1482) after his marriage in 1451 to Hélène de Laval. If the Census date for this fragment is not simply based on these arms, Jean de Malestroit is almost certainly the person for whom the whole manuscript was written. The leaf

also has the stamp of Antoine Moriau (+ 1760). I do not know how it reached the Lehman collection, nor have I discovered whether it still belongs to that collection.

Bibliography Census Vol. 2, p. 1714.

202. Cambridge, Trinity College Library, MS O. 2.45/fol. ii/

Unidentified I - II Maccabees fragment Textura, s.xiv[1].

Parchment, part of one column, unfoliated but at present the second fly-leaf of the manuscript. The whole fragment measures 215 x 55 mm. The bottom of the fragment appears to have been the bottom of the written space, but text is missing at the top, though from the surviving text the amount missing can hardly be more than a line or two, and the complete leaf will have had only two columns, of which the fragment is the inner column; 46 lines survive.

Contents The fragment is now bound upside down and reversed, so that the original recto is now the verso; the present recto is badly rubbed. Fol. ii^{v} contains I Maccabees 16, 15 - 23; ii^{r} contains II Maccabees, 1, 16 - 20. I have not identified the text of these passages; they contain a BH gloss, which shows they are not a Prol. text. The date of the fragment suggests PB or perhaps BM.

Provenance The fragment appears to have been part of the present 16th century binding, and will have been in England by that time. The manuscript in which it is bound comes from Cerne Abbey, Dorset.

Bibliography James Trinity Vol. 3, p. 151 /in pp. 150 - 160/.

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203. Waddesdon, Waddesdon Manor, MS 3

Unidentified NT miniatures Cursive, s.xiv-xv.

Thirteen miniatures on parchment, each mounted on a separate leaf and bound with three fly-leaves (ff. i + 13 + ii); average size of each miniature is 98 x 92 mm. They are the miniatures which precede Matthew, Mark, Luke, John, Romans, I - II Corinthians (II Corinthians is probable, but not positively identified), Galatians, ? Philippians, two Epistles, an Epistle of Peter, Revelation. Their illumination is ascribed in the catalogue to the 'Master of the Berry Apocalypse' (from the illuminator of New York, Pierpont Morgan Library, MS M 133). Text can be seen on the reverse of every miniature except the first, which suggests that Matthew began on an original verso column one, with II Maccabees ending on the first column of the previous recto; this is the only firm indication that the miniatures come from a complete BHC (or at least a Vol. II), and not just from a New Testament. The texts on the reverse of the remaining miniatures are not very legible. Insofar-as they have been identified, they are: (fos. 2 - 6) Mark 2, 5 - 14; Luke 1, 13 - 18; John 1, 14 - 19; John 20, 14 - 17; I Corinthians 3, 11 - 17; (fol. 8) II Corinthians 11, 17 - 22; (fol. 9) ? Philippians 1, 16 - 18; (fol. 12) an Epistle of Peter; (fol. 13) Revelation 1, 14 seq. It would appear from this that the miniatures on fos. 1, 5, 8 were on an original verso.

Provenance The miniatures seem to have been bought by Baron James de Rothschild (his number 42), who died in 1868, and to have passed to his son Baron Edmond (bis MS 63). The collection was

divided on the death of Baron Edmond in 1934, and the miniatures were in that portion which came to Waddesdon Manor.

Bibliography Waddesdon pp. 59 - 64.

204. Paris, BN, MS fr. 13096

Unidentified Revelation (Siglum: 53) Textura, 1313

Parchment, ff. i + 166; a final paste-down is foliated 167. 220 x 160 mm. Written space not available. The manuscript is in one hand, and was arranged and illuminated by Colin Chadeure, who finished his work on 13th October 1313 (colophon on fol. 167^{r}). The miniatures are normally one to a page (usually the recto); smaller miniatures may occur in the text (in 2 cols.) on the facing page. There is one initial miniature (fol. 87^{v1}) for the commentary on Revelation, while Revelation has in all 162 miniatures, beginning on fol. 1^{v} - 1^{r} is blank, and ending on fol. 87^{v}. This large number of miniatures and the need to arrange the text to fit with the miniatures show that Colin Chadeure was referring to Revelation, and not just the commentary in his final colophon. Meyer's contrary claim (DS M. vol. 2. p. ccxxxn.3) is not tenable. 1^{16} (wants 10), 2 - 4^{8}, 5^{8} and one (44) after 4, 6^{12}, 7^{2}, 8 - 10^{8}, 11^{2}, 12^{2} and one (91) after 2, 13 - 19^{8}, 20^{6} and one (150) after 2, 21^{8}, 22^{4} (fos. 1 - 166) = Prologue to Revelation (St. 830?), Revelation (gap after fol. 9) (Version A), Commentary on Revelation (inc. Ciz Apocalypsis, ce est ceste revelations); a little text is lost because fol. 165 is torn. Since the prologue (fol. ^{r1} - ^{v2}) and Revelation (fos. 2^{v2} - 85^{v2}) are complete within the first ten quires

(fos. 1 - 86) and the Commentary (fos. 87^{v2} - 166^{r1}) occupies the remaining twelve quires (fos. 87 - 166), it is tempting to treat the manuscript as composed of two booklets (especially if, with Meyer, one thinks the two texts to be written by different scribes; cf. D & M Vol. 2 p. CCXXXI), but the sequence of miniatures on fos. 86 - 87 seems to prove otherwise.

As with the Jean de Rély Psalms published by Pierre le Rouge (App. II no. 194), this manuscript is not strictly unidentified because its text is known to be Revelation (Version A). However, this text differs consistently on minor details from that which appears in BMb manuscripts (with the possible exception of the Berlin manuscript, whose Version A text I have not been able to compare with the rest), as well as being preceded by a prologue which is not found in BMb. (It is less surprising that the commentary does not appear in BMb).

Given that the present manuscript is dated 1313, well before the creation of BM which I take to have occurred c.1340 and certainly before the earliest BMb manuscript (Royal 17 E VII, dated 1357), it looks as if BMb adopted a pre-existing Revelation, but slightly revised it. (It is obviously possible that fr. 13096 is the manuscript with the revised text, but for lack of any other non-BMb manuscript there is no way of deciding positively between the two hypotheses.) Given the difference in text, the older manuscript is not strictly part of BHC, and has been described here purely because all the Version A manuscripts are then described in this Appendix, and because it is one of the manuscripts used in Appendix I.

Secundo folio: not available. The manuscript belonged to the Burgundian library in 1487 (Barrois p. 294, no. 2072, refers to the Brussels inventory of that year where it is listed among the "fort ancieus et cadueques" books kept in the Chapel). It has a subsequent shelf-mark 16, and entered the Royal Library in the 18th century.

Bibliography Berger pp. 354 - 5; Fr. Cat. gen. Vol. 3, p. 3; Mely p. 54, fig. 59.

Editions

I have not attempted to compile a complete list of early editions, since it presupposes what I have also not attempted, a complete list of surviving copies. Nevertheless, since Berger merely refers to Reuss for a list of editions and since VE excludes editions whichare not complete Bibles or New Testaments, it seems to me useful to complete the manuscript descriptions with a list of those editions to which I have found a reference.

For each edition I give the title (specifying if this is taken from a rubric or colophon), place of publication, name of publisher, date of publication, the siglum and a cross-reference to any description of its content in this Appendix. I add references to Reuss, Brunet, VE and Darlow as appropriate. Editions of which I have seen no copy are preceded by an asterisk. In intention this list gives the editions in chronological order (not by content order as was the case for the manuscripts), but the presence of undated editions and of dated editions which do

not always specify more than the year mean that the list is in practice probably not strictly chronological.

205. *Le Nouveau Testament (colophon), Lyons, Bartholomieu Buyer (printed by Guillaume Le Roy).

s.d. [c.1476 - 7] See App. II no. 111

Reuss Vol. 14 pp. 129 - 131; Brunet Vol. 5, col. 746; VE NT no. 1; Darlow no. 3699.

206. Le Nouveau Testament (colophon), Lyons, Bartholomieu Buyer (printed by Guillaume Le Roy),

s.d. [c. 1479]. (Siglum: V1). See App. II no. 111.

Reuss Vol. 14, pp. 131 - 2; Brunet Vol. 5, cols 746 - 7; VE NT no. 2; Darlow no. 3700.

207. *Le livre de l'Esclesastique en francoys et samblablement le Psaultier, les Paraboles Salomon, le livre de Sapience et le livre de Ecclesiastes (colophon), Lyons, Martin Husz, 1481.

See App. II no. 186.

Reuss Vol. 14, p. 47 n.1; Brunet Vol. 2, col. 1054.

208. [No title or colophon, inc. Cy commence le Psaultyer translaté de latin en francoys. Beatus vir], s.l., without publishers name, s.d. [Lyons, G. le Roy] See.App. II no. 195.

Brunet Vol 4, cols 926 - 7; Darlow no. 3702.

209. Sept Pseaulmes en franczoys, s.l. without publisher's names

s.d. [Lantenac, Jean Cres] See App. II no. 196.

Brunet Vol. 5. col. 293.

210. Le Psaultier avecques l'exposition sur de Lira en francoys [Paris], Pierre le Rouge, s.d. [c. 1497] See App. II no. 194.

Reuss Vol. 14. p. 153 n. 1; Brunet Vol. 3, col. 1256.

211. Le premier (second) volume de la Bible (Bible en francois Vol. II) Historiee, Paris, Anthoine Vérard, s.d. [c. 1496 - 1498] (Siglum: N3) See App. II no. 134.

Reuss Vol. 14, pp. 142 - 6, 148 (no. 1), Brunet Vol 2, cols. 182 - 3; VE no 7; Darlow no. 3703.

212. *[Revelation: exact title not known to me].

Paris, Michael Le Noir, 1502. See App. II no. 153.

Reuss Vol. 14, p. 153 n. 1.

213. *Les epistres sainct Pol glosees, translatees de latin en francois.

Paris, Anthoine Vérard, s.d. [? 1504] See App. II no. 77

Brunet Vol. 4, col. 449.

214. Les epistres de sainct Pol glosees translatees de latin en francois,

Paris, Anthoine Vérard, 17. 1. 1507/8

(Siglum: R3) See App. II no. 77

Reuss Vol. 14, p. 153 n.1; Brunet Vol. 4, col. 449.

215. Le premier (second) volume de la Bible en francois,

Paris, Anthoine Vérard, s.d. [c. 1510]. (Siglum: 03a) See App. II no. 135.

Reuss Vol. 14, pp. 148 - 9 (no 2.); Brunet Vol. 2, col. 183; VE no. 8.

216. *Le premier (second) volume de la grant Bible en francois historiee et corrigee nouvellement, Lyons, without publisher's name, s.d. [? 1515] See App. II no. 135.

Reuss Vol. 14, p. 149 (no. 3); VE no. 15; Darlow no. 3704.

217. *Le premier (second) volume de la Bible en francois, Paris, Antoine Vérard, 18.10.1517 and François Regnault, s.d. (or Anthoine Vérard 24.10.1517 and Barthélemy Vérard, s.d.)

See App. II no. 135

Reuss Vol. 14. pp. 149 - 50 (no. 4), VE no. 18.

218. *Le premier (second) volume de la Bible en francoiz, Paris Barthélemy Verard, s.d. See App. II no. 135.

Brunet Vol. 2, col. 183; VE no. 19.

219. Le premier (second) volume de la Bible en francoys, Lyons, Jaques Sacon, 20.5.1518 (Siglum: 03b) See App. II no. 135.

Reuss Vol. 14, p. 150 (no. 5); Brunet Vol. 2, col. 183; VE no. 20.

220. *Le premier (second) volume de la Bible en francoiz, Paris, François Regnault (some copies Jehan Petit), 24.10.1520.

See App. II no. 135.

Reuss Vol. 14, p. 150 (no. 6); Brunet Vol. 2, col. 183;VE nos. 21 - 2.

221. Le premier (second) volume de la Bible en francoys, Lyons, Pierre Bailly, 14.12.1521. (Brunet supplément Vol. 1, col. 279 attests a copy dated 8.12.1521). (Siglum: 03c). See App. II no. 135.

Reuss Vol. 14, p. 151 (no. 7); Brunet Vol. 2, col. 183; VE no. 23.

222. *[Le premier (second) volume de la Bible en francoiz], Paris, François Regnault (some copies Jehan Petit), 3.8.1524.

See App. II no. 135.

Reuss Vol. 14, p. 151 (no. 8); VE no. 24.

223. *[Le premier (second) volume de la Bible en francoys], Lyons, without publisher's name, 1526. See App. II no. 135.

If this edition only exists as a misprint as Reuss suggests, it will be in error for the editions of 1521 or 1536 (App. II nos. 221 and 227).

Reuss Vol. 14. p. 151 (no. 9).

224. *Le premier (second) volume de la Bible en francoiz, Paris, François Regnault (some copies Jehan Petit), 29.6 - 3.8.1529.

See App. II no. 135.

Reuss Vol. 14, p. 151 (no. 8); Brunet Vol. 2, col. 183; VE nos. 27 and 26.

225. *Le premier (second) volume de la Bible en francoys, s.l., without publisher's name,1531 (BN A 2277) See App. II no. 135.

This edition may be identical with App. II no. 226.

VE no. 30.

226. Le premier (second) volume de la Bible en francoys, Lyons Pierre Bailly, 1531. (Siglum : 03d) See App. II no. 135.

(Cf. App. II no. 225).

Reuss Vol. 14, p. 151 (no. 10); VE nos. 31 - 32.

227. *Le premier (second) volume de la Bible en francoys, Lyons, Pierre Bailly, 1536. See App. II no. 135

Brunet Vol. 2, col. 183; VE no. 38.

228. Le premier (second) volume de la Bible en francoiz, Paris, Anthoine Bonnemere, 24.10.1537 - 1538. (Siglum: 03e)

See App. II no. 135.

Reuss Vol. 14 pp. 151 - 2 (no. 11); Brunet Supplement Vol. 1 cols. 279 - 80; VE no. 39.

229. * Le premier (second) volume de la Bible en francois, Paris, Oudin Petit (Vol. I printed variously by Ambroise Girault or François Regnault, Vol II printed by Nicolas Couteau), 24.8. - 23.11.1541. (Brunet records this edition under each date).

See App. II no. 135.

Reuss Vol. 14. p. 152 (no 12); Brunet Vol. 2, cols. 183 - 4; VE nos. 41 - 2.

230. Le premier (second) volume de la Bible en francoys, Paris, without publisher's name (*Vol. I is sold by Magdeline Boursete, widow of Francoys Regnault; Vol II, from the St. Andrews University Library copy which I take to be of the same edition, lacks any indication of who is selling it), 1543.

(Siglum: 03f) See App. II no. 135.

This edition may be identical with App. II no. 231.

VE no. 45.

231. *Le premier (second) volume de la Bible en francois, Paris, Pierre Regnault (Vol. II specifies it is printed by Jehan Bignon), 20.10 and 15.5.1543. (Reuss, apparently describing the same

copy as VE, says Vol. I is dated 20.10.1544). See App. II no. 135 (cf. App. II no. 230).

Reuss. Vol. 14, p. 152 (no 13); VE no. 46.

232. Le premier (second) volume de la Bible en francois, (Vol. I adds nouvellement corrigee), Paris, [Pierre Regnault] identified by his mark, 17.6.1544 - 1546. (Siglum: 03g) See App. II no. 135 Reuss Vol. 14. p. 152 (no 14); Brunet Vol. 2. col. 184; VE no. 48.

233. *[Le premier (second) volume de la Bible en francois], Paris, chez les Angeliers (the publishers are presumably the brothers Arnoul and Charles L'Angelier, who worked together from 1536 to 1538, and then collaborated for individual editions until the death of Arnoul in 1557 - cf. Renouard pp. 235 - 6), 1545.

See App. II no. 135.

This edition may, if correctly dated, be identical with App. II no. 234.

Reuss Vol. 14, p. 152 (no. 15).

234. *[Le premier (second) volume de la Bible en francois], Paris, Thielman Kerver [the younger] (Vol. II specifies it is printed by Nicolas Couteau), 4.4.1545. See App. II no. 135.

(cf. App. II no. 233).

Reuss Vol. 14, p. 153 (no. 16).

APPENDIX II : NOTES

1. Berger, pp.321-435.
2. See above, Chapter 1, pp. 23-25.
3. In the points of detail given below I am adopting or adapting the practice of R.A.Ker, as indicated in Ker Vol.1, 1969, pp. vii-xiii, and Vol.2, 1977, pp. vii-viii.
4. For the concept of a "booklet", see P.Robinson, 'The Booklet', to appear in a volume of A.Gruys (ed.) Codicologica now being publ. by Brill in the series Litterae Textuales.
5. James, Pitz., pp.xxxviii-xl. For the iconography of I Maccabees in some BH and BHC manuscripts cf. D.J.A. Ross, Alexander Historiatus, 1963, p.37.
6. It is noteworthy that all the prologues in this list are from the normal set of 64 (see ch.1,n.12) except those in the Octateuch which come from the prothemata of Genesis, Joshua and Judges in Glossa.
7. D & M Vol.2, pp.CCXLI-CCXLVI.
8. Delisle, Vol.2, p.6*(art.20).
9. See Millar, p.22 (item 18) pl.XVIII; Martin (Peintures) pp.18-19, pl.XV-XVI; Morgan Exhib. p.27 (no.52) pl.48.
10. The note commented on by Berger (p.284) can not be interpreted as referring to the number of leaves.
11. See Destrez, pp.36-41.
12. Correspondence concerning this sale is now London, BL, MS. Add.46200, fos.8-18.
13. It has been catalogued as MS. Add.41751, but will be recatalogued in the forthcoming catalogue of the Yates Thompson collection in the British Library. I am grateful to Mr. D.H.Turner for showing me his draft description.

14. I am grateful to Dr. S.Gregory for checking the collation, contents and illumination of this manuscript. I have seen a microfilm of the New Testament.

15. See n. 9 above.

16. P.Meyer, Rom. 15, 1886, 266 draws attention to the description in Bernard, Vol. II pt.1, no.9235 : John Moore, Bishop of Norwich, MS 49. "S. Bibliorum pars usque ad Psalterium exclusive...Eorundem pars usque ad Apocalypsin inclusive". The description conflicts with that on fol. 3^{r} of the manuscript which twice calls it an Old Testament. Given the different division of the only reasonably certain BXIII Old Testament we have (London, BL, MS Add. 40619-20 divides between Chronicles and Esdras) and given the complementary contents of the Copenhagen Vol. II (MS Thott 7 - see App. II no. 15), I am inclined to treat Ee.III.52 as the Vol. I of a complete Bible. (See n. 17).

17. A catalogue survives (Cambridge University Library, MS Ff.II.30) of the library of Sir Thomas Knyvett of Ashwellthorpe; his books were catalogued on his death in 1618 (fos. 5^{r}-68^{v}), and his books and manuscripts were catalogued c. 1633-4 (fos. 69^{v}-140^{r}, manuscripts on fos. 112^{v}-113^{v}) during the lifetime of his son and heir, Sir Thomas Knyvett of Ashwellthorpe (+1658) (McKitterick, pp.25,156). This manuscript is listed (fol. 112^{v}) as : The Old Testament in French, Sed. 9a. Both Mr. Owen, Keeper of manuscripts at the University Library, and Mr. McKitterick of the Rare Books Department, have kindly assured me that Knyvett attributed one shelf-

mark to each manuscript volume he possessed. Sed. 8a and Sed. 10a survive (MSS Ee.III.50 and 51), and neither is part of a French Bible. It follows that Sed. 9a was bound in one volume. This may have been the complete manuscript, but in view of the 411 leaves of the extant volume, it is more likely that Knyvett only possessed the volume we now have. If so, his description of the manuscript as an Old Testament presumably relies on the 1442/3 note on fol. 3^{r}.

John Moore, Bishop of Norwich and later of Ely, subsequently owned MS Ee.III.52, which is MS 49 in the catalogue published by Bernard (see n.16 above). The Volume II (Psalms - Apocalypse) referred to in Bernard may have existed in Moore's collection, but in view of its probable absence from Knyvett's library it is more likely that, Moore's manuscripts not being very well organised, the cataloguer assumed that the Volume II must be around somewhere and deduced its contents from the spine ('Pars Bibliorum MS') and contents of Volume I. It is certain that the Moore manuscripts were not immediately sorted out after they arrived in Cambridge and some were removed (ex inf. Mr. Owen); if Moore possessed Volume II it could have disappeared then. The Moore manuscripts were in due course checked, and two copies of Bernard were annotated as check-lists; one of these is now in the manuscript room in the University Library (A.120.1), the other is with the supplementary

list of manuscripts drawn up by the future Bishop Tanner as MS Oo.VII.50. (I owe my knowledge of the existence of the annotated copies of Bernard to Dr. N.R.Ker). The two copies differ for Moore's MS 49, MS Oo.VII.50 confirming its presence, but A.120.1 having no annotation at all; this may well indicate that Volume II had not been found.

After considering the evidence relating to the Knyvett and Moore collections, from which the most probable conclusion is that neither possessed Vol. II, perhaps we should reconsider the 1442/3 note on fol. 3^{r}; this records the death of Thomas Croftys at Bungey, and his bequest to Flixton, and was presumably written in Flixton to establish the community's ownership of the book. Is it not possible that the nuns of Flixton never received Volume II ? They certainly knew of the bequest, but the references to the Old Testament need not have been made from the manuscript or the wording of the bequest but simply reflect what the nuns thought the complete manuscript would contain. The lack of any other surviving books from Flixton (see Ker, Libraries p.87) prevents any assessment of the general reliability of Flixton inscriptions, but it may be relevant to note that other fifteenth century cataloguers described a B XIII Vol. I (now lost, but from its secundo folio and explicit there is little doubt that the manuscript contained B XIII Genesis - Psalms) as <u>Le viel Testament,</u>

<u>contenant la moictié de la Bible</u> (Barrois nos. 732, 1517, 1729, from catalogues of c. 1467 and 1487). It is almost certain that a manuscript containing Genesis - Psalms is part of a complete Bible, not of an Old Testament.

18. See n. 9 above.

19. Berger p. 328 claims that fos. 1-2 are the model of Vol. II fos. 88 and 89, but since all four leaves are by the same scribe it is more likely that he copied his model twice and that the redundant bifolium then remained as end-leaves with the manuscript (fol. 1 is a raised paste-down). The fact that Vol.II fos.88-89 are the central bifolium of quire 12 makes it probable that fos.1-2 are the scribe's original copy, which he then lost and had to recopy (Vol.II fos.88-89), but which reappeared before the manuscript left the workshop. This hypothesis assumes that the scribe was making a page for page copy of his model.

20. Berger pp.112-3 says correctly that fos.3-4 are written in a different hand from that of the rest of the manuscript, but that the layout of the page and decoration show them to come from the same workshop, and may therefore be assumed to be a stationer's attempt to pass off his B XIII as a standard BHC. It seems to me likely that the preliminaries of Guiart were demanded by the patron who was proposing to buy the manuscript (Probably from stock, though perhaps having commissioned it) when he saw that the preliminary material he was expecting

was absent; B XIII was not a common format at this date. That this material was a late addition is proved, not so much by the different scribe, as by the use of a single bifolium not connected with the rest of the manuscript which is not quite big enough to take all the prefatory matter, which therefore has to be truncated by the omission of the first part of Guiart's preface. This omission means (pace Berger p.112) that the opening of fr.6 is not identical with that of fr.6259 (q.v.).

21. This volume agrees as to its list of contents with BMa, and its text, an individual one, seems to be based on a BMa source; I accordingly list the whole manuscript with the B XIII Vol.Is rather than as a complete B XIII. Berger p.113 concedes this unwillingly ("La comparaison du texte du volume II...pourrait peut-être nous amener à croire que le second volume n'a pas été copié sur un texte ancien, mais sur une Bible historiale complétée, comme nous en avons tant"), since it deprives him of his sole complete B XIII which he uses, pp.120-1, to prove the very existence of B XIII.

22. I am very grateful to Miss Ellen Shaffer, Rare Book Librarian at the Free Library, who gave me a collation and list of contents of this manuscript in a letter of 13th August 1969. I have seen the Gospels and Revelation on a microfilm, for which I thank the Free Library.

23. The Revelation in this manuscript is a version peculiar to it and not previously identified, the manuscript not

having been accessible to D & M. Meyer knew of its existence (Rom. 15, 1886, 266) but does not refer to it in D & M.

24. For another example, Oxford, Bodleian Library, MS Douce 270 has a calendar which is datable from its Easter table to 1225-6 and which is almost certainly in the same hand as the French sermons of Maurice de Sully which follow. A flyleaf before the calendar has a note in French dated 1197 relating to Durham. The two dates show that the flyleaf cannot have been part of this manuscript when the note was written.

25. This volume agrees in content with PB and I have listed the detailed contents of this class of manuscript at the BHC section of Appendix II.

26. See respectively : H.Omont, Fabliaux, dits et contes... Fac-similé du ms. fr. 837...,Paris, 1932, Fondation Debrousse; Nonmerqué et Michel (eds.), Lai d'Ignaures par Renaut [de Beaujeu].Paris,1832; E.N.Grimes (ed.) The lays of Desiré, Graelent and Melion, New York, 1928. I am reasonably sure of the identity of hands in the case of fr. 837, but less sure in the case of the others.

27. This is cited from the Clementine Vulgate in the variants for the beginning of Lamentations in R.Weber (ed.) Biblia Sacra iuxta Vulgatam Versionem, 2 vols.,Stuttgart, 1969, Vol.2 p.1248.

28. I have seen a microfilm of the New Testament portion of this manuscript. The c.1650 catalogue of the manuscripts

of the Royal Library in Stockholm by Isaac Voss has been published by C.Callmer, Stockholm, 1971 as Acta Bibliothecae Regiae Stockholmiensis Vol. XI (title page in Latin and Swedish, with preface in Swedish and English).

29. The principal evidence for this concerns IV Esdras. James Fitz. p. xxxix n.1 says that its occurrence commonly denotes "an English origin for the MS", and the BL catalogue description of Add.40619-20 goes into considerable detail on the question, in particular listing its own Latin Bibles containing IV Esdras, and saying that only one of them, MS Burney 6, orders the text in the six-book division of Esdras found here, though others divide IV Esdras in the same way but have a five-book division (I-II Esdras being treated as a single book). The presence of Ps. 151 may point to an English origin, but I have not come across a discussion of this question either way. The other three features listed could occur anywhere; the differing translation of the prologue to Baruch suggests that the source B XIII manuscript lacked Baruch and its prologue.

30. The reversion to the earlier, less lavish scale of illumination after fol.86^{v} (though the later initials are larger than the pre-fol.52 initials and the only miniature occurs on fol. 102^{v} with an historiated initial) may be linked, as was suggested to me by the late L.M.J. Delaissé, with two changes occurring from the beginning

of fol. 86 : the change in ruling, and the placing of the guide chapter number by the scribe in the position of the painted number instead of in the margin as previously. The change in ruling and guide chapter number could indicate a change of scribe, but that does not appear to be the case; Delaissé suggested some workshops may divide the work in units of 10 quires, which implies the scribe has been making a nearly page for page copy of his model on fos. 7 - 85 (i.e. he ends one leaf early), while the illuminator has preserved the layout of the exemplar, including the absence of historiated initial for the Prologue to Ephesians (fol. 85^{v}), but has agreed with the scribe to complete the quire with the same pattern of illumination, so supplied historiated initials for Ephesians chs. 2-4 (fol. 86^{r-v}). I have found no evidence that there is a change in textual family in this manuscript, so, whatever the model for illumination, we may assume the text of a single exemplar has been copied throughout.

31. The Prologue to Romans is the usual B XIII translation, but the other prologues are found in this translation only in this manuscript; they are not related to Prol., nor for Titus to the prologue preceding Titus A in those manuscripts which have Titus A. The thirteen prologues after Romans have probably been copied from a model in which the newly-made translations had been added in the margin with cross-reference marks - hence the error of

copying the prologue to I Timothy also before II Timothy. The original rubricator did not notice the error, but a second rubricator has made good this oversight by redoing some of the rubrics, in particular by calling the correct prologue to II Timothy the second prologue.

I would assume that the 13 prologues were translated especially for this manuscript to complete the set after the prologue to Romans; all 14 come from the standard set of 64 Latin Bible prologues listed in Ker, Vol.1 pp.96-7

32. I am grateful to Dr. Pierre Chaplais for helping me with this document; all errors are my own.

33. It is beyond the scope of this thesis to discuss in detail the content of the Miscellany manuscripts containing extracts from B XIII. More information on the texts listed can be found through the standard bibliographies of Bossuat and Klapp (see Bibliography) and, for the verse texts, Långfors. For the Version B Apocalypse, see D & M Vol.2, pp.CCXXXVII-CCXLI. Some of the texts in this manuscript have been edited from or with it, and the manuscript is described in the editions concerned. For other miscellany manuscripts, see App.II nos. 33-34.

34. I have not verified the contents of the BH prefaces, but they appear all to be translated from Comestor, with the exceptior of Guiart's initial preface to BH and the various notes or prefaces in which Guiart explains how he has set about translating and ordering Comestor and the Bible.

35. Comestor proceeds directly from IV Kings to Tobit. Cf. Berger p.169.

36. Captivity is sometimes called "Chetivoison" in the manuscripts, following the indication of the prefatory note. More usually, as in fr. 155, it is called "Jeremie-Ezechiel-Daniel-Susane" after the books from which it is largely abridged. It may have a miniature at the beginning of each of the four books. ("Susane" is Daniel chs.13-14, containing the stories of Susanna and the idol Bel).

37. Also called in the manuscripts "Histoire evangelique", because it is designed, by narrating Jewish history from the end of Maccabees to the beginning of the Gospels, to act as an introduction to the Gospel Harmony, or "Histoire evangelique" proper. Cf. Berger p.171.

38. The Apocryphal texts in the Royal Manuscript are all we have to go on, but it is not certain that they include the "Genealogie" mentioned in Brussels 9634-5, fol.17^{r2}; cf. Berger, p.176. If the Life of Julian the Apostate is not the "Genealogie", it is an apocryphal text including the finding of the Cross which does seem to be by Guiart. It is based on the life of Julian given by Guiart as an <u>incidens</u> in the Gospel Harmony after the death of John the Baptist (this is clear from Royal cat.) with the addition of material on St.Justine and the Emperor Cyprian. See Berger's detailed account of these texts (pp.182-186) for all except the Life of

Judas, which Berger overlooked in the Royal manuscript, but which is described in the Royal catalogue. The Apocryphal texts are treated as the final chapters of Acts in the Brussels manuscript, but not in the Royal manuscript. The order of the Apocryphal texts in the notes cited by Berger (p.176), which agrees with the order given in the Brussels manuscript, suggests that the Royal manuscript has transposed the last two texts. For the absence of the Apocryphal texts from fr. 155, see the description below.

39. This manuscript is taken by Berger (pp.164,166) as a typical BH because of its Picard scripta and its lack of prefaces.

40. The Rosenthal catalogues were not available to me at the time of writing this description, which is thus based on Berger.

41. This description is based on a microfilm of the manuscript; there are no fly-leaves on the microfilm.

42. I am grateful to Prof. Dr. L. Bohmüller, Director of the Universitätsbibliothek Jena, for sending me two transcripts from this manuscript.

43. See n.27 above.

44. I rely for most of my information on the description made for me by Miss Patricia Hagan; I have also consulted a microfilm of the manuscript.

45. I am grateful to Dr. Alison Stones for informing me (letter of July 1969) that in her opinion this manuscript was produced c.1320-40 in a workshop probably located in Paris; the style of illumination in manuscripts of this workshop

derives from the style of the Fauvel manuscript (Paris, BN, fr.146).

46. I have seen a microfilm of the New Testament portion of this manuscript (fos.514-636); the existence of fly-leaves and the exact collation of the beginning and end of the New Testament cannot be determined from this.

47. This description is based on Berger. For the history of the Bouhier collection, see A.Ronsin, La Bibliothèque Bouhier, Dijon, 1971, Mémoires de l'Académie des Sciences, Arts et Belles-Lettres de Dijon, Vol. 118, esp. pp.106-111, 133-152, 158, 223, 238.

48. This manuscript was being restored in 1971, and my description is thus based on Pasini and Carta.

49. I have seen a microfilm of Vol.II fos.162^{v}-288^{r} (most of Malachi, and the New Testament).

50. I have seen a microfilm of Vol.III fos.16^{v}-183^{v} (end of I-II Maccabees, and the New Testament).

51. The collation is based on a microfilm kindly loaned by the Bibliothèque Royale.

52. I am grateful to Dr. N.R.Ker for distinguishing Hands 1 and 2 for me in a letter of 10th January 1971. I am grateful to Mr. Patrick Strong, Keeper of College Library and Collections, for his help with the provenance and bibliography.

53. I have seen a microfilm of Vol.II fos.143^{v}-249^{r} (end of II Maccabees, and the New Testament).

54. I have seen a microfilm of Vol.II fos.150^{r}-277^{v} (end of II Maccabees, and the New Testament). I am grateful to Miss D.Miner (letters of 24th June, 4th August and 17th November 1969) for a collation of the manuscript and for answering my too numerous enquiries.

55. I am grateful to Professor Stelio Bassi, Director of the Biblioteca nazionale universitaria di Torino, for drawing my attention (letter of 12th October 1971) to the existence of this manuscript, and to Professor Marina Bersano Begey, Superintendent of the Biblioteca Reale, for a description of the manuscript (letters of 16th November and 29th December 1971). I have seen a microfilm of the end of II Maccabees, and the New Testament (fos.566^{v}-705^{v}).

56. I am very grateful to the Curator-Librarian, Mrs. James Gayle, for the detailed information she sent me (letter of 2nd March 1970), and for sending me a photocopy of the page with the Tabernacle miniature.

57. I have seen a microfilm of the end of II Maccabees, and the New Testament (Vol.II fos.180^{v}-273^{v}).

58. At the time of writing this description, Sydney Exhib.was unfortunately not available to me, and the description is in consequence based on Berger and the Sotheby sale Catalogue.

59. I did not see this manuscript when in Paris, and my description is therefore based on Berger.

60. This manuscript is described from the information in the Quaritch and Kraus catalogues. Kraus p.65 refers to Meiss, who in fact has no explicit reference to this manuscript.

61. I have not been able to check my notes from Tarbé with his edition at the time of writing this description.

62. I have seen a microfilm of these miniatures, and am grateful to Miss Ellen Shaffer, Rare Book Librarian, for the information she gave me (letter of 18th October 1969).

63. I have seen a microfilm of this miniature, and am grateful to Miss Ellen Shaffer, Rare Book Librarian, for successfully identifying it with Census no.309 from the exiguous clue I gave her and for the information she gave me about it (letter of 29th August 1969).

64. I am grateful to Mr. J. de Wit for showing me a copy of the catalogue description before it was published, and to Miss R. Griffin, Keeper of the Collection, for transcribing the verso of fol.5 from the manuscript.

INDEX TO MANUSCRIPT DESCRIPTIONS

	Description nos.	
ARRAS Bibl. municipale MS 897	32	✓
BALTIMORE (Md.) Walters Art Gallery MSS W 125-6	119	✓
BERLIN Deutsche Staatsbibliothek MS Phillipps 1906	81	✓
BERN Burgerbibl. MS 27	5	—
MS 28	13	—
MS 214	30	—
BOSTON (Mass.) Public Library MS G.31.180	200	—
BRUSSELS Bibl. royale MS II.987	44	—
MSS 9001-2	117,120	✓
MS 9004	97,136	✓
MSS 9024-5	121	✓
MS 9394-96	107	✓
MS 9541	95	—
MS 9634-35	42,72	✓
MS 10516	14	✓
MS 10993	112	✓
CAMARILLO (Ca.) E.L.Doheny Memorial Library, St.John's Seminary, MSS 6363-4	147	—
CAMBRAI Bibl. municipale MSS B 398-400	154	✓
CAMBRIDGE Fitzwilliam Museum MS 9	82	—
MS 10	108	—
Trinity College Library MS O.2.45 (fol.ii)	202	—
University Library MS Add. 6220 (8)	182	—
MS Ee.III.52	6	✓

		Description nos.	
CHANTILLY Musée Condé	FSS 4-5	1	—
	MSS 23-4	98,137	—
	MS 25	175	—
CHICAGO Art Institute	MS 15.536	187	—
COPENHAGEN Kongelige Bibliotek	MS Thott 6	83,148	✓
	MS Thott 7	15	✓
EDINBURGH University Library	MS 19	51	—
ETON Eton College Library	MS 3	99	—
EVORA Bibl. Pública e Arquivo Distrital	MS CXXIV/1-1	7	—
GENEVA Bibl. publique et universitaire	MS fr. 1	52	✓
	MS fr. 2	53	✓
	MS fr. 3	122	✓
GENEVA (Cologny) Bibl. Bodmeriana	Codex Bodmer IV	31	—
THE HAGUE Koninklijke Bibliotheek	MS 71 A 23	65,113	—
	MS 78 D 43	84	—
Musuem Meermanno-Westreenianum			
	MS 10 B 23	100,138	✓
JENA Universitätsbibliothek	MSS El. fol. 95-6	45,152	✓
LENINGRAD State Saltykov-Shchedrin Public Library			
	MS Fr. F. v.I.1	101,139	✓
LONDON British Library	MS Add. 15247	85	✓
	MSS Add. 16856-7	118,123	✓
	MSS Add. 19584	188	✓
	MSS Add. 40619-20	26	—
	MS Add. 42061	198	—
	MS Cotton Appendix V	54	✓

		Description nos.	
LONDON British Library	MS Harley 616	2	✓
	MS Harley 3978	189	✓
	MSS Harley 4381-2	124	✓
	MS Royal 1.A.XX	16	✓
	MS Royal 15.D.I	37	✓
	MS Royal 15.D.III	155	✓
	MS Royal 17.E.VII	86	✓
	MS Royal 18.D.VIII	73	✓
	MS Royal 18.D.IX-X	37	✓
	MS Royal 19.D.I	181	✓
	MS Royal 19.D.II	87	✓
	MS Royal 19.D.III	38,166	✓
	MSS Royal 19.D.IV-V	55	✓
	MSS Royal 19.D.VI-VII	156	✓
	MS Royal 20.B.V	109	✓
	MS Yates Thompson 9	2	—
	MS Yates Thompson 20	75	✓
METZ Bibl. municipale MS 198		177	✓
MONTPELLIER Bibl. de la Faculté de Medecine MS 49		66	✓
MUNICH Bayerische Staatsbibliothek MSS Gall. 1-2		88,149	✓
NEW HAVEN (Conn.) Yale University Beinecke Library			
	MS 129	46	—
NEW YORK Pierpont Morgan Library	MSS M 322-3	89	—
	MSS M 394-5	157	—
	MS M 433	185	—
	MS M 494	3	—

	Description nos.	
N.L. YORK Public Library MS Spencer 4	90	—
Robert Lehman Collection MS A 34	201	—
OXFORD All Souls College Library MS 10	164	✓
Bodleian Library MS Bodley 690	158	✓
MS Bodley 971	125	✓
MS Canonici Misc. 249	102	—
MS Douce 211-2	56	—
Christ Church College Library MS 178	28	✓
Corpus Christi College Library MSS 385-6	140	—
PARIS Bibl. de l'Arsenal MS 2035	190	✓
MS 5056	8	✓
MS 5057-8	126	✓
MS 5059	17,67	✓
MS 5212	141	✓
Bibl. de la Chambre des Députés MS 3	142	✓
Bibl. Mazarine MS 35	18	✓
MS 311	57	✓
MS 312	47	✓
MS 313	143	✓
MS 383	191	✓
B.N. MS fr. 2	91	✓
MSS fr. 3-4	159	✓
MS fr. 5	92,150	✓
MS fr. 6-7	9,104	✓
MS fr. 8	58	✓
MS fr. 9-10	160	✓

	Description nos.
PARIS B.N. MS fr. 152	19,48,79
MS Fr. 154	106
MS fr. 155	39
MS fr. 156	114,68
MS fr. 157	74
MS fr. 159	127
MS fr. 160	20,69
MS fr. 161-2	93
MS fr. 163	174
MS fr. 164	94
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