

233. London, British Library, Cotton Tiberius C. vi  
"Tiberius Psalter"

[Ker 199, Gneuss 378]

**HISTORY:** Nothing is known about the provenance or peregrinations of this psalter. Ker (*Cat.*, 262) dates the manuscript to s. xi med., Sisam (1959: 59) to the period 1050–1075. Homburger (1912) identifies the ornamentation in the psalter as being of Winchester origin. This evidence, in addition to the textual evidence supplied by the division of Psalm 77 at verse 40, found in three other Winchester manuscripts (British Library, Harley 2904, British Library, Cotton Vitellius E. xviii, and British Library, Arundel 60) and a comparison of the calendars in Arundel 60 and Vitellius E. xviii, bring the Sisams (1959: 5, 59 and note 3) to suggest the psalter was produced at the Old Minster. Bishop (1971: 23) also assigns the manuscript to the Old Minster on the basis of the similarity of the hand to the "Ethelred Troper" (Oxford, Bodleian Library, Bodley 775).

**CODICOLOGICAL DESCRIPTION:** Leaves measure ca. 230 x 145 mm.; written space ca. 215 x 110 mm. Ruled for twenty-five lines, with double bounding lines, but not ruled for an interlinear gloss. Leaves are arranged HFHF. Shrinkage and cracking visible especially in the beginning and ending folios. Full-page illustrations and ornamented display lines occur at ff. 19v (full-page), 30v (full-page), 31r (Ps. 1), 71v (full-page), 72r (Ps. 51), 114v (full-page), 115r (Ps. 101), 126v (half-page), and 127r (Ps. 109), with minor divisions indicated by elaborate initials at ff. 48v (Ps. 26), 60r (Ps. 38), 73r (Ps. 52), 85r (Ps. 68), 98v (Ps. 80), and 112r (Ps. 97). Colors are green, blue, red, yellow, and purple. Many letters originally in green ink have "burned through," leaving only an outline or a partial letter visible. Psalter collects follow each psalm, with psalm-titles in red. The name "Thomas Cotton" is written in the lower margin of f. 2r. Five unnumbered leaves at the beginning of the codex, the first four of modern paper, the fifth of vellum, with the shelfmark on the recto. F. 1 contains the Cottonian table of contents (two lines) on

the recto. Eight modern flyleaves are included at the end of the codex. Unnumbered blank paper leaves have been inserted after ff. 18v, 30v, and 71v to protect the illustrations.

**COLLATION:** As a result of the Cotton fire of 1731, leaves are mounted individually in paper frames, thus making collation undeterminable. Late signatures in the lower margins (A [f. 2r], E–G [ff. 37r, 47r, 58r], I–P [ff. 72r, 80r, 88r, 96r, 104r, 112r, 121r]) show that quires comprising the psalter proper were likely originally in eights (beginning at f. 31r), possibly with two quires of eight and two of six comprising the prefatory matter of ff. 1–30. Several quires are wanting from the end, as the psalms break off at f. 129v.

**CONTENTS:**

1. Prefatory matter and illustrations:

ff. 2r–6r Computistical tables.

ff. 6v–18v Illustrations: figures of 'Vita' and 'Mors', with extracts from "Sphera Apulei" (f. 6v); horologium and 'Dextera Dei' (f. 7r); Creation (f. 7v); David seizing lamb from lion's mouth (f. 8r); David and Goliath (ff. 8v–9r); anointing of David (f. 9v); David with harp (f. 10r); temptation of Christ (f. 10v); entry into Jerusalem (f. 11r); washing of the feet (f. 11v); betrayal of Christ (f. 12r); Christ before Pilate (f. 12v); Christ crucified (f. 13r); women at the sepulchre (f. 13v); Harrowing of Hell (f. 14r); St. Thomas touches the side of the Lord (f. 14v); Ascension (f. 15r); descent of the Holy Spirit (f. 15v); St. Michael and the dragon (f. 16r); diagrams of musical instruments (with accompanying text) and of King David (ff. 16v–18r); Christ in majesty (f. 18v).

ff. 19r/1–20r/1 *Origo prophetie d(avi)d regis psalmorv(m) nvme|ro: — CL 'DAVID FILIVS iesse, cv(m) esset in regno svo quattuor elegit .... magis riuo qua(m) de purissimo fontea portare'.*

ff. 20r/2–21r/1 *Incipit expositio psalterii vel litte|rarv(m) que p[er] vers(o)r(um). capitula cognoscit(ur) 'Psalteriu(m) dicitur psallentiu(m) multoru(m) | modulamine .... Quod est || fiat fiat hoc est semper. Deo gratias'.*

f. 21r/2–15 *Incipit interpretatio all(eluia) | 'All(eluia) est laus tibi soli .... All(eluia) est Lucis qui nec tempore finiris n[ec] nubilo tegeris rex eterne glori[ę]' [framed columns].*

f. 21r/16–23 *Incipit interpretatio gloria apud hebraeos | 'Qvid est Glo-*

ria .... Gloria est Terra' [framed columns].

- ff. 21v/1–22r/9 *Oratio cuiusdam nominis dei* | '[P]rimitus enim insinuat et docet eum qui | peculiarius orare uoluerit & furtiua orationes quesierit .... & miser|cordia(m) a deo consequeris & initias ex orare'.
- f. 22r/10–22v/19 'Om(n)ip(oten)s sempitern(e)s rex regnu(m) et d(omi)n(u)s | dominantiu(m) .... Precor te d(omi)ne antequa(m) discutias me miserere | mei'.
- ff. 22v/19–23r/15 *Si te uolueris inti[ma] mente exer|cere virtutis laudib(us) decanta | semp(er) psalmv(m) beati inmaculati | in via qui ambulaueris | 'Et licet suisq(ue) ad obitu(m) uite huius | psalmi uirtute(m) contem|plaueris atque scrutaueris .... & ad medela(m) intimi intellect(us) p(er) d(e)i gratia(m) p(er)ueneris'.*
- ff. 23r–27r: *Incipit ordo confessionis sacerdotv(m) et omniv(m) clerici|corv(m) secvndv(m) hieronimv(m) tracta|to(re)m qualiter c(on)fit(er)i debeat ch(ri)stian(vs) peccata sua.*
- f. 23r/15–23v/23 'Quando quis uoluerit confessione(m) | facere peccator(um) suor(um) uiriliter agat .... possidere uita(m) et(er)na(m) am(en)';.
- ff. 23v/23–24r/4 *post hec ante(m) cv(m) | fiducia(m) svrgens confiteatur peni|tens credulitate(m) sua(m) dicens || 'Credo in unu(m) d(eu)m'.*
- ff. 24r/4–26r/6 *post hec iterv(m) | dicat humiliter cora(m) deo et coram | sacerdote confitens peccata sua | 'Ego confiteor tibi celi et terre'.*
- f. 26r/6–12 *Tunc cum ipso p(ro)sternat se | ipse sacerdos inter altare et si fieri | potest ameo pariter cv(m) fletv dicant | deinde dicat sacerdos haec capi(tu)la | et penitens respondeat 'Conuerte nos salutaris n(oste)r'.*
- f. 26r/13–19 *Et posteaqua(m) confessus fuerit peccata sva ante altare dicat | 'D(omi)ne ne in furore tuo'.*
- f. 26r/20–22 *Et postea svrgentes pariter dicant | 'Vias tuas d(omi)ne demonstra mihi'.*
- f. 26r/22–26v/2 *Et post hec om(n)ia dicat presbit(er) | avt diacon(us) coll(ec)tas svp(er) inclinav(m) | ei(us) caput dicens 'D(omi)n(u)s uobiscum. Et cu(m) sp(irit)u tuo. | Exaudi d(omi)ne preces n(ost)ras'.*
- f. 26v/2–5 *Alia | 'Preueniat hunc famulu(m) tuu(m)'.*
- f. 26v/5–10 *Alia | 'Adesto d(omi)ne supplicationib(us) n(ost)ris'.*
- f. 26v/10–19 *Alia | 'D(omi)ne d(eu)s n(oste)r qui offensione'.*
- f. 26v/19–23 *Et iterv(m) | p(ro)sternant se svp(er) t(er)ra(m) d(omi)no d(e)i celi sacerdos | commendet penitente(m) & dicant pariter hoc | 'Confirma hoc deus'.*

- ff. 26v/22–27r/3 capitlv(m) | Et sic po(st) hec om(n)ia | cvlpis revelatis accipiat penitens | penitentia misericorditer m(en)svram || et memoriat observet et impleat ea(m) et iterv(m) | dicat ei sacerdos 'D(omi)n(u)s custodire ab omni malo'.
- f. 27r/4–27v/15 Sententia leonis papae | 'Quicu(m)q(ue) p(ro) peccatis penitentia(m) agere.... Benedicite om(n)ia op(er)a d(omi)ni d(omi)no'.
- ff. 27v/16–28r/23 Canticu(m) psalmor(um) animas decoravit. 'In | uitat angelos. in adiutoriu(m). Effugiat de|mones .... oblectat pecca|tores ad lamentu(m) inuitat'.
- ff. 28r/23–29r/12 De septiforme [spiritu] 'Sp(iritu)s s(an)c(tu)s p(ro) septenaria op(er)atione isaia pro|ph(et)a testante septiformis esse credatur in bono .... Cui contrarius est sp(iritu)s temer|tatis. alter peior. dolus ficte religiositatis'.
- ff. 29v/12–30r/2 Her is þ(æt) ylce on ænglisc 'Isaias se witega awrát on | his witegunge be þan halgan gaste .... onwunige | oððe þæs gramlican deofles'. [The first thirty-five lines contain interlinear glosses of the late 15c or early 16c.]
- f. 30r/2–13 Oratio ante psal(mus) 'Suscipere digneris d(omi)ne d(eu)s omnipotens .... Deus in adiutorum meu(m) intende. iii. b. uicibus'.
- f. 30r/13–19 Dis gebed Baeda sang æt ðam saltere | 'Presta queso omnipotens & misericors d(eu)s .... cum concessa | gratia aliquatenus uerba tuę maiestatis | cantare. per dominum n(ost)r(u)m'.
2. ff. 31r–129v: Incipit liber | psalmorv(m) s(an)c(toru)m | traditione(m) s(an)c(t)i | hieronimi pr(e)sbi(teri) [Gallican version of the psalms with continuous OE interlinear gloss (except to collects), ending incompletely at Ps. 113.11].
- f. 114r Contains two notes, the first in a 12c hand, beginning: 'Non int(er)facias nec sanguis relaxet(ur). nec vinea plantet(ur)', the second in Norman French, beginning (line 19): 'Sunt .ii. iurs en cascun mais ico que len cu(m)menset en ces iurs nen | est parfait' (see Wormald 1984).

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