
Manuscript on vellum written and illuminated either at
St. Benoît sur Loire or in the Channel region of France in the second
half of the thirteenth century, ca. 1260.

64 large square historiated initials, many forming inter-
columnar borders; small illuminated initials at the beginning of each
chapter.

3 vols. vol. I, 224ff (20 x 14 3/4 inches); 42 lines; vol. II,
217ff (18-3/4 x 13 inches) 40 lines; vol. III, 233ff. (18 3/4 x 13 inches),
40 lines. Approximately 21 leaves have been cut out. Signatures in
lower right corners for differentiation are marked by o's (zeros) above,
below, at the sides, etc. Large folios; vol. I, wood with pig-skin back
by D. Cockerell, vols. II and III vellum, French XVIIIth century.

From the library of William Morris.

Contents:

f.1  Incipit epistola sancti Jeronimi presbiteri ad paulinum de
omnibus divine hystorie libris.
Frater Ambrosius.

4  Prologue to the Pentateuch, Desiderii mei.
Leaf missing containing end of Capitula and Genesis to 5th
Day.

5  Genesis, from end of 5th Day.
28v  Capitula of Exodus.
29v  Exodus.
49v  Capitula of Leviticus.
50v  Leviticus.
64v  Capitula of Numbers.
65v  Numbers.
85  Capitula of Deuteronomy.
85v  Deuteronomy.
103  Prologue to Joshua.
104  Capitula of Joshua.
104v  Joshua.
115v  Capitula of Judges.
Leaf missing containing part of Capitula and Chapter I and
first part of Chapter II.

116  Judges.
Leaf missing containing end of Judges, the Capitula for and
1st chapter of Ruth.

128  Ruth.
129  Prologue to Kings.

AR Completed 7/25/14
Vol. I, 109 (continued)

f. 130  
Capitula of Kings.
Leaf missing containing beginning of I Kings to Chapter II.

131  
I Kings.
Leaf missing containing end of Chap. 31, Capitula and part of Chap. I of II Kings.

147  
II Kings.

160v  
Capitula of II Kings.

161  
III Kings.
Leaf missing containing end of III Kings, Capitula and part of Chap. I of IV Kings.

178  
IV Kings.

188v-189  
Leaf missing, containing Chap. 21 & 22 of IV Kings.

191  
Prologue of S. Jerome & Capitula to Chronicles.

192v  
I Chronicles.

206v-207  
Leaf missing containing Capitula and part of Chap. I of II Chronicles.

208-224  
II Chronicles.

217v-218  
Leaf missing containing Chap. 25 of II Chronicles.

f. 1-2  
Proverbs Prologues.

2-14  
Proverbs.

14-18v  
Ecclesiastes.

19  
Canticum canticorum.

20v  
Sapience.

29  
Ecclesiastes.

52v  
Psalms.

87v  
Isaiah.

114v  
Jeremiah.

152v  
Ezechiel.

181v  
Daniel.

194  
Hosea.

198  
Joel.

199  
Amos.

201v  
Obadiah.

202  
Jonah.

203v  
Micha.

206  
Nahum.

207v  
Habakkuk.

208v  
Zephaniah.

210v  
Haggai.

211v  
Zacharias.

216  
Malachy.

f. 1  
Job.

15  
Tobit.

20  
Judith.

27v  
Hester.

35v  
Ezdras I.

41v  
Ezdras II.

50  
I Machabees.

70  
II Machabees.

84  
Matthew.

105v  
Mark.

116v  

127v  
John.

132v  
Paul.
Vol. III, M.111 (continued)

f.196v
Acts.
214v
James.
218v
Peter I & II.
221v
John.
224v
Jude.
225v
Apocalypse.
233v
Explicit liber apocalipsis. Habens versus mille occingentos.

Text: A necessarily limited analysis of the text shows that the Bible from which it was so carefully and correctly copied had a mixture of Spanish and Irish readings.

Of the standard French editions, the Morgan MS. concurs frequently with MSS. of the group of Theodulf. An instance of a reading agreeing with the Theodulf Bible text is Hosea VIII, 13 (M.110f.197) where we find Hostias afferentes for Hostias offerentes.

Old Testament. The order of Books of the O.T., Ootypateuch through Job, agrees with Paris-B.N.6, a 9th century Catalan MS. The Order of the remaining books agrees with Amiens 23 and Madrid E R 1, a thirteenth century Spanish MS. The text of the Ootypateuch, when collated with the critical edition of Dom Quentin showed that while it is a mixed edition, the most frequent agreement was with the Spanish MSS. Madrid E R 1 and E R 8.

The Prologues of the various Books show considerable irregularity both in text and in the order, as published by S. Berger. Thus, in M.110, Proverbs has the Prologues in reverse order; Ecclesiastes has none of the Prologues given by Berger; and each of the Prophets has one or more prologues, some of which are not published in Berger.

The Psalter is in nine divisions, according to St. Jerome's translation from the Hebrew, also a characteristic of Irish, Spanish and Theodulf MSS. A mixture of Hebrew and Gallican Psalter readings are found in Psalm 69.

A collation of the Psalter with P. de Lagarde's: Psalterium iuxta Hebraeos Hieronymi. Leipzig, 1874, shows the critical passages to be in frequent agreement with Lagarde's MSS. G. W(at Bamberg) and Z(at Cologne) and particularly with G. All these are from St. Gall, G is St. Gall MS.19.

New Testament. The New Testament text of M.110 compared to the Gospel MSS. collated by Wordsworth and White, is in closest agreement with (1) the Gospels of Durham Cathedral A II 16 (called "de manu Beda"); (2) B.M. Harley 1802, a XIIIth century Irish MS.; (3) the Book of Armagh; and (4) the Codex Cavensis of Spain. Similarly, there exists close relation to critical readings in the Irish (St. Gall) and Spanish MSS. cited by Robert Estienne in his Bible printed in Paris in 1538. In France the two streams, Irish and Spanish met at Orleans, where, in the monastery of Fleury (St. Benoist sur Loire) the influence of Alcuin and Theodulf on Bible versions resulted in MSS., such as the Bible of St. Hubert (B.M.Add.24124). Morgan MSS. 109-111 are the descendants of a similar fusion.

Script: A handsome book hand of the second half of the 13th century, with linked letters, i.e. "textus quadratus" Regular, medium size, slightly slanted to the left. Great technical accomplishment and care are evident throughout. The maturity of the script is shown by the great variety of marks of punctuation, suspension, contraction and the tendency to flourishes and hairlines. Red and blue initials throughout textual corrections indicated by a mark — found also in the English Bible M.133.

Note fine pencilling at foot of M.111 f.219v "riomad sandalium mei."
Decoration: The decoration is excellent, if academic, in a style growing out of the Bibles Moralisées. This is seen by the architectural framing of such miniatures as the illustration to Deuteronomy M.109, f.36v where the entire composition derives from such miniatures as the portraits of Blanche of Castile & her son in the Morgan Bible Moralisée.

There are many trial sketches in the margins. There is a lavish use of highly burnished gold, and wash gold is sometimes used for parts of garments, as in the Flemish Psalter M.97; throughout the MSS. wash gold dots accent the illuminated initials. The subjects of the illustrations frequently vary from those cited in Erbach Fürstenau. The colors partake of the deep rich tones of contemporary stained glass. Clusters of three white dots pattern backgrounds and garments.

Illuminations:

f.1
Initial F: In initial, S. Jerome as a Benedictine monk, & his secretary; grotesques with musical instruments below.
Page lacking.

4v-5
Initial D: 2 figures nude to waist & ending in birds' bodies, fight each other with sword & dagger.
Capitula to Exodus.

29v
Initial H. Passage of the Red Sea.

50v
Leviticus: Initial V. Sacrificial offering of Jews at altar. An unusual representation according to Erbach Fürstenau.

65v
Numbers. Initial L. God Instructing Moses (God w. cruciform nimbus seated on bench instructs Moses, horned and nimbed, who stands before him.) Fine initial.

86v
Deuteronomy. H. In 2 panels. Below Moses' farewell. Above: (a scene usually heading Joshua) (1) Death of Moses (2) Joshua takes charge of Tablets of Law. This scene usually illustrates Joshua. Above in bar of initial a male & a female head.
Joshua, Initial E. Above, God instructing Joshua. Below, Passage of the Jordan.

Betw. 115-116.
Leaf cut out w. opening of Judges chap. 1-2.

Betw. 130-131.
Leaf cut out w. Samuel I.

161v-162
Initial of III (i.e.I) Kings, cut out.

Betw. 177-3
Initial of IV (i.e.II) Kings missing.

188-9
Leaf out

191
Prologue to I Chronicles. Initial S, large, with panel extending full page.

191v
Initial E.

192v
Initial A enclosing group of patriarchs in peaked caps; central one seems to be expounding. At foot of bar, a rabbit playing trumpet.
Vol. II, 110.

Initial T & Initial C.

Pro orbs cap. P: Solomon instructing a half naked youth.

Behind him a cleric.

Ecclesiastes: King (preacher) crowned, seated instructing son.

Wash gold use in garments and crown.

Initial T - Prologue to Sapientia.

Page missing w. end of Prologue and Wisdom I, 1.

Initial M - Prologue to Ecclesiasticus.

Initial O: Ecclesia crowned & nimbed, enthroned holds tall cross in left hand, chalice in right.

Initial I extending length of the page.

Psalms: B. "Beatus vir" Above, David crowned & playing harp.

A viol on the ground beside him. Below, David with sling; Goliath struck by a stone in armour lying dead on the ground.

David anointed by Samuel and crowned.

Dixit custodiam: David, crowned seated at l. & pointing to mouth; right, The Lord with book in l. hand, rt. raised in blessing.

Quid gloriaris. Doeg at left in armor; Our Lord at rt. Haseloff cites this as his first example, p.114-5, no. V.

Dixit stultus in corde sua: Fool with club & sack; David crowned at rt.

Salva me Deus: In initial S, Psalmist, crowned stands in attitude of prayer in water reaching to his waist; above, the Lord in benediction.

Laudate dominum: David striking bells.

Cantate domino: 3 monks singing at lectern.

Dixit dominus: Trinity enthroned.

Large illuminated initial with bar extending down length of page.

Isaiah: Prophet, kneeling, bound to a column sawn in two by two men.

Prologue to Jeremiah. Initial I, full length of page, with bird perched on top.

Jeremiah: Prophet, kneeling, is stoned by 2 men.

Initial E, prologue to Ezekiel.

Within initial E, prophet Ezekiel lying asleep has vision of Christ in Majesty surrounded by 4 Apocalyptic beasts.

Decorated initial D: Prologue to David.

Daniel: Initial A within which is David, nimbed in a den surrounded by 4 lions.

Prologue to the 12 Prophets: decorated initial N.

Prologue to Hosea: initial D.

Hosea: Initial V within which is seated the prophet embracing Gomer (faces rubbed out on purpose!) Above, rt., head of God appears from arc of heaven.

Between.

Leaf missing containing Hosea XII-XIV, & part of Joel I1-III.

Also miniature.

Obadiah: initial V containing seated figure of prophet, nimbed, addressing another standing figure.
Vol. II, 110 (continued)

Prologue to Jonah; decorated initial S.
Jonah: initial E, above city of Nineveh; below, Jonah, nimbed 
& with hands extended in prayer, emerging from mouth of the whale.
Prologue to Micah; initial T.
Micah: within initial V, prophet nimbed, addresses 2 Jews.
Variant of usual French illustration.

2 decorated initials for prologue to Nahum.
Nahum. Initial O within which standing prophet faces city.

Leaf cut out containing Nahum I - III; Habakkuk.
Habakkuk: Initial O, within which prophet, bearing leaves & wine, 
is transported by angel. An unsupported inverted dish over 
his right forearm, stick from which it was suspended is omitted.
Decorated initial: prologue to Zephaniah.
Zephaniah: Figure of the prophet standing surveying city. An 
extreme simplification of the usual scene.
Illuminated initials: prologue to Haggai. Initial A for Haggai; 
below the prophet stands within an archway.
Prologue to Zacharias; 3 figures, a monk or deacon (Iddo) a 
prophet (Zacharias) & a crowned king (Darius).
Malachi: initial O within which is seated the prophet preaching 
to disciples.

Vol. III, M.111.
Before fol. 1, leaf or leaves missing containing opening 3 
chapters of Book of Job & miniature.

Leaf missing, containing end of exposition on Job, & opening 
chapter of Tobit, with miniature.

Leaf missing containing end of Tobit & part of opening chapter 
of Judith, with miniature.
Illuminated initial for prologue to Book of Esther.
Full length bar by "capitula," containing figures of Queen 
Esther, crowned; king Ahasuerus, crowned; & above Haman hanging from 
gallows.

Opening of book of Esther.
Esdras I. Long initial I, within which is seated King Cyrus, 
below, crowned & with sceptre; above, 3 men bringing gold vessels 
as offerings for the temple.

Esdras II. Nehemiah kneeling, offers silver chalice to Artaxerxes.
I Maccabees. The servants of Alexander make themselves kings after 
his death. Unusual. (Ch.19-10)

II Maccabees: Initial F. The apostate Jew offers a pig to King 
Antiochus and is slain (II Macc. VII) Scene usually placed at head 
of Maccabees I.

Prologue of St. Jerome to the Gospels: decorated initial B.
Initial P, decorated with heads; below, at tail of letter, a crowned siren.

Decorated initial containing human headed monster.

Decorated initial heading capitula for Matthew.

Initial L, Matthew: Tree of Jesse; Jesse reclines in bed at rt., at left 4 generations leading up to Christ—but no Virgin included in the genealogy.

Decorated initial for capitula of Mark.

Leaf missing, with opening of Mark and miniature.

Gospel according to St. Luke: Initial Q, containing angel appearing to Zacharias in the temple; below, the ox as Luke's symbol.

Decorated initial H, prologue to St. John.

St. John: full length initial I, containing St. John (garbed as deacon?); eagle with scroll inscribed IOHANNES below him; siren below.

Decorated initial P preceding Epistles of St. Paul: siren with drum & flute; below, triple human-headed monster.

Epistle to the Romans; full length initial P, enclosing figure of St. Paul preaching to seated disciples, male & female. At tail of letter, a blue horse.

Decorated initial C., prologue of I Epistle to Corinthians


Prologue to II Corinthians: decorated initial P.

II Corinthians, initial P: within the initial St. Paul in a basket being let down from walls of Damascus by 2 men & supported from below by another.

Decorated initial G, prologue to Galatians: Contains figure of piping shepherd.

Epistle to Galatians: initial P, containing St. Paul preaching to seated disciples.

Decorated initial, prologue to Ephesians.

Ephesians: initial P, within which is St. Paul, enclosed in a city handing book to nimbed disciple outside walls.

Prologue to Philippians: decorated initial P.

Philippians: Initial P, St. Paul within city, hands book to 2 figures outside, of whom one is garbed as monk.

Prologue to Colossians: decorated initial containing crowned winged monster playing viol.


Argumentum to Thessalonians; decorated initial T.

I Thessalonians: initial P, containing St. Paul seated & preaching to his disciples.

Leaf missing containing end of I Thessalonians & opening of II Thessalonians to end of chapter 3.

Prologue to Timothy; decorated initial D.


II Timothy, initial P containing St. Paul within a city, handing book to nimbed & tonsured figure outside.
Vol. III, llll (continued)

Decorated initial D, argumentum for Titus. Initial P, for Titus; St. Paul, nimbed seated with sword; disciple stands at right.

Epistle to the Hebrews: initial M, containing St. Paul standing holding book & a green cross, r preaches to a group of Jews facing him at right.

Preface to Acts: magnificent decorated initial with birds & griffins.

Leaf missing, with opening of Acts of the Apostles & miniature.

Decorated initial N, prologue to the catholic epistles.

Epistle of James: Initial I, containing figure of St. James.

Epistle of St. Peter: initial P containing St. Peter, nimbed, seated holding keys & addressing two disciples.

II Epistle of St. Peter: initial S, enclosing seated nimbed figure (Christ?) Peter at left, who addresses crowned figure at rt., below, rt., a Jew & another figure listen.

I John: Initial P, enclosing S. John, seated, with disciple below at rt.

II Epistle of St. John: at left, St. John seated & addressing Lady Elect," rt., who is followed by her 2 children.

III St. John: St. John seated at l., Galus stands at rt.

St. Jude: Initial I, containing figure of St. Jude, standing.


History: While the character of the text would localize the MS. at Fleury, a comparison of miniatures and script with other XIIIth century Fleury MSS. would have to be made to establish the Bible to be a product of that scriptorium. The use of the wash gold would otherwise tend to bring it nearer the Channel. The deep coloring is inconsistent with Paris. Vols. I, llll have on back some half obliterated shelf marks in an 18th century hand corresponding to the numbers N.1,1,1; N.1,1,2 and N.1,1,3 which are written in upper right corner of first leaf of each volume. From the Library of William Morris, whose ex-libris is pasted inside front covers. Later owned by Richard Bennett.


Bibliography: The Pierpont Morgan Library: Exhibition catalogue, 1934, p.29, no.56. (Catalogued under Harrsen, Meta P.)


M. Harrsen: Sixteen illustrations from an Exhibition of religious Symbolism. 1944, p.4.


i. Theodulf, bp. of Orleans, d.821.


iii. Bible. Versions - St. Gall.


Iconography cards:
Jerome, St., f.1.
Moses: Passage of Red Sea, 29v.
Sacrifice, 50v
Jews: sacrificing at altar, 50v.
Moses: instructed by the Lord, 65v.
Moses: instructing Jews, 86v.
Moses: death, 86v.
Joshua: assumes command, 86v.
Joshua: instructed by the Lord, 104v.
Moses: Passage of the Jordan, 104v.
Jews: expounding law, 192v.
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Solomon: teaching, f.2.
Ecclesiastes, the preacher: as king, f.14.
Personification: Church, f.30.
David: as musician, f.54,72.
" : and Goliath, f.54.
" : anointed and crowned, f.58.
" : promising silence. Christ on right, f.62.
Doeg and Christ, f.65.
David and the fool, f.65.
" in the waters - Christ above, f.68.
Liturgical scene: priests reading at lectern, f.76.
Trinity, f.79v.
Isaiah: martyrdom, f.88.
Jeremiah: martyrdom, f.115.
Ezechiel: Vision, f.152v.
Daniel: in lion's den, f.182v.
Hosea and Gomer, f.194v.
Obadiah: communing with God, f.201v.
Jonah: cast up, f.202v.
Micah: communing with God, f.204.
Nahum, preaching, f.206v.
Habakkuk: carried by angel, f.207v.
Zephaniah: preaching, f.209.
Haggai, f.210v.
Darius: with Zacharias and Iddo, f.211v.
Zacharias: with Darius and Iddo, f.211.
Malachi: preaching, f.216v.

Vol. III.
M.111
Esther: as queen, f.27v.
Ahasuerus, f.27v.
Haman: hanged, f.27v.
Cyrus, King of Persia, f.36.
Temple of Jerusalem: offerings brought for building, f.36.
Ezra: offers chalice to Artaxerxes, f.41v.
Alexander: successors, f.51.
Jew, apostate: slain, f.71.
Jesse: Tree, f.87v.
Zacharias: annunciation in temple, f.118v.
Evangelist: S. John, f.138v.
Eagle: as symbol of S. John, f.138v.
Apostle: Paul: preaching to Romans, f.155v.
  : Paul: bearing sword, f.163v.
  : Paul: escape from Damascus, f.170v.
  : Paul: preaching to Galatians, f.176.
  : Paul, f.178v.
  : " , f.181v.
  : " : Preaching to Colossians, f.183v.
  : " : preaching to Thessalonians, f.185v.
  : " : with sword, f.187v.
  : Timothy: as bishop, f.187v.
  : Paul, 189v.
  : Paul: with sword, f.190.
  : James Minor, f.215v.
  : Peter and two disciples, f.218.
  : Peter: preaching to a prince, Jew, f.220.
Evangelist, John, f.221.
  : , John: with Gaius, f.224.
Gaius, f.224.
Apostle: Jude, f.224v.
  musical instruments, f.182.
Unicorn, f.189v.
Sketches - marginal - XIIIth cent.
For printed text or notices of this MS. see:

Ruth Mellinkoff, The Horned Moses in Medieval Art and Thought (Berkeley, 1970) fig. 73.

PML, William Morris and the Art of the Book, N.Y. 1976, p.102, pl. 22.

Luba Eleen, THE ILLUSTRATION OF THE
MAXXMA PAULINE EPISTLE, Oxford University Press, (New Yoprk, 1982), fig.70, 107.


Morgan MS. No. M.109 (vol. 1)
M.110 (vol. 2)
M.111 (vol. 3)

For printed text or notices of this MS. see:

New York, Research Center for Musical Iconography.
Inventory of Musical Iconography 3: The Pierpont Morgan Library, New York, Medieval and Renaissance Manuscripts, comps. Terence Ford and Andrew Green, New York, 1988,
no. 149, [vol. 1, fol. 1].
no. 150, [vol. 1, fol. 192v].
no. 151, [vol. 2, fol. 54].
no. 152, [vol. 2, fol. 72].
no. 153, [vol. 2, fol. 76].
no. 154, [vol. 3, fol. 85v].
no. 155, [vol. 3, fol. 152v].
no. 156, [vol. 3, fol. 175].
no. 157, [vol. 3, fol. 183].