

Seeing the Exceptional in the Unexceptional:
Reconstructing the Josephinum Bible

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Abstract: The Josephinum Bible is a fragmented thirteenth-century Bible manuscript, and one 73-leaf portion of the manuscript has lain relatively unnoticed at the Pontifical College Josephinum in Columbus, Ohio for over 20 years. The Josephinum Bible has undergone many forms of destruction and fragmentation: first, in the dispersal of a medieval library; second, in the removal and replacement of many of the manuscript's illuminated initials; third, in the deliberate commercial breaking of the manuscript into individual folios. This essay traces the codicology, provenance, and fragmentation of this seemingly unremarkable manuscript, revealing a variety of ways in which people have thought about and handled manuscripts throughout the centuries. Additionally, this study traces fifty additional leaves of the original codex, identifying some provenance and/or their current whereabouts. The Josephinum Bible appears, at first glance, to be a relatively unimportant manuscript, but in its fragmented state it provides great insight into what can be learned and reconstructed from such broken books.

Manuscript scholars tend to prize codices and undervalue fragments but studying fragments can often tell us a great deal about a parent manuscript as well as how people from the Middle Ages to the modern day have thought about and treated books.¹ To date, the field of fragmentology has focused chiefly on grand and important manuscripts that have been broken. The Beauvais Missal and Hornby-Cockerell Bible are two examples of this; both are highly illuminated and high-quality productions broken by two of the most notorious biblioclasts of the twentieth century.² The breaking of manuscripts such as the Beauvais Missal and Hornby-Cockerell Bible is seen as tragic: beautiful pieces of art destroyed. But not every broken manuscript fits into that category.

One such manuscript is the Josephinum Bible, a seemingly unremarkable pandect – or single-volume – Bible produced in Paris during the mid-thirteenth century and broken in Akron, Ohio in the late 1990s. In the 750 years between, the Josephinum Bible had a life; it acquired markings and scars and lost pieces of itself along the way. At its creation, it contained 576 leaves. After its breaking, a 73-leaf assemblage in the collection of the Pontifical College Josephinum in Columbus, Ohio is the largest known segment of this Bible owned by a single entity.³ Though there has been little to no substantial research done on the Josephinum Bible up until this point, this manuscript tells a unique story.

Instead of being a great work of art tragically divided, the Josephinum Bible is not grand or spectacular, but still contains a great deal of academic value. This study of the Josephinum

¹ I would like to express my gratitude to Eric J. Johnson, Sara M. Butler, and Leslie Lockett for their continued and thoughtful support and feedback on this paper. I would also like to thank Lisa Fagin Davis, Christopher A. Jones, and Laura Light for their notes on several aspects of my argument.

² For the Beauvais Missal, see L. F. Davis, “The Beauvais Missal: Otto Ege’s Scattered Leaves and Digital Surrogacy,” *Florilegium* 33(2016), 143-66. For the Hornby Cockerell Bible, see E. J. Johnson, “Breaking and Remaking Scripture: The Life, Death, and Afterlife of the Hornby-Cockerell Bible,” *Manuscript Studies* 4, no. 2 (2019), 270-333.

³ Columbus, Ohio, Pontifical College Josephinum, A. T. Wehrle Memorial Library, Josephinum MS 1.

Bible explores what its codicological features can tell us about the various people who have handled the manuscript over the years. In this essay I trace its origins and provenance from the thirteenth century onwards, including its breaking and subsequent dispersal; I also identify and locate roughly fifty leaves beyond those in Josephinum MS 1. It is unlikely that I will discover all of the answers to my questions, and equally unlikely that I will find every leaf of this Bible, but in providing as complete a picture as I can at this moment in time, I aim to establish a foundation for further work in the future.

Origins and Dating

The Josephinum Bible is a pandect Vulgate Bible (a single volume containing all of the books of St. Jerome's translation of the Bible) measuring approximately 290 x 190 mm. The pandect Bible has existed since at least the fifth century, but single-volume Bibles were relatively uncommon until the thirteenth century.⁴ At that time, however, pandects became increasingly popular due to a rise in demand within Paris (France), which gave birth to "the most important commercial book trade in Europe in the thirteenth century."⁵ The building of Notre-Dame Cathedral (and the growth of people employed in association with it) beginning around 1160, followed by the foundation of the first two mendicant orders, the Dominicans and Franciscans, in the early thirteenth century brought three major ecclesiastical communities in need of Bibles to Paris. The French royal court effectively abandoned their itinerant ways and became more sedentary within the *Île de la Cité* around the same time. Finally, the University of Paris was established ca. 1150, bringing students and academics alike to the city, many of whom

⁴ P. McGurk, "The Oldest Manuscripts of the Latin Bible," in *The Early Medieval Bible*, ed. R. Gameson, Cambridge 1994, 1-23, at 2.

⁵ L. Light, "The Bible and the Individual: The Thirteenth-Century Paris Bible," in *The Practice of the Bible in the Middle Ages*, ed. S. Boynton and D. J. Reilly, New York 2011, 228-246, at 229 and 239.

wanted Bibles for themselves.⁶ The Giant Bibles of the previous centuries, however, were not well-designed for personal use; their large dimensions (typically 500-700 x 325-500 mm) made them impossible to carry around.⁷

Due to growing demand for more compact Bibles in Paris, the Portable Bible became the most popular format of this sacred text produced in the first thirty years of the thirteenth century, usually measuring around 210-220 x 140-150 mm (no more than 450 mm combined width plus height⁸). But even these so-called ‘Portable’ Bibles were not as easily transportable as people wanted, and the middle part of the thirteenth century was dominated by Pocket Bibles. Although the Pocket Bible has no strict definition, Laura Light applies the term to Bibles with “an upper range of around 200mm in height.”⁹ The rise of these exceptionally small Bibles coincided with the advent of the mendicant friars, who wanted Bibles that were easy to carry and could fit in a pocket and for whom the new, highly portable Pocket Bible format was perfectly suited.¹⁰

Portable Bibles dating from ca. 1200-1230 mark the transition from earlier Bible formats to the format referred to as the Paris Bible, which shares many characteristics with the modern Bible. Laura Light places the transition from what she calls “Proto-Paris Bibles” (Bibles exhibiting some, but not all, characteristics of the Paris Bible) to “mature Paris Bibles” at the late 1220s to early 1230s.¹¹ The division of the books of the Bible into chapters still used today was relatively standard in the Paris Bible around 1230 (Bibles from before 1230 often have varying

⁶ Ibid.

⁷ D. Shepard, “Romanesque Display Bibles,” in *The New Cambridge History of the Bible: From 600 to 1450*, ed. R. Marsden and E. A. Matter, Cambridge 2012, 392-403, at 392.

⁸ C. Ruzzier, “The Miniaturisation of Bible Manuscripts in the Thirteenth Century: A Comparative Study,” in *Form and Function in the Late Medieval Bible*, ed. E. Poleg and L. Light, Leiden 2013, 105-126, at 106.

⁹ L. Light, “The Thirteenth Century and the Paris Bible,” in *The New Cambridge History of the Bible* vol. 2, ed. R. Marsden and E. A. Matter, Cambridge 2012, 380-391, at 382.

¹⁰ Ibid., 383.

¹¹ Idem., “The Bible and the Individual,” 236.

chapter numberings, if any at all).¹² The Paris Bible also contains a specific ordering of the books of the Bible and includes the *Interpretation of Hebrew Names*, a paratextual guide to both the literal and spiritual meanings of Hebrew names used throughout the Bible, following Apocalypse.¹³ The *Interpretation of Hebrew Names* is almost exclusively found in Bibles dating after 1230. A lack of canon tables and *capitula* lists is also characteristic of the Paris Bible.¹⁴ The Josephinum Bible exhibits all of these standard attributes of the Paris Bible.

Additionally, the mature Paris Bible contains a specific set of sixty-four prologues to the books of the Bible, many written by St. Jerome as introductory texts.¹⁵ Friedrich Stegmüller's *Repertorium Biblicum Medii Aevi* documents the *incipits* and *explicits* of many known Vulgate prologues and Robert Branner lists the sixty-four prologues associated with the Paris Bible, using Stegmüller's numbering.¹⁶ The traced leaves of the Josephinum Bible contain ten prologues, all of which appear exactly as they do in Branner's list of the prologues in the mature Paris Bible.¹⁷ Most importantly, fol. 406 of the Josephinum Bible contains the prologue to Matthew, listed by Stegmüller as prologue 589, which is one of six prologues associated specifically with the Paris Bible; prologue 589 is only found preceding Matthew beginning in the thirteenth century.¹⁸

¹² Ibid., "The Thirteenth Century and the Paris Bible," 386.

¹³ The order of the books of the Bible in the Paris Bible is: the Pentateuch (Genesis, Exodus, Leviticus, Numbers, Deuteronomy), Joshua, Judges, Ruth, Kings, I & II Chronicles (also known as Paralipomenon), I Ezra, Nehemiah, III Ezra, Tobit, Judith, Esther, Job, Psalms, Proverbs, Ecclesiastes, Wisdom, Ecclesiasticus, Isaiah, Jeremiah (and Lamentations, though the two are not always distinguished from one another), Baruch, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habbakuk, Zephaniah, Haggai, Zachariah, Malachi, I & II Maccabees, Matthew, Mark, Luke, John, Romans, I & II Corinthians, Galatians, Ephesians, Philippians, Colossians, I & II Thessalonians, I & II Timothy, Titus, Philemon, Acts, Canonic Epistles, and finally, Apocalypse. See R. Branner, *Manuscript Painting in Paris during the Reign of Saint Louis: A Study of Styles*, Berkeley 1977, 154-5.

¹⁴ Light, "The Thirteenth Century and the Paris Bible," 386.

¹⁵ Ibid., 385.

¹⁶ *Repertorium Biblicum Medii Aevi, Tomus I*, ed. F. Stegmüller, Madrid 1950-61. Branner, *Manuscript Painting in Paris*, 154-5.

¹⁷ See Appendix B.

¹⁸ Light, "The Thirteenth Century and the Paris Bible," 385.

Because all of these attributes generally appeared in the mature Paris Bible by 1230, their inclusion indicates that the Josephinum Bible was produced later than 1230.

Several codicological features help date the Josephinum Bible. First, the chapter numberings, written in Roman numerals in alternating red and blue ink, are placed inside the body of the text rather than in the margins. Before 1220, chapter numbers were almost exclusively located in the margins next to the text, but within about a decade they were almost exclusively located inside the text. Scribes also began habitually writing the first line of text below the top ruled line rather than above around 1225.¹⁹ Although the ruling in the Josephinum Bible is peculiar (see below), the scribe wrote the top line of text below the top ruled line, which again dates the manuscript later than approximately 1230.

When Christie's sold the Josephinum Bible in 1996, the catalogue gave 1247 as the date of production for the then still mostly intact codex. The manuscript's description in the Christie's catalogue notes that the date was written in a "manuscript fragment pasted to the contents leaf" of the Bible which had likely been added in the nineteenth century.²⁰ The year 1247 is very specific for the dating of this manuscript; scholars typically use approximate dates unless they have reliable evidence which indicates otherwise. It is possible that some contemporary documentation, indicating that the manuscript's production was completed in 1247, once accompanied the Josephinum Bible. If such documentation or evidence once existed, it is now missing. It is thus necessary to treat the date of 1247 with caution.²¹ As demonstrated by the various elements of the Paris Bible and codicological factors which push the Bible's date to later than 1230, however, I do believe that a date of ca. 1250 is appropriate for the Josephinum Bible.

¹⁹ N. R. Ker, "From 'Above Top Line' to 'Below Top Line': A Change in Scribal Practice," *Celtica* 5(1960): 13-16.

²⁰ *Valuable Printed Books, Music, and Manuscripts* (London: Christie's, 26 June 1996), lot 14.

²¹ Leaves of the Josephinum Bible available for sale are almost always listed with 1247 as the date; though this is not necessarily correct, a specific date can add to the appeal (and thus salability) of a manuscript.

Early Provenance

Very little is known about the medieval provenance of the Josephinum Bible, including the identity of its commissioner. A note in the Christie's auction catalogue, however, points to the manuscript's potential early ownership. At the time of the auction, there was

[a] document pasted inside the front cover, addressed to the abbot and prior of the abbey of St. Geneviève in Paris by the 'presbyter de corborosa', dated 1224, referring to a dispute or agreement between the chapter of Notre Dame in Paris and Gui de Montfort, brother of Simon IV de Montfort and fellow-participant in the Albigensian Crusade. While this document is earlier than the Bible, its presence suggests that the latter may have belonged to the abbey of St. Geneviève.²²

The Abbey of Sainte-Geneviève has existed as a community of secular canons since at least the mid-ninth century, attached to the basilica dedicated to saints Peter and Paul on the left bank of the river Seine.²³ The Abbey housed a great library and school and became one of the main centers of education of the early University of Paris along with its sister institutions, Notre-Dame and the Abbey of St. Victor, and was home to liberal arts education under Peter Abelard himself.²⁴ The aforementioned document, which remains in the now-separated binding of the Josephinum Bible, could certainly have circulated amongst many different parties and cannot be set absolutely within the confines of the Abbey itself. Maurice Prou cites a copy of this document in his *Manuel de Paléographie Latine et Française du VI^e au XVII^e Siècle*, but this copy is addressed to both the abbot and prior of the Abbey of Sainte-Geneviève and the dean of Saint-Marcel de Paris, both of whom were judges appointed by the Holy See to adjudicate the matter between Notre-Dame and Gui de Montfort.²⁵ The association of the Josephinum Bible with the Abbey of Sainte-Geneviève, therefore, is tenuous at best but worth exploring.

²² *Valuable Printed Books, Music, and Manuscripts* (Christie's, 26 June 1996), lot 14.

²³ C. Kohler, *Catalogue des manuscrits de la Bibliothèque Sainte-Geneviève* vol. 1, Paris 1893, x.

²⁴ H. Rashdall, *The Universities of Europe in the Middle Ages* vol. 1, Oxford 1936, 276-7.

²⁵ M. Prou, *Manuel de Paléographie Latine et Française du VI^e au XVII^e Siècle*, Paris 1892, 127-8 and plate XI no. 2.

The Josephinum Bible may have been commissioned by the Abbey of Ste-Geneviève, but the Abbey had a library and scriptorium of its own, established when the Abbey, following the lead of the newly founded Abbey of St. Victor, adopted the Augustinian rule in the early twelfth century.²⁶ Charles Kohler records that the duties of the custodian of the library and scriptorium, the *armarius*, were to supervise the cutting and polishing of parchment, copying, and binding of manuscripts made within the Abbey, all of which was done by the canons.²⁷ Although it is plausible that the Josephinum Bible could have been produced at the Abbey of Sainte-Geneviève, manuscripts such as the Josephinum Bible were often made in professional workshops during the thirteenth century.²⁸ It is more likely that the Josephinum Bible was purchased by or donated/given to the Abbey of Sainte-Geneviève rather than produced there.

With dimensions of ca. 290 x 190 mm, the Josephinum Bible's size is above average, significantly larger than a Portable or Pocket Bible typical of the period ca. 1250. For context, using the pandect Bibles cited in Robert Branner's *Manuscript Painting in Paris During the Reign of Saint Louis* as a sample set, approximately 75 percent of these comparable illuminated Parisian Bibles produced in the thirteenth century had a height of less than 290 mm.²⁹ Because pocket-sized Bibles were the most common format around 1250, the Josephinum Bible's large dimensions indicate that this manuscript was likely created and used for a specific purpose. Although the Bible was feasibly owned by the Abbey of Sainte-Geneviève, it was probably not a classroom text used for study, as study Bibles were almost always multi-volume Glossed Bibles.³⁰ Laura Light discusses the role of the pandect as a searchable text, used for reference

²⁶ Kohler, *Catalogue des manuscrits*, xvi.

²⁷ Ibid.

²⁸ C. de Hamel, *The Book. A History of the Bible*, London 2001, 135.

²⁹ This statistic was found by performing a basic statistical analysis (using JMP software) on all pandect Bibles cited in Branner, *Manuscript Painting in Paris*, Appendix V, sections C-Q.

³⁰ Light, "The Bible and the Individual," 239.

when searching for specific passages. As a reference book, the pandect Bible was often used in conjunction with concordances and other biblical indices. There is no record of any of these texts in the Josephinum Bible, though there could easily have been accompanying, but separate, volumes of this type.³¹

The Josephinum Bible could also conceivably have been used as a lectern Bible in daily liturgical practice. Diane J. Reilly considers the production of lectern Bibles primarily as a result of the sweeping liturgical reform in the tenth through twelfth centuries, “intended to serve as gifts or reference volumes and... read aloud in the church.”³² Reilly is discussing Carolingian, Tours, and Romanesque Giant Bibles, three earlier categories into which the Josephinum Bible does not fall, but the Josephinum Bible could certainly have served a similar role. Though smaller (and more economical) than traditional Giant and lectern Bibles, the Josephinum Bible is too big to be conveniently portable. Indeed, someone has trimmed the Josephinum Bible down from its original size; both decorations and marginal lettering have occasionally been cut off. Considering that the Bible has been trimmed, its earlier, larger dimensions place it even more securely into the category of lectern Bibles used in the liturgy.³³

Kohler writes that there are no surviving records of the Abbey’s book purchases, so there is no concrete way to establish whether the Abbey bought the Josephinum Bible. Kohler notes, however, that there were multiple books recorded in the Abbey’s necrologies as gifts or donations; as Reilly argues, lectern Bibles like the Josephinum Bible were often produced to serve as gifts.³⁴ Kohler cites a late fourteenth- or early fifteenth-century donation of a Bible by

³¹ Ibid. See also Laura Light, “The Thirteenth Century and the Paris Bible,” 381.

³² D. J. Reilly, “Lectern Bibles and Liturgical Reform in the Central Middle Ages,” in *The Practice of the Bible in the Middle Ages*, ed. S. Boynton and D. J. Reilly, New York 2011, 105-125, at 111-2.

³³ See R. Gameson, “Durham’s Paris Bible and the Use of Communal Bibles in a Benedictine Cathedral Priory in the Later Middle Ages,” in *Form and Function in the Late Medieval Bible*, ed. E. Poleg and L. Light, Boston 2013, 67-104, at 78-9.

³⁴ Reilly, “Lectern Bibles and Liturgical Reform,” 111-2.

one Master Guy of Sarcelles, and a fifteenth-century donation of a “very beautiful” Bible by Mathurin of Savignac.³⁵ Either, or neither, of these could have been the Josephinum Bible; at the moment, there is no concrete way to know.

Ruling and Collation

One of the most interesting codicological features of the Josephinum Bible which speaks to everyday scribal practice is its peculiar ruling pattern. Within the Josephinum Bible, each line of text is written within the bounds of three, rather than two, ruled lines (fig. 1). This is generally how Glossed Bibles are ruled, in which the page is ruled for both the main text and the gloss at once. In these examples, every line of the main text is written within the bounds of three ruled lines and every line of the gloss is bounded by two ruled lines (fig. 2). The peculiar ruling of the Josephinum Bible indicates that it may have originally been intended as a Glossed Bible.

There are two likely explanations for the ruling in the Josephinum Bible. The first is that the parchment for the Josephinum Bible may have been ruled as a part of a larger batch of parchment, all intended for some type of manuscript production and used for several manuscripts. This would be consistent with the Josephinum Bible being produced in a professional workshop rather than a religious house, where mass production would have demanded large quantities of parchment being ruled at once. The second explanation is that the Josephinum Bible was originally intended to be a Glossed Bible for study. After it had been ruled, some combination of commissioner, scribe, and/or master in the atelier then decided that instead of a Glossed Bible, they would make a pandect; there would be no reason to re-rule the parchment, and thus we end up with this format of ruling.

³⁵ Kohler, *Catalogue des manuscrits*, xxii-xxv.

Another intriguing aspect of the Josephinum Bible's codicology, and value as a fragment, is its collation. The 1996 Christie's auction catalogue entry for the Josephinum Bible describes the manuscript as containing "552 leaves (lacking 24)... Collation: 1-36¹⁶;" thus the codex contained 36 quires of 16 leaves, with 8 bifolia per quire.³⁶ It is often very difficult to understand much about the collation of fragmented manuscripts, as individual leaves out of context offer little information about the way a complete codex was bound together. Even in fragments with many remaining leaves, collation information is rare; for instance, out of nearly 250 identified folios, the Hornby-Cockerell Bible preserves only one remaining quiremark.³⁷ The Josephinum Bible, on the other hand, has many remaining indicators of its collation, with a great deal of information contained within the 73-leaf Josephinum MS 1 alone.

Josephinum MS 1 contains seven fully visible quiremarks and five which have been partially trimmed. Each quiremark is accompanied by catchwords, indicating to the binder the order in which the quires were intended to be bound (leaves containing catchwords but no quiremarks indicate trimming away of the quiremarks). Since the quiremarks are all the same, as opposed to being numbered in order, the catchwords are required to indicate order.³⁸ The quiremark used in this manuscript is a small dark brown abbreviation for "corpus," or "body," in Latin, placed at the bottom of the verso (fig. 3).³⁹ Additionally, the manuscript was foliated in Arabic numerals before it was broken, likely in the late medieval or early modern era. This foliation allows us, as the current users, to put the leaves in their exact original order and, most importantly, space them out accordingly.

³⁶ *Valuable Printed Books, Music, and Manuscripts* (Christie's, 26 June 1996), lot 14.

³⁷ Johnson, "Breaking and Remaking Scripture," 321.

³⁸ For a list of all known quiremarks and catchwords in the Josephinum Bible, see Appendix C.

³⁹ A. Cappelli, *Lexicon Abbreviatarum: Dizionario di Abbreviature latine ed italiane*, Milan 1979, 61.

One of the best examples of collation remaining in Josephinum MS 1 is the quire made up of fols. 321-336. Fols. 321 and 336 are a remaining conjoint bifolium with catchwords at the bottom of fol. 336, marking it as the outside bifolium of a sixteen-leaf quire. Although the quire is missing several leaves, fols. 324 and 333, 326 and 331, and 328 and 329 are also remaining conjoint bifolia. Based on a reconstruction of the quire, accounting for the missing leaves, the whole quire was made up of eight bifolia nestled within each other. Reverse-engineering the collation of the Josephinum Bible may seem unnecessary given that the Christie's catalogue already identified the manuscript's collation pattern, but the ability to reconstruct the collation of the manuscript from a fragment is unusual regardless of this preexisting record.⁴⁰

Missing Illuminations

The 73 folios of the Josephinum Bible owned by the Pontifical College Josephinum should contain five illuminated initials: four at the beginning of Psalms 1, 80, 97, and 109, respectively, and one opening the prologue to Haggai; additionally, there is another missing initial opening the book of Matthew on a known leaf not included in Josephinum MS 1.⁴¹ Each of these initials has been excised from the manuscript and replaced by parchment patches in the same hand, likely trimmed from other, now missing, leaves of the manuscript (fig. 4).⁴² At first glance, the text seems to run smoothly together, but upon closer investigation one can see that the text does not match up and the parchment has been cut and pasted. This practice raises a

⁴⁰ Such reverse-engineering can also be helpful in circumstances in which there is not a record of a manuscript's collation before its breaking.

⁴¹ These initials should be the first "B" in "*Beatus*" in Psalm 1 (fol. 225), the first "E" in "*Exultate*" in Psalm 80 (fol. 240), the "C" in "*Cantate*" in Psalm 97 (fol. 243), the "D" in "*Dixit*" in Psalm 109 (fol. 246), either an "I" or "H" in "*(H)ieremias*" in the prologue to Haggai (fol. 378), and the "L" in "*Liber*" at the beginning of Matthew (fol. 406). See Appendix D.

⁴² The Christie's catalogue record from the manuscript's sale in 1996 states that it contained "61 illuminated initials... [and] 39 fine historiated initials... 22 other initials cut out... mostly replaced by illuminated initials or by squares of text." *Valuable Printed Books, Music, and Manuscripts* (Christie's, 26 June 1996), lot 14.

number of questions, including: why were these initials removed, and when and where did their replacements come from?

These initials were removed before the manuscript was sold in 1996. The Christie's catalogue contains a list of historiated initials included in the manuscript at its sale; these illuminations from the Psalms, prologue to Haggai, and Matthew are not listed, and thus had already been removed.⁴³ One possible explanation for the disappearance of these initials is that they were removed in a scrapbooking project or some similar modern use. This type of activity was common in the seventeenth to nineteenth centuries.⁴⁴ The initials could have been removed for commercial purposes in addition to the potential for scrapbooking. Alan Munby points out that for dealers, there would be a temptation to "jettison the bindings and unilluminated pages and bring home only the decorative initials."⁴⁵ Collections of medieval miniatures were highly valued commodities in the auction world during the early Victorian period; Munby cites both Christie's and Sotheby's selling this type of collection.⁴⁶ The missing initials in Josephinum MS 1 are an interesting example of the opposite side of initial cutting; it is more common to see cut initials being sold individually than the remnant leaves from which they were removed.

The manuscript was missing the beginning of Genesis when it went up for auction in 1996, and some of the patches on other leaves are from the beginning of Genesis. The first page of the Old Testament probably had a very large and highly decorated illuminated initial "I" opening Genesis 1:1 ("*In principio creavit Deus...*"). After the removal of such a large initial, the mutilated folio was removed from the binding and used to patch other, smaller holes. On fol.

⁴³ *Valuable Printed Books, Music, and Manuscripts* (Christie's, 26 June 1996), lot 14.

⁴⁴ C. de Hamel, "Cutting Up Manuscripts for Pleasure and Profit," orig. given as the 1995 Sol. M. Malkin Lecture in Bibliography, 7th printing, Charlottesville, VA 2011, 8-9. See also S. Hindman, et al., *Manuscript Illumination in the Modern Age: Recovery and Reconstruction*, Evanston, IL, 2001, 6-9 and 37-8.

⁴⁵ A. N. L. Munby, *Connoisseurs and Medieval Miniatures: 1750-1850*, London 1972, 65.

⁴⁶ *Ibid.*

225 of Josephinum MS 1, the text on the verso of the replacement square of text comes from Genesis 1:15-19. The text on the recto of the square is from St. Jerome's prologue to the Pentateuch.⁴⁷ The replacement square of text on fol. 243 also comes from the first chapter of Genesis and the prologue to the Pentateuch. Using these two replacement squares alone, it is easy to see that these voids were filled in with parchment from the Josephinum Bible itself.

The replacement text on fol. 378 can be used as further evidence for this theory. The opening to the prologue to Haggai should have an initial "I" for "Ieremias," but instead a rectangle has been cut out and replaced with more text. The replacement text on fol. 378 comes from the prologue to Jeremiah (verso) and Jeremiah 2:23-27 (recto). The replacement square of text on fol. 246 (fig. 5) contains text from Jeremiah 2:24-26 and the prologue to Jeremiah. This text from Jeremiah is immediately adjacent to the text of the replacement square on fol. 378, making up a single column of text originally from fol. 307 of the Josephinum Bible. Fol. 308r begins with Jeremiah 2:28, "*fecisti tibi surgant,*" meaning that fol. 307v ended with Jeremiah 2:27-28. Because the replacement squares used in fols. 246 and 378, originally from fol. 307, contain text from both the prologue to Jeremiah and verses from Jeremiah, it is clear that the book of Jeremiah opened on fol. 307. Jeremiah would open with an historiated initial, yet the Christie's auction record does not include Jeremiah in its inventory of the manuscript's 39 historiated initials, demonstrating that the initial was removed from fol. 307 before 1996. Considering that the replacement squares in fols. 246 and 378 contain both the prologue and text to Jeremiah, there may have been not one, but two initials on fol. 307: the opening to the book and the opening to the prologue. If both initials were removed from fol. 307, the remaining leaf

⁴⁷ See Appendix D for transcriptions of the replacement text from each removed initial.

would have been essentially useless except to fill in the holes on pages less damaged by the excised initials.

There is one known example of an attempt to replace an excised initial with another illuminated initial of the same letter. Fol. 406r contains an excised initial “L” opening the Gospel of Matthew (“*Liber generationis Iesu Christi...*”), and has since been filled in with text from Tobias 13 and Judith 1 and 2.⁴⁸ The difference between this and the replaced initials in Josephinum MS 1 is that the hole in fol. 406 is partially filled with an illuminated initial pasted on top of the replacement text. The replacement initial is also an “L,” just like the one whose place it takes. The replacement “L” does not come from the text of Tobias 13, on top of which the initial is pasted; if this initial did indeed come from the Josephinum Bible (which I believe it did, based on style/color, etc.) it must have come from another place with an illuminated initial “L.”

There are only eight instances in the Paris Bible in which the opening letter of a book, prologue, or section of the *Interpretation of Hebrew Names* starts with “L” (and thus would open with an illuminated initial). These are: the openings of the books of Numbers and Matthew, the “L” section of the *Interpretation of Hebrew Names*, and the prologues to Esther, Wisdom, Baruch, Luke, and Acts.⁴⁹ The replacement initial in question cannot have come from Matthew as it is the location of the cutting in question. This leaves seven places from which the

⁴⁸ Fol. 406 is not included in Josephinum MS 1, but was listed as sold by Charles Edwin Puckett, a rare books and manuscript dealer based in Akron, Ohio before 10 February 2019 (probably sold significantly before then; Puckett’s website does not list sale dates, only the fact that the manuscript has been sold). The Josephinum portion, as mentioned previously, has no illuminations left, so all of the illuminations discussed in the paper are drawn from other leaves. C. E. Puckett, “Medieval Bible Leaf - Nativity - Initial w Whimsical Creature,” Charles Edwin Puckett, acc. 6 July 2020, https://cepuckett.com/inventory/index.php?no_cache=20200706130525&main_page=product_info&products_id=60.

⁴⁹ The prologues are Stegmüller 341 (“*Librum Esther...*”), 468 (“*Liber Sapientiae...*”), 491 (“*Liber iste...*”), 620 (“*Lucas Syrus...*”), and 793 (“*Lucas natione...*”). See Branner, *Manuscript Painting in Paris*, 154-5.

replacement “L” could have originated. One I can definitively exclude as a possibility is the opening to Numbers, which, according to the Christie’s catalogue, had an historiated initial on fol. 52 of “Moses receiving [a] scroll from God” and was still in its original location in 1996.⁵⁰ Another is the opening to the “L” section of the *Interpretation of Hebrew Names*, which remains in its original folio in the collection of the University of Reading (see below). I have not yet identified the whereabouts of the other five leaves with openings that contain decorated “L”s, but at least one of them is missing its initial, since it appears on fol. 406.

There is more than enough evidence to be certain that the text replacing initials excised from the Josephinum Bible came from the Josephinum Bible itself, as opposed to any other manuscript. Because of their removal, many of the most magnificent initials have probably been lost to time, or potentially to private collections (most notably, the Genesis initial). But although many initials have likely been lost, leaves from the Josephinum Bible still contain illuminated initials (though not in Josephinum MS 1). By analyzing the remaining illuminations, it is possible to draw further conclusions regarding the production of the manuscript.

The Johannes Grusch Atelier

The hypothesis of 1250 as a plausible date for the production of the Josephinum Bible is substantiated by its illuminations, which place its production in a specific workshop around 1250. Turning once again to the Christie’s catalogue, the auction house states that “stylistically [the manuscript] is perhaps closest to some of the work of the Johannes Grusch atelier.”⁵¹ The manuscript sales firm of Charles Edwin Puckett has occasionally deviated from the Christie’s assignation of the manuscript to the Johannes Grusch atelier, stating that three of the nine leaves

⁵⁰ *Valuable Printed Books, Music, and Manuscripts* (Christie’s, 26 June 1996), lot 14.

⁵¹ *Ibid.*

from the Josephinum Bible for sale on the firm's website as of 9 February 2019 were illuminated by "the Main-line of the Sainte-Chapelle group."⁵² Both the Christie's catalogue and Charles Puckett cite Robert Branner's *Manuscript Painting in Paris During the Reign of Saint Louis* in their attribution of this manuscript to certain workshops. Richard Gameson points out that Branner's *Manuscript Painting in Paris*, though considered authoritative, does not actually include evidence to support his workshop groupings; they are based chiefly on stylistic similarity.⁵³ The book is considered to be an authority on this subject, however, so I will use his determinations with some caution in an attempt to compare illuminations associated with certain workshops with those in the Josephinum Bible.

The Johannes Grusch atelier was, according to Branner, active in Paris from approximately 1235 until 1270 (using its earliest and latest extant and identified works as indicators).⁵⁴ The Josephinum Bible illuminations share many common attributes with other members of the Grusch canon. Two characteristics of the Grusch atelier are "vinescrolls that loop around themselves, as well as all manner of grotesque and hybrid monsters."⁵⁵ Vinescrolls are a common ornamentation amongst the illuminations in the Josephinum Bible, drawn in almost every initial.⁵⁶ "Grotesque and hybrid monsters," another feature of the Grusch atelier's work, are also featured heavily in the Josephinum Bible. Fols. 367, 379, and 406 in particular

⁵² C. E. Puckett, "King David - Medieval Bible leaf - c 1247," Charles Edwin Puckett, acc. 6 July 2020, https://cepuckett.com/inventory/index.php?no_cache=20181015164003&main_page=product_info&products_id=290&zenid=heaitnl6683n24p7r2tpdmo6u3. Idem., "Medieval Bible Leaf - Known artist - Genealogy of the Patriarchs," Charles Edwin Puckett, acc. 6 July 2020, https://cepuckett.com/inventory/index.php?no_cache=20181015164226&main_page=product_info&products_id=418&zenid=heaitnl6683n24p7r2tpdmo6u3. Idem., "Miniature of Ezekiel - known artist - Medieval Bible leaf," Charles Edwin Puckett, acc. 6 July 2020, https://cepuckett.com/inventory/index.php?no_cache=20200706130235&main_page=product_info&products_id=417&zenid=heaitnl6683n24p7r2tpdmo6u3.

⁵³ Gameson, "Durham's Paris Bible," 75.

⁵⁴ Branner, *Manuscript Painting in Paris*, 82.

⁵⁵ *Ibid.*, 83.

⁵⁶ These can be compared especially with those in fig. 225 in *Manuscript Painting in Paris*.

show these red-headed lion-dragon hybrids curling over themselves (fig. 5). Of the other manuscripts Branner has identified with the Grusch atelier, several showcase similar, if not almost identical creatures.⁵⁷ One of the shortcomings of Branner's book, however, is that vinescrolls and grotesques are by no means unique to the Grusch atelier, instead being quite common across thirteenth-century French and English illumination, and thus cannot be used as reliable identifiers for that workshop.

Branner writes that ca. 1250 was a "turning-point" for the Grusch atelier, when the illuminations became more complex and, most notably, the style of the human faces changed.⁵⁸ He cites two different painters within the Grusch atelier at this time, one of whom drew in the faces using only black outlines, and the other of whom painted them using colors. The Josephinum Bible contains instances of both: fols. 367, 379, and 458 all have painted faces (fig. 5), whereas fols. 237 and 335 have faces which are simply drawn in black outlines (fig. 6). This may mean that these two illuminators divided the work between them, one illuminating the beginning of the Josephinum Bible and the other illuminating the end. It is also possible that the first illuminator, intending to complete the entire manuscript, may have retired or died halfway through the work, but a division of labor is equally as likely, if not more so.

The Josephinum Bible shares many common attributes with the Johannes Grusch atelier, but it would be poor scholarship to jump to conclusions without taking into account the assignation by Charles Puckett of several leaves of the Josephinum Bible to the Main Line of the Sainte-Chapelle group. The leaves characterized as such by Puckett are fols. 156, 237, and 335.

⁵⁷ See *Manuscript Painting in Paris*, figs. 210 (Vienna, Österreichische Nationalbibliothek 1115, f. 354v), 216 (Philadelphia, Free Library, E 242 f. 3v), 217 (Paris, Bibliothèque nationale de France, Lat. 15467, f. 11), 229 (Paris, Bibliothèque nationale de France, Lat. 9441, f. 87), and 242 (Vienna, Österreichische Nationalbibliothek 1150, f. 5v) for some examples.

⁵⁸ Branner, *Manuscript Painting in Paris*, 84.

Although the description of the works of the Grusch and Sainte-Chapelle groups are quite similar in Branner's *Manuscript Painting in Paris*, one need only look at the images of those manuscripts associated with the Main Line of the Sainte-Chapelle group to see that the Josephinum Bible is not from this workshop. There are certainly commonalities; the grotesques are quite similar between the two workshops, but it is quality which distinguishes the two.

The Main Line of the Sainte-Chapelle group is especially noted for its precision.⁵⁹ Precision is not a word one would use to describe the illuminations on fols. 156, 237, and 335 of the Josephinum Bible, which are some of the less precise illuminations within the Josephinum Bible itself. These folios demonstrate uneven thickness of lines and coloring outside the lines, two qualities which are noticeably absent in the extremely meticulous works of the Sainte-Chapelle group. The simple appearance of the Josephinum Bible illuminations is far too 'sketchy' to be considered of the same caliber as the Sainte-Chapelle group. The Christie's assignation of the Josephinum Bible to the Johannes Grusch atelier is the most credible, as the precision of the Sainte-Chapelle group speaks for itself. Although there are no contemporary records of what Branner calls the "Grusch atelier" (his assignation of the workshop is named for Paris, Bibliothèque Nationale de France, MS lat. 15467, which was copied by "Frater Johannes Grusch"⁶⁰), it is fitting to associate the illuminations in the Josephinum Bible with the other manuscripts in this grouping.

⁵⁹ Ibid., 126.

⁶⁰ Idem., "The Johannes Grusch Atelier and the Continental Origins of the William of Devon Painter," *The Art Bulletin* 54, no. 1 (March 1972): 27.

Later Provenance

At its sale in 1996, the Josephinum Bible was bound in a “[l]ater binding of paper boards covered with a leaf from a 15th-century vellum manuscript.”⁶¹ This binding, dating from the fifteenth century or later, contained the aforementioned document tentatively placing the manuscript within the medieval library of the Abbey of Sainte-Geneviève. It is thus appropriate to surmise that the manuscript remained in the Abbey library until the sixteenth century; the medieval library of the Abbey of Sainte-Geneviève was dissolved in the sixteenth century in the midst of the political and religious turmoil between Catholics and Protestants, sold to various booksellers and dispersed widely, with no records of the whereabouts of specific manuscripts.⁶²

A new collection of medieval manuscripts was acquired by the Abbey of Sainte-Geneviève in the second quarter of the seventeenth century, an entirely separate collection from the earlier and then-dispersed medieval library. This new library was then transferred to the newly-founded Bibliothèque Sainte-Geneviève in the wake of the French Revolution and the dissolution of the monasteries in France, including the Abbey of Sainte-Geneviève.⁶³ Thus if the Josephinum Bible was a part of the medieval library of the Abbey of Sainte-Geneviève, it left the Abbey in the sixteenth century along with the rest of the manuscripts held there. From here, I enter into the realm of logical deduction. The manuscript disappeared from the record for several centuries, with the only indication of its location before its sale in 1996 being “an early 19th-century illegible library stamp, and collation notes in Italian inside the back cover.”⁶⁴ Thus the manuscript may have been in Italy (or in the possession of an Italian speaker) for a time, but

⁶¹ *Valuable Printed Books, Music, and Manuscripts* (Christie’s, 26 June 1996), lot 14.

⁶² Kohler, *Catalogue des manuscrits*, xxviii-xxx.

⁶³ *Ibid.*, xxx.

⁶⁴ *Valuable Printed Books, Music, and Manuscripts* (Christie’s, 26 June 1996), lot 14. One “later binding” from the Josephinum Bible is currently in the collection of Charles Edwin Puckett, discussed below as a former associate of the breaker of this Bible.

other than that, there is little to no information currently available allowing me to place the manuscript any more specifically between its departure from the Abbey of Sainte-Geneviève in the sixteenth century and 1996.

The Josephinum Bible's sale at Christie's auction house has been discussed above, but it is necessary to elaborate further on this sale in order to help determine what happened to the manuscript afterwards. The manuscript was lot #14 in the 26 June 1996 auction of Rare Books and Manuscripts at Christie's London, listed as "290 x 188 mm, 552 leaves (lacking 24 leaves, including 2 final blanks)," and estimated to sell for between £12,000 and £16,000.⁶⁵ The final price was £45,500.⁶⁶ It was, perhaps, fated that the Josephinum Bible would be broken. In the catalogue, Christie's describes the Josephinum Bible as a "large and splendidly illuminated Bible" with "39 fine historiated initials."⁶⁷ Eric J. Johnson refers to this type of description, along with an accompanying detailed list of all historiated initials, as a "shopping list for would be book-breakers."⁶⁸ This is not to lay blame or accusations of malicious intent onto the shoulders of Christie's or any other house, only to argue that such descriptions probably play a role in the decision to break manuscripts. In addition to the list of initials, the fact that the Josephinum Bible was already partially fragmented, having 24 missing leaves and 22 missing initials, almost certainly contributed to the decision to buy and break the manuscript.

The buyer of the Josephinum Bible from Christie's in 1996 is unknown, but the owner of at least a part of the manuscript in 1998 was Dr. Robert Hebler, a cardiothoracic surgeon and collector based in Dallas, Texas. According to Peter Veracka, the librarian at the Pontifical

⁶⁵ Ibid.

⁶⁶ University of Pennsylvania Libraries, "SDBM_262 (1996-06-26, Christie's no. 5621, Lot #14)," Schoenberg Database of Manuscripts, mod. 15 October 2015, acc. 6 July 2020, <https://sdbm.library.upenn.edu/entries/262>.

⁶⁷ Ibid.

⁶⁸ Johnson, "Breaking and Remaking Scripture," 275. See also Eric J. Johnson and Scott J. Gwara, "'The Butcher's Bill': Using the Schoenberg Database to Reverse-Engineer Medieval and Renaissance Manuscript Books from Constituent Fragments," *Manuscript Studies* 1, no. 2 (Fall 2016): 243.

College Josephinum, Dr. Hebelers donated 75 leaves (Josephinum MS 1) of the then-broken Josephinum Bible to the seminary in the spring of 1998.⁶⁹ This transaction was facilitated by Bruce Ferrini, “a well-known American dealer of antiquities with a reputation for breaking manuscripts,” who had broken similar manuscripts in the past.⁷⁰

In 1981, Bruce Ferrini and two partners purchased an early thirteenth-century Transitional Bible, now known as the Hornby-Cockerell Bible, at auction from Christie’s and immediately broke it, putting single leaves up for sale shortly after the gavel had dropped. Breaking manuscripts is an immensely profitable endeavor; between the purchase of the complete Hornby-Cockerell Bible and its sale as individual leaves, Ferrini and his associates could have conceivably realized upwards of \$800,000 in profit.⁷¹ Ferrini also “facilitated” the deposit and eventual donation of a number of leaves of the Bible at Ohio State University’s art museum in 1982, in a remarkably similar situation to Josephinum MS 1; many of these leaves were then donated to the University and are now held in the Rare Books and Manuscripts Library.⁷² The Hornby-Cockerell Bible and Josephinum Bible were not the only two manuscripts broken by Ferrini and his many associates. For them, breaking was a regular practice.⁷³ I reference the Hornby-Cockerell Bible here specifically because its story is so well documented

⁶⁹ P. G. Veracka, “Re: Bible Manuscript Question,” personal communication with author, 24 October 2018. This 1998 donation is the first known example of individual leaves of the Josephinum Bible being sold/shared. Dr. Hebelers did not respond to several requests for comment on the Josephinum Bible.

⁷⁰ Johnson and Gwara, “The Butcher’s Bill,” 240.

⁷¹ *Ibid.*, 245-6. It has been estimated that the Hornby-Cockerell Bible could potentially have sold for approximately \$450 for each of the 326 text folios and \$6,500 for each of the 114 illuminated folios (were every leaf sold and at these prices, based on Ferrini’s own listed prices at the time). For the full story on the breaking of the Hornby-Cockerell Bible, see Johnson, “Breaking and Remaking Scripture.” See also de Hamel, “Cutting Up Manuscripts for Pleasure and Profit,” especially 11, 13, 15, and 17-18.

⁷² See Johnson, “Breaking and Remaking Scripture.”

⁷³ An anonymous former consultant who worked with Ferrini said in a private conversation with me on 12 November 2018 that Ferrini would often make jokes about “who would get to break the manuscript.”

and provides a useful analogue to what happened to the Josephinum Bible following its sale in 1996.

With such an easy path to vast profits, there is good reason to believe Ferrini would have wanted to break another Bible. The breaking of manuscripts is not currently illegal, nor was it in 1981. Christopher de Hamel (somewhat playing the devil's advocate?) and Otto Ege have both defended the practice of breaking manuscripts.⁷⁴ Their defense is essentially that breaking manuscripts makes them more financially accessible to those who cannot afford a complete codex, especially for the purpose of education. It is an ethical grey area, to say the least. Although de Hamel and Ege may be right in their argument, as of 2020, there are more than enough broken manuscripts available for purchase to supply educational institutions with examples of medieval manuscripts, and the practice is no longer necessary or useful for any purpose but profit and ease of sale.

To further illustrate the financial value of broken manuscripts (and highlight the predominant motivation behind the practice), I once again return to the Christie's record, citing the Josephinum Bible codex as having 61 illuminated initials, 39 historiated initials, and 552 total leaves. Based on asking prices for leaves from this manuscript currently or recently listed for sale, text leaves could realize about \$400 each, illuminated initials about \$2,400 each, and historiated initials around \$8,500 each at current prevailing market prices. Thus, the cost of reconstructing the manuscript as it was in 1996 comes in at approximately \$658,700. After adjusting pounds to USD, and accounting for inflation from 1996 to 2018, the current price to reconstruct the manuscript would be about \$551,000 higher than the gavel price in 1996; a profit margin of over 500 percent. Although it is extremely unlikely that the breakers would realize the

⁷⁴ De Hamel, "Cutting Up Manuscripts for Pleasure and Profit," and O. Ege, "I Am a Biblioclast," *Avocations* 1 (March 1938), 516-20.

full potential profit, there are still thousands to be made from breaking books. With hundreds of thousands of dollars of hypothetical profit available, it is easy to understand (though often difficult to stomach) much of the motivation behind breaking manuscripts such as the Josephinum Bible.

One way to identify Bruce Ferrini as the likely breaker of the Josephinum Bible is the acquisition of the 75-leaf fragment (now 73 leaves) owned by the Pontifical College Josephinum in Columbus, Ohio.⁷⁵ Ferrini's "facilitation" of the donation strongly suggests that he was involved in breaking the manuscript; donations like this one offer significant tax advantages.⁷⁶ A leaf of the Josephinum Bible in Ohio State's collection was listed at its sale as being from a manuscript "broken by Bruce Ferrini in the 1990s," which seems to be compelling, if not authoritative, evidence of Ferrini's role.⁷⁷ Based on known information, it is certain that the manuscript was broken by Bruce Ferrini (and associates, potentially including Dr. Hebel) sometime between June 1996 and the spring of 1998, when the aforementioned donation to the Pontifical College Josephinum occurred. Following the breaking of the manuscript, individual leaves have consistently been available for purchase, and thus the manuscript has been spread to various libraries and collections.⁷⁸

The Fate of the Josephinum Bible

After the breaking of the Josephinum Bible between 1996 and 1998, the manuscript was dispersed and sold as individual leaves. In addition to the 73 leaves acquired and kept by the

⁷⁵ 75 leaves were originally donated, but two have been raffled off to raise money for the Josephinum.

⁷⁶ Johnson and Gwara, "The Butcher's Bill," 243.

⁷⁷ E. J. Johnson, "Re: Manuscript Leaf," personal communication with author, 7 November 2018.

⁷⁸ The fact that a large number of leaves from the Josephinum Bible are in Ohio also suggests Ferrini as the breaker, as he was based in Akron, Ohio.

Pontifical College Josephinum, I have traced approximately 50 additional leaves. Charles Edwin Puckett, an Akron-based manuscript dealer and former associate of Bruce Ferrini, currently owns multiple illuminated leaves of the Josephinum Bible and several without illuminations.⁷⁹ In addition to these (or more potentially in his stock but not available for sale) are at least twenty leaves of the Josephinum Bible which have been previously sold by Puckett. In addition to those in Puckett's collection, multiple leaves have been sold by Phillip J. Pirages, a rare book and manuscript dealer based in McMinnville, Oregon, through the years. Ten leaves from the *Interpretation of Hebrew Names* were listed on his website until early April 2019 (Ohio State University acquired 8 of them in an effort to help facilitate the reconstruction of this manuscript, discussed below).⁸⁰ Pirages also sold fol. 41, from the beginning of Leviticus and containing an historiated initial which was listed in several of his catalogues.⁸¹ Another leaf, the beginning of 2 Peter and containing another historiated initial, was listed in Pirages' catalogue 70 from 2016.⁸²

Along with the sets of leaves that have been owned or sold by Puckett and Pirages, there are several other known owners and sellers with individual leaves of the Josephinum Bible. Fol. 483 was auctioned on 19 June 2001 at Sotheby's London. Sotheby's described it as "made up of two partial leaves stuck together vertically: the left-hand strip containing part of the end of

⁷⁹ C. E. Puckett, "Bible," Charles Edwin Puckett, acc. 6 July 2020, https://cepuckett.com/inventory/index.php?no_cache=20181027123947&main_page=index&cPath=2_8. In a personal communication with Puckett from 16 October 2018, he wrote that "In addition to the leaves on my site, I have a couple of others, and also have the index leaf and later binding."

⁸⁰ P. J. Pirages, "Ten Vellum Manuscript Leaves, Offered Individually, From a Bible in Latin with Known Scribal Provenance," Phillip J. Pirages, Fine Books and Medieval Manuscripts, acc. 16 March 2019, <https://www.pirages.com/pages/books/ST12778-0661a-j/offered-individually-ten-vellum-manuscript-leaves-from-a-bible-in-latin-with-known-scribal/text-from-the-interpretation-of-hebrew-names>. (URL no longer viable, as the leaves have been sold).

⁸¹ This leaf is misidentified as opening the book of Exodus in the Christie's catalogue, however, it does in fact open Leviticus ("*Vocavit aut(em) Mosen (et) locutus...*"). *Catalogue Forty-Seven* (McMinnville, OR: Phillip J. Pirages, 2002), lot 7. *Catalogue Forty-Nine* (McMinnville, OR: Phillip J. Pirages, 2004), lot 9. *Catalogue 53* (McMinnville, OR: Phillip J. Pirages, ca. 2007-8), lot 7. *Catalogue 55* (McMinnville, OR: Phillip J. Pirages, ca. 2008), lot 7. *Catalogue 58* (McMinnville, OR: Phillip J. Pirages, ca. 2009), lot 6.

⁸² *Catalogue 70* (McMinnville, OR: Phillip J. Pirages, 2016), lot 314.

Hebrews and a prologue to Acts (r) and part of Acts (v); the right-hand portion with part of the end of Proverbs (r) and the start of Ecclesiastes (r-v).”⁸³ The 1996 Christie’s catalogue described the manuscript as “lacking... half of 31/3 [fol. 483] (beginning of Acts, replaced by beginning of Ecclesiastes).”⁸⁴ It is unclear from these descriptions whether this is another example of an excised initial being replaced by another initial, or a more dramatic removal and repair. The whereabouts of this leaf after 2001 are not known, as the identities of buyers from Sotheby’s are not made public.

The University of Reading in England owns two leaves of the Josephinum Bible, fol. 440 (containing the end of Luke and prologue to John) and a leaf from the *Interpretation of Hebrew Names*.⁸⁵ A Utah-based eBay seller (“abcandbeyond,” Back of Beyond Books) previously had fol. 86 up for sale, containing text from the book of Joshua.⁸⁶ The University of South Carolina has a leaf from the Josephinum Bible in their collection: fol. 173, II Paralipomenon (II Chronicles) 18:10-20:27.⁸⁷ Fol. 291 was for sale, as of 11 October 2020, on the Spanish platform *todocoleccion.net*, illustrating the international spread of the leaves of this manuscript.⁸⁸ A retired Ohio State professor owns fol. 308, a leaf from Jeremiah, purchased from Bruce Ferrini at a sale/art show held at the Pontifical College Josephinum (the fact that Ferrini was selling off leaves of the Josephinum Bible would again indicate that Ferrini was involved in the breaking of the manuscript). The St. Martha of Bethany Church in Morton Grove, Illinois owns fol. 437,

⁸³ *Western Manuscripts and Miniatures* (London: Sotheby’s, 19 June 2001), lot 16.

⁸⁴ *Valuable Printed Books, Music, and Manuscripts* (Christie’s, 26 June 1996), lot 14.

⁸⁵ Reading, University of Reading Museums and Special Collections, MS 5650/81 and MS 5650/73.

⁸⁶ “Medieval Bible Leaf - Paris France 1247,” eBay, acc. 8 November 2018, <https://www.ebay.com/itm/Medieval-Bible-Leaf-Paris-France-1247/323492976894?hash=item4b51af18fe:g:UMMAAOSwIntbvjQA:rk:2:pf:0>. As this leaf is no longer for sale, the web address is no longer viable.

⁸⁷ Columbia, SC, University of South Carolina, Irvin Department of Rare Books and Special Collections, Early MS 104.

⁸⁸ “Pergamino manuscrito \ Abadía de Santa Genoveva, París (Luis IX el Santo) - Año 1247 \ Siglo XIII,” *todocoleccion.net*, acc. 11 October 2020, https://www.todocoleccion.net/manuscritos-antiguos/pergamino-manuscrito-abadia-santa-genoveva-paris-luis-ix-santo-ano-1247-siglo-xiii~x40408835#formas_de_pago_y_envio.

purchased from Charles Puckett sometime in the last ten years.⁸⁹ Father Dennis O’Neill, in his book describing the relics owned there, describes “a vellum page from a medieval manuscript folio of the Bible, illumination from the Johannes Grusch Workshop, formerly owned by the Royal Abbey of Ste-Geneviève in Paris. It was made in 1247,” and images confirm that this is, indeed, a leaf of the Josephinum Bible.⁹⁰ Augustana College in Rock Island, Illinois, also has a folio purchased from Charles Puckett. This leaf contains the prologues to and beginning of the letter from St. Paul to the Romans, with three large decorated initials.⁹¹

Lastly, there are ten leaves from the Josephinum Bible in the Rare Books and Manuscripts Library at The Ohio State University in Columbus with the shelfmark Spec.Rare.MS.MR.Frag.195.⁹² Nine of these leaves at Ohio State are from the *Interpretation of Hebrew Names*; one is from the Psalms. According to Eric J. Johnson, Curator of Rare Books and Manuscripts at Ohio State, the earliest acquisition of a leaf of MS.MR.Frag.195 was in “February 2015, from King Alfred’s Notebook (Cayce, SC). It was listed in their catalogue, *Enchiridion* 21, item 2h, as part of a larger ‘portfolio’ of 10 biblical leaves that the dealer put together from a variety of sources.”⁹³ *Enchiridion* 21 listed the leaf as from a manuscript “broken by Bruce Ferrini in the 1990s.”⁹⁴ This leaf is important not only because it is another piece of the Josephinum Bible puzzle, but also because it contributes to the evidence identifying Bruce Ferrini as the breaker of the manuscript. The other nine leaves were all acquired in 2019, eight

⁸⁹ Father D. B. O’Neill, personal communication with author, 6 August 2019.

⁹⁰ Idem., *Relics in the Shrine of All Saints at St. Martha of Bethany Church in Morton Grove*, (Bloomington, IN: Trafford, 2015), n.p.

⁹¹ Rock Island, IL, Augustana College, Augustana Teaching Museum of Art, 2006.40. The folio number is obscured in the photographs available online and representatives of the college did not respond to requests for more information.

⁹² Columbus, Ohio, Ohio State University Rare Books and Manuscripts Library, Spec.Rare.MS.MR.Frag.195.

⁹³ E. J. Johnson, “Re: Manuscript Leaf,” 7 November 2018.

⁹⁴ *Enchiridion* 21 (Cayce, SC: King Alfred’s Notebook, 2015), item 2h.

from Pirages and one from Puckett, as a result of Ohio State and specifically Johnson's efforts to collaborate with me in reconstructing this manuscript.

The Josephinum Bible, as a manuscript, is not exceptional, but its story is. Its journey begins in conjunction with vast changes in the society and economy of Paris during the thirteenth century, playing a small role in the more than two millennia-long saga of the development of the Bible as we know it today. The Josephinum Bible can tell us small, everyday details about the people involved in making it, such as the division of labor between two illuminators. It lets us play detective, retracing the steps of the people who created it, but also those who have owned it since. We witness differing approaches to and conceptualizations of the value of books tied up in the many types of fragmentation this manuscript has experienced. A medieval library is dispersed and sold, spreading its contents far and wide across Europe. A scrapbooking individual wants to ensure that the manuscript is still usable even after they have cut holes into it. A biblioclast and his associates donate leaves from the broken manuscript to educational institutions, where, despite the motivations behind the breaking and donation, the fragments are allowed to live out their days as tools for students and academics alike to better understand the Middle Ages.

Appendix A: Figures

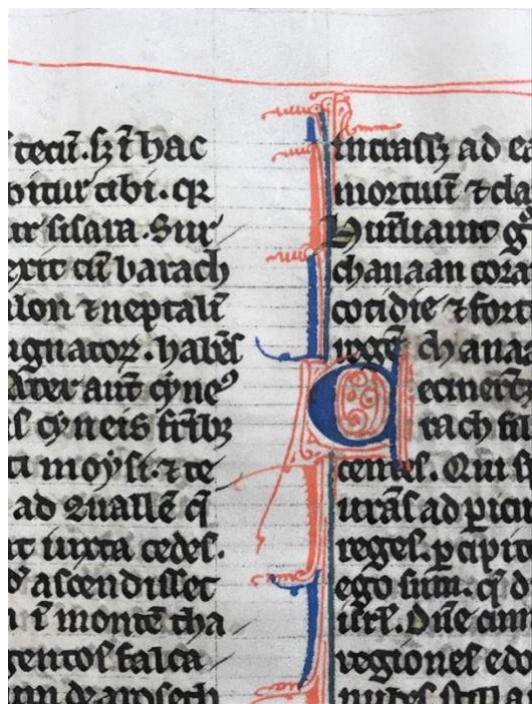


Fig. 1- Fol. 95r

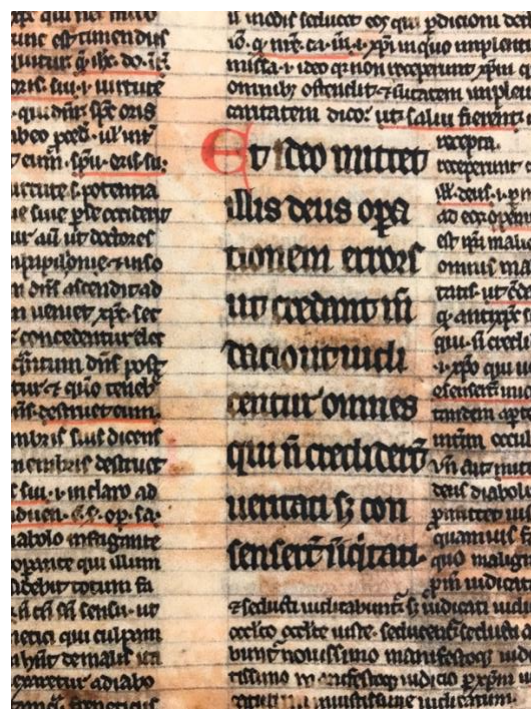


Fig. 2- SPEC.RARE.MS.MR.Frag.273r

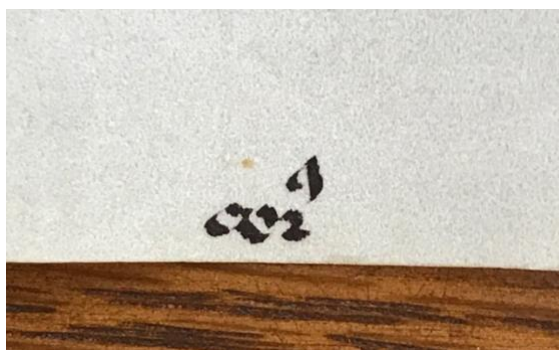


Fig. 3: Fol. 192r



Fig. 4: Fol. 246v



Fig. 5: Fol. 379v



Fig. 6: Fol. 335r

Appendix B: Prologues

Folio number	Text	Prologue
307	Probably part of end of Isaiah; Prologue to Jeremiah; Jeremiah 1:1-2:28	Stemüller 487
335	Prologue to Ezekiel, Ezekiel 1:1-3:18	Stegmüller 492
355	Ezekiel 47:20-48:35; Prologue to Daniel	Stegmüller 494
367	Hosea 11:1-14:10, Two Prologues to Joel, Joel 1:1-1:2	Stegmüller 511 (first) and Stegmüller 510 (second)
378	Zephaniah 2:7-3:20; Prologue to Haggai; Haggai 1:1-2:3	Stegmüller 538
379	Haggai 2:3-24, Prologue to Zachariah, Zachariah 1:1-2:9	Stegmüller 539
406	Prologue to Matthew; Matthew 1:1-4:8	Stegmüller 589
440	Luke 23:27-24:53, Prologue to John	Stegmüller 624
458	Romans 16:3-27; Prologue to Corinthians; I Corinthians 1:1-3:2	Stegmüller 685

N.B.: for more on fol. 307, see Appendix D, sections 7-10.

Appendix C: Catchwords and Quiremarks (quire structure)

Folio	Text	Quiremark?	Catchwords
96	Judges 6:20-8:7	“Corpus” abbr.	"v(est)ras cum spinis"
144	IV Kings 2:12-4:26	“Corpus” abbr.	"tuu(m); Quae"
192	Ezra 3:2-4:63	“Corpus” abbr.	"sicis et leticia"
208	Esther 5:9-9:4	“Corpus” abbr.	"eius crescebat"
240	Gallican Psalms 77:47-82:7	“Corpus” abbr.	"gareni gebal"
256	Proverbs 13:3-16:21	“Corpus” abbr.	"est corde"
288	Isaiah 1:7-5:5	trimmed	"ruam mace"
320	Jeremiah 31:35-33:9	trimmed	"dierunt o(mn)ia"
336	Ezekiel 3:18-6:14	trimmed	"t f(a)c(tu)s est s(er)mo"
368	Joel 1:2-3:18	trimmed	"te(m) spina(rum)"
400	II Maccabees 5:27-7:30	“Corpus” abbr.	"regic s(ed) p(rae)cepto"
448	John 12:31-14:28	trimmed	"distis q(uia) ego"

Appendix D: Leaves with removed initials and their replacement texts

The six known missing initials in the Josephinum Bible, discussed in the section “Missing Illuminations,” should be the first “B” in “Beatus” in Psalm 1 (fol. 225), the first “E” in “Exultate” in Psalm 80 (fol. 240), the “C” in “Cantate” in Psalm 97 (fol. 243), the “D” in “Dixit” in Psalm 109 (fol. 246), either an “I” or “H” in “(H)ieremias” in the prologue to Haggai (fol. 378), and an “L” in “Liber” opening Matthew (fol. 406). The Christie’s auction record writes “22... initials cut out (including 20-line initial to John), mostly replaced by illuminated initials or by squares of text” (*Valuable Printed Books, Music, and Manuscripts* (Christie’s, 26 June 1996), lot 14). Below I list the text included on the known replacement squares, what text they come from, and what folio of the Josephinum Bible they come from. The text visible is bolded, and the hidden/cutaway text is unbolded.

1. Fol. 225r- Jerome’s Prologue to the Pentateuch: “**suggillat(i)o(n)e(m) nova** p(ro) veteribus cudere ita/ **ingenium q(uas)i vinum** probantes cum/ **ego sepissime testatus** sim me pro/ **v(ir)ili port(i)one in tabernaculum** dei offer/re **que possim nec opes** alterius aliorum/ **paup(er)tate fedari. Quod** ut auderem ori/**genis me studiu(m)** provocavit qui/ **edit(i)o(n)i antiq(ue) translationem**”
2. Fol. 225v- Genesis 1:15-19, first folio of Biblical text: “**-llumine(n)t terra(m). Et f(a)c(tu)m/** est ita fecitque **deus duo magna lumi/naria** **luminare maius ut p(rae)ess(et) diei./** et **luminare min(us) ut preess(et) nocti. et/** **stellas et posuit eas in firmamento/** caeli ut **lucerent sup(er) t(er)ram. (et) preessent/** diei ac nocti **(et) dividerent lucem ac te/** nebras et **vidit deus q(uo)d e(ss)et bonum./** et factum est **vesp(er)e. (et) mane dies. iiii(us).**”

3. Fol. 240r- *Interpretation of Hebrew Names*, fol. 513: “**r meus exaltans. vel/ patris mei exultatio./ Abiail: pater meus (con)temptus. vel/ patris mei despectio./ Abiasbou: pater meus sup(er)intel/ligens. vel patris mei sup(er)intellige(n)/tia./ Abiam: patris mei populus/ vel pater meus eor(um)./ Abiafab: pater meus colligens./ vel patris mei collectio.**”
4. Fol. 240v- Apocalypse 22:17-21, fol. 513: “**at (et) qui vult accipiat aquam vitae gra/tis. Contestor. n. om(n)i audienti verba/ p(ro)ph(et)ie libri h(uius). Si quis adposuerit ad/ hec; apponet super illum Deus plagus/ scriptus que sunt in libro isto et/ si quis diminuerit de verbis libri pro/ph(et)ie huius; auferet Deus partem eius/ de libro vite (et) de civitate**”
5. Fol. 243r- Genesis 1:28-29, first folio of Biblical text: “**am (et) subicite ea(m). et/ dominamini piscibus maris. (et) volatili/bus caeli et universis animantib(us) que/ moventur super terram. Dixitq(ue) deus./ ecce dedi vobis o(mn)em herbam affere(n)/tem semen super terram. Et univer/sa ligna que habent in semet ipsis/ sementem generis sui. ut sint vobis in**”
6. Fol. 243v- Jerome’s Prologue to the Pentateuch: “**cad(er)e videba(n)tur. Denique ubi cumque sacra/tu(m) aliquid scriptura testatur de patre et/ filio (et) sp(irit)u s(an)c(t)o aut aliter interpretati sunt/ aut o(mn)i(n)o tacuerunt ut et regi satisfacere/rent. (et) archanu(m) fidei non vulgarent./ Et nescio quis primus auctor septuaginta/ cellulas alexandrie mendacio suo ex/trux(er)it. quib(us) divisi eadem scripta/rent; cum aristeus**”
7. Fol. 246r- Jeremiah 2:24-26, fol. 307: “**it ventum amoris/ sui nullus avertet eam. Om(ne)s qui/ querunt eam non deficient in m(en)struis/ eius invenient eam. Prohibe**

pede(m) tu/um a nuditate et guttur tuu(m) a siti. Et/ dixisti desperavi. Neq(ua)q(ua)m faciam. ad/amavi quippe alienos et post eos am/bulabo quomodo (con)funditur fur qu(ando) (con)/deprehenditur sic (con)fusi su(n)t dom(us) Isr(ahe)l.”

8. Fol. 246v- Stegmüller’s Prologue to Jeremiah 487, fol. 307: “**sidebant. Unde in Iuda tantum et beniami(n)/ p(ro)ph(et)avit. (et) civitatis** suae ruinas q(ua)dru/plici **planxit alphabeto** quod nos men/sure **metri v(er)sib(us)q(ue)** reddidim(us). pret(er)ea/ **ordinem visionum** qui apud grecos et/ **latinos o(mn)io (con)fusus** est ad pristinam/ **fide(m) correxim(us) libru(m)** autem Baruch nota/rii eius, **qui ap(u)d He”**
9. Fol. 378r- Jeremiah 2:23-27, fol. 307: “**no(n) ambulavi** vide vias tuas in con/valle. **Scito** quid feceris cursor le/**vis explicans** vias tuas onager/ **assuetus in** solitudine in desiderio/ **a(n)i(m)e sue attraxit** ventum amoris/ **sui. Nullus** avertet eam omnes qui/ **queru(n)t eam** non deficient in menstruis/ **ei(us) invenient** eam prohibe pedem tu/um a nuditate et guttur tuum a siti et/ **dixisti desp(er)avi** nequaquam faciam ad/**amavi quippe** alienos et post eos am/**bulabo. Quomodo** confunditur fur quando de/**p(re)henditur; Sic** confusi sunt domus Israhel/ **ip(s)i (et) reges** eorum principes et sacerdotes/ **et p(ro)ph(et)e eo(rum) dicentes** ligno pater meus/ **es tu. (et) lapidi** tu me genuisti ver/**ter(un)t ad me t(er)gum** et non faciem et in tem/**pore afflictionis** suae dicent surge/ **(et) libera nos”**
10. Fol. 378v- Stegmüller’s Prologue to Jeremiah 487, fol. 307: "intuitus est. **Ia. x./ iii.** Israhel Assyrii in Medos **transtule/rant**, iam terras earum coloniae **gentiu(m) po(ss)idebant.** Unde in Iuda tantum **(et) beniami(n)/** prophetavit et civitatis suae **ruinas q(ua)dru/plici** planxit alphabeto, **q(uo)d nos men/surae** metri versibusque reddidim(us). **pret(er)ea/** ordinem visionum, qui **ap(u)d grecos et/** Latinos omnino confusus est, ad **pristinam/** fidem correximus. Librarum autem **Baruch nota/rii** eius, qui apud Hebraeos

nec legitur/ nec habetur, praetermisimus, **p(ro) hiis o(mn)ib(us)/** maledicta ab aemulis
 praestolantes **qui/**bus me necesse est per singula **opusc(u)la res/**pondere. Et hoc patior,
 quia **vos cogitis./** Ceterum **ad (con)pen/dium** mali rectius fuerat **modu(m) furori/** eorum
 silentio meo ponere, **q(ua)m cotidie"**

11. Fol. 406r- Tobias 13:3-5, fol. 200: “**Domino filii** Israhel et in conspectu gentium laudate
eum quoniam ideo dispersit vos inter gentes quae **ignorant** eum ut vos narretis **mirabilia**
eius et faciatis scire eos quia non est alius Deus om(n)**ipotens** praeter eum ipse castigavit
 nos **propt(er) iniquitates** nostras, et ipse s/**alvabit nos p(ro)pt(er)**” (N.B. because of the
 illuminated initial pasted over the text, it is unclear where line breaks fall in the text)
12. Fol 406v- Judith 1:9-2:1, fol. 200: “**mo(n)tes ethiopic. ad/** hos omnes misit **nuncios**
Nabuch(odonosor). rex/ Assyriorum qui omnes uno **a(n)i(m)o (contra)dix(er)unt et/**
 remiserunt eos **vacuos ac sine hono/re** abiecerunt tunc **i(n)dignat(us) Nabu/chodonosor**
 rex ad omnem terram **illam iuravit p(er)/** regnum et thronum **suum q(uo)d**
defend(er)et/ se de omnibus regionibus. **II.”**

Appendix E: known leaves, contents, and provenance/current whereabouts

Folio number	Text	Known past (<i>italics</i>) or current provenance provenance
5	Genesis 1:31-4:24	<i>Listed as sold by Charles Edwin Puckett (Akron, OH) as of 10 February 2019, inventory number IM-2352</i>
86	Joshua 7:13-?	<i>Sold on eBay by user "abcandbeyond" (Back of Beyond Books, Moab, UT) in 2019</i>
94	Judges 1:33-4:8	Donated to the Pontifical College Josephinum in Columbus, Ohio by Dr. Robert Hebelers in 1998.
95	Judges 4:9-6:20	Donated to the Pontifical College Josephinum in Columbus, Ohio by Dr. Robert Hebelers in 1998.
96	Judges 6:20-8:7	Donated to the Pontifical College Josephinum in Columbus, Ohio by Dr. Robert Hebelers in 1998.
100	Judges 14:12-16:21	<i>Listed as sold by Puckett as of 10 February 2019, inventory number IM-6677</i>
104	Ruth 1:15-4:7	Donated to the Pontifical College Josephinum in Columbus, Ohio by Dr. Robert Hebelers in 1998.
107	I Kings 2:32-5:8	Donated to the Pontifical College Josephinum in Columbus, Ohio by Dr. Robert Hebelers in 1998.
113	I Kings 16:10-17:49	<i>Listed as sold by Puckett as of 10 February 2019, inventory number IM-6679</i>
123	II Kings 9:2-12:4	<i>Listed as sold by Puckett as of 10 February 2019, inventory number IM-6680</i>
144	IV Kings 2:12-4:26	Donated to the Pontifical College Josephinum in Columbus, Ohio by Dr. Robert Hebelers in 1998.
151	IV Kings 16:15-18:13	Donated to the Pontifical College Josephinum in Columbus, Ohio by Dr. Robert Hebelers in 1998.
152	IV Kings 18:13-20:1	Donated to the Pontifical College Josephinum in Columbus, Ohio by Dr. Robert Hebelers in 1998.
153	IV Kings 20:1-22:19	Donated to the Pontifical College Josephinum in Columbus, Ohio by Dr. Robert Hebelers in 1998.
154	IV Kings 22:19-24:16	Donated to the Pontifical College Josephinum in Columbus, Ohio by Dr. Robert Hebelers in 1998.
156	I Paralipomenon 1:1-3:4	<i>Listed as sold by Puckett as of 11 March 2021, inventory number IM-3186</i>
173	II Paralipomenon 18:10-20:27	Columbia, SC, University of South Carolina, Irvin department of Rare Books and Special Collections, Early MS 104
178	II Paralipomenon 31:1-33:2	Donated to the Pontifical College Josephinum in Columbus, Ohio by Dr. Robert Hebelers in 1998.
179	II Paralipomenon 33:3-35:3	Donated to the Pontifical College Josephinum in Columbus, Ohio by Dr. Robert Hebelers in 1998.
182	I Ezra 2:65-5:14	Donated to the Pontifical College Josephinum in Columbus, Ohio by Dr. Robert Hebelers in 1998.

183	I Ezra 5:14-8:13	Donated to the Pontifical College Josephinum in Columbus, Ohio by Dr. Robert Hebelers in 1998.
184	I Ezra 8:13-10:15	Donated to the Pontifical College Josephinum in Columbus, Ohio by Dr. Robert Hebelers in 1998.
186	II Ezra 3:10-5:15	Donated to the Pontifical College Josephinum in Columbus, Ohio by Dr. Robert Hebelers in 1998.
187	II Ezra 5:15-8:7	Donated to the Pontifical College Josephinum in Columbus, Ohio by Dr. Robert Hebelers in 1998.
188	II Ezra 5:15-8:7	Donated to the Pontifical College Josephinum in Columbus, Ohio by Dr. Robert Hebelers in 1998.
189	II Ezra 10:1-12:29	Donated to the Pontifical College Josephinum in Columbus, Ohio by Dr. Robert Hebelers in 1998.
192	I Esdras 3:2-4:63	Donated to the Pontifical College Josephinum in Columbus, Ohio by Dr. Robert Hebelers in 1998.
193	I Esdras 3:2-4:63	Donated to the Pontifical College Josephinum in Columbus, Ohio by Dr. Robert Hebelers in 1998.
207	Esther 2:13-5:9	Donated to the Pontifical College Josephinum in Columbus, Ohio by Dr. Robert Hebelers in 1998.
208	Esther 5:9-9:4	Donated to the Pontifical College Josephinum in Columbus, Ohio by Dr. Robert Hebelers in 1998.
222	Job 41:23-42:16	Donated to the Pontifical College Josephinum in Columbus, Ohio by Dr. Robert Hebelers in 1998.
225	Psalms 1:1-9:3	Donated to the Pontifical College Josephinum in Columbus, Ohio by Dr. Robert Hebelers in 1998.
235	Psalms 54:9-59:11	<i>Listed as sold by Puckett as of 10 February 2019, inventory number IM-9623</i>
236	Psalms 59:11-67:2	<i>Listed as sold by Puckett as of 10 February 2019, inventory number IM-9624</i>
237	Psalms 67:3-70:3	<i>Listed as sold by Puckett as of 10 February 2019, inventory number IM-8875</i>
240	Psalms 77:47-82:7	Donated to the Pontifical College Josephinum in Columbus, Ohio by Dr. Robert Hebelers in 1998.
243	Psalms 92:5-100:6	Donated to the Pontifical College Josephinum in Columbus, Ohio by Dr. Robert Hebelers in 1998.
246	Psalms 106:22-112:1	Donated to the Pontifical College Josephinum in Columbus, Ohio by Dr. Robert Hebelers in 1998.
248	Psalms 118:31-118:?	Donated to the Pontifical College Josephinum in Columbus, Ohio by Dr. Robert Hebelers in 1998.
250	Psalms 128:2-138:5	<i>Listed as sold by Puckett as of 10 February 2019, inventory number IM-9769</i>
254	Proverbs 5:11-9:4	Donated to the Pontifical College Josephinum in Columbus, Ohio by Dr. Robert Hebelers in 1998.
256	Proverbs 13:3-16:21	Donated to the Pontifical College Josephinum in Columbus, Ohio by Dr. Robert Hebelers in 1998.
267	Liber Sapientiae 6:13-9:19	Donated to the Pontifical College Josephinum in Columbus, Ohio by Dr. Robert Hebelers in 1998.

268	Liber Sapientiae 9:19-13:3	Donated to the Pontifical College Josephinum in Columbus, Ohio by Dr. Robert Hebel in 1998.
269	Liber Sapientiae 13:3-16:4	Donated to the Pontifical College Josephinum in Columbus, Ohio by Dr. Robert Hebel in 1998.
270	Liber Sapientiae 16:4-18:21	Donated to the Pontifical College Josephinum in Columbus, Ohio by Dr. Robert Hebel in 1998.
288	Isaiah 1:7-5:5	Donated to the Pontifical College Josephinum in Columbus, Ohio by Dr. Robert Hebel in 1998.
295	Isaiah 28:7-30:20	Donated to the Pontifical College Josephinum in Columbus, Ohio by Dr. Robert Hebel in 1998.
296	Isaiah 30:20-34:5	<i>Listed as sold by Puckett as of 10 February 2019, inventory number IM-11139</i>
305	Isaiah 60:3-63:19	Donated to the Pontifical College Josephinum in Columbus, Ohio by Dr. Robert Hebel in 1998.
308	Jeremiah 2:28-3:19	In the private collection of a retired Ohio State University professor, purchased from Bruce Ferrini at an auction held at the Pontifical College Josephinum
320	Jeremiah 31:35-33:9	Donated to the Pontifical College Josephinum in Columbus, Ohio by Dr. Robert Hebel in 1998.
321	Jeremiah 33:9-35:15	Donated to the Pontifical College Josephinum in Columbus, Ohio by Dr. Robert Hebel in 1998.
322	Jeremiah 35:15-37:16	Donated to the Pontifical College Josephinum in Columbus, Ohio by Dr. Robert Hebel in 1998.
323	Jeremiah 37:16-40:3	Donated to the Pontifical College Josephinum in Columbus, Ohio by Dr. Robert Hebel in 1998.
324	Jeremiah 40:3-42:19	Donated to the Pontifical College Josephinum in Columbus, Ohio by Dr. Robert Hebel in 1998.
326	Jeremiah 45:3-48:27	Donated to the Pontifical College Josephinum in Columbus, Ohio by Dr. Robert Hebel in 1998.
328	Jeremiah 45:3-48:27	Donated to the Pontifical College Josephinum in Columbus, Ohio by Dr. Robert Hebel in 1998.
329	Jeremiah 51:18-52:18	Donated to the Pontifical College Josephinum in Columbus, Ohio by Dr. Robert Hebel in 1998.
331	Lamentations 2:?:4:19	Donated to the Pontifical College Josephinum in Columbus, Ohio by Dr. Robert Hebel in 1998.
333	Baruch 2:28-5:5	Donated to the Pontifical College Josephinum in Columbus, Ohio by Dr. Robert Hebel in 1998.
335	Prologue to Ezekiel, Ezekiel 1:1-3:18	<i>Listed for sale by Puckett as of 12 March 2021, inventory number IM-3184</i>
336	Ezekiel 3:18-6:14	Donated to the Pontifical College Josephinum in Columbus, Ohio by Dr. Robert Hebel in 1998.
337	Ezekiel 7:1-10:2	Donated to the Pontifical College Josephinum in Columbus, Ohio by Dr. Robert Hebel in 1998.
353	Ezekiel 43:10-45:11	Donated to the Pontifical College Josephinum in Columbus, Ohio by Dr. Robert Hebel in 1998.

354	Ezekiel 45:11-47:20	Donated to the Pontifical College Josephinum in Columbus, Ohio by Dr. Robert Hebler in 1998.
355	Ezekiel 47:20-48:35, Prologue to Daniel	<i>Listed as sold by Puckett as of 10 February 2019, inventory number IM-1712</i>
357	Daniel 2:33-3:46	Donated to the Pontifical College Josephinum in Columbus, Ohio by Dr. Robert Hebler in 1998.
358	Daniel 3:46-4:27	Donated to the Pontifical College Josephinum in Columbus, Ohio by Dr. Robert Hebler in 1998.
359	Daniel 4:27-6:13	Donated to the Pontifical College Josephinum in Columbus, Ohio by Dr. Robert Hebler in 1998.
360	Daniel 6:13-8:13	Donated to the Pontifical College Josephinum in Columbus, Ohio by Dr. Robert Hebler in 1998.
361	Daniel 8:13-10:15	Donated to the Pontifical College Josephinum in Columbus, Ohio by Dr. Robert Hebler in 1998.
362	Daniel 10:15-12:7	Donated to the Pontifical College Josephinum in Columbus, Ohio by Dr. Robert Hebler in 1998.
363	Daniel 12:7-14:6	Donated to the Pontifical College Josephinum in Columbus, Ohio by Dr. Robert Hebler in 1998.
367	Hosea 11:1-14:10, two Prologues to Joel, Joel 1:1-1:2	<i>Listed as sold by Puckett as of 10 February 2019, inventory number IM-3188</i>
368	Joel 1:2-3:18	Donated to the Pontifical College Josephinum in Columbus, Ohio by Dr. Robert Hebler in 1998.
379	Haggai 2:3-24, Prologue to Zachariah, Zachariah 1:1-2:9	<i>Listed as sold by Puckett as of 10 February 2019, inventory number IM-2880</i>
380	Zachariah 2:9-8:2	Donated to the Pontifical College Josephinum in Columbus, Ohio by Dr. Robert Hebler in 1998.
385	I Maccabees 1:33-2:51	Donated to the Pontifical College Josephinum in Columbus, Ohio by Dr. Robert Hebler in 1998.
386	I Maccabees 2:51-3:60	Donated to the Pontifical College Josephinum in Columbus, Ohio by Dr. Robert Hebler in 1998.
389	I Maccabees 6:18-7:28	Donated to the Pontifical College Josephinum in Columbus, Ohio by Dr. Robert Hebler in 1998.
390	I Maccabees 7:29-9:13	Donated to the Pontifical College Josephinum in Columbus, Ohio by Dr. Robert Hebler in 1998.
395	I Maccabees 13:15-14:35	Donated to the Pontifical College Josephinum in Columbus, Ohio by Dr. Robert Hebler in 1998.
396	I Maccabees 14:35-16:14	Donated to the Pontifical College Josephinum in Columbus, Ohio by Dr. Robert Hebler in 1998.
398	II Maccabees 2:23-4:15	Donated to the Pontifical College Josephinum in Columbus, Ohio by Dr. Robert Hebler in 1998.
400	II Maccabees 5:27-7:30	Donated to the Pontifical College Josephinum in Columbus, Ohio by Dr. Robert Hebler in 1998.
406	Prologue to Matthew, Matthew 1:1-4:8	<i>Listed as sold by Puckett as of 10 February 2019, inventory number IM-10960</i>

417	Matthew 26:32-27:41	Donated to the Pontifical College Josephinum in Columbus, Ohio by Dr. Robert Hebel in 1998.
434	Luke 12:6-13:29	<i>Listed as sold by Puckett as of 10 February 2019, inventory number IM-9771</i>
436	Luke 16:5-18:15	<i>Listed as sold by Puckett as of 10 February 2019, inventory number IM-9773</i>
440	Luke 23:27-24:53	Reading, England, University of Reading Archive and Museum, MS 5681
442	John 2:18-4:40	<i>Listed as sold as of 10 February 2019 by Charles Edwin Puckett, Inventory number IM-10961</i>
448	John 12:31-14:28	<i>Listed as sold as of 10 February 2019 by Charles Edwin Puckett, Inventory number IM-11137</i>
458	Romans 16:3-27; Prologue to Corinthians (Stegmüller 685); I Corinthians 1:1-3:2	<i>Listed for sale by Charles Edwin Puckett as of 15 January 2019, Inventory number IM-3123</i>
482	Hebrews 11:5-13:9	<i>Listed for sale by Charles Edwin Puckett as of 15 January 2019, Inventory number IM-11136</i>
493	Acts 18:14-20:8	<i>Listed for sale by Charles Edwin Puckett as of 15 January 2019, Inventory number IM-11135</i>
495	Acts 21:33-23:22	<i>Listed for sale by Charles Edwin Puckett as of 10 February 2019, Inventory number IM-11134</i>
499	James 1:6-4:8	Donated to the Pontifical College Josephinum in Columbus, Ohio by Dr. Robert Hebel in 1998.
IoHN	Alexandria- Amizadab	<i>Listed for sale as one of ten IoHN leaves from Ste-G by Phillip Pirages as of 15 January 2019, catalog 70.114 and ST12778-0661a-j, purchased by Ohio State Rare Books and Manuscripts Library on 2 April 2019</i>
IoHN	Armonia-?	Listed for sale as one of ten IoHN leaves from Ste-G by Phillip Pirages as of 15 January 2019, catalog 70.114 and ST12778-0661a-j
IoHN	Assurim-?	Listed for sale as one of ten IoHN leaves from Ste-G by Phillip Pirages as of 15 January 2019, catalog 70.114 and ST12778-0661a-j
IoHN	Antiphas-Arbona	<i>Listed for sale as one of ten IoHN leaves from Ste-G by Phillip Pirages as of 15 January 2019, catalog 70.114 and ST12778-0661a-j, purchased by Ohio State Rare Books and Manuscripts Library on 2 April 2019</i>
IoHN	Archab-Asani	<i>Listed for sale as one of ten IoHN leaves from Ste-G by Phillip Pirages as of 15 January 2019, catalog 70.114 and ST12778-0661a-j, purchased by Ohio State Rare Books and Manuscripts Library on 2 April 2019</i>
IoHN	Chaleselum- Cheslon	<i>Listed for sale as one of ten IoHN leaves from Ste-G by Phillip Pirages as of 15 January 2019, catalog</i>

		70.114 and ST12778-0661a-j, purchased by Ohio State Rare Books and Manuscripts Library on 2 April 2019
IoHN	Drusilla-Elcale	Listed as sold as of 10 February 2019 by Charles Edwin Puckett, Inventory number IM-1483
IoHN	Gohim-Haxan	Listed for sale by Charles Edwin Puckett as of 15 January 2019, Inventory number IM-3189
IoHN	Helias-?	Listed for sale as one of ten IoHN leaves from Ste-G by Phillip Pirages as of 15 January 2019, catalog 70.114 and ST12778-0661a-j
IoHN	H-I	Listed as sold by Charles Edwin Puckett on eBay (user "leaves-of-old") as of 10 February 2019, Inventory number IM-3122
IoHN	Iamim-?	Listed for sale as one of ten IoHN leaves from Ste-G by Phillip Pirages as of 15 January 2019, catalog 70.114 and ST12778-0661a-j
IoHN	Iaazibahu- Iatham	Listed for sale as one of ten IoHN leaves from Ste-G by Phillip Pirages as of 15 January 2019, catalog 70.114 and ST12778-0661a-j, purchased by Ohio State Rare Books and Manuscripts Library on 2 April 2019
IoHN	Iathan- Iemnaite	Listed for sale as one of ten IoHN leaves from Ste-G by Phillip Pirages as of 15 January 2019, catalog 70.114 and ST12778-0661a-j, purchased by Ohio State Rare Books and Manuscripts Library on 2 April 2019
IoHN	Iethrei-Ionatham	Donated to the Pontifical College Josephinum in Columbus, Ohio by Dr. Robert Hebler in 1998.
IoHN	Ioni-Laada	Reading, England, University of Reading Archive and Museum, MS 5650/73
IoHN	N-O	Listed as sold by Charles Edwin Puckett on eBay (user "leaves-of-old") as of 10 February 2019, Inventory number IM-3245
IoHN	Sapham- Samaria	Listed for sale as one of ten IoHN leaves from Ste-G by Phillip Pirages as of 15 January 2019, catalog 70.114 and ST12778-0661a-j, purchased by Ohio State Rare Books and Manuscripts Library on 2 April 2019
IoHN	Samaritanus- Sarona	Listed for sale as one of ten IoHN leaves from Ste-G by Phillip Pirages as of 15 January 2019, catalog 70.114 and ST12778-0661a-j, purchased by Ohio State Rare Books and Manuscripts Library on 2 April 2019
IoHN	Simachus-Sona	Owned by the Rare Books and Manuscripts Library at Ohio State, in Thompson Library (Columbus, OSU Rare Books and Manuscripts Library,

		<i>SPEC.RARE.MS.MR.Frag.195)- purchased February 2015, from King Alfred's Notebook (Cayce, SC)</i>
IoHN	Thiathira-Zaba	<i>Listed as sold by Charles Edwin Puckett as of 10 February 2019, Inventory number IM-3344</i>