

2. BIBLIORUM PARS I.

{ Under C. 2
 { T. James 356

Vellum, $20\frac{3}{8} \times 14$, ff. 357, double columns of 42 lines. Cent. xii, in a magnificent round hand, and with splendid ornaments.

Collation: a² (1 canc.) I¹⁰ (wants 4 and 7: 8 is a double leaf), II⁸-XLIV⁸ XLV⁸ (wants 5, 6).

The book comes from Bury St Edmunds Abbey. On the upper corner of f. 2 (first leaf of text) is a mark rather smaller than in most Bury books, but of the same kind: B. I.

The press-mark shows that this was the first book in class B. The B here stands for *Biblia*.

Further, at f. 322 the edge of the leaf has been mended with a patch of vellum in cent. xv on which is sketched a crowned head (cut off at the neck) and a scroll inscribed *hic, hic, hic*. This represents St Edmund's head, which called out "Here, here," to those who were searching for it after the martyrdom. It fixes the provenance in a very satisfactory way.

In the old catalogue (cent. xii, xiii) of the Abbey books preserved in a MS. at Pembroke College and printed in my *Essays on the Abbey of Bury*, 1895, p. 23, the second item is Bibliotheca in duo uolumina (!): and in the *Gesta Sacristarum*, Arnold, *Memorials of Bury St Edmunds Abbey* (Rolls Series II, p. 290) in the account of Hervey (sacrist under Anselm in 1121-1148) this passage occurs:

Iste Herveus frater Taleboti prioris omnes expensas inuenit fratri suo priori in scribenda magna bibliotheca et manu magistri Hugonis incomparabiliter fecit depingi. Qui cum non inueniret in partibus nostris pelles uitulinas sibi accommodas, in Scotiae partibus parchamenas comparauit.

This passage seems to refer specially to the *illuminating* of the Bible in question. I interpret it thus: that Hervey found the money for his brother the prior to have a great Bible written, and had it painted after a matchless sort by the hand of Master Hugo. *The latter* not finding vellum to suit him in our district procured parchment from Ireland.

Clearly there cannot have been any difficulty in getting good vellum to write upon in England. But the special vellum required by the painter was a superior and rarer article. Now it will be found that in this Bible all or almost all of the paintings are done upon separate pieces of vellum which have been pasted down on the leaves of the book.

I have no hesitation therefore in identifying the volume before us with a portion of the Bible of Magister Hugo. It is most interesting to have a work of this artist preserved. Like many workers of his time, he exercised more than one craft. He is recorded to have made the bronze doors of St Edmund's Church, to have carved a fine rood for it, and to have cast a great bell.

Contents :

- f. 1 *a* blank except for scribbles of cent. xv.
 viz. To master Adam this be deliuered (?) with spede.
 and Hec sunt nomina filiorum israel etc.
 f. 1 *b*. Full page initial to Jerome's Prologue.
 At top in red:
 Inc. epistola b. Ieronimi presbiteri ad paulinum in omnibus diuine hystorie libris.
 Text. Frater Ambrosius. The letters after the initial being red, blue, crimson
 and green capitals.
 The page is framed in double bands of gold between which are acanthus and vine
 patterns of classical aspect.
 In the stalk of the F are three medallions framed in gold, and with grounds of
 dark red representing:
a. A centaur galloping, with long green shield, and lance with pennon.
b. A man in cap and cloak, his *R*. foot gone, wearing a wooden leg attached to
 his knee, running after a horse which he is clipping with shears.
c. A mermaid holding two fishes.
 Below this a man with basket gathering grapes.
 The main ground of the letter is blue, and it consists of conventional foliage in
 gold, red, green, pink, purple, blue, in which are introduced bearded human
 heads with gold horns, a man with a mace, white birds, and two splendid
 purple apes, drawn from the life.
 The whole work is magnificent.
 The leaf is a double one.
 f. 2 *a*. Col. 1 is in coloured capitals, red, blue, green, yellow, and contains 13 lines
 of 8-10 letters each.
 f. 5 *b*. Expl. Epistola.
 Inc. prolog. b. Ieronimi presb. in libro Bresith idest Genesis.
 Desiderii mei.
 Magnificent initial D on a piece of vellum pasted on to the leaf.
 f. 6. Expl. prolog. Inc. Capitula.
 Genesis has 79 capitula (wrongly numbered).
 After this a leaf is unhappily gone, which must have contained the frontispiece
 to Genesis.
 f. 7 *a* (a double leaf) has seven lines of writing in red, blue, green and yellow capitals.
 Principio—super aquas.
 Genesis ends f. 32 *b*.
 Expl. lib. Bresith id est genesis. habet versus tria milia octingentos.
 Inc. capitula libri Hellesmoth idest Exodi (xxi).
 Two-thirds of f. 32 *b* are blank. A picture has been stripped off.
 The first column of 33 *a* with the initial to Exodus and beginning of text in
 coloured capitals (as before) is a patch stuck on.
 f. 53 *b*. Expl. Ellesmoth idest Exodus habet versus quatuor milia.
 Capitula of Leviticus (xvi).
 A picture which filled almost all of f. 54 *a* has been stripped off.
 f. 54 *b*. Leviticus. Decorative initial, not stuck on.
 f. 69. Expl. lib. Leviticus qui hebraice dicitur vaiecra habet versus $\bar{\text{ii}} \text{ccc}^{\text{tos}}$.
 Capitula of Numbers (xxxii).
 f. 70 *a* (double leaf). Frontispiece to Numbers, full-page.
 Double gold frame with classical leaf-pattern on black ground.

Two pictures. Above: Blue ground. On *L.* the Father nimbed, with white hair and beard, seated upon clouds (red, blue and green with jagged edges) holds a gold tablet with arched top. On *R.* the Son seated on similar clouds, nimbed and bearded, holds a gold staff. Each points downwards.

The Father is in purple over blue, the Son in red (purplish) over orange, over green. Their mantles are edged with gold.

Behind each is a green panel.

Below. Blue ground with green panel in *C.*

On *L.* a group of six men face *R.*; one leans on axe, one sits on the ground. They are the people or the spies. On *R.* Moses (not nimbed or horned) addresses them: behind him is Aaron and a group of six or seven elders. Aaron is older (blue-haired).

Names have been scribbled in cent. xv on the ground, e.g. *populus*, *Aaron*, and: *tome portur*.

f. 70*b.* Decorative initial to Numbers, not stuck on.

f. 92. Expl. lib. *Numeri qui hebraice dicitur vaiedaber habet versus III.*

Capitula of Deuteronomy (152).

f. 94. Full-page frontispiece to Deut., double leaf.

Border and backgrounds as for Numbers.

Above. On *L.* the Son (?) nimbed, with golden rod. Moses nimbed, horned and white-haired, holds book inscribed (xiv) *hec dicit dominus deus* and addresses five men seated on *R.*

Below. Moses in *C.* horned, nimbed, white-haired, holding gold tables, turns to four men on *L.* and points to a mount on *R.* on which is a tree with two white birds, a blue ram? a purple goat and two red pigs. Flames(?), like the "clouds" of the upper picture to Numbers, break out of the mount. This has to do with the law of unclean beasts, etc.

f. 94*b.* Decorative initial, not stuck on.

f. 113*b.* Expl. *Addabarim quod Grece dicitur Deut Latine secunda lex habet versus duo milia sescentos.*

Prolog. to Joshua and Judges. *Tandem finito pentatheuco.*

f. 114. Argumentum. *Ihesus filius naue in typum*
—*regna describit.*

f. 114. Capitula of Joshua (xxxii).

f. 115 has been a double leaf with full-page picture, now stripped off.

Decorative initial on 115*a.*

f. 128*b.* Expl. lib. *Josue Bennun habet versus I DCCC L.*

Capitula of Judges (xviii).

f. 129 has been double. Full-page picture stripped off.

Large decorative initial on verso.

f. 143*b.* Expl. lib. *Sophim id est Iudicum habet versus I septingentos quinquaginta.*

Capitula of Ruth (x). Ieronimus in lib. *ruth.* *Ruth moabiticis* (2½ lines).

Decorative initial, f. 143*b.*

f. 145*b.* Expl. lib. *Ruth habet versus mille ducentos quinquaginta (!).*

Prolog. to Kings. *E (sic) viginti et duas litteras.*

Capitula (not numbered).

f. 146. Expl. capit. scripta a b. Ieron. in libro *Regum i^o et ii^o.*

Samuhel in heli mortuo—imperii sacramenta testatur expl. prolog.

f. 146. A double leaf. On verso frontispiece to 1 Kings.

Border and backgrounds as before.

Above. *Elkanah* on *L.* gives robes to *Hannah* and *Peninnah* (the former bowing).

Below. On *L.* Eli in low white mitre, red chasuble with gold pall, blue dalmatic or tunic, stole, alb, with crosier, stands under a building and listens to Hannah who stands (separated from him by a shaft) praying. On *R.* Hannah in bed, flames or clouds in front; above, a seated nurse tends the child Samuel.

Names have been scribbled on the background, e.g. Colchestra.

f. 147. Decorative initial.

A little grotesque man is sketched in the margin of f. 154.

f. 167. Expl. Samuhel liber regum primus. habens versus duo milia trecentos. Capitula libri II (xviii).

f. 167 *b.* Decorative initial, stuck on.

f. 182. Expl. Samuhel lib. reg. secundus habet versus $\bar{\text{II}}$ cc. Capitula libri III (xviii).

Prol. Malachi idest tertius.

f. 183. Decorative initial, stuck on: dark green ground.

f. 200 *b.* Expl. Malachim idest reg. lib. tert. habet versus $\bar{\text{II}}$ quingentos.

Capitula libri IV (110).

f. 201 *b.* Decorative initial, not stuck on.

f. 218 *b.* Expl. lib. regum IIII.

f. 219 now blank has had a full-page picture stuck upon the verso.

f. 220. Prologue to Isaiah. Nemo cum prophetas.

Initial on green and blue ground. Above, a man with a mace holding a rope attached to muzzle of a (red) bear below on *L.* At bottom lie three round cakes (?) and a wooden trough with a long handle.

f. 220 *b.* Initial to Isaiah, stuck on. The prophet with white hair and beard seated on rocks, many coloured, holding out blank scroll. Divine Hand above. Green ground.

f. 245. Expl. Ys. propheta habet versus $\bar{\text{III}}$ DLXXX.

Prol. to Jeremiah. Ieremias propheta cui hic prologus.

f. 245 *b.* The lower half has a picture, stuck on. Fine frame with pattern drawn in perspective on black ground.

Ground of picture blue with green panels. Above, Jeremiah seated on rocks holds out white scroll to *R.* Below, on *L.*, three soldiers attack a walled city (Jerusalem) which is defended by three within who throw red stones. These warriors have helmets, chain mail, and pointed shields.

f. 246. Decorative initial, stuck on.

f. 274 *b.* Prologue to Baruch. Liber iste qui baruch nomine.

f. 275. Decorative initial (a green monkey in the middle: very good) stuck on.

f. 277. Epistle of Jeremy. Decorative initial, not stuck on.

f. 278. Hebrew alphabet. The forms of the letters are not given, but the names are given twice with different Latin equivalents.

1. Aleph doctrina—Tau signa.

2. Aleph deus—Tau fortitudo.

f. 278 *b.* Inc. lamentatio Jeremie prophete quod est in titulo chynoth cum absolutione litterarum hebraicarum.

f. 281. Expl. Lamentatio Jer. proph. Inc. oratio eiusdem (=Lam. v).

Expl. Jer. proph. habet uersus $\bar{\text{III}}$ CCCC L.

Prol. to Ezekiel. Ezechiel propheta cum Ioachin, with initial.

f. 281 *b.* Picture (and initial) stuck on. The picture is reproduced in colours in *Camb. Ant. Soc. Proc.* vol. VII, pl. VIII (1).

The main grounds are blue and green. In *C.* a mandorla with Christ seated on the rainbow, holding open book on His knee and blessing. Four masks of

winds blowing at top and bottom. In 4 circles *R.* and *L.* formed by conventional branch-work are the Four creatures: *L.* top, Angel with book; below, lion with scroll. *R.* top, Eagle with scroll; below, ox with scroll, all nimbed and winged. At bottom in *C.* in (rather more than) half circle, Ezekiel half-length in pointed cap holding scroll in both hands and looking up.

On the margin of f. 300 a deer is sketched and below it in pencil "halla" (?).

f. 307. Expl. Ezech. proph. habet versus III CCC XL.

Prolog. to Daniel with initial. Danielem prophetam iuxta septuaginta.

f. 307 *b.* Decorative initial to text, stuck on.

f. 317 *b.* Expl. Dan. proph. habet versus mille DCCC^{tos} L^{ta}.

Prolog. b. Hieron. presb. in lib. XII^{tim} prophetarum qui apud hebreos dicitur Thareasra.

Non idem ordo.

f. 318. Prolog. in Osee. Temporibus Ioathan.

Osee. Initial stuck on.

f. 321 *b.* Expl. Osee proph.

Argumenta to Joel. 1. Iohel filius fatuhel.

2. Iohel qui interpretatur.

3. Iohel de tribu ruben.

f. 322. Initial stripped off. On this leaf is the sketch of St Edmund's head.

f. 323. Arguments to Amos. 1. (With initial) Amos propheta.

2. Ozias rex.

3. Amos pastor.

f. 324. Initial not stuck on. Amos nimbed, seated, holds scroll. Green ground.

f. 326 *b.* Arguments to Obadiah. 1. Jacob patriarcha.

2. Abdias qui interpretatur.

f. 327. Initial stripped off.

Arguments to Jonah. 1. Jonam sanctum hebrei.

2. Jonas columba.

f. 327 *b.* Initial, not stuck on.

f. 328 *b.* Arguments to Micah. 1. Temporibus Ioathan.

2. Micheas de morasthi.

Initial not stuck on. Micah in cap and mantle and tunic holds scroll. He stands in a kind of running attitude. Green and blue ground.

f. 330 *b.* Arguments to Nahum. 1. Naum prophetam.

2. Naum consolator.

f. 331. Initial not stuck on.

f. 332. Arguments to Habakkuk. 1. (With initial) Quatuor propheta.

2. Abbacuc amplexans.

3. Abbacuc luctator.

f. 333. Initial stuck on.

f. 334. Arg. to Zephaniah. 1. (With initial) Tradunt hebrei.

2. Sophonias speculator.

f. 334 *b.* Initial stuck on.

f. 335 *b.* Arg. to Haggai. 1. (Initial) Moriente dario.

2. Aggeus festiuus.

Initial, not stuck on.

f. 336 *b.* Arg. to Zechariah. 1. (Initial) Secundo anno darii filii.

2. Secundo anno darii regis.

3. Zacharias memor.

f. 337 *b.* Initial, not stuck on.

- f. 341 *b*. Arg. to Malachi. 1. Ultimium duodecim.
 2. Malachias interpretatur.
 3. Malachias aperte.
- f. 342. Initial, not stuck on.
- f. 343. Expl. Mal. proph. prophetarum xii $\overline{\text{iii}}$ DCCC versus sunt.
 Prol. to Job. 1. Cogor per singulos, with initial.
 2. In terra quidem habitasse.
- f. 344. Capitula.
- f. 344 *b*. Picture, stuck on ($\frac{2}{3}$ of page). Frame mainly red blue in triangles, ground blue and green. Above on *R*. Job kneels on rocks. The Divine Hand on *R*. On *L*. his seven sons and three daughters face *R*. Below on red ground, separated off by cusped line, Job seated on rocks, in blue loincloth only. His wife on *L*. holds a blank scroll.
- The initial and first words of text are introduced in the lower *L*. corner.
- f. 357. Several supplementary prologues, viz.
 Prol. in Job. Si aut fiscellam.
 Arg. „ Job exemplar.
- f. 357 *b*. Arg. in Danihelem. Daniel interpretatur iudicium. Ieron. de libro xii proph. Duodecim prophete in unius. Arg. in Sophoniam. Iosiam regem iude.

3. BIBLIORUM PARS I.

{ Under C. 4
 { T. James 358

Vellum, $21\frac{7}{10} \times 14\frac{1}{2}$, ff. 273, double columns of 45 lines. Cent. xii, in a fine hand much resembling that of No. 2.

From St Martin's Priory, Dover. On the lower margin of f. 4 is the press-mark of that house:

: A : I : Prima pars Bible...es inter omnia animancia...273.

It is entered in the old catalogue of 1389.

See my *Ancient Libraries of Canterbury and Dover*, pp. 413, 522.

Collation: 1st (wanting 1, 4) 11^s-XXXV^s (wants 8). Old foliation and numeration of quires incorrect.

Contents:

f. 1 gone.	
Incipit ordo librorum catholicorum qui in ecclesia romana ponuntur in anni circulo ad legendum.	f. 2
—In octauas theophanie eosdem psalmos eademque lectiones quas in theophania preter has festiuitates quas superius diximus.	
Inc. prol. Jeronimi presb. in Genesim	2
Desiderii mei.	
Capitula (74)	3
f. 4 (frontispiece to Genesis with word IN) gone.	
Genesis, beginning: principio: four lines in large coloured capitals	5
Expl. lib. Bresith id est Genesis. Inc. capitula libri Hellesmoth idest Exodus	25
Capitula (149).	