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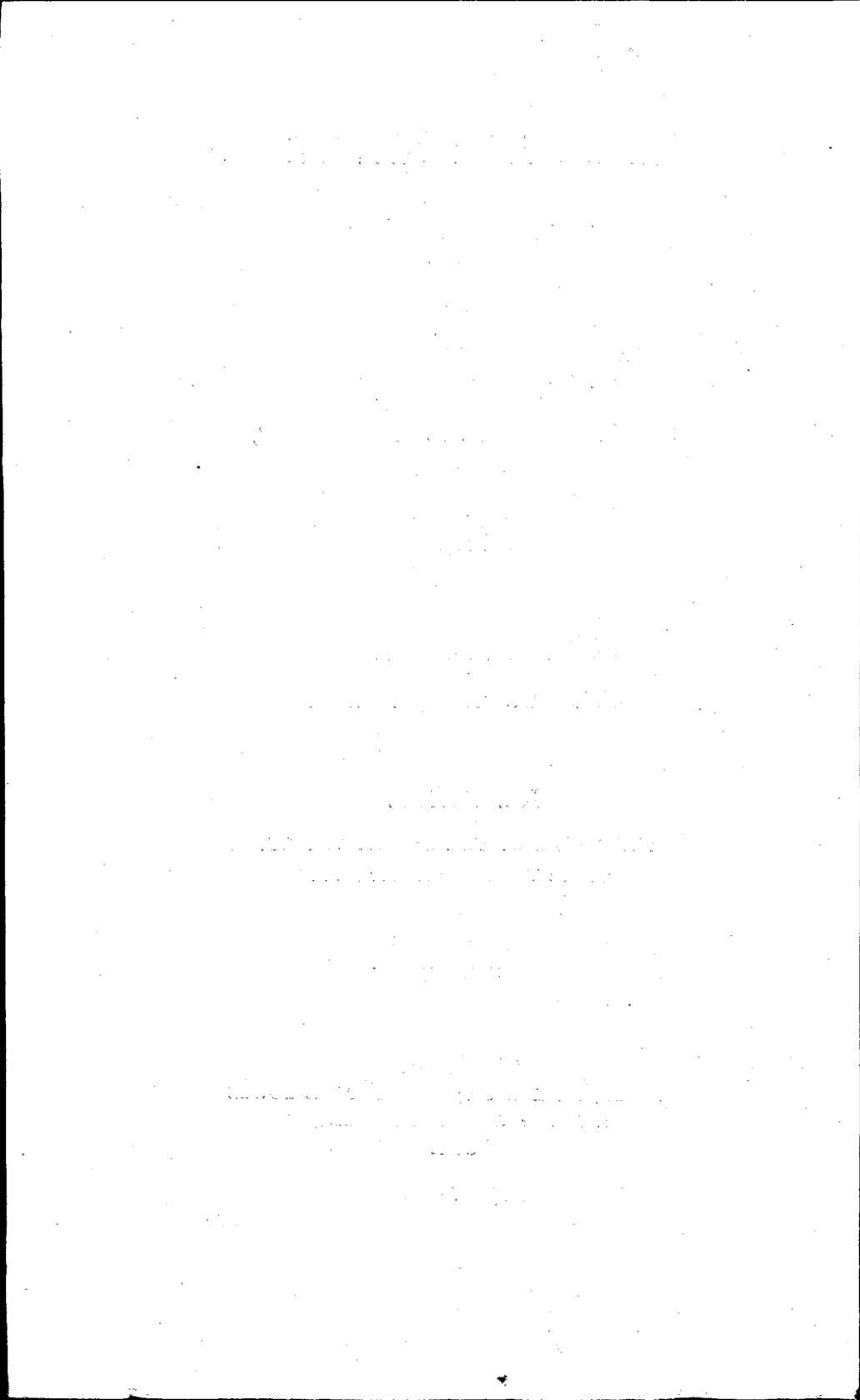
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VOL. II.

1891—1894.

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A continuous translation of the first inscription is appended:

May Anubis, dwelling in the temple, who is ruler of his hill which is in Ut, give a royal oblation and sepulture in his tomb to Hetepneb the chancellor, the chamberlain, the Priest, in the garden of the Great House, and to his beloved wife Ari, the lady in waiting, the priestess of Hathor, who is in the land of the dead, in the western land, the good princess, over the blessed roads in the western land may there be a worthy passage. May his soul be united to him upon earth. May there be given a passage to him over the causeway of the western land. May he stretch forth his hands in peace before the great god. May Osiris, the Lord of Tattu, give royal oblations, funeral meats, bread, wine and cakes to the chancellor, the chamberlain, the priest devoted in the presence of the Lord of the South, the Lord of the land of As. In his blessed name Hetepneb.

Mr M. R. JAMES made the following communications :

I. ON A MS. PSALTER IN THE UNIVERSITY LIBRARY.

The MS. of which the full description is here printed is in the Library of the University of Cambridge. The class-mark is Ee. iv. 24; the size small folio; the date about 1300. The contents are:

1. Kalendar (three leaves only), containing the months of March and April, September and October, November and December (misbound).
2. Index of illustrations, on two leaves.
3. Psalter.
4. Cantica, ending with *Quicumque uult*, the end of which is lost.

In all, three leaves of the Kalendar, and the last leaf of the volume, are missing.

The MS. is interesting because of its illustrations. These fall into two classes; first, there are two pictures to each month in the Kalendar, one representing the occupation of the month, the other the signs of the zodiac. In this there is nothing unusual. Secondly, each Psalm (and Canticle) has a picture in its initial letter, the subject of each picture referring to the

contents of the Psalm. This rule is transgressed in the initials of the Psalms which begin the seven Nocturnes: these are larger than the rest, and illustrate a separate cycle, the Life of David. The bulk of the illustrations, as I have said, refer to some point in the text of the Psalm to which they are attached, and in this respect resemble the pictures in the Utrecht Psalter, of which I have had occasion to say something in a previous paper on illuminated MSS¹. The fact that our MS. is a late descendant of the Utrecht Psalter would alone suffice to make it interesting. But there is another feature which materially adds to the importance of it. This is an Index of the subjects of the illustrations, contemporary with the rest of the volume, and occurring on two leaves immediately after the Kalendar. It is in Norman French, and evidently did not originate with this Psalter, for in several instances the words of the description of the picture have been misunderstood by the artist. Now, we may be sure that the painter of the pictures is not responsible for the description of them, but that he was working on an earlier document which he only imperfectly comprehended. It is, however, unlikely that the descriptive Index is more than a hundred years older at most than the pictures. It will be convenient to proceed at once to the description of the MS.

Kalendar. I here give the more remarkable festivals which occur in each month.

f. 1a. *November.* SS. Leonard in red, Martin in blue, Edmund of Canterbury in blue, Hugo and Anianus in red, Edmund the King in blue, Clement in red, Katherine in blue, Andrew in blue.

Margin. (a) A man beating acorns from an oak, faces *R.*
(b) Sagittarius, a centaur riding to *R.* and shooting.

The miniatures in the Kalendar are enclosed in a quatrefoil with four acute angles projecting from the four points where the foils meet: this is surrounded by a square gold frame. The ground of the picture is gold, the spandrels pink or blue.

f. 1b. *December 17.* SS. Ignatius Ep. Conf. and Lazarus Ep. M. in black; 25. Nativ. Domini and S. Anastasia in black, S. Thomas of Canterbury, erased.

¹ *Proceedings of the Camb. Ant. Soc.* vol. vii. (New Series, vol. i.): 31—69.

- (a) A man killing a hog : on *L.* two beasts : on *R.* heads of two white oxen.
- (b) Capricornus, a goat ending in a serpent.
- f. 2a. *March.* SS. David and Chad in black, Geretrudis, Patricius in black, Cuthbert in black, Benedict in red. 30. Eularia V. in black.
- (a) A man in pointed hood, facing *R.*, prunes a vine.
- (b) Aries, head to *R.*, between two trees : on one is a bird.
- f. 2b. *April.* S. Aelphege. M. in black.
- (a) A man stands holding a flowering branch in his *R.* hand, a nest in his *L.* : a tree with squirrel on *L.* : a tree on *R.* with a rabbit by it.
- (b) Taurus, head to *R.*, between trees : on one is a bird.
- f. 3a. *September.* Transl. Cuthberti in black : 6. SS. Donatus et Presilius in black, Edith in black.
- (a) Two men carry 'hottes' of grapes to *R.*, to a man in a vat.
- (b) Libra : a man stands holding scales, between two trees : on each is a bird.
- f. 3b. *October 8.* S. Benedicta V. in black : SS. Denis et soc. in blue ; Paulinus in black, Wilfrid in red, Wulfrannus Ep. Conf. in black, Ded. S. Michaelis in monte tumba in red, Fredesuide in black, Austraberta in black, Romanus Archiep. et Severinus Ep. in black, Columbanus M. in black, Crispinus et Crispinianus 'et sci Johannis de beuerlaco' in black ; if the italicised words be an addition, they were added very shortly after the rest.
- (a) A man sowing : a tree on *L.*, a field on *R.* : he sows from his lap.
- (b) Scorpius, green, with six legs.

The initial KL to each month is full of little animals, etc., in a masterly style.

We now come to the descriptive Index, which I here reproduce in full, adding to each entry a short description of the actual picture found in the MS., and short explanations where they seem necessary.

f. 4a.

Ps. i. *Beatus vir.* Sera coment samuel li prophetes met sa mein su la tete dauid et elelist a estre roi et dauid sera en estant u mileu de ses freres et sera li plus petis. En cele meime letre par desous coment dauid ocit golie.

Above, three trefoil arches : on *L.* four brethren face *R.* : in *C.* Samuel stands over David, a small boy with crook : on *R.* the two parents face *L.*

Below, on *R.*, Goliath, with black and white shield, prostrate, not dead: on *L.* David with raised sword; three trees. For the next picture of this cycle see Ps. xxvi.

ii. *Quare fremuerunt.* Pilates et herodes sunt fet amis en la prise ihesu crist.

Two figures on a seat: he on *L.* has pointed cap and book, and points up to a face in the sky: he on *R.* is crowned. 'The rulers take counsel together against the Lord.'

iii. *Domine quid multi(plicati).* Absalon pent a .i. arbre par les cheuels, et a .ii. lances parmi le cors.

So in the picture: the title of the Psalm attributes it to David 'when he fled from Absalom his son.'

iv. *Cum inuocarem.* Uns-rois se dort en un lit.

'I will lay me down in peace and sleep.' Ps. iv. 8.

v. *Verba mea.* Abraham debout lancele et son filz.

A seated figure with staff thrusts away a woman (damaged).

vi. *Domine ne in furore.* Daud malades prie nostre seigneur.

David in bed, crowned, nude: Christ, half-length, with book in the sky.

vii. *Domine deus meus.* Vns homs giete les pierres dun mont en contre dauid.

Shimei on *L.* in tunic, with lap full of stones: David walking to *R.* Compare the title of the Psalm: 'because of the words of Cush the Benjamite.'

viii. *Domine dominus noster.* Vns homs dessce .i. pressoir.

A man on *L.* seems to fit something on to the screw of a press. Cf. title, 'upon Gittith.'

ix. *Confitebor tibi do(mine).* Vns prestre reuestuz se confesse devant .i. autel.

A server in white bows: a priest in red chasuble, with hands joined: the altar has chalice and corporal. Compare the first word of this psalm, 'Confitebor.'

x. *In domino confido.* Vns homs regarde .i. corbel.

A narrow upright picture, as are all the initial I's: a man looks up at a bird on a tree. xi. 1, 'that she should flee as a bird unto her hill.' Here the discrepancy in numbering between Hebrew and Latin Psalms begins.

xi. *Saluum me fac.* Vns angles busine et li mort resordent.

Two angels with trumpets: three shrouded dead rising.

xii. *Vsque quo domine.* Vns homs reuest .i. prouoire nu.

A man in red tunic on *L.* puts on (or takes off) a blue chasuble over the head of a priest in an alb, whose head and arms are concealed by the chasuble.

xiii. *Dixit insipiens.* Vns iuis regarde la terre qi pleure.

A tree on a mound: the Jew in pointed cap looks to *L.*, and points to *R.* Cp. 5, 'They were then in great fear': but the subject is not clear.

xiv. *Domine quis habitabit.* Sainte eglise tient .i. calice.

The Church, crowned, with banuer-cross, chalice and corporal. She symbolises the righteous described in the Psalm.

xv. *Conserua me domine.* Ihesu crist resort del sepulcre.

Christ rising, supported by two angels, holds a resurrection-cross. 'Thou wilt not leave my soul in hell.'

xvi. *Exaudi domine.* Daudid est a genouz mains iointes et nostre seigneur le corone.

Christ, half-length, in a semicircle in the sky, crowns David kneeling. 'I will behold thy face in righteousness.'

xvii. *Diligam te domine.* Vns enfes port le corone a dauid.

A boy (the Amalekite) offers a crown to David, seated. Compare the title of the Psalm.

xviii. *Celi enarrant.* Li sains esprit descent as apostres.

Eleven (or twelve) apostles seated: the dove descends vertically: 'Their sound is gone out,' etc.

xix. *Exaudiat te.* Daudid est couuert de la main deieu.

Christ, half-length, in sphere: a kneeling *female* figure below. 'With the wholesome strength of his right hand.'

xx. *Domine in uirtute.* Daudid est en estant et dieu corone.

Christ, as above, crowns David standing: below Christ is an altar. 'Thou hast set a crown of pure gold upon his head.'

xxi. *Deus deus meus.* Ihesu crist en la croiz.

The Crucifixion, with the Virgin and S. John: the Sun and Moon above.

xxii. *Dominus regit me.* Li puples repaire de chaitiuoison de babyloine.

A Jew, a woman and a child and three others go to *R.* to the gate of a city. 'He shall convert my soul.'

xxiii. *Domini est terra.* Ihesu crist brise le portes deinfer.

Christ with resurrection-cross, kicks down the gate of Hell (a castle): three souls and three devils are seen. 'Lift up your heads,' etc.

xxiv. *Ad te domine leuavi.* Deus homes batent le tierche et il regarde uers le cel.

A man between two others, one with raised stick, the other with raised fist. 'Consider mine enemies how many they are.'

xxv. *Iudica me domine.* Li angle ist de fontaine renouelez.

An angel emerging from a well-head in a mound flies upwards: architecture above. There is a misunderstanding here: it is the eagle (aigle) which flies to a fountain to renew its youth, not the angel.

xxvi. *Dominus illuminatio.* Sera comment dauid porte le chief golie en ierusalem et desus coment le fames li uient e lencontre o tabors et autres estrumens et mainent les caroles e chantent Saul en ocis · mil · et · dauid · x · mile ·

Above, David, a boy, holding a head, walks *R.* to a gate: below, five women, one dancing, the rest playing. This is the David-series, continued from Ps. i. The descriptions seem to come from a different hand: they are much longer and more detailed.

xxvii. *Ad te domine.* Daud ueure el tabernacle.

David crowned kneels at an altar. 'When I lift up my hands toward thy holy temple.'

xxviii. *Afferte domino.* Li prestre sacrefie le moton deuant le autel.

A priest in chasuble holds a lamb and kneels at an altar: 'Bring young rams unto the Lord.'

xxix. *Exaltabo te domine.* Li prestres sacre le temple.

Acolyte: Priest at altar with chalice upon it.

xxx. *In te domine speraui.* Li oisiæx eschape de la pantier al home.

Man in blue holds a string with loops at intervals: two birds have their feet caught in it, a third flies away: 'Draw me out of the net,' etc.

xxx. *Beati quorum.* Vns prestres baptise ·i· enfant.

Acolyte: priest immerses a child in a large red pool: two women on *R.* 'Whose unrighteousness is forgiven.'

xxxii. *Exultate iusti.* Ihesu crist tient une corone et ·i· flael.

Christ seated full-face holds a crown and flail: 'The Lord looked down from heaven,' etc.

xxxiii. *Benedicam dominum.* Daudid se fet fol deuant abýmelech.

David crowned holds a club and a round cake, as the conventional fool: three men on *R.* watching him. Cf. Title of this Psalm.

xxxiv. *Iudica domine.* Ihesu crist tient la croiz et la lance.

Christ full-face, as described: 'Bring forth the spear,' etc.

xxxv. *Dixit iniustus.* Vns homs fiert un autre dun coutel en besant.

As described: it represents Joab and Amasa: 'The words of his mouth ...are full of deceit.'

xxxvi. *Noli emulari.* Vns homs quiett herbe.

A man stooping gathers grass sprinkled with gold and flowers, a tree behind: 'They shall soon be cut down like the grass.'

xxxvii. *Domine ne in furore.* Daudid regarde le cotel sanglant emplorant.

David crowned, seated, holds and looks at a knife or dagger: a Prophet (Gad) on *L.*, a mailed man (Joab) on *R.* David choosing the pestilence. 2 Sam. xxiv.

xxxviii. *Dixi custodiam.* Vn latre sera coment saul li rois se siet en sa chaise. E desous sera dauid harpant. et saul li getera ·i· glaiue por li ocire et dauid saclinera por echuer le cop.

Above, Saul crowned, seated under the central arch of three: he thrusts with a lance into the lower division of the letter, where David sits on a chair harping. The third of the David-cycle of pictures.

xxxix. *Expectans expectavi.* Dex tret dauid de labor a une main et a lautre tient la corone.

Christ holding a crown pulls up David (a boy in red) from a recumbent position: 'He brought me out of the horrible pit.'

xl. *Beatus qui intelligit.* David done le pain au poure.

A man with a basket of loaves, which David stands and distributes to five poor people: 'Considereth the poor and needy.'

xli. *Quemadmodum desiderat.* Vns homs ocit un cerf qui boit.

A man shooting at a stag which is drinking from a stream. 'As the hart pants.'

xlii. *Iudica me deus.* Li prestres est a lautel.

Deacon in white with circular *flabellum*: priest in chasuble at altar: architecture above: 'Introibo ad altare dei.'

xliiii. *Deus auribus.* Li iuis busine de ioie que son anemi fuit.

A man in a tower blows a trumpet: below, two mailed men ride off to R. 'It is thou that savest us from our enemies,' etc.

xliv. *Erucauit.* Marie est saune par desus . les puceles tymbrent desoz.

Above, three arches: a woman sits full face in the centre one: below, three women hold square musical instruments. 'With joy and gladness shall they be brought.'

xlv. *Deus noster refugium.* La synagoge est auuglee . et saint eglise est tote droite.

The Church crowned with cross-banner and chalice: the Synagogue blue and gold with broken banner and tables of the Law: her crown falls.

xlvi. *Omnes gentes.* Lasscension de nostre seignor [le refuse].

The ascension; Christ's feet only seen: the Virgin present: 'God is gone up.'

xlvii. *Magnus dominus.* Herodes freit les nes.

Two ships: in one a king, in the other two men breaking the ships. 'Thou shalt break the ships of the sea.' Cf. the west portal of Amiens: *Legenda Aurea* on Innocents' Day, etc.

xlviii. *Audite hec.* Li riches muret et diables enportent lame.

A man in bed; two black-winged devils draw his soul from his mouth. 'Rich men also die.'

xlix. *Deus deorum.* Li iuis sacrefie et men seingnor le refuse.

A Jew with sheaf kneels at an altar: Christ half-length in sphere repulses him with the back of his hand: 'If I be hungry I will not tell thee,' etc.

i. *Miserere mei.* Nathan demostre le oeille a dauid et il sagenoille.

A man with book: Nathan in pointed cap points to the *eye* of David crowned: one man on *R.*: all standing. This is a misunderstanding: 'oeille' is for modern 'ouaille'=sheep, and refers to Nathan's parable of the ewe-lamb. The artist has taken it to mean 'eye.'

ii. *Quid gloriaris.* Vns homs ocit · i · prestre.

A man with raised sword (Doeg) about to smite a priest in chasuble (Ahimelech). The title refers to Doeg.

iii. *Dixit insipiens.* En la letre sera coment abymelech · i · prestres donne a dauid pains an un corbelon. desous cil prestres meimes balle a dauid la glaiue golie qil gardeit e doech · i · patres de saul sera deles eus qi les regardera.

Above, a boy with basket of bread: Ahimelech in hood and cape gives it to David: below, a youth (Doeg) seated with lance: Ahimelech points to him and to David. The fourth of the David-cycle.

iiii. *Deus in nomine tuo.* Dauid tranche a saul le orl de son mantel.

David crowned cuts the mantle of Saul in pointed cap: both stand. Cf. the title.

liv. *Exaudi deus.* Vn nes emperil et cil de dens crient merci a nostre seignor.

Two men in a ship pray: 'Because of the stormy wind and tempest' (?).

lv. *Miserere mei.* Saul dort et dauid tient le henap et la lance.

Saul in bed: David, crowned, at the foot holds a lance. Cf. title.

lvi. *Miserere mei.* Dauid ment en tapignathe et · i · message le conte a saul.

David crowned, with staff: on *R.* a man kneels to Saul seated, in cap. Cf. title.

lvii. *Si vere utique.* Vn enchanteur desus et · j · aspis desoz el tient sa que as dens.

Above, a man with a short stick balances a bowl on a stick (a conjuror). Below, a man seated between trees holds a bag in *R.* hand and a snake in *L.* 'The charmer.' The picture here does not quite answer to the description.

lviii. *Eripe me.* Michol met dauid hors par la fenestre.

David is *stepping* out of the window. Compare title.

lix. *Deus repulisti.* Daud embrase due cuntree.

David and another at the gate of a city: flames at the windows and door: David touches the gate with a rod.

lx. *Exaudi deus.* Daud corone foule le diable.

David crowned stands on a devil: 'A strong tower for me against the enemy.'

lxi. *Nonne deo.* La tor chiet sus les orgailleus.

Two men on *L.* of a tower, one on *R.*; two turrets fall: 'As a broken wall shall ye be.'

lxii. *Deus deus meus.* Daud est repost al desert.

David crowned sits under a tree on a seat. Compare title.

lxiii. *Exaudi deus.* Li archiers agait dauid.

Above, David sits between trees. Below, a man with bow: a tree on *L.* 'Have bent their bow.'

lxiv. *Te decet ymnus.* Li rois trait les iuis chaitis.

A king takes the hand of a Jew in a gateway: in a domed circular building above are seen three Jews. 'My iniquities prevail against me' (?).

lxv. *Jubilate.* Les lions resuscite ses filz.

The lions (three) are black and maneless. 'Who holdeth our soul in life.' (?)

lxvi. *Deus misereatur.* Aaron tient la uerge foillie et florie.

Aaron is in pointed cap. The Psalm resembles the priestly blessing in Num. vi.

lxvii. *Exurgat deus.* Moyses et Aaron descent larche.

A ship with towers in it (this is the ark, confused with that of Noah): in the towers are Moses and Aaron: in the body of the ship two men work with auger and axe. 'When thou wentest through the wilderness,' etc.

lxviii. *Saluum me fac.* En la letre sera larche nostre seigneur sus .i. char qe diec bof meneront et dauid harpera par deuant larche et sera uestus dun rochiet blanc. E par desus sera michol la fame dauid qui esgardera dauid par une fenestre e fera une contenance qele le despise.

Above, the ark and David as described: below, Michal stretches out of a window and gesticulates at David above. Fifth of the David-cycle.

lxix. *Deus in adiutorium.* .ij. larrons copient le chief y-boseth ella portent a dauid.

David sits crowned, with sword: one man kneels and holds a sword and the head of Ishbosheth, the other stands.

lxx. *In te domine.* Dauid est en la hautesce de la tor et son anemi desoz.

David with crown and sceptre in a high blue tower: three mailed men on horses below: 'Mine enemies speak against me,' etc.

lxxi. *Deus iudicium.* .ii. homs aorent les ydoles.

Three Jews kneel to two images, red and green, on slender columns. 'Prayer shall be made ever unto him.' (?)

lxxii. *Quam bonus.* Moyses depieche le tables.

Moses, horned: the tables fall, broken. 'I was envious at the wicked.'

lxxiii. *Vt quid deus.* Diex deboute la synagoge.

Christ, half-length, in sphere, pushes with a stick at the Synagoge, who appears as in xlv. 'Why hast thou cast us off for ever.'

lxxiv. *Confitebimur tibi.* Vns homs se confesse a .j. prestre.

A man kneels to a hooded monk. 'Confitebimur.'

lxxv. *Notus in iudea.* Diex oste la couerture de sus de la synagoge.

Christ (as in lxxiii.) lifts the quilt off a crowned king in bed.

lxxvi. *Voce mea.* Omitted in the index.

The picture shews David kneeling crowned by Christ in a cloud.

lxxvii. *Attendite popule.* Moyses fiert la pierre de la verge et le ewe en issi.

Moses, horned, with tables and rod; water comes out of the ground: 'He clave the rocks in the wilderness.'

lxxviii. *Deus uenerunt.* Les bestes m^s iuent les cors de seins.

Two grey beasts eat two white corpses: a tree behind. 'The flesh of thy saints unto the beasts of the land.'

lxxix. *Qui regis israel.* Diex plante la uigne.

Christ, between two vines with fruit, tends one on *L.* 'Thou hast brought a vine,' etc.

lxxx. *Exultate deo.* Vne chiuachie de gens qi entrent en une cite et fames pardesoz qui font [en une cite qi font *sic*] porter une chasse deuant eles.

Above, five men ride to *R.*: below, a gate: three women: two men carry a blue-roofed ark to *R.* Sixth of the David-cycle: illustrates the same event as lxxviii. or else illustrates the Psalm. I have a leaf of a xvth cent. Psalter (French) in which the same scene is given for *Exultate*.

lxxxi. *Deus stetit.* Les ydoles trubuchent deuant ihesu crist.

Christ: two figures on columns fall. 'A judge among gods.'

lxxxii. *Deus quis similis.* Helbora fiche clous el temple a .j. martel.

Deborah with a hammer drives a nail into the front of a church, above a door. A misunderstanding of 'temple,' which should have been the temples of Sisera, who is mentioned in the Psalm.

lxxxiii. *Quam dilecta.* Li prestres toz reuestus uient a lautel.

As ix.: 'Blessed are they that dwell in thy house.'

lxxxiv. *Benedixisti.* Nostre dame qui gist et lenfant en la creche.

The Virgin in bed, with a book: Joseph, not nimbed, at the foot: above, the manger, on a thin shaft: the head of the Child is seen, and the head of the ox and the ass. 'Mercy and truth,' etc.: a Psalm interpreted to refer to the Nativity.

lxxxv. *Inclina domine.* Vns oisix est sacrifiez son chiel (? chief) uers a son piez et le autre sen vole.

Under architecture: a dark bird flying upward: below, on an altar, lies a similar bird with head twisted upward.

lxxxvi. *Fundamenta*. Lascention nostre dame.

The Virgin in bed: ten heads of apostles seen over her: behind, Christ stands holding her soul. 'He was born in her,' etc.

lxxxvii. *Domine deus salutis*. Core art son fils.

A man in close cap stands blowing bellows: a youth with bound hands and feet lies in a fire on *R*. The Psalm is 'for the sons of Korah' and is of a penitential character.

lxxxviii. *Misericordias*. Li filz est a la destre son pere et a la lune et le solail soz ses piez.

As described: 'His seat as the sun before me,' etc.

lxxxix. *Domine refugium*. Vns homs depart le froment de la paille.

A man holds a long shallow elliptical winnowing-basket: 'In the evening it is cut down,' etc.

xc. *Qui habitat*. Ihesu crist a desuz ses piez le lion et le dragon.

Christ throned between two candlesticks: under his feet sit a black lion and a red, blue and white dragon: 'The young lion and the dragon shalt thou tread under thy feet.'

xc. *Bonum est confiteri*. Daudid est en la hautesce de la uictorie.

David sits crowned, with sword; on either side stands a mailed man: 'Mine horn shall be exalted,' etc.

xcii. *Dominus regnavit*. Ihesu crist est arme.

Christ seated with book: (*not* armed). 'Thy throne is established of old.'

xciii. *Deus ultionum*. Vns homs ocist .j. autre et il est enflambe de dieu.

A man with dagger in *R*. hand, his *L*. hand on the shoulder of a fleeing man on *R*.: a stream of fire falls on him: 'The Lord our God shall destroy them.'

xciv. *Venite exult(emus)*. Le verge fole de hors a qi crist dist ie ne vous sai pas.

L. a foolish virgin: *R*. under a trefoiled arch Christ seated, nimbed: a nimbed virgin on *R*.: Christ's face is meant to express surprise: 'Unto whom I sware in my wrath,' etc.

xcv. *Cantate domino.* Li prestres tient le crist el sacrement.

A layman, and deacon (?) in white, kneel: the priest at the altar holds the Host over the chalice: 'O worship the Lord in the beauty of holiness.'

xcvi. *Dominus regnavit.* Tot le peuple est encontre dauid qui uient.

David and another ride to *R.* and are met by three people in a gate.

xcvii. *Cantate.* Vns homs qi est pendu par les cheueus a un autre (= arbre) et son cheual sen fuit. et uns hom a cheual arme li vient par deiere et le fert parmi le cors de une lance. et par de soz ·i· massager qi uient a dauid et dit qe cil est morz et dauid desire (= déchire) ses cheueus.

As described. Death of Absalom. Seventh of the David-cycle.

xcviii. *Dominus regnavit.* Dex parole a moysen en la columbe de la nue.

Moses, horned, with the tables, sits: Christ on *R.*, half-length, in sphere, speaks: 'Moses and Aaron among his priests,' etc.

xcix. *Iubilate.* Crist pastor garde le oeilles.

Above, Christ sits full-face with book and long curved horn or club: below, three sheep, a goat and a dog, play about on a mound: 'The sheep of his pasture.'

c. *Misericordiam.* Vns homs est corone de dieu et ·i· autre embrases.

Divided by the shaft of the M: on *L.* Christ in a sphere crowns a seated man: on *R.*, under arches, a man in the midst of flames looks to *L.*: 'Mine eyes are upon the faithful...I shall soon destroy the wicked.'

ci. *Domine exaudi.* Li pellican suscite ses oisiax de son sanc.

As described: 'I am like a pelican.'

cii. *Benedic anima.* Li aigles fiert sa (? la) pierre de son bec sur la fontaine.

A tree on *L.*: an eagle strikes his beak on a white stone by a stream. He is renewing his youth by knocking off the curved upper mandible of his beak and subsequently bathing in the fountain of youth: 'Young and lusty as an eagle.'

ciii. *Benedic anima mea.* Li asnes muert de soi de les la fontaine.

A tree: a dead ass lies by a stream: 'The wild asses quench their thirst....When thou takest away their breath they die.'

civ. *Confitemini do(mino).* Pharaon li rois done ses clefs a ioseph.

Joseph kneels to Pharaoh, who gives him a key: 'He made him lord also of his house.'

cv. *Confitemini do(mino).* Li iuis aorent le ueel.

Three Jews kneel to a large red calf standing on the ground: 'They made a calf in Horeb.'

cv. *Confitemini do(mino).* Li angle announce as pastors.

The angel sits on the top of a mound with a scroll: in front, one shepherd on each side: two sheep and two goats in the centre: 'He sent his word and healed them.'

cvii. *Paratum cor.* Jacob benist ses filz.

Jacob has cross nimbus and sits full-face between looped-up curtains: a boy kneels on either side: Jacob crosses his arms and lays a hand on each head: 'Manasseh is mine: Ephraim also is the strength of my head.'

cviii. *Deus laudem.* Iudas pendu creue parmi.

The usual scheme: 'Let his days be few and let another take his office.'

cix. *Dixit dominus.* Vn rois qi se gist et un home parrole. et par desoz ·i· rois qi gist en son lit trespasse.

Above, as described: below, a king in bed, a cross at his head, two candles at his feet. The last of the David-cycle: it represents David's last words and death.

cx. *Confitebor tibi.* Abraham ueult sacrefier son filz. et li angle prent lespee et li monstre ·i· moton.

The angel and ram are on *L.*: 'He will ever be mindful of his covenant.'

cxii. *Beatus uir.* Vns homs done as poures les asmones.

A servant with basket of bread: a man in the centre: three men on *L.*, one a cripple with 'trestles': 'He hath dispersed abroad and given to the poor.'

cxiii. *Laudate pueri.* Samuel oint dauid qui garde les oeilles.

Dark ground. Samuel, who is tall, anoints David, a boy with crook or horn. On *R.* a hill, on which are a dog, a tree, a sheep and a goat: 'That he may set him with the princes.'

cxiii (cxiv, cxv). *In exitu.* Li ydolatres aore lydre.

A man kneels to a figure on a column: 'Their idols are silver and gold.'

cxiv. *Dilexi quoniam.* Samson porte les portes.

The usual scheme: 'Thou hast delivered my soul from death.'

cxv. *Credidi propter.* Li prestres done a boiure a ·i· home au calice.

A kneeling layman: the priest holds the wafer in *R.* hand; with *L.* hand he holds the paten under the man's chin. Altar with chalice on *R.* Notice that the description implies that the cup was to be given; another mark that the index is earlier than the actual pictures. 'I will take the cup of salvation.'

cxvi: *Laudate dominum.* Deus homes portent une grape.

As described: the two spies. I do not see the reason for this picture.

cxvii. *Confitemini.* Vns home monte par une eschiele sus un tor.

As described: 'The stone which the builders refused,' etc.

cxviii. Aleph. *Beati immac(ulati).* Vns homs estudie sus ·i· liure.

A man in a chair, book on desk: 'Thou hast charged that we shall diligently keep thy commandments.'

Beth. *In quo corr(iget).* Vns home parole a deu.

A man stands; Christ speaks out of the sky: 'With my whole heart have I sought thee.'

Gimel. *Retribuere.* Vns homs qui a ·i· lien el col recoit loier de deu.

A man kneels; Christ in the sky: 'O turn from me shame and rebuke' (?).

Daleth. *Adhesit.* Daud dort, un orieller soz son chief.

As described; a lamp hangs above.

He. *Legem pone.* Vne pucele se sta et ·i· home li torne la face.

The man sits on *R.* and looks *R.*: the maid on *L.* 'Turn away mine eyes lest I behold vanity.'

Vau. *Et ueniet.* Daudid est come rois a genouz.
As described; Christ in the sky.

Zain. *Memor esto.* Vns homs qui uelt occire ·i· autre est enbrase par deriere.

A flame on *L.*, a man with raised club; a man flees to *R.*: 'I am horribly afraid, for the ungodly.'

Cheth. *Portio mea.* Vns sestudie ses mains lies deriere le dos.

He is seated in a chair, book on desk: 'The congregations of the proud have robbed me; but I have not forgotten thy law.'

Teth. *Bonitatem.* Vns bouchiers uelt occirre ·i· martir.

A man with raised sword; a nimbed man kneels: 'The proud have imagined a lie against me.'

Jod. *Manus tue.* Deu fait Adam.

Adam is a white figure lying on the ground: 'Thy hands have made me.'

Caph. *Defecit in sa(lutare).* La purification nostre dame.

Joseph with the doves; two women hold Christ over the altar: Simeon on *R.*: 'My soul hath longed for thy salvation': à propos of Simeon.

Lamed. *In eternum domine.* Deu fait le solail et la lune et les estoilles.

Christ, full-face, holds the sun and moon: 'They continue this day according unto thine ordinance.'

Mem. *Quomodo dilexi.* Vns enfes qui sciet en une chaire et ensaigne ·i· veillard.

The old man is also seated: 'I am wiser than the aged.'

Nun. *Lucerna pedibus.* Vns home porte une lanterne deuant un autre.

Both have staves and walk to *R.*: 'Thy word is a lamp.'

Samech. *Iniquos odio.* Les columbes regardent liaue.

Four narrow open arches. In front at bottom a battlement, behind which is water; the arches are topped by canopies and balls, on which sit two doves. ? Meaning.

Ain. *Feci iudicium.* Crist parole as iuis · et iuis tornent
ses dos.

The Jews go to *R.* : Christ sits on *L.* with book : 'They have destroyed
thy law.'

Pe. *Mirabilia.* Li angles salue la glorieuse vierge.
'When thy word goeth forth.'

Tsade. *Iustus es.* Li sains esperis decent sus les apostres.
The Virgin is absent. 'My zeal hath even eaten me.'

Koph. *Clamavi.* Vns iuens moins prie.
A black monk kneels at an altar on *R.* ; the Divine Hand in the sky :
'I call with my whole heart.'

Resh. *Vide humilitatem.* Vns home velt ocirre · i · serpent
et li serpens repont son chief.

A man shoots with a bow at a dragon creeping into a hole in a mound.
? Meaning.

Shin. *Principes.* Vns martyrs est batuz tot nuz.
He kneels ; two men scourge him : 'Princes have persecuted me.'

Tau. *Appropinquet.* Vns home porte une oelle · sus les
espaules.

The sheep is blue : 'I have gone astray like a sheep that is lost.'

cxix. *Ad dominum cum trib[ularer].* Vns home prie el
primer autel de · xv · degrees.

A man kneels at an altar on the top of xv steps, red, pink and blue.
The first Song of Degrees.

cxx. *Leuavi.* Vns home touche la busine en la hautesce
de la tor.

The 'tower' is a large castle : 'The Lord is thy keeper' : meant for a
watchman.

cxxi. *Letatus sum.* Vns home entre el temple.

A tree on *L.* ; a man stoops to enter the temple door : 'Let us go into
the house of the Lord.'

cxixii. *Ad te leuavi.* Vne pucele regarde les mains sa
dame.

The mistress is crowned : 'As the eyes of a maiden,' etc.

cxxiii. *Nisi quia dominus.* Vex (*l.* Dex) tret uns home de liawe par la main.

As described. 'The waters had drowned us.'

cxxiv. *Qui confidunt.* Vns home uelt toucher une pucele et dex la fiert sur la main de une verge.

Christ in the sky smites the hand of the maid: 'Lest the righteous put their hand unto wickedness.'

f. 5 b. cxxv. *In conuertendo.* Vns home porte a ioie les bles.

A man carrying a sack, under architecture: 'Shall doubtless come again with joy,' etc.

cxxvi. *Nisi dominus edifica(uerit).* Li apostres oste la poudre de ses piez deuant les iuis.

An apostle stoops and touches his foot: three Jews look at him: 'When they speak with their enemies in the gate.'

cxxvii. *Beati omnes.* Li iustes siet a table et sa feme et ces enfans.

Three (or four) children on *R.*: 'Thy wife shall be,' etc.

cxxviii. *Sepe expugnauerunt.* Vns home est a genouz et i. autre met pierres sor lui.

A man crouching; another puts stones on his back, which stones he takes out of his lap: 'The plowers plowed upon my back.'

cxxix. *De profundis cla(mauit).* Ionas ist del uentre del poisson.

Above, Nineveh: below, Jonah, nude, ejected by the whale: 'Out of the deep.'

cxxx. *Domine non est.* La feme alaite son enfant.

'Like as a child that is weaned from his mother.'

cxxx. *Memento do(mine).* Crist et sa mere sunt resuscites de sepucres.

Divided vertically: on *L.* Christ, half-length, stands in the tomb with cross and book: on *R.* the Virgin similarly represented, with book and palm: 'This shall be my rest for ever.'

cxxxii. *Ecce quam bonum.* Dieu oint aaron a prestre.

Aaron in bed in a conical mitre: Christ stands over him with a vessel and lays his hand on his breast: 'It is like the precious ointment,' etc.

cxxxiii. *Ecce nunc be(nedicite)*. Vns angles est sus une eschiele · et · i · autre luint a iacob.

On *L.* an angel on a ladder : on *R.* an angel wrestles with Jacob : 'Ye that by night stand,' etc.

cxxxiv. *Laudate nomen domini*. Vns home est en la hautesce des · xv · degreces.

A man sits on the top of xv steps ; a tree on each side. The last Song of Degrees.

cxxxv. *Confitemini*. Iosue pendi · v · rois.

Joshua stands on *L.* Three kings hang on a gibbet, with bound hands : 'And slew mighty kings.'

cxxxvi. *Super flumina*. Li iuis pleure soz · i · fleue ses orgnes penduz a · i · sauz.

A Jew sits dejected by a stream : a tree with *red robe* hanging on it : 'There we sat down,' etc.

cxxxvii. *Confitebor*. blank.

The picture shows a man in pointed cap and robes, face *R.*, holding a scroll. See *Cantic*. i.

cxxxviii. *Domine probasti me*. Li rois teint ses longues.

A king, tightening his belt, holds the loose end of it : 'My reins are thine.'

cxxxix. *Eripe me*. Deus champions se combattent.

They have shields and hammers : 'Stir up strife all the day long' (?).

cxli. *Domine clamaui*. Marie se sta au solail.

The Virgin stands holding the Child ; the sun on *R.* : 'Keep me from the snares' : cf. Rev. xii.

cxlii. *Voce mea*. Crist est enseueli.

Christ in a shroud ; two Jews behind the tomb : 'Bring my soul out of prison.'

cxliii. *Domine exaudi*. Crist enseueli est garde des chivalers.

Angel on *L.* ; women above on *R.* ; the tomb empty ; three guards below : 'Quicken me, O Lord.'

cxliiii. *Benedictus dominus deus*. Daudid se combat contre golie.

As usual : 'Which teacheth my hands to war.'

cxliv. *Exaltabo te.* Crist lieue dauid pluiant en eawe.
Christ washes David in a tub. ? Meaning.

cxlv. *Lauda anima.* Crist sane les clops.
Two cripples healed by Christ: 'The Lord raiseth them that are fallen.'

cxlvi. *Laudate dominum.* Li poretin uiuent de la rosee
del ciel.

Six birds in a nest; a stream descends on them: 'Feedeth the young
ravens.'

cxlvii (cxlvii. 12—end). *Lauda ierusalem.* Li sires est
sus la tor de iherusalem.

Christ stands in a tower and holds the globe ⊕: 'He hath blessed thy
children,' etc.

cxlviii. *Laudate dominum de celis.* Vns' home comande a
langle a loer dieu.

Christ, half-length, holds the globe; below are an angel and a man:
'Praise him, all ye angels of his.'

cxlix. *Cantate.* Pierres tient lempereur par la chaine.

S. Peter, with the keys, holds the end of a cord which is on the neck of
a seated king: 'To bind their kings in chains.'

cl. *Laudate.* Li angle loent dieu a cymbres et cymbales.

Three angels with cymbals: Christ in the sky on *L.*: 'Praise him upon
the loud cymbals.'

Cantica. (A line blank.)

i. *Confitebor.* Vns prophete tient ·i· roule.

As cxxxvii. Isaiah xxv.

ii. *Ego dixi in dimidio.* Vns rois gist malades.

A king (Hezekiah) in a bed; looped-up white curtains.

iii. *Exultauit.* Vne feme teient un liure.

Hannah kneels at an altar with an open book, inscribed:

exu	cor
lta	in do
uit	min

iv. *Cantemus.* Vne feme chante.

Miriam with a book inscribed *cantemus dño.*

v. *Domine audiui.* Vns prophetes monstres ihesu crist au
doit en la cresse.

Habakkuk sits on *L.* and points to Christ in the manger, the ox and ass above: 'In medio duorum animalium innotesceris.' Hab. iii. 2.

vi. *Audite celi.* Moyses de une part · et une pucele d'autre part.

Moses, horned, on *L.*, a maiden red on *R.*, both on one seat. ? Moses and Miriam.

vii. *Te deum L(audamus).* Li angle loent dieu.

Four coped clerks at a lectern: does not answer to the description.

viii. *Benedicite.* Troins enfans en une fornese.

The three children sit in an oven: below, a trefoiled arch; no fire.

ix. *Benedictus.* Zacharias et elyzabeth.

Zacharias with a book sits and talks to Elizabeth, nimbed, seated.

x. *Magnificat.* Elyzabeth et nostre dame.

The Visitation; two figures only.

xi. *Nunc dimittis.* Symeon qui tient nostre seigneur en ses bras.

Joseph on *L.* with doves. The Virgin supports Christ, who stands on the altar. Simeon on *R.*

xii. [*Gloria in excelsis.*] Omitted in index.

The picture has: above, Christ, half-length, in sphere, holding divided globe (see cxlvii.) and blessing; below, four angels in white stand praising.

xiii. *Quicumque uult.* Vne maieste.

Christ seated in a quatrefoil blessing; in the spandrels, the Evangelistic emblems, with the names on scrolls.

The last leaf of the MS. is gone, but no pictures are lost.

On f. 4b are scribbles in the margin. J. herdinges apvd..... and 'Wyllyam ffoolk.'

The line-fillings, mostly rabbits and dogs, are excellent throughout the volume; and, in spite of the large number of pictures, the execution nowhere falls off.