

MS. 299

Bible

France, Paris; s. xiii^{4/4}

Text

Bible, in the normal order, with prologues: 'Stegmüller' numbers refer to Stegmüller, *RB* (cf. MS. 52).

[Items 1–3 occupy quires 1–34]

1. (pp. 1a–644) Old Testament: Stegmüller 284 (pp. 1a–4), Stegmüller 285 (pp. 4–5); 'Incipiunt capitula in libro genesis. De die primo in quo lux factam est ... ossa eius in terram suam' (cf. Ker, *MMLB*, IV, p. 237) (pp. 5–6); Genesis (pp. 6–38); Exodus (pp. 38–65); Leviticus (pp. 65–84); Numbers (pp. 84–112); Deuteronomy (pp. 112–36); Stegmüller 311 (starting 'Laudem' [*recte* Tandem]) (pp. 136–7), Joshua (pp. 137–54); Judges (pp. 154–72); Ruth (pp. 172–6); I Samuel (pp. 176–200); II Samuel (pp. 200–21); I Kings (pp. 221–40); II Kings (pp. 240–61); Stegmüller 328, I Chronicles (pp. 261–79), II Chronicles, with the prayer of Manasses as chapter XXXVIII (pp. 279–303); Stegmüller 330 (pp. 303–4), Ezra (pp. 304–10); Nehemiah (pp. 310–19); Stegmüller 332, Tobit (pp. 319–26); Stegmüller 335, Judith (pp. 326–35); Stegmüller 341+343, Esther, omitting from 13:18 to the end, with an explanatory note at the end of the main text: 'Hec autem que secuntur scripta repperi in edicione uulgata que grecorum lingua & litteris continentur. Interim post finem libri hoc capitulum ferebatur quod iuxta consuetudinem nostram obelo .|. uero prenotamus.', and a leadpoint marginal annotation: 'Hic deficit mult. de libro hest.' [[Image](#)] (pp. 335–42); Stegmüller 344 (pp. 342–3), Job, followed by a note: 'Hec post finem libri iob scriptum inuenimus sed & requirendum est in quo opere sanctus iherominus ista perscripserit ... & in carne mea uidebo deum.' (pp. 343–60); Stegmüller 10470, Stegmüller 430, Stegmüller 443? (ends '... polliceris transtuleris') (pp. 360–1), Psalms, with tituli in red (pp. 361–99); Stegmüller 457, Proverbs (pp. 399–412); Stegmüller 462, Ecclesiastes (pp. 412–6); Song of Songs (pp. 416–9); Wisdom (pp. 419–28); Ecclesiasticus, 'Multorum nobis ...' treated as a prologue (pp. 428–52); Stegmüller 482, Isaiah (pp. 452–83); Stegmüller 487, Jeremiah (pp. 483–521), with Lamentations running straight on from it without a major initial (pp. 521–24); Stegmüller 491, Baruch (pp. 524–9); Stegmüller 492, Ezekiel (pp. 529–64); Stegmüller 494 (pp. 564–5), Daniel (pp. 565–79); Stegmüller 500, Stegmüller 507, Hosea (pp. 579–84); Stegmüller 511, 510, Joel (pp. 584–6); Stegmüller 515, Stegmüller 512, 513 (pp. 586–7), Amos (pp. 587–90); Stegmüller 519+517 (pp. 590–1), Obadiah; Stegmüller 524 (pp. 591–2), Stegmüller 521, Jonah (pp. 592–3); Stegmüller 526, Micah (pp. 593–6); Stegmüller 528, Nahum (pp. 596–7); Stegmüller 531 (pp. 597–8), Habakkuk (pp. 598–9); Stegmüller 534 (pp. 599–600), Zephaniah (pp. 600–1); Stegmüller 538, Haggai (pp. 601–2); Stegmüller 539 (pp. 602–3), Zachariah (pp. 603–8); Stegmüller 543, Malachi (pp. 608–10); Stegmüller 547 (starting 'Domino excellentissimo et in cultu [cf. Stegmüller 3715–3716] ... Cum sim promptus ...'), Stegmüller 553 (starting 'Reuerentissimo et omnium caritatis ...

Memini me ...') (pp. 610–11), Stegmüller 551, I Maccabees (pp. 611–31); II Maccabees (pp. 631–44).

2. (pp. 644–791) New Testament: Stegmüller 590 (pp. 644–5), Stegmüller 589, Matthew (pp. 645–65); Stegmüller 607 with Mark 1:1–3 following straight on without break (pp. 665–6), Mark, starting at 1:4 (pp. 666–78); Luke, with 1:1–4 treated as a prologue, followed by Stegmüller 620 (pp. 678–9), and starting at 1:5 (pp. 669–89); Stegmüller 624, John (pp. 689–706); Stegmüller 677, Romans (pp. 706–14); Stegmüller 685, I Corinthians (pp. 714–21); Stegmüller 699, II Corinthians (pp. 721–6); Stegmüller 707, Galatians (pp. 726–9); Stegmüller 715, Ephesians (pp. 729–32); Stegmüller 728, Philippians (pp. 732–4); Stegmüller 736, Colossians (pp. 734–6); Stegmüller 747, I Thessalonians (pp. 736–8); Stegmüller 752, II Thessalonians (pp. 738–9); Stegmüller 765, I Timothy (pp. 739–41); Stegmüller 772, II Timothy (pp. 741–3); Stegmüller 780, Titus; Stegmüller 783 (p. 743), Philemon (p. 744); Stegmüller 793, Hebrews (pp. 744–50); Stegmüller 640, Acts (pp. 750–71); Stegmüller 809, James (pp. 771–3); I Peter (pp. 773–5); II Peter (pp. 775–7); I John (pp. 777–9); II John; III John (pp. 779–80); Stegmüller 839 (pp. 780–1), Revelation (pp. 781–91).
3. (p. 791) A list of contents of the volume in a fine 14th-century French formal gothic hand: 'Gen. Ex. le. Nu. Deu. Jo. & Jud. Ruth. tetra Regum. Bis. P(ar)a. bis Esdra. medius Ne. Tob. ... Jo. trinus. Jud. Canon. Apho.[sic]'

[Item 4 occupies quires 35–37]

4. (pp. 792–864) Interpretations of the Hebrew names, in the common version usually attributed to Stephen Langton, from 'Aaz' to 'Zuzim' (Stegmüller 7709); pp. 865–71 blank, not ruled.

Decoration

Fine historiated initials, mostly four-line (initial 'I's often considerably taller), in the style of the later Sainte Chapelle Evangeliary (BL, Add. MS. 17341):

1. (p. 1) St. Jerome writes on a scroll draped over a writing-desk. (8-line). [[Image](#)]
2. (p. 6) Seven Creation scenes in architectural compartments, an eighth excised, the fourth excised and replaced; the full height of the text. (Alexander & Temple, pl. XLI no. 693a). [[Image](#)]
3. (p. 38) Moses bringing water from the ground with his rod (or perhaps parting the Red Sea?), watched by two men.
4. (p. 65) Moses and Aaron offering a ram at a draped altar.
5. (p. 84) Moses kneeling before God.
6. (p. 112) Moses putting the tablets of the law into the Ark of the Covenant.
7. (p. 137) Joshua kneeling before God.
8. (p. 154) Two Israelites kneeling before God.
9. (p. 172) Elimelech and Naomi travelling with their sons Mahlon and Chilion.
10. (p. 176) Elkana (or Heli?) instructing Anna, who is kneeling at an altar.

11. (p. 200) King David ordering a soldier, who stands with raised sword, to kill the kneeling Amalekite.
12. (p. 221) Abishag brought to King David in bed.
13. (p. 240) King Ahaziah falling from the city walls.
14. (p. 261) Adam sitting with his descendants.
15. (p. 279) King Solomon offering a ram at an altar; God above.
16. (p. 304) Two men rebuilding the temple of Jerusalem; one hewing stone, the other with a plumb-line(?) (Alexander & Temple, pl. XLI no. 693b).
17. (p. 310) Nehemish kneeling and offering a chalice to King Artaxerxes.
18. (p. 319) Tobit in bed being blinded by the swallow.
19. (p. 326) Judith, with her handmaid, beheading King Holofernes as he sleeps.
20. (p. 335) Esther kneeling before the enthroned King Ahasuerus (excised and replaced).
[\[Image\]](#)
21. (p. 343) Job sitting on the dung-heap, visited by his wife and another figure.
22. (p. 361) Ps.1. 6-line: King David playing a harp. [\[Image\]](#)
23. (p. 365) Ps.26. Samuel anointing the boy David.
24. (p. 369) Ps.38. King David pointing to his mouth, kneeling before God. [\[Image\]](#)
25. (p. 373) Ps.52. A fool with club and loaf.
26. (p. 377) Ps.68. God above; King David with arms outspread in the water below.
[\[Image\]](#)
27. (p. 381) Ps.80. David playing a carillon of four bells, his harp nearby.
28. (p. 385) Ps.96. Two monks singing from an open book on a draped lectern. [\[Image\]](#)
29. (p. 390) Ps.109. The Trinity.
30. (p. 399) King Solomon sitting holding a switch, and instructing Rehoboam, who is seated with an open book.
31. (p. 412) King Solomon admonishing a woman with her arms crossed at the wrists.
32. (p. 416) The Virgin, crowned, sitting with the Christ Child standing on her lap.
33. (p. 419) King Solomon speaking to a soldier who kneels before him with an upraised sword.
34. (p. 428) A crowned, nimbed female figure (a personification of Ecclesia?) sitting with a representation of a Church in one hand, and a chalice and host in the other (excised and replaced).
35. (p. 452) Isaiah, stripped to the waist, his hands tied around a pillar, being sawn in half.
36. (p. 483) Jeremiah being stoned.

37. (p. 524) Baruch sitting at a desk writing a scroll.
38. (p. 529) Ezekiel sleeping, and his vision: the heads of the calf, eagle, lion, and nimbed man above.
39. (p. 565) Daniel sitting in the lions' den, stroking two lions.
40. (p. 579) Hosea and his wife Gomer sitting embracing; he puts one hand on her belly.
41. (p. 584) Joel sitting holding a scroll.
42. (p. 587) Amos tending his flock of sheep, God above.
43. (p. 591) An angel appearing to Obadiah as he sleeps.
44. (p. 592) Ninevah, above; Jonah in the fish's mouth, below (excised and replaced).
45. (p. 593) Micah sitting holding a scroll.
46. (p. 596) Nahum predicting the destruction of Ninevah: the walls and turrets of the city fall.
47. (p. 598) An angel holding Habakkuk by the hair (but not carrying him), as he takes food and drink to Daniel.
48. (p. 600) Zephaniah sitting holding a scroll.
49. (p. 601) Haggai standing holding a scroll.
50. (p. 603) Zachariah standing holding a scroll, within a tall pinnacled gothic architectural niche (Alexander & Temple, pl. XLI no. 693c).
51. (p. 608) Malachi sitting holding a scroll.
52. (p. 611) Mattathias slaying the idolatrous Jew, who holds an offering bowl [I Macc. 2:23–24].
53. (p. 631) A seated Jew of Jerusalem handing a letter to a kneeling messenger.
54. (p. 645) Tree of Jesse, with three crowned busts in roundels: David, the Virgin, Christ.
55. (p. 666) St. Mark standing, holding a book.
56. (p. 679) Zacharias kneeling at a draped altar, being addressed by the angel.
57. (p. 689) St. John standing holding a book, within a tall pinnacled gothic architectural niche (excised and replaced; damaged).
58. (p. 706) St. Paul sitting holding a sword and scroll.
59. (p. 714) St. Paul(?) sitting holding a scroll.
60. (p. 721) St. Paul sitting holding a sword and a scroll.
61. (p. 726) St. Paul sitting holding a sword and a scroll.
62. (p. 729) St. Paul leaning out from prison and giving a scroll to a kneeling figure (cf. p. 744).
63. (p. 732) St. Paul sitting holding a sword and scroll.

64. (p. 734) St. Paul sitting holding a sword and scroll.
65. (p. 736) St. Paul sitting holding a sword and scroll.
66. (p. 738) St. Paul sitting holding a sword and scroll.
67. (p. 739) St. Paul(?) sitting holding a scroll in both hands.
68. (p. 741) St. Paul sitting holding a sword and book.
69. (p. 743) St. Paul sitting holding a scroll in both hands.
70. (p. 744) St. Paul leaning out from prison and handing a scroll to a kneeling figure (cf. p. 729).
71. (p. 744) St. Paul standing holding a sword and book, disputing with a Jew.
72. (p. 750) The Virgin standing with four apostles.
73. (p. 771) St. James standing holding a book (excised & replaced; damaged).
74. (p. 773) St. Peter sitting on a folding stool, wearing a papal tiara (damaged), blessing, and holding a large key.
75. (p. 775) St. Peter sitting holding a book.
76. (p. 777) St. John sitting writing on a scroll at a desk.
77. (p. 779) A bearded, nimbed, man sitting holding a book.
78. (p. 779) St. John sitting holding a scroll.
79. (p. 781) St. John sitting writing on a scroll at a desk, below five (not seven) towers.

Four-line foliate initials, sometimes with dragons, in blue, rose, and white, on a gold ground, with foliate extensions, at the start of some prologues, each letter of the Interpretations, etc.; other prologues with similar two-line initials; two-line initials, alternately red with blue penwork, or vice versa, with blue and red I/J ornament extending the height of the page, at the start of chapters etc.; one-line initials, alternately blue or red, at the start of verses; chapter numbers, running titles, etc. written in characters alternately blue and red.

Physical description

Parchment, *c.*315 x *c.*215 mm., of good quality, though with some natural flaws; the running-titles considerably cropped; the outer margin of pp. 218–9 cut away; the outer margin of pp. 108–9 and 124–5 cut away and repaired.

ff. ii (paper) + 444 + iii (medieval parchment), foliated very sporadically in 19th-century pencil, crossed-through when subsequently paginated throughout on rectos in pencil, also in the 19th(?) century, with numerous errors: skipping the first page and single leaves after pp. 26, 224, 236, 364, 682, 720, 756, and repeating pp. 236 and 670–678; these errors corrected in modern pencil, so that the pagination now runs: i–ii, 1a–b, 2–25, 26a–c, 27–223, 224a–c, 225–235, 236a–c, 237–363, 364a–c, 365–679, 670bis–679bis, 680–681, 682a–c, 683–719, 720a–c, 721–755, 756a–c, 757–871.

Quires mostly of twelve leaves each: 1–34¹² (pp. 1–791); 35–36¹² (pp. 792–839), 37¹²⁺¹ (13th leaf inserted) (pp. 840–865); 38⁴ (pp. 866–871 and pastedown); because the

medieval inscription on p. 870 and the early modern one on p. 869 are both upside down, it seems likely that this bifolium was formerly the other way up at the front of the volume; catchwords in every quire except the last of the Bible text (quire 34), and including p. 863 to ensure the correct placement of the final single leaf; leaf signatures survive very sporadically: an ink symbol on p. 200, and leadpoint lower-case roman numerals in the lower margin of pp. 552, 554.

Ruled in leadpoint, the top horizontal line (and sometimes also the bottom line) sometimes extending the full width of the page; a further horizontal pair in the upper margin guide the running-titles and a pair in the lower margin guide the catchwords; these extend the full width of the page; each column of the text between single vertical bounding lines extending the full height of the page; the ruled space *c.*230 x *c.*150 mm.; the Interpretations of Hebrew names in four columns within the same ruled space; prickings survive occasionally in the upper and lower margins.

Written in 2 columns of 51 lines per page, in a rounded gothic script; the usually dark ink occasionally abruptly changing in density (e.g. at p. 248); numerous short gaps are left in the text, presumably because the scribe could not read words in his exemplar; rubrics in red; guides to the rubricator often visible in tiny script; capitals stroked in yellowish wash.

Secundo folio: 'uerbosus'.

Binding

Oxford binding, probably by Thomas Middleton, *c.*1600 [\[Image\]](#). Sewn on five double/slit bands, and bound in thick wood boards with bevelled inner faces, and covered in polished brown calf tooled in blind with two renaissance-style rolls (on which see below), one of them with male heads in profile in roundels; traces of two clasps at the fore-edge; rust stains on the first leaves of text, and two metal pins from a chain-staple at the lower fore-edge of the front board; the joints repaired; the edges of the leaves red; binding fragments from the Christ Church, Canterbury, 12th-century 'Cronica imperfecta' manuscript (Ker, *Pastedowns*, no. 945) found during repairs to the binding were removed and presented to the Bodleian Library in November 1945, as recorded on the front pastedown (they are now Bodleian, MS. Lat. misc. d. 13, fols. 24a–b.) The only trace of the medieval binding seems to be the two holes (doubtless from a strap-and-pin fastening) in the back pastedown.

The decoration of the covers is almost identical to that on a book bound shortly before 1605, illustrated in Gibson, *Early Oxford bindings*, pl. XXVI, using rolls XI and XIX, which were commonly used together by Thomas Middleton (*c.*1549–1604) (on whom see David Pearson, *Oxford bookbinding 1500–1640* (Oxford, 2000), p. 134). Roll XI was used *c.*1540–1604, but Ker suggests that Middleton seems to have used it only after 1596–7 (Ker, *Pastedowns*, p. 212). Roll XIX was used *c.*1550–1618, being very common from *c.*1590 (cf. MS. 202), and the present example shows the flaw that seems to have occurred *c.*1590 (Pearson, *op. cit.*, pp. 69–70 and figs. 40a–b). Printed books using the same two tools, and with pastedowns from the same manuscript, were given to the Bodleian by William Gent in 1600 (see Ker, *op. cit.*, nos.959, 969, and William Dunn Macray, *Annals of the Bodleian Library* (Oxford, 1890, reprinted 1984), p. 20). There are records of payment by the College to Middleton from 1592–1601, and a date between his

outer limits *c.*1590 and 1604 suggests that the book was bound very shortly before or after presentation to the College.

Provenance

1. Written in France in the late 13th century, probably Paris, *c.*1280–90.
2. Inscribed in leadpoint in the 13th/14th century with what appears to be a price of £10: ‘p(re)t[ium] x l’ (p. 870, bottom edge, upside down; formerly probably the front flyleaf; see under the collation); with 14th-century marginal annotations and ‘nota’ marks, in ink and leadpoint by at least two hands (e.g. pp. 16, 18, 38, 92, etc.); at p. 408 is ‘Nota de vino’, with a pointing hand, next to Proverbs 23:30.
3. Inscribed ‘John Allason’s Booke /84/’ in leadpoint, 16th(?) century (p. 864) [\[Image\]](#); a man of the same name gave MS. 200 to the College in the 17th century.
4. Griffith/Griffin Powell (1561–1620), fellow from 1589/90 and Principal from 1613 of Jesus College (on whom see *Alumni Oxonienses 1500–1714*, with two entries referring to the same man; and E. G. Hardy, *Jesus College*, Oxford University college histories series (London, 1899), pp. 33–7); he is included in MS. 556, the Benefactors’ book, without date (see Magrath, *Queen’s*, II, p. 275); the manuscript was perhaps bound for him for presentation to the College (see under Binding).
5. Queen’s College: given by Powell in 1599, as recorded on a printed label stuck in the top margin of p. 1a: ‘LIBER COLLEGII REGINÆ DE OXON | ex dono GRIFFINI POWELL Coll.Jesu Socij. 1599’ [\[Image\]](#); inscribed in ink with an early shelfmark(?): ‘2. 2.’ (p. 869, upside down); presumably the Bible listed by James, *Ecloga*, no. 2, and included in Langbaine’s mid 17th-century catalogue under the shelfmark Arch. B. 4. 4, since all the other Latin manuscript Bibles now in the Library were acquired at later dates. A number of initials were excised, and re-inserted after their return in 1727: see MS. 349 under Provenance. The College shelfmarks ‘R. 36’ and ‘P. 5’ are on the former pastedowns, now at the Bodleian (see under Binding).

Bibliography

James, *Ecloga*, p. 52 no. 2.

Bernard, *CLM*, p. 30 no. 941.17.

Coxe, *Catalogus*, p. 70.

Alexander & Temple, *College libraries*, no. 693, pl. XLI (pp. 6, 304, 603, details).

Colour filmstrip publications: Bodleian Library, Rolls 237.1 (55 frames; Old Testament) and 237.2 (22 frames; New Testament).

Status: Draft