

THE MEDIEVAL
MANUSCRIPTS OF TRINITY
COLLEGE, OXFORD:
A DESCRIPTIVE CATALOGUE

by
RICHARD GAMESON

OXFORD
THE OXFORD BIBLIOGRAPHICAL SOCIETY
2018

Bible, with Interpretation of Hebrew Names

France (northern, presumably Paris); s. XIII²

PHYSICAL DESCRIPTION

Parchment: thin and even toned; once very fine, now degraded by damp (the first leaves covered with green mould; many leaves generally brittle in the lower and inner margins). FH, HF (the exceptions doubtless the accidental result of the similarity of the sides). Parchment repairs to some leaves, generally undatable, though that to the lower margin of fol. 483 was presumably medieval (*teste* the list of biblical books added to its verso, s. xv). The extensive weathering of the bottom corners of fols. 384–93 indicates considerable extra use of John's Gospel. Straw bookmark between 89/90. Matching diamond-shaped stains on 252^v and 253^r (maximum dimensions 35 × 35 mm) from a small, thin plaque of some sort (?a pilgrim token). Fols. i (modern paper) + iv (medieval flyleaves, foliated 'ii'–'v') + 483 + iv (medieval endleaves, foliated '484'–'487') + i (modern paper, foliated '488'). Modern pencil foliation.

Size: 314 × 206 mm. Text-block: 204 × 134 mm. Two columns (width: 62 mm). Lines: 52 (space, 4 mm; height of minims, 2+ mm). Pricking: knife; only those for the verticals and the extended horizontals survive. (Was the main run of horizontals guided by some other means?) Ruling: lead. Single verticals to either side of both columns. The first horizontal alone is extended (plus a pair of horizontals running across the upper margin—to guide running heading).

Collation: flyleaves (ii–iv)⁴; I–XXX¹⁶; XXXI³ (= 4 with leaf 4, doubtless originally blank, lost or cancelled); endleaves (484–7)⁴. In Qq. I–XIV the leaves of the first half of each quire are lettered in lead 'a'–'h' in the lower outer corner of the rectos; in Qq. XV–XXIX, they are lettered similarly but in red, and a red cross marks the first leaf of the second half of the quire. There are no such letters on Q. XXX.

2^o folio: -plo repperit

BINDING

Panelled style, s. xviii, probably by Sedgley; blind-tooled mottled and plain calf, a fleuron at each corner of the

inner compartment, and one decorative roll repeated; gold-tooled armorial book-stamp of Trinity College on both covers; MS. number in gilt on spine; 326 × 219 × 87 mm. Boards virtually detached. Holes and stains on the flyleaves left by the metal furniture of a pair of clasps from an earlier binding; rusty hole on endleaf (at the bottom towards the fore-edge) from a ?chain staple.

CONTENTS

Preliminaries (ii^r–iv^v). Fols. ii^r–iv^v blank. 1. Fol. v^r. Blank bar medieval title / library catalogue slip on a separate slip of parchment, doubtless attached here at a late date (presumably during a rebinding) since it displays no sign of the mould that liberally covers the rest of these pages. See Provenance. 2. Fol. v^v. Kettell *ex dono* inscription, 1569. See Provenance.

(a) Fols. 1^r–442^r. Bible.

Books in the order, and prologues (the usual 64 plus 'Multorum nobis' for Ecclesiasticus and 'Quoniam quidem' for Luke) very close to the set most common in s. xiii Bibles from northern France. Running headings, identifying the biblical book, for every book except Psalms. Chapter numbers (in blue and red) set within the text block (to its right-hand side). Tituli to Psalms (in red) also set within the text-block at the right-hand side, often occupying several lines in a wedge shape.

Fol. 1^r. *Incipit epistola sancti ieronimi presbiteri ad paulinum de omnibus divine hystorie libris*. Frater ambrosius ... Fol. 3^r. *Desiderii mei* ... Fol. 3^v. *In principio deus creavit ...*: Genesis–2 Chronicles, 1 Esdras, Nehemiah, 2 Esdras (= 3 Ezra: S 94.1), Tobit, Judith, Esther, Job, Psalms, Proverbs, Ecclesiastes, Song of Songs, Wisdom, Ecclesiasticus, Isaiah, Jeremiah, Lamentations, Baruch, Ezechiel, Daniel, Minor Prophets, 1–2 Maccabees, Gospels (with 'Fuit in diebus' as the incipit for Luke), Pauline Epistles, Acts, Catholic Epistles, Revelation. Fol. 442^r ... *Etiam uenio cito amen. Veni domine iesu. Gracia domini*

Fig. 62. MS. 53, fol. 3^v (reproduced at 67%).

nostri iesu christi cum omnibus uobis. Amen. Fol. 442^v blank.

The prologues: General preface, Frater ambrosius (S 284); Pentateuch, Desiderii mei (S 285); Joshua, Tandem finito (S 311); 1 Kings, Viginti et duas (S 323); 1 Chronicles, Si septuaginta (S 328); 2 Chronicles, Eusebius ieronimus ... Quomodo graecorum (S 327); Ezra, Utrum difficilius (S 330); Tobit, Chromatio et Helyodoro ... Mirari non desino (S 332); Judith, Apud Hebreos (S 335); Esther, Librum Esther+Rursum (S 341+343 together); Job, Cogor per singulas (S 344) and Si aut fiscellam (S 357); Proverbs, Iungat epistola (S 457); Ecclesiastes, Memini me (S 462); Wisdom, Liber sapientie (S 468); Ecclesiasticus, Multorum nobis et magnorum (S 26); Isaiah, Nemo cum prophetas (S 482); Jeremiah, Ieremias prophetam (S 487); Baruch, Liber iste (S 491); Ezekiel, Ezechiel propheta (492); Daniel, Daniele prophetam (S 494); Minor prophets, Non idem est ordo (S 500); Hosea, Temporibus ozie (S 507); Joel, Sanctus Ioel (S 511) and Ioel filius Phatuel (S 510); Amos, Ozias rex (S 515), Amos propheta (S 512) and Hic Amos (513); Obadiah, Iacob patriarcha +Hebrei (519+517 together); Jonah, Sanctum Ionam (S 31) and Iona columba (S 521); Micah, Temporibus Ioathe (S 526); Nahum, Nahum prophetam (S 528); Habakkuk, Quatuor prophete (S 531); Zephaniah, Tradunt Hebrei (S 534); Haggai, Ieremias propheta (S 538); Zechariah, In anno secundo (S 539); Malachi, Deus per Moysen (S 543); 1 Maccabees, Domino excellentissimo ... Cum sim promptus (S 547), Reuerentissimo ... Memini me (S 553), and Maccabeorum duo libri (S 551); Matthew, Matheus ex Iudea sicut in ordine (S 590) and Matheus cum primo (S 589); Mark, Marcus euangelista (S 607); Luke, Quoniam quidem (Luke 1: 1: S 49) and Lucas Syrus (S 620); John, Hic est Iohannes (S 624); Romans, Romani sunt (S 677); 1 Corinthians, Corinthii sunt (S 685); 2 Corinthians, Post actum (S 699); Galatians, Galathe sunt (S 707); Ephesians, Ephesi sunt (S 715); Philippians, Philippenses sunt (S 728); Colossians, Colossenses et hii (S 736); 1 Thessalonians, Thessalonicenses sunt (S 747); 2 Thessalonians, Ad Thessalonicenses (S 752); 1 Timothy, Timotheum instruit (S 765); 2 Timothy, Item Timotheo (S 772); Titus, Thitum commonefacit (S 780); Philemon, Philemoni familiares (S 783); Hebrews, In primis dicendum (S 793); Acts, Lucas antiochensis

natione syrus (S 640); Catholic Epistles, Non ita ordo (S 809); Apocalypse, Omnes qui pie (S 839).

- (b) Fols. 443^r–483^v. Interpretation of Hebrew names. Colophon. 1. Fol. 443^r. *Incipiunt interpretationes hebraicorum*. Aaz apprehendens uel apprehensio ... Fol. 483^v ... Zusim consiliantes eos uel consiliatores eorum. 2. Finito libro reddatur gloria χρο. / Si male quid feci ueniam peto, si be/ne, grates.

Colophon, following on from 1 in the same hand, script, and ink and occupying the same column width (the second line 'justified' with a series of pen turns).

- (c) Fols. 483^v–487^v. Lists of biblical books, etc., added s. xiv–xv. 1. Fol. 483^v. Addition s. xiv–xv: list of biblical books, with number of chapters in each; 'Psalterium' supplied as an early insertion, probably by the original hand. 2. Addition, s. xv, written across slip of parchment used to restore the bottom of the leaf: list of biblical books, stopping at Jude. 3. Fol. 484^r. Kettell *ex dono* inscription (see Provenance). 4. Fols. 484^v–487^v. Blank, bar erased medieval note on 486^r. The neat excision of a strip from the upper margin of the same page suggests the removal of another inscription.

SCRIBES AND SCRIPT

Textualis semi-quadrata, spiky overall effect, neat but not scrupulously regular, densely applied but with clear letter definition, in a rich black ink. No obvious change of hand. Psalm tituli and corrections throughout by same hand(s). + A few further minor corrections in less formal s. xiii hand(s) (e.g. 2^r, 4^r, 91^r, 92^v, 162^r, 218^v, 265^v). + Light corrections in later medieval hands (e.g. 73^r, 3^v, 75^v, 6^r, 220^v, 223^v, 264^v, 394^v, 398^v, 400^v, 401^r, 402^r, 408^v, 413^v, 414^r, 421^v).

DECORATION

Each biblical book, plus the general preface, that to Zechariah, and at least one of the prefaces for each gospel, is headed by a historiated initial, its main body 6 to 7 lines high (or 16 to 20 if 'I' or 'L'), with decorative excrescences extending into the margin. The excrescences for the first initial (fol. 1^r; 'F', General Preface) extend the length of the page and into the lower margin. The initial 'I' for Genesis runs the length of the page, with excrescences in upper and lower margins. Animated gestures notwithstanding, the figures are rather wooden; their flesh is painted white. The letter

elements and the grounds are alternating combinations of blue and a muddy pink; the grounds, blue and pink alike, are adorned with little triangles of white dots. Gold leaf was used for small details within the historiations, for parts of the letter contours, and for decorative balls thereon. Colours are unmodulated; contours and details are added in black, white and grey-blue. Stylistically this is akin to the work of the 'Bari atelier' as defined by R. Branner, *Manuscript Painting in Paris during the Reign of Saint Louis* (Berkeley and Los Angeles, 1977), Appendix V.N, pp. 221–30, with figs. 283–98.

Subject matter is as follows.

- 1^r (Preface), Jerome, tonsured and haloed, writing at a lectern.
 3^v (Genesis), seven compartments evoking the days of creation (the first four all feature a standing deity, with cross-nimbed halo, holding a globe; the fifth has the same plus a tree; the sixth shows the Deity addressing Adam and Eve, the seventh contains the Deity seated); in rectangle at base of letter, the Crucifixion with BVM and John.
 21^r (Exodus), Moses (with staff) leading two Israelites.
 35^v (Leviticus), Deity addressing Moses (horned), who holds one tablet.
 45^r (Numbers), Moses (horned) holding one tablet addresses one Israelite.
 59^r (Deuteronomy), Moses (horned) holding one tablet addresses one Israelite again.
 72^r (Joshua), two men standing by curves of ?water (?the Euphrates/the 'great sea'), above which appears head of Deity.
 80^v (Judges), king in bed, leaning head on hand; beside him a man with hand upraised in ?blessing; head of Deity above.
 89^v (Ruth), two compartments: upper, Elimelech, holding staff in one hand, pointing forwards with other; lower, Naomi, holding staff, with her two sons who point forwards.
 91^r (1 Kings), Anna kneels in prayer before altar, Elcana standing behind her. 103^r (2 Kings), standing man with staff talking to seated figure (?David and the Amalekite). 113^r (3 Kings), one man brings Abishag to David, crowned, sitting up in bed. 124^v (4 Kings), Ahaziah falling from tower.
 135^r (1 Chronicles), three men seated on the same bench, the central one crowned (Saul, David, Solomon).

- 145^v (2 Chronicles), king (Solomon) kneeling in prayer at altar; man standing behind him; head of Deity above.
 158^v (Ezra), three compartments: top and middle show a workman using a tool; larger one at bottom has seated king (Cyrus commands rebuilding of Temple).
 162^r (Nehemiah), seated figure with scroll.
 167^r (2 Ezra), one man asperging altar (Israelites re-establishing Temple).
 172^v (Tobit), Tobit in bed, eyes shut (?blinded); sparrow above.
 176^r (Judith), Judith decapitating Holofernes, the sword in her right hand, her left raised in admonition.
 180^v (Esther), two compartments: above seated king (?Ahasuerus) whose staff descends to be held by seated queen (?Esther) below.
 186^r (Job), Job (partially clad in a cloak but with unblemished skin) on a white mound (?dunghill) and his wife.
 194^v (Psalm 1), crowned David playing harp. 198^r (Ps. 26), haloed figure in brown robe who crowns or touches the crown of seated king with one hand, while pointing to heavens with other. 200^r (Ps. 38), king kneeling before head of Deity and pointing to his face (possibly his eye). 201^v (Ps. 52), standing fool with club and white globe confronting standing king. 203^v (Ps. 68). Above: bust of Deity, blessing and holding book. Below: torso of David, naked bar crown, in water. 206^r (Ps. 80), crowned David, seated, playing bells with hammers. 208^v (Ps. 97), two clerics at lectern. 211^r (Ps. 109), Trinity: seated near-mirror-image Deities, both with cross-nimbed halo; dove (without halo) in between them.
 216^r (Proverbs), king (Solomon) with birch in upraised hand, instructing boy with book.
 223^r (Ecclesiastes), seated king (?Solomon) holding sceptre.
 225^v (Song of Songs), seated female figure, haloed, holding a book in one hand, a little ?tower / church in the other (?Ecclesia).
 227^r (Wisdom), seated king (Solomon) instructing a soldier.
 232^v (Ecclesiasticus) standing figure (prophet) with cloak, one hand raised in admonition, the other holding a staff.
 247^v (Isaiah), Isaiah tied to pole, his head being sawn by two men.

- 265^f (Jeremiah), Deity and Jeremiah, both standing and in dialogue, a flaming pot between them (?the cleansing fire of God).
- 286^v (Baruch), haloed figure, seated, writing at a desk.
- 289^f (Ezekiel), prophet in bed in lower section, heads of man, lion, ox, eagle in upper section.
- 308^f (Daniel), half-length Daniel in den (a cave flanked by a pair of trees) with two lion heads.
- 315^v (Hosea), Hosea (haloed) and Gomer both seated, embracing.
- 318^v (Joel), prophet instructing man, both standing.
- 320^f (Amos), seated prophet with staff, two sheep behind him, in dialogue with head of Deity which appears from cloud.
- 322^f (Obadiah), standing prophet addressing man (Obadiah and an Edomite).
- 322^v (Jonah), town (Ninevah) above; haloed Jonah, hands together (?in prayer), emerging from whale below.
- 323^v (Micah), prophet seated, head in hand, looking at tower/town beside him (?foretelling destruction of Jerusalem).
- 325^f (Nahum), one standing figure addressing another.
- 326^f (Habakkuk), kneeling Habakkuk holding loaf and pitcher, his hair grabbed by figure above (which, having neither wings nor halo, is not obviously angelic).
- 327^f (Zephaniah), standing Deity addresses standing man (?prophet).
- 328^f (Haggai), two compartments, each with a haloed standing figure holding a book.
- 328^v (Zachariah prologue), haloed standing figure, holding book. 329^f (Zachariah), standing angel (winged, haloed) above standing haloed figure (prophet).
- 332^f (Malachi), two standing figures in dialogue.
- 333^v (1 Maccabees), man with sword about to decapitate kneeling man holding bowl in which is animal head (beheading idolatrous Jew).
- 345^f (2 Maccabees), standing man with staff delivering letter to seated man (the greeting).
- 352^v (Matthew Preface), haloed writing figure.
- 353^f (Matthew Preface), haloed writing figure. 353^f (Matthew's Gospel), tree of Jesse: two kings within a scroll-form that rises from head of Jesse reclining in bed below, under a curtain.
- 364^v (Mark Preface), winged and haloed lion with scroll.
- 364^v (Mark's Gospel), haloed writing figure.
- 372^f (Luke, second Preface), winged and haloed ox with scroll. 372^f (Luke's Gospel), standing figure (Zachariah), head covered, censuring altar.
- 384^f (John Preface), haloed and winged eagle, holding scroll. 384^f (John's Gospel), haloed writing figure.
- 393^f (Romans), haloed writing figure with full head of hair.
- 398^f (1 Corinthians), Paul (bald, haloed) seated, holding scroll.
- 402^v (2 Corinthians), Paul seated, holding sword and scroll.
- 405^v (Galatians), Paul seated, holding sword.
- 407^f (Ephesians), Paul seated, holding scroll.
- 408^v (Philippians), Paul seated, holding book and scroll.
- 409^v (Colossians), Paul seated, holding book and scroll.
- 410^v (1 Thessalonians), Paul seated, holding sword and book. 411^v (2 Thessalonians), Paul seated holding scroll.
- 412^f (1 Timothy), Paul seated, holding scroll. 413^f (2 Timothy), Paul seated, holding scroll.
- 414^f (Titus), Paul seated, holding sword.
- 414^v (Philemon), Paul seated, holding scroll.
- 415^f (Hebrews), Paul, seated, addressing seated Jew.
- 418^v (Acts), Ascension (BVM and 3 apostles below the holy feet).
- 430^v (James), haloed standing figure with scroll.
- 432^f (1 Peter), standing Peter, tonsured, blessing with right hand, holding quatrefoil-headed 'key' with left. 433^f (2 Peter), seated Peter, tonsured, holding quatrefoil key in right hand, book in left.
- 434^f (1 John) haloed writing figure. 435^f (2 John) haloed figure, seated, holding book. 435^f (3 John), haloed figure, seated, holding scroll.
- 435^v (Jude), haloed writing figure.
- 436^f (Revelation), John writing, seated within a grey blob (?Patmos), behind which is a four-towered structure (church).
- Other prefaces, Lamentations, and the Interpretation of Hebrew Names are headed by decorated initials (3–6 lines high) with sparse, attenuated dragon and foliate forms. Chapters and each Psalm in (a) are marked by a flourished initial 2+ lines high (alternately red flourished in blue, then vice versa) accompanied by red and blue penwork 'waterfalls', running the entire length of the column in which the initials appear, with pen sprays projecting into the margins above and below—most openings throughout (a) have at least two columns thus adorned, while some (e.g.

259^v+260^r) have all four. Similar initials without 'waterfalls' mark the start of each new letter of the alphabet in (b). Simple red and blue flourishing applied to create 'boxes' around such text as was added to the margins by the original scribe to make good omissions (e.g. 56^v, 57^v, 209^v). Red and blue capitals for the running headings which accompany every book except Psalms (with guide words in lead—esp. visible on e.g. 414^v, 415^r, 435^v, 436^r). Chapter numbering in red and blue roman numerals. Psalm verses and each entry in (b) headed by red then blue capitals in alternation. Sentence capitals throughout the rest of the text stroked in red. Undatable ink pointing hands (186^r, 225^r, 225^v, 227^r–228^v).

PROVENANCE

(1) Syon (men's library): late medieval slip now glued to fol. v^r (nail holes in its corners suggest it was fixed to an earlier binding), inscribed 'Biblia perpulcra cum interpretacionibus ¶[2^o fo. plo. repper^t corresponds to Syon library catalogue of c.1500: 'R.36, Biblia pulcra cum interpretacionibus, 2^o fo plo' (CBMLC 9, SS1.1228;

see also C. de Hamel, 'The Medieval Manuscripts of Syon Abbey and their Dispersal', in J. M. Robertson and C. de Hamel (eds.), *Syon Abbey*, Roxburghe Club (London, 1991), pp. 48–133, 146–50, esp. 80–1, 115, and 124). 2. S. xvi^{3/4}, Francis Kettell of King's Langley, Herts (monumental inscriptions in a bold Textura with calligraphic capitals, on fols. v^v and 484^r: 'Anno dni 1569. Liber collegii sce et indiuidue trinitatis in uniuersitate Oxen' ex dono ffrancisci kettell filii joh'is kettell de kinges langley in comitatu hartford aliquando eiusdem collegii conuictoris. In exitu suo ab eodem collegio mensis septembris Anno regine Elizabeth undecimo'; also recorded in Library Benefactors' Book: Trinity College Archive, Library A.1, no. 43). Francis—not included in J. Foster, *Alumni Oxonienses* (Oxford, 1891) —was presumably an older brother of Ralph Kettell (who matriculated at Trinity in 1579). 3. Trinity College in 1569 by gift of Francis Kettell (*teste* same inscription). Bernard, p. 64, no. 1962 (MS. 25). College shelfmarks: fore-edge, 'Biblia lat 25'; fol. 1^r, pencil '25', pencil (different hand) '53'.

54

Augustine, *Enarrationes in Psalmos* (50–72)

England (south); s. X^{3/4}

Pl. I

Fig. 4, 8, 63

PHYSICAL DESCRIPTION

Parchment: originally relatively fine, bar a few sub-standard leaves (e.g. 28 and 127, with large holes within text-block area), but now severely degraded and rendered fragile by damp. Generally only minimal distinction between H and F sides. Arranged HF, FH throughout. Fols. i (modern paper) + 170 + i (modern paper, foliated '170'). Modern pencil foliation uses '73' twice in succession, and is one behind the actual total thereafter. The volume has suffered severe humidity and mould damage: the lower margins of fols. 1–41 and 131–69 have all been replaced; the quantity of original parchment lost from fols. 1–8 and 164–9 is particularly high, that which survives being severely eroded and discoloured.

Size: 315 × 240 mm. Written area. Qq. I–VII, XII–XX: 244 × 170 mm. Qq. VIII–XI: 255 × 175 mm. Lines: 34–5 (space, 7 mm; height of minims, 2 mm). Pricking: awl, very neat. A hard-point ruling sometimes supplied to guide the placement of those for the horizontals. Pricking seems generally to have been done onto the rectos with the quire folded. Ruling: hard point and (for horizontals in Qq. I–III) red crayon. Pattern varies from quire to quire: (a) double vertical bounding lines, no horizontals extended (Qq. ?I, ?II, V, VI, XIII); (b) same but with double horizontals for each line of script (Qq. ?III, VII, VIII–X); (c) double vertical bounding lines, single horizontals, of which the first two and final one extended across the page (Q. XI, XVIII); (d) same with first and last horizontals extended across