

Manuscript text from a medieval manuscript, featuring large decorated initials in red and blue ink.

Manuscript text from a medieval manuscript, featuring a large decorated initial 'E' in blue and red ink, and a central miniature of a seated figure in a red robe.

Manuscript text from a medieval manuscript, featuring a large decorated initial 'Q' in blue and red ink, and a central miniature of a seated figure in a red robe.

Manuscript text from a medieval manuscript, featuring large decorated initials in red and blue ink.

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Manuscript Waste

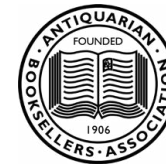
QUARITCH



Manuscript Waste

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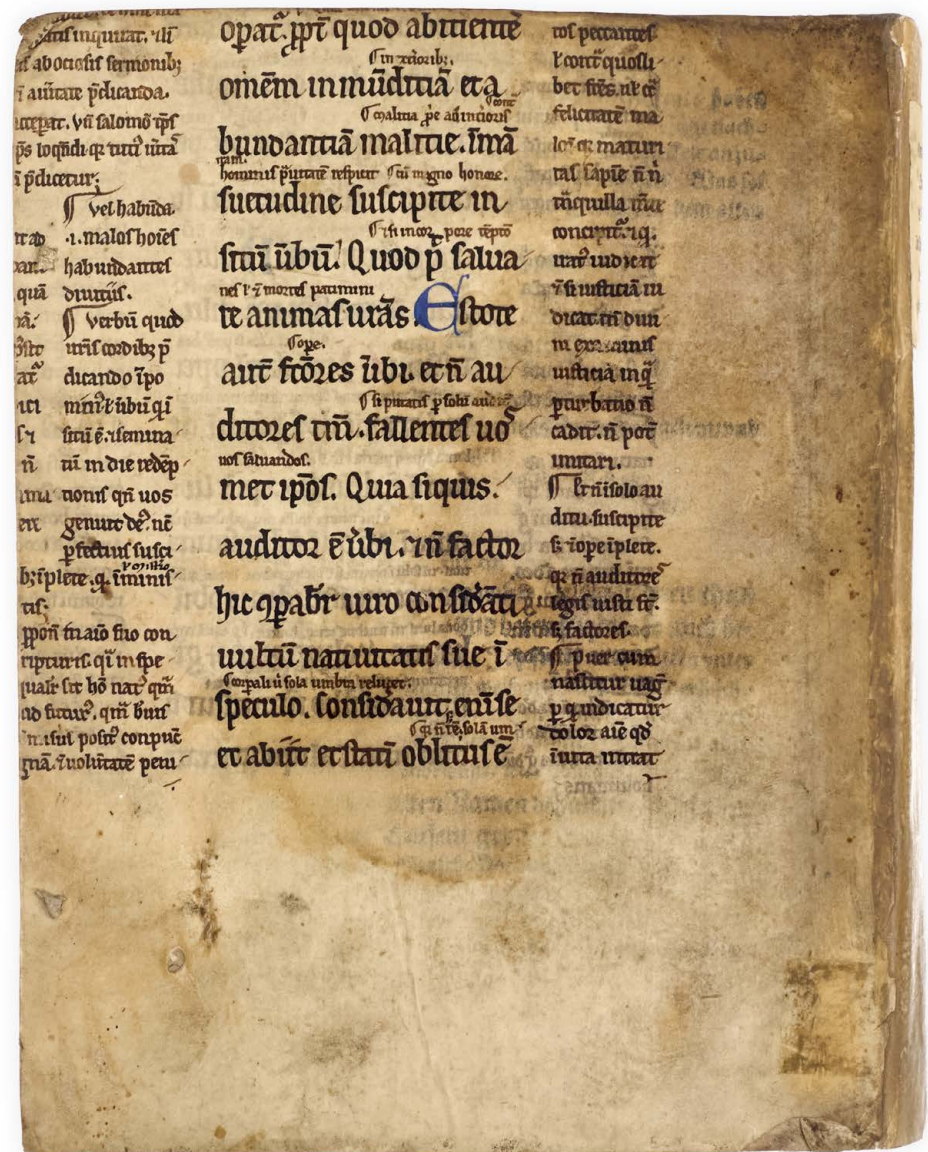


Covers: item 6; left: item 25

1. [BIBLE.] GLOSED EPISTLE OF JAMES, in Latin, James 1,19–24 and 2,19–22; a large fragment of a bifolium (leaves not consecutive) preserved as the binding of a printed book (*see below*), central column of Bible text written in a very good late romanesque hand, 14 lines remaining, the marginal gloss written in an equally fine but smaller script and the interlinear gloss in a yet smaller script, dark brown ink, ruled in plummet to accommodate the central text and gloss, a single initial in blue, a scribal note in one margin correcting an omission caused by homeoteleuton; slightly rubbed and soiled, section missing where spine of book renewed, but generally in very good condition. A single leaf measures approximately 206 x 160 mm (not including turn-ins)

Northern France, probably Paris, 3rd quarter of 12th century.

From a sophisticated twelfth-century glossed biblical manuscript. The marginal and interlinear commentary comes from the *Glossa Ordinaria* which was the standard medieval commentary on the Bible. It consists of explanatory notes extracted from patristic and medieval writers, first gathered and arranged by the masters of the cathedral school of Laon in the late 11th and early 12th centuries, especially Anselm of Laon (d. 1117), his brother Ralph (d. 1133), and their pupils including Gilbert the Universal (d. 1134).



benefacit et de
q. alig magni faciat nā. ^{uer ee om.}
mones aduirt. ^{q. plū ē.}

contremiscit. ^{q. nō} Vis
solū monibz; si etiā exēplo.
ā scire o hō mā

nauctoritate utar.
nis qm̄ fides si

ne opibz mor

tua ē. abraham

p̄r ur̄ n̄ne exo

pibz iustificat est
^{ex hū. scil.}

offerens ysaac fi

liū suū fr̄ altare
^{carbamabat enī q. mortuos}

videt g qm̄ si

des co opabat.
^{erat tē. fides. p. opa. fides ē}

opibz suis i exo
^{ipā augmētata. i. op̄bata.}

ita p illam fidem que
dixit ad opa. apparet ut
assēpture credidit.

di. si i legio que hominē possidebat
clamabat timent. quid m̄ i tē fili
di sūm. adiuu te p dñm neme torq
at. qui g dñm ēē nēclunt. l. cdm̄ n̄ a
ment demonibz; et tardiores. i. p̄p̄
uicet sūt.

Abrahā p̄r p̄bato qd fides sine
opibz mortua ē. ut euidēt ad bo
nam opationē eos inuirt. i. eligant
exemplū bone opationis. de abrahā
patarcha p̄ponit illis. qui de circum
cisione q credidant ut bonū p̄m
quasi boni filii in temptatione inu
tentur i opatione;

Quod abrahā p̄fide sine opibz iu
ficatus ē. ap̄ paulo i eplā ad romanos
de opibz q p̄cedebant intelligi. q. p. opa
q fecit; iust n̄ fuit. s. sola fide. hic de
opibz agitur. q fide fecit p que am
plius iustificatur cū iam p̄fide iu
fuit; vñ paulus fide abrahā optu
lit ysaac cū temptaret. h oblationē
op̄ testimonii fidi. i. stantia. iacob;
laudat opm̄ magnificentia q iust;
fuit p̄fessus abrahā. tē. utq; i. exemplū
p̄ponit.

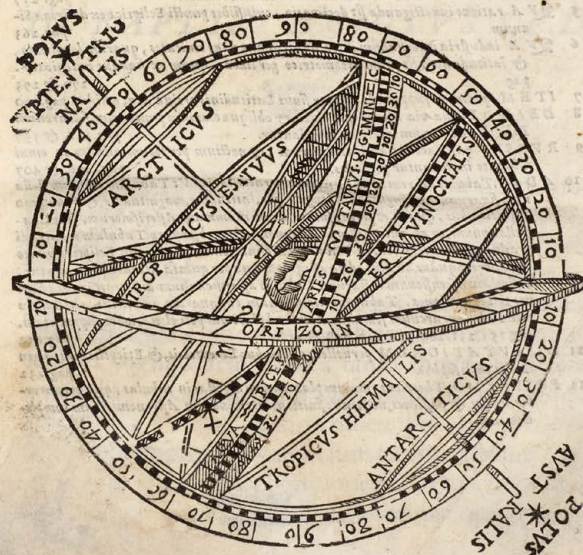
it̄cie paulus in
abrahā fidi.

The work of compiling the gloss proceeded book by book, and the whole Bible had been completed by the middle of the 12th century. For details of the production of glossed Bibles, where the commentary was ingeniously arranged around the biblical text, see C. de Hamel, *Glossed books of the Bible and the origins of the Paris book trade*, Woodbridge, 1984. See also L. Light, *The Bible in the twelfth century*, Cambridge, Mass., p. 79 ff. Visible on the present fragment are two different 'tie-marks', aids to the reader found at the ends of glosses which would have indicated where the relevant gloss continued on the next page.

CHRISTOPHORI
CLAVII BAMBERGENSIS
EX SOCIETATE IESV
IN SPHAERAM IOANNIS
DE SACRO BOSCO
COMMENTARIVS,

Nunc tertio ab ipso Auctore recognitus, & plerisque in locis
locupletatus. Maiori item cura correctus.

PERMISSV SUPERIORVM.



VENETIIS, Apud Bernardum Basam sub signo Solis. 1596.

CLAVIUS, Christoph. In Sphaeram Ioannis de Sacro Bosco commentarius. Nunc tertio ab ipso auctore recognitus, et plerisque in locis locupletatus. Maiori item cura correctus. Venice, Bernardo Basa, 1596.

4to, pp. [xxx], [ii, blank], 483, [1], large woodcut astrolabe on title, and with numerous woodcut figures and diagrams in text; first few gatherings carefully washed, some light old mould-spotting still visible in lower margins of first few leaves, lower inner corner of title neatly repaired (without loss of text), but a good copy in contemporary German vellum re-using a bifolium from a twelfth-century glossed Bible manuscript, remains of ties; slightly soiled and rubbed, spine and endpapers renewed.

Scarce Venetian edition of Clavius's influential commentary on Sacrobosco, first published in 1570.

Clavius's commentary, which occupies the majority of the text, sought to bring the Ptolemaic astronomy of Sacrobosco up to date with later sixteenth-century astronomy, and it quickly became the standard Jesuit textbook on astronomy, going through several editions. Clavius taught a course in astronomy at the Collegio Romano for which this commentary served as the text.

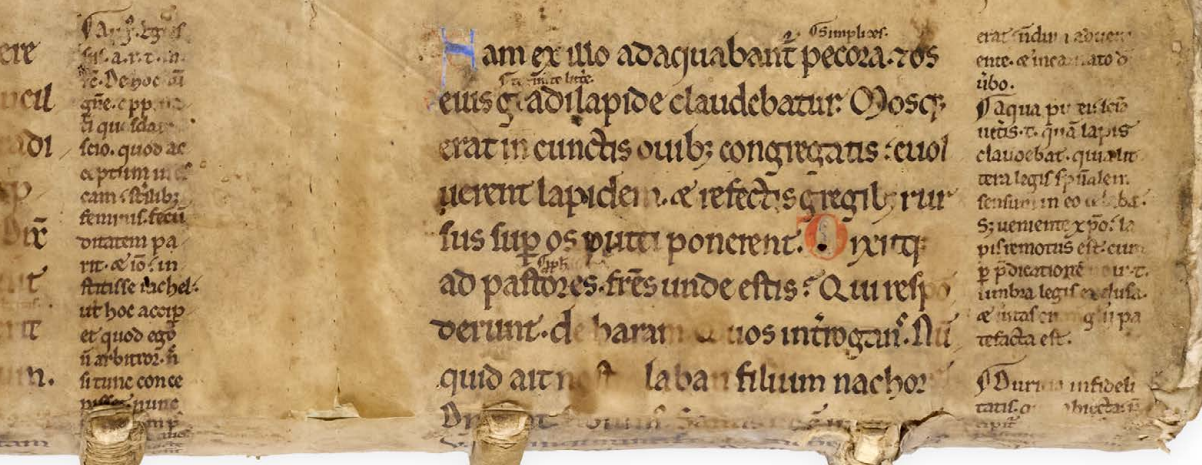
Clavius (1537–1612), a Jesuit from Bamberg, was a friend of Galileo but never wavered in his geocentric beliefs. In fact, in the 1581 edition of this work, he condemned Copernicanism as physically absurd, although elsewhere he speaks with praise of Copernicus. When Galileo published the *Siderius nuncius* in 1610, Clavius was one of his principal defenders. He had a telescope constructed and was able to verify Galileo's observations of the satellites of Jupiter and the shape of Saturn.

The present edition bears a dedication addressed to the Veronese writer Giovanni Giacomo Toniali by the Venetian publisher and typographer Giovanni Battista Ciotti.

Provenance: from the Donaueschingen library, with small stamp at foot of title verso.

Sommervogel II 1212. This edition not in Adams and not found in Library Hub.

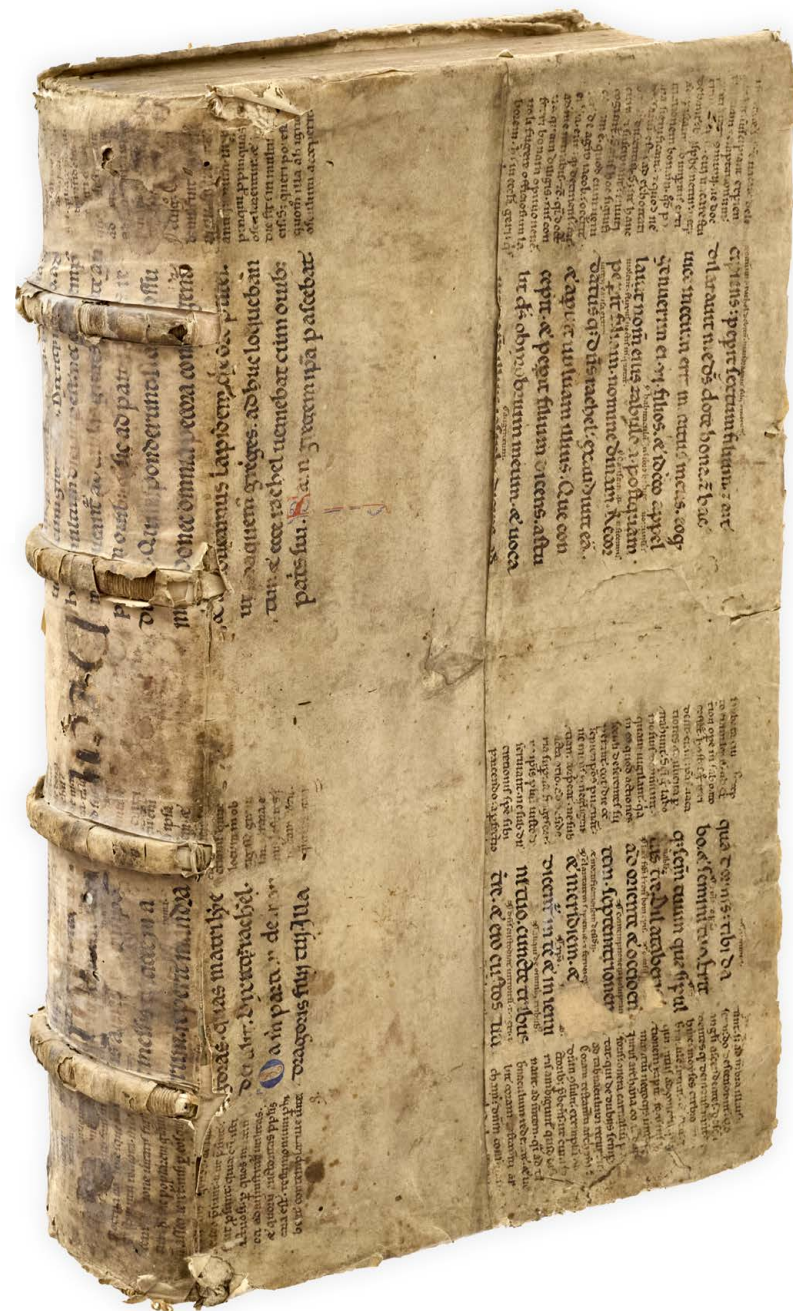
£2500



2. **BIBLE**, in Latin, Genesis 28,13–15, 29,2–9, 30,9–14 and 19–24, with marginal and interlinear *Glossa Ordinaria*; a bifolium and a partial bifolium preserved on the binding of a sixteenth-century printed book (*see below*), 20 lines of Biblical text per page with 40 lines of gloss to one or both sides in two sizes of a good gothic bookhand, dark brown ink, ruled with plummet, five initials alternately in blue and red with contrasting penwork; some small losses and tears, some areas of text obscured by staining and paper adhesions. 310 x 380 mm, 130 x 380 mm (text area 205 x 150 mm)

France, last quarter of 12th century.

Substantial fragments from an attractive glossed Bible, the text coming from the Book of Genesis and covering Jacob's dream at Bethel, his first encounter with Rachel at Paddan Aram, and his children with Leah and Rachel. For the *Glossa Ordinaria* see previous item.



PHILIPPI DECII

MEDIOLANENS. I. C. CLA-

RISSIMI COMMENTARIA IN

DIGESTI VETE. ET COD.,

ALIQUOT TITVLOS,

Additionibus veteribus & novis passim illustrata.

Et omnia, nostro more, emendata
& correcta.



LVGDVNI.

DECIO, Filippo. Philippi Decii Mediolanens. I. C. clarissimi commentaria in digesti vete. et cod. aliquot titulos, additionibus veteribus et novis passim illustrata. Et omnia, nostro more, emendata et correcta. Lyon, Jean Liébault, 1567.

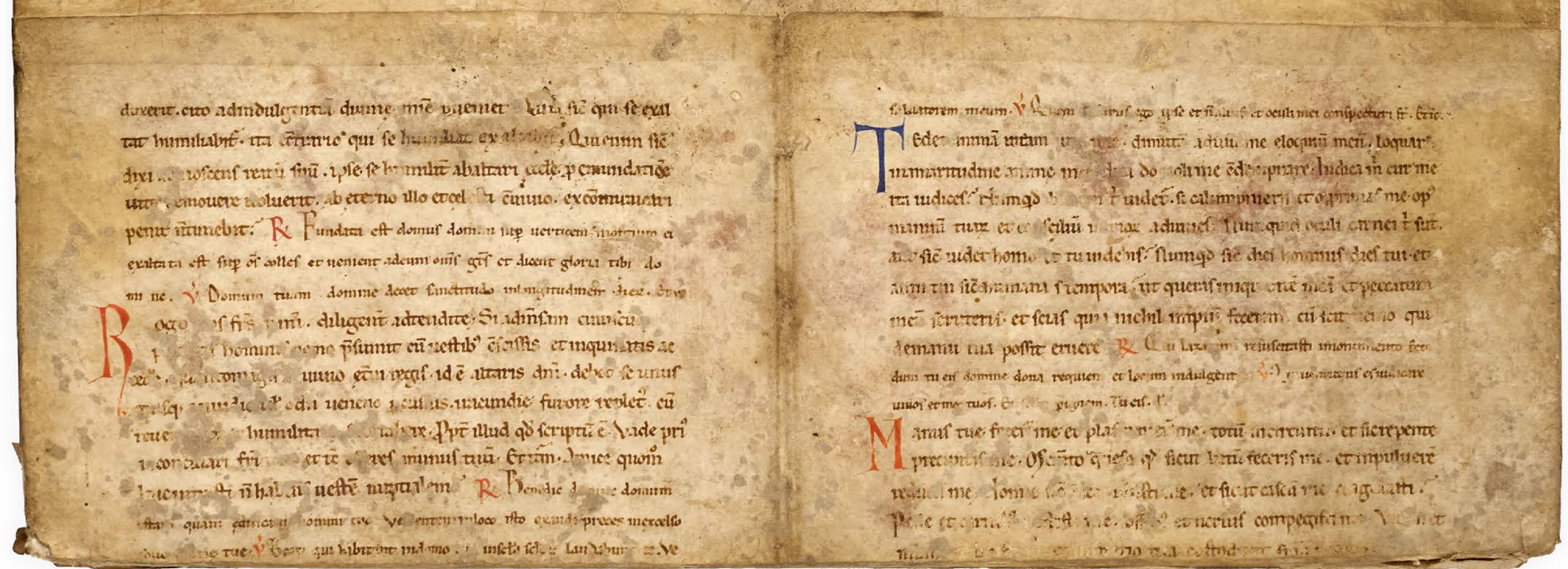
Two parts in one volume, folio, ff. 156, 244, [38, index]; text in double columns, colophon at end of first part, large woodcut device to title, initials; occasional slight worming (affecting a few words), some foxing, spotting, toning, and marginal damp-staining, fore-edges of last quire projecting and slightly worn, otherwise good in contemporary pasteboards covered with fragments from a medieval manuscript, four raised bands to spine, 'Decius in Civil' in manuscript along lower edges; some wear to spine, edges, and corners, some rubbing to covers, a little worming to lower board; inscription to title 'Jo: [Christ]ophori Mulphini J.C.', occasional passages in the 'annotationes' crossed through in ink.

Scarce posthumous edition of an exhaustive commentary on parts of the Digest and Code of Justinian I by the distinguished Italian jurist, political theorist, and teacher Filippo Decio (1454–1535).

Decio 'studied law at Pavia and Pisa, and subsequently taught at those universities and at Padua and Siena. He became an auditor of the Rota (the papal ecclesiastical court), but his propensity for controversy led at one point to his excommunication and a period of exile in France' (*Oxford Dictionary of the Renaissance*).

Adams D194; USTC 158207. **No copies traced in the US.** Library Hub records four copies in the UK (King's College and Trinity Hall Cambridge, Lambeth Palace, Middle Temple).

£1750



3. BIBLE, in Latin, Exodus parts of chapters 8, 9, 11–14, and 16; four fragments from two bifolia preserved on the binding of an early seventeenth-century book (*see below*, vol. I), double columns, 38 lines per complete column, written above top line in pale brown ink in a gothic bookhand, ruled with plummet, four two-line initials in red set out slightly into margins, headline ‘Exo’ in red visible to front turn-in; somewhat rubbed and marked, affecting legibility in places. 160/170 x 390 mm, 45/75 x 390 mm

Italy, early 13th century.

Substantial fragments from a Bible, containing part of the text of Exodus, the passages here narrating, *inter alia*, two of the ten plagues of Egypt: the plague of flies and the plague on the firstborn.

[*and:*]

BREVIARY, in Latin, with readings and prayers for the Dedication of a Church and the Office of the Dead; two bifolia preserved on the binding of an early seventeenth-century printed book (*see below*, vol. II), single columns written in dark brown ink in two sizes of a gothic bookhand, 30–32 lines, ruled with a hard point, two-line initials alternately in red and blue set out slightly into margins; slightly soiled and rubbed, affecting legibility in places. A bifolium measures 260 x 360 mm

Northern Italy, late 12th century.

Fragments from an attractive early Breviary, with readings and prayers for the Dedication of a Church and the Office of the Dead, which are found at the end of the Breviary following the Common of Saints. The readings come respectively from *Sermones suppositii de Sanctis* 229 and Job chapter 10.

dñe qm̃ pmo genitu
 u impetribus tuis quicqd̃ habu-
 eris et alibi huiusmodi conſecrabi-
 lio. Pmo genitu a ſim murab-
 one qd̃ ſine redituri ſunt fides.
 Quid aut̃ prompce m̃ comune

[illegible][illegible]

admirati di cu hominib. et habebat cu eis. **V**nusquisq. aut melior
quoniam super edificat. fundamētū enim illud nemo pot. ponere. prater id qd
ponit n. qd ē xps. ibi. **U**nusquisq. p. suū m. celū accipit. **S**ecūn
dum illud. c. di enim ter. aduocant. di agnunt. et di edificatio
est. **ad. 8.** **V**nusquisq. aut erigebat lignum utrumq. fundamētū. **ad. 9.**
et di edificatio.

Auerat hoc a nobis deus frater noster. et concedat ut mala ista. que nunc
qua utimini admittamus. aut si admittula fuerint. sine ulla morti-
ppentiamus. ut pace fructum habeamus. et largiamur elemosinas et
simoniam abacere. ne forte si cui peccata uolueritis. aut traham. et
natus ueniamus. ab illa eterna cella. et ab illa celesti urbe. vocati ex



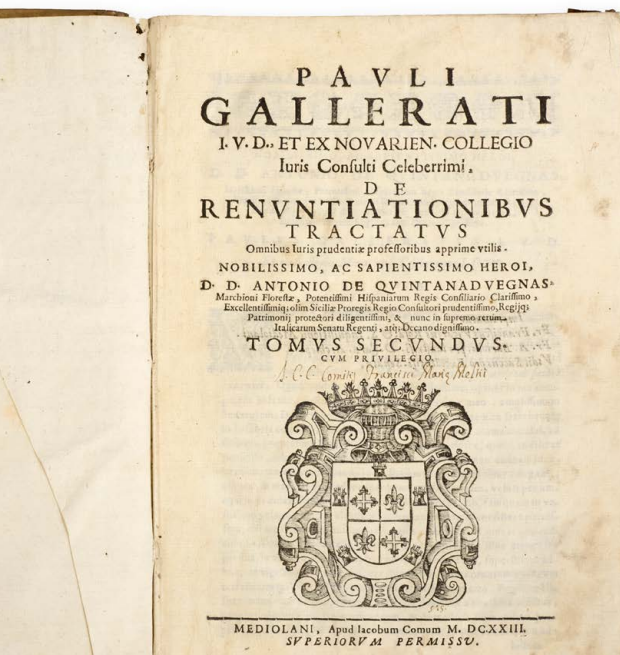
GALLARATI, Paolo. Pauli Gallerati I.U.D., et ex Novarien. Collegio Iuris Consulti celeberrimi, de renuntiationibus tractatus tribus tomis distinctus nunc primum in lucem edditus ... Tomus primus [– secundus]. *Milan, Giovanni Giacomo Como, 1623.*

Two vols (of three), folio, pp. [60], 428; [4], 392, [36, index]; text in double columns, woodcut arms to titles and to vol. I dedication, woodcut initials and headpieces; vol. I with small losses to blank lower margins of b4–c2, some damp-staining at beginning and end, vol. II with small paper-flaw to upper margin of GG4, very small worm track to inner margins of quire li, and occasional light marks; good copies in contemporary pasteboard, flat spines covered with yellow paper with titles in manuscript, boards covered with fragments from two different medieval manuscripts, 'Gallerati de Renuntiat to. 1 [–2]' in manuscript along lower edges; losses at head and foot of spines, some wear to corners and rubbing to covers, hinges of vol. I split, some worming to hinges and endpapers; inscription to titles 'J.C.C. Comitiss Francisci Marie Meltii', occasional underlining, a few marginal annotations.

The first two volumes of the expanded second edition (first Novara 1616) of Paolo Gallerati's famous and much reprinted work on all aspects of the law surrounding renunciation. The third volume was published by Como in 1624. Born in Novara, Gallerati taught law at Turin and Pavia, where he died in 1629.

USTC 4003007. One copy traced in the UK (BL) and three in the US (Library of Congress, University of Michigan, Yale).

£2000



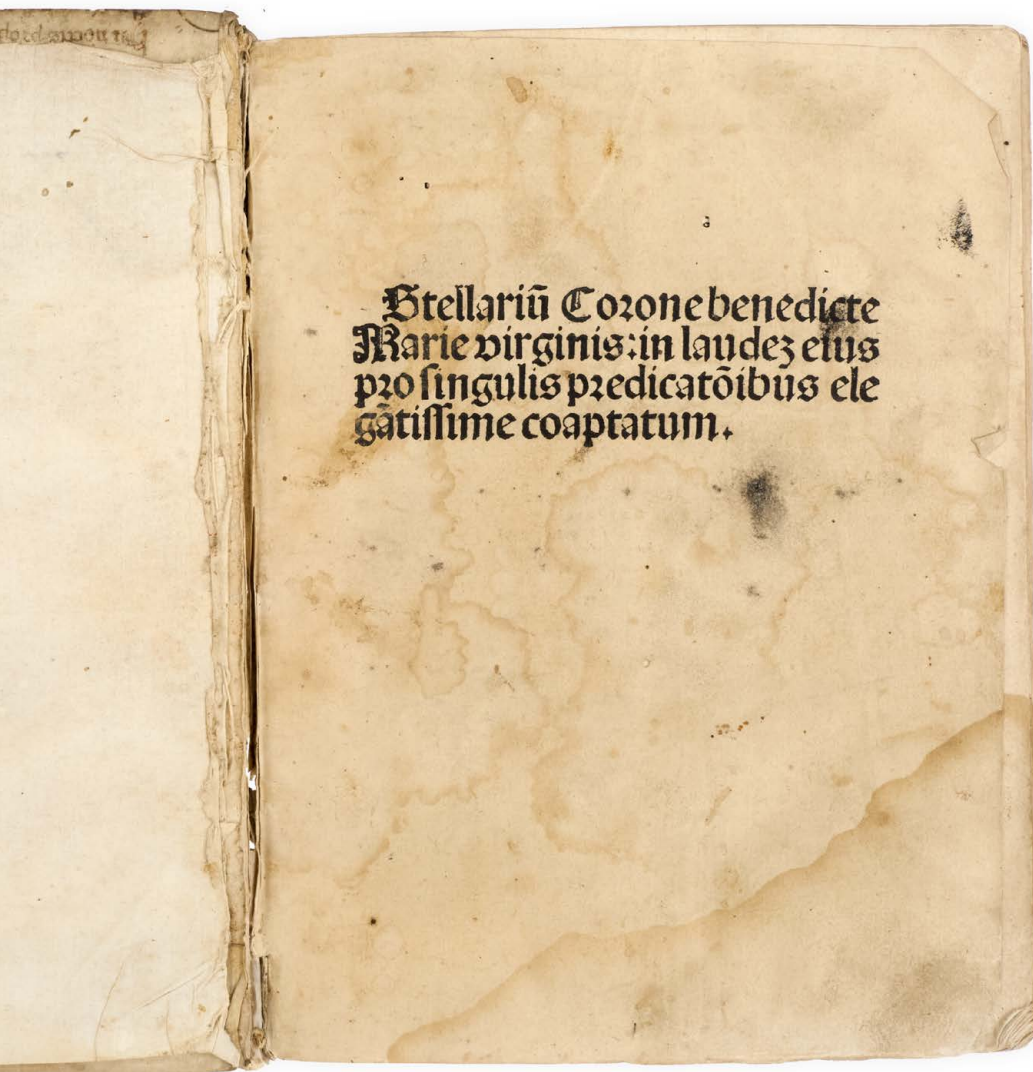
4. **BOETHIUS**, *De consolazione philosophiae*, Book 3, prose 12,38 – verse 12,48 and Book 3, verse 12,51 – Book 4, prose 1,5; a bifolium (leaves consecutive) preserved on the binding of a sixteenth-century printed book (*see below*), 28 lines in a rounded gothic bookhand, two-line initial in blue with contrasting penwork in red, capitals touched in red, ruling not discernible, with a large (eight-line) initial ‘H’ (*Haec cum philosophia dignitate vultus et oris gravitate*) in pink and red against a blue background, the letter formed partly by a dragon-like creature spewing red foliage, delicate highlighting in white; rubbed and soiled, two apertures cut in gutter to accommodate spine bands (not affecting text). A single leaf measures approximately 260 x 200 mm (text area 165 x 110 mm)

Northern Italy (Veneto?), 2nd half of 14th century.

From an attractive manuscript of Boethius’s most famous work, with a large initial marking the beginning of Book 4. ‘It was highly esteemed throughout the Middle Ages. Alfred the Great translated it into Anglo-Saxon and Chaucer translated it into English, while before the end of the eighteenth century versions had appeared in French, Italian, Spanish, German and Greek’ (*Printing and the Mind of Man*).

Two verses omitted in the manuscript (12,24–5) have been reinstated in an early hand.





PELBARTUS OF THEMESWAR. Stellariu[m] corone benedictę Marie virginis; in laudem eius pro singulis predicat[i]o[n]ibus elega[n]tissime coaptatum. [(Colophon:) Hagenau, Heinrich Gran for Johannes Rynman, 28 January 1501].

4to, ff. [x] (last blank), [213]; damp-stain in lower outer corners throughout (entering text at beginning of volume and occasionally elsewhere), further light damp-staining and soiling on title, otherwise a good copy; sixteenth-century Italian vellum over pasteboards, sewn on two split alum-tawed thongs, reusing a bifolium from a fourteenth-century manuscript of Boethius, title in calligraphic manuscript along lower edges, later manuscript title at head of spine; soiled and rubbed, edges worn; a handful of annotations in a contemporary hand.

Very rare early Hagenau edition of Pelbartus's popular sermon collection *Stellarium corone*.

The Hungarian Franciscan Pelbartus of Themeswar (c. 1435–1504, born at modern-day Timișoara in Romania) was among the most popular writers of model sermons in the early sixteenth century and an instrumental figure in the development of Magyar as a literary language. He is known to have studied at Kraków in the 1450s and '60s, and to have been preacher and teacher at the Franciscan *studium generale* in Buda from 1483 until his death there in 1504. The enormous and immediate success of his six published works, and Pelbartus's ability to find publishers in Germany and France, suggests a network of European scholarly contacts probably built up during the undocumented period between his studies in Kraków and his return to Hungary.

Stellarium corone offers a substantial collection of sermons for the adaptation and use of preachers around Europe. It seems first to have been printed at Basel between 1497 and 1500 (see ISTC ip00257000), but this may have been preceded by a Hagenau edition of 2 May 1498 (Heinrich Gran for Johannes Rynman, as here; ISTC ip00258000).

Unrecorded by VD16, which lists five editions of Pelbartus's *Stellarium* printed by Johann Rynman between 1501 and 1508; that printed in 1501 (VD16 P 1207) is not to be confused with the present edition, having only ff. [167].

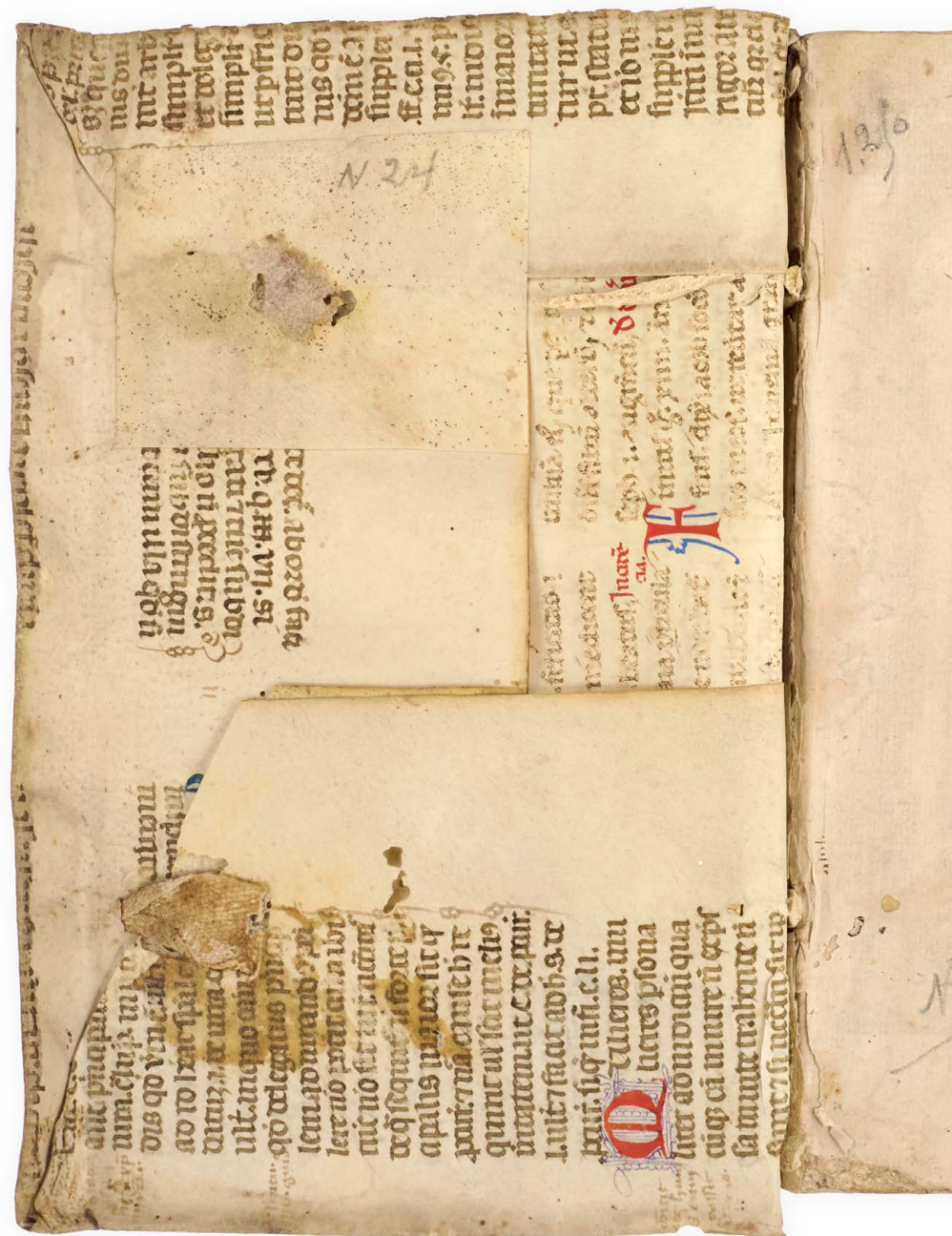
Benzing, *Hagenau* 10. Not in USTC or VD16. **OCLC records only five copies that are ostensibly the same edition as ours: Brigham Young, Brussels, Madrid, Nijmegen and Saint Meinrad Seminary.**

£2750

5. **BONIFACE VIII**, Liber sextus Decretalium, with the *Glossa Ordinaria* of Johannes Andreae, Book 2 ('De iudiciis') tit. I cap. I–II; a single leaf re-used in the binding of a sixteenth-century printed book (see below), the principal text written in double columns of 22 lines, surrounded by commentary, two sizes of a rounded gothic script, two-line initials in blue with penwork in red or in red with penwork in violet, paragraph marks alternately in blue and red, ruled in plummet, seven-line illuminated initial 'I' (*Iuris esse ambiguum non videtur*) in pink infilled with burnished gold and against a dark blue background with penwork in white, short ivy leaf extension, remains of another initial in similar style, COLUMN-WIDTH MINIATURE (55 x 57 mm) depicting a pope seated on a throne with two canons standing to either side, painted in shades of blue, orange and brown against a pink and burnished gold background, marginal annotations in a very small contemporary hand; worn and slightly soiled, illumination rubbed particularly affecting burnished gold and faces of two of the canons in the miniature. Approximately 450 x 305 mm

Southern France, c. 1325.

From a luxury copy of the *Liber sextus Decretalium*. The work was a further stage in the codification of canon law: at the urging of the University of Bologna, Boniface VIII (Pope 1294–1303), himself an eminent canonist, had the supplements to the collection of Gregory IX officially published in 1298. As an addition to Gregory's five books, it was called the *Liber Sextus Decretalium*. A similar updated text was prepared soon after (1317) under Popes Clement V and John XXII.





THOMAS AQUINAS (Angelo RIZZARDI, editor). *Summa contra gentiles malleus hereticorum merito nuncupata.* [(Colophon:) *Lyon, Antoine du Ry for Jacques and François Giunta, 1521.*]

8vo, ff. [viii], 314, title printed in red within ornamental woodcut border and beneath large woodcut of Thomas Aquinas, small Giunta device printed in red within lower border, large woodcut initial 'S' on title verso enclosing a dragon, numerous smaller woodcut initials, large woodcut Jacques Giunta device on f. 314r; some occasional light browning, but a very good copy in contemporary Italian vellum formed from two medieval manuscript leaves (one inside the other, the outermost leaf from a fourteenth-century canon law manuscript and the inner leaf from a thirteenth-century Biblical commentary), yapp fore-edges, sewn on two alum-tawed thongs, remains of cloth ties, later manuscript title and shelf-mark on spine, several red silk tabs marking major divisions in the text; rubbed and slightly soiled; a few manicules and other signs of reading in a sixteenth-century hand; preserved in a cloth box.

Attractive and rare Giunta edition of Aquinas's *Summa contra gentiles*. After the *Summa theologica* this is Aquinas's most important work, in which he shows that Christian theology is the crown of all science and establishes the relations between theology and philosophy. The present version of the text, prepared by the Dominican Angelo Rizzardi (d. 1532) of Savigliano, first appeared in 1501.

Provenance:

1. Brother Ubaldus of Foligno (doubtless the monastery of San Bartolomeo there; see next entry), with sixteenth-century inscription 'Usui Fr[at]ris Ubaldi a Fulg^o. et Amicor[um]' at foot of title. The manicules and other markings in the text are perhaps in his hand.
2. The Observant Franciscan monastery of San Bartolomeo, Foligno, with eighteenth-century library stamp on verso of title.
3. The French painter and designer Henri Marcel Magne (1877–1944), and by descent to his son Claude Magne.

Adams A1418; Gültlingen III p. 181; USTC 121878. OCLC records four copies in the US (Bowdoin College, Newberry, Saint John's University, and Washington University). Library Hub records a single copy (CUL).

£4750

6. **BREVIARY**, Augustinian Use; fifteen bifolia, including six calendar leaves, reused to cover the boards of a large early nineteenth-century portfolio (610 x 450 mm), single columns of 17 lines written in dark brown ink in two sizes of a good semi-cursive gothic bookhand, ruled lightly in ink, two four-line initials in burnished gold against pink and blue backgrounds with white tracery, one four-line initial in divided red and blue with penwork flourishing in both colours, underlining in red ink, rubrics, HALF-PAGE (TWELVE-LINE) MINIATURE within a frame of burnished gold, painted predominantly in shades of red, blue and pink with highlighting in shell gold, a border of scrolling rinceaux bearing stylized leaves and flowers sprouting from four-line initial beneath miniature and filling inner and lower margins, foliation in a post-medieval hand; rubbed, stained and very dust-soiled, offsetting on one board from a bifolium no longer present. A single leaf measures 115 x 90 mm (text area 71 x 49 mm)

Low Countries, mid-15th century.

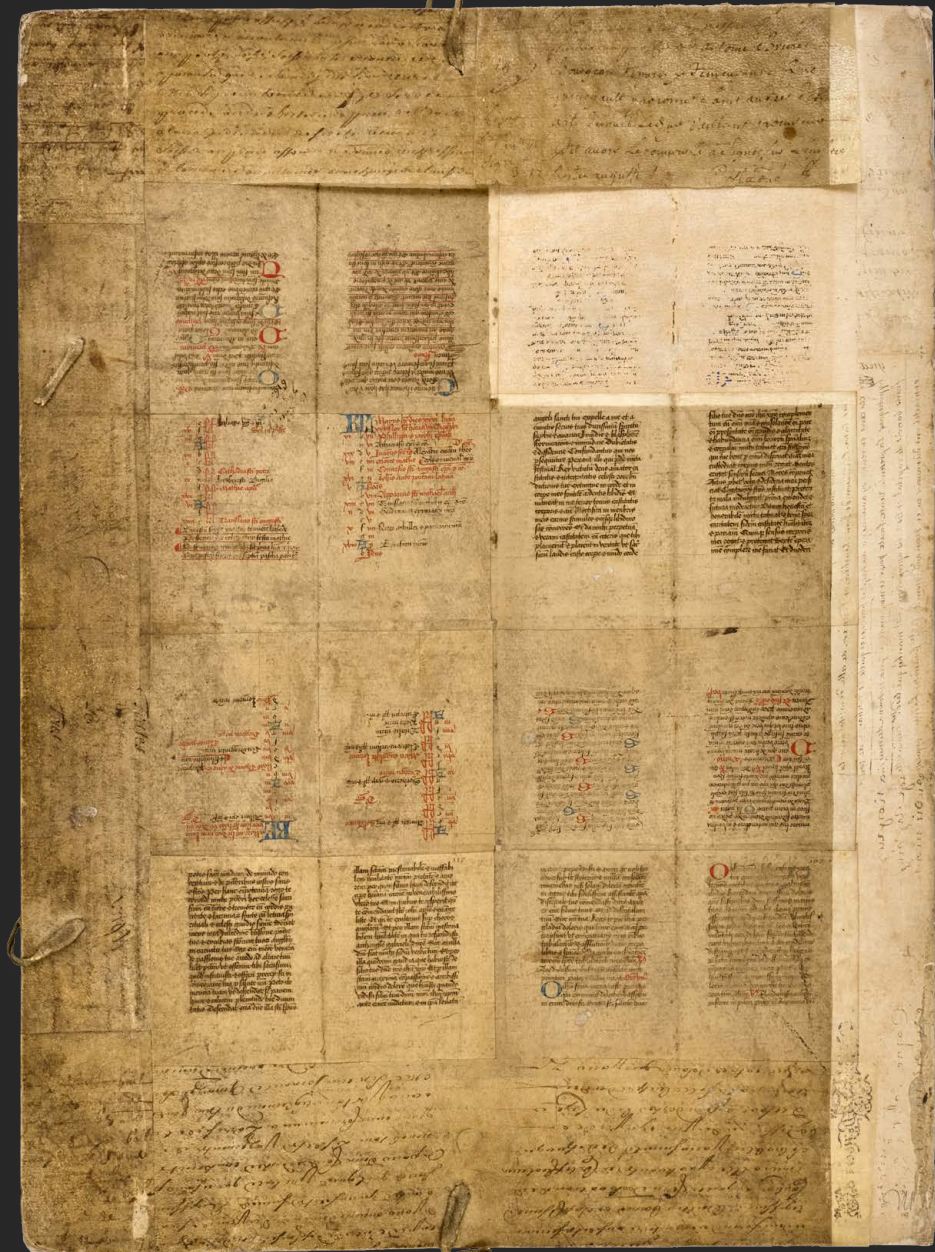
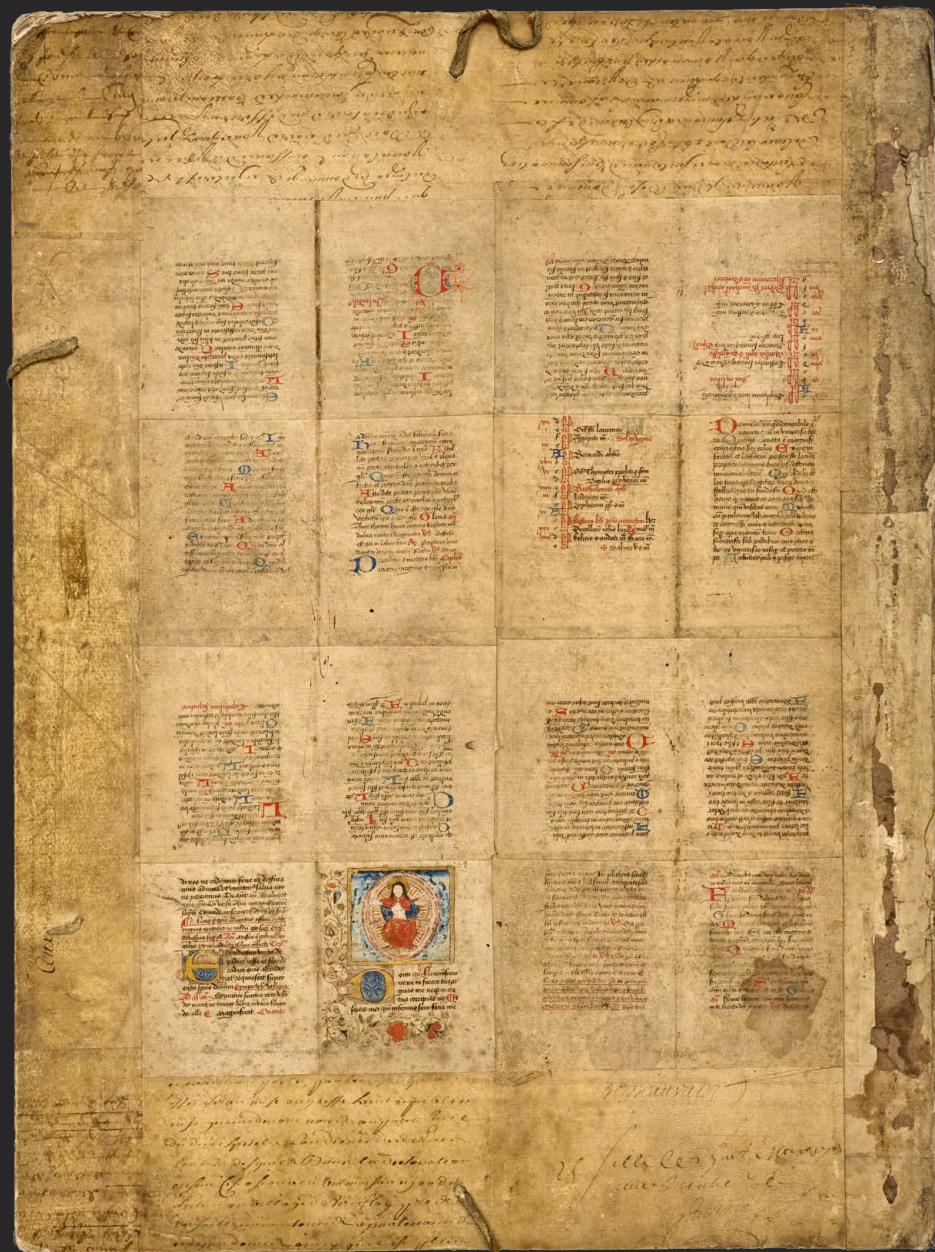
Fragments of a portable Augustinian Breviary of good quality, dismembered in the early nineteenth century to cover the boards of a portfolio.

The Use is undoubtedly Augustinian. The calendar leaves (which show parts of February, March, April, May, August and September) give the translation of Augustine (28 February), his conversion (5 May) and his feast day (28 August) in red.

The miniature introduces the text of the first of the Penitential Psalms ('Domine ne in furore tuo arguas me'). Its iconography combines that of the Ascension and the blessing Christ, either of which might be found at this point in an illuminated Breviary or Book of Hours. The style is broadly that of Willem Vrelant.

£2750





er glorie? **rc. Et**
 fortis et potens
 ille potestas **rc. Et**
 Quis est iste rex
 ndet. Dominus
 rum. Abbas ter
 lo simulq; appe
 qui unus sum al
 rex in. i. rice qua
 ter et conuentus.
 clesiam cum lxx.
 tur. Resp.
 mi no in
 ta tem;

ramis palmarum

29

hebreorum pueri resur
 recti o ne vi te pro nunti an
 tes. Cum ramis palma rum
 o san na clama bat in ex
 cel sis. **Versus.**  Cum au di

Ad asperfo
A Spe
 ne hyssopo: et
 me et su
M
 se cū dū magnā

DEUS AMICI ET NOS
 CLAIBORNE RELL.

R. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

[PROCESSIONAL. Processionarium monasticum secundum consuetudinem ordinis S. Benedicti de observantia, auctum et accurate emendatum. *Coimbra, António de Mariz, 1571.*]

Small 4to, ff. 1–96, 121–122, 127–128 (*i.e.* 100 of 154 leaves), without ff. [4, title and table of contents], 97–120, 123–126, and 129–150, evidently never bound in; printed music on five-line red staves throughout, woodcut initials in black and red, rubrics and headlines in red; first leaf dusty with a few small marginal holes, very slight worming to lower margins towards the end, light damp-staining to lower corners, otherwise a very good copy loose in its contemporary limp vellum binding of manuscript waste, ‘Proces. antigo’ in manuscript to spine; fore-edge of rear cover gnawed, covers stained and cockled; armorial bookplate of ‘Claiborne Pell’ pasted inside front cover.

An extremely rare Processional of Benedictine Use, printed in Coimbra in Portugal.

The first half supplies the words and music required for the Temporale – the Christological feasts including Christmas, Easter, Ascension, and Pentecost – and the second those for the Sanctorale, for the celebration of saints’ days. There are extensive rubrics for Palm Sunday, Good Friday, and Candlemas, for example, with ceremonial instructions for abbot, deacons, singers, and monks. A splendid initial ‘S’ opens the nativity chant *Sancta et immaculata virginitas* on f. 121v.

St Benedict’s name appears in larger print in the litanies, and the rubric for his feast describes him as ‘our father’, with the chant *Fuit vir vitae venerabilis gratia* beginning with an attractive initial ‘F’ (f. 91v). The litanies feature a number of Iberian saints, including St Leander, St Ildefonsus, and St Turibius.

António de Mariz (*fl.* 1556–1599) was arguably the foremost Portuguese printer-publisher of his day, chiefly active in Coimbra but also in Braga and elsewhere. He served both as royal printer and printer to the University of Coimbra, and worked closely with the Jesuits. He ‘possessed an important workshop, well-supplied with materials, as we can see from the variety of Gothic, Greek, and Roman typefaces he employed’ (Anselmo, p. 238, *trans.*). His typographical skills are certainly in evidence here.

We have located a single copy, at the Biblioteca Nacional de Portugal.

USTC 346029; Anselmo, *Bibliografia das obras impressas em Portugal no século XVI* 858.

£1250



8. **DUNS SCOTUS**, *Quaestiones super libros Metaphysicorum Aristotelis*, in Latin, parts of Question 1; fragments of two leaves preserved on the binding of an early seventeenth-century printed book (*see below*), double columns of 59 lines written in pale brown ink in a rounded gothic bookhand, ruled with plummet, two-line initials alternately in red and blue, paragraph marks alternately in red and blue; damp-stained, soiled, and rubbed, affecting legibility of portions of text, small areas of loss. 330 x 215 mm

Italy, 14th century.

John Duns Scotus (1265/66–1308) ‘was one of the most important and influential philosopher-theologians of the High Middle Ages. His brilliantly complex and nuanced thought, which earned him the nickname “the Subtle Doctor”, left a mark on discussions of such disparate topics as the semantics of religious language, the problem of universals, divine illumination, and the nature of human freedom’ (*Stanford Encyclopedia of Philosophy*). Charles Sanders Peirce considered him one of the ‘profoundest metaphysicians that ever lived’.

The visible text here contains part of Question 1.1 and 1.7–8 from Scotus’s commentary on Aristotle’s *Metaphysics*. The first examines whether the proper object of metaphysics is being *qua* being (*ens in quantum ens*) or God and knowledge, with reference to Avicenna and Averroes, while the latter consider whether metaphysics is practical, and whether the speculative is superior to the practical.



J.C.C. Francisci Marie Meltii

IOACHIMI
MYSINGERI
A FRUNDECK.

IVRISCONSULTI CLARISSIMI
APOTELESMATA,
SIVE CORPVS PERFECTVM SCHOLIORVM
Ad Quatuor Libros Institutionum Iuris Civilis.

*Hac novissima editione multo uberius et emendatius quam antea excussum:
atque, quod studioforum maxime interest, iuris allegationibus, (qua in
prioribus fuerunt in nonnullis locis corrupta) restitutis,
ut merito ceteris antecellat.*

ADIECTIS RERVM MEMORABILIVM ET PARAGRAPHORVM
Indicibus singularibus, necnon Elenchorum Codicis, atque Pandectarum,
quae inter explicandum enucleantur.



VENETIIS,
Apud Minimam Societatem. M DC VI.

MYNSINGER, Joachim. Ioachimi Mynsingeri a Frundeck, iurisconsulti clarissimi Apotelesma, sive corpus perfectum scholiorum ad quatuor libros institutionum iuris civilis. Hac novissima editione multo uberius et emendatius quam antea excussum. Venice, Compagnia Minima, 1606.

Folio, pp. [lxiv], 630, [2, blank]; title in red and black with woodcut device, woodcut initials, main text in two columns; preliminaries slightly loose and creased, some light damp-staining throughout, occasional slight marginal worming; otherwise good in contemporary vellum-backed pasteboards covered with fragments from a medieval manuscript, some Italian printer's waste visible to endpapers; worn, spine partly detached with losses, vellum stained, rubbed, and lifting; ownership inscription 'J.C.C. Comitiss Francisci Marie Meltii' to head of title.

Scarce later edition (first 1555) of a compendium of scholia on Justinian's *Institutes* by the influential German jurist Mynsinger von Frundeck (1514–1588).

An important part of the *Corpus Juris Civilis*, the *Institutes* – a codification of Roman law – were compiled in the sixth century under the direction of the great Eastern Roman emperor Justinian. As well as serving as professor of law at Freiburg, and as an imperial judge and chancellor, Mynsinger was also a noted poet.

USTC 4029869. Only one copy traced in the UK (University of Glasgow), and one in the US (University of Virginia).

£750

9. **GEOFFREY BABION** (*attributed author*), Enarrationes in Evangelium Sancti Matthaei, chapter 13 (Migne, *Patrologia Latina* 162, cols. 1374–7); an almost complete leaf preserved as the wrapper of a seventeenth-century account book (*see below*), double columns of 38 lines written in a very good French romanesque hand in dark brown ink, Biblical passages commented on written in red ink, ruling not discernible, some early underlining; stained, soiled, rubbed and creased, one corner crumpled, trimmed at head just affecting top line of innermost column, several post-medieval inscriptions, nevertheless both sides almost entirely legible. Approximately 280 x 200 mm (text area 220 x 150 mm)

France, 3rd quarter of 12th century.

From an early manuscript of an influential gospel commentary once attributed to Anselm of Laon but more usually given to Geoffrey Babion.





The *Enarrationes* is one of a surprisingly small number of twelfth-century commentaries on St Matthew. Stegmüller records about forty manuscripts. Most copies are anonymous, but two are ascribed to Anselm and five to Babion, who has been plausibly identified with Geoffrey du Loroux, archbishop of Bordeaux from his election in 1136 to his death in 1158. Beryl Smalley studied the *Enarrationes* in detail, concluding that its author's importance 'lies in the fact that he acted as a bridge between post-Laon teaching and lectures on St Matthew in the Paris schools. Peter Comestor and Peter the Chanter both quote him, sometimes by the name of Master Geoffrey Babion and more often anonymously' (B. Smalley, 'Some gospel commentaries of the early twelfth century', in *Recherches de théologie ancienne et médiévale*, vol. 45 (January–December 1978), pp. 147–180, p. 170). She dated the text c. 1140 and was inclined to reject the ascription to Babion: 'it seems wiser to leave [the author] anonymous. We may guess that he studied and perhaps taught in some school or schools in northern France, before entering a religious house where he wrote his *Enarrationes*, using material which he had collected in the schools. His *Enarrationes* came to be regarded as "solemn and authentic", to quote Comestor, under Geoffrey Babion's name. The reason was that they fulfilled a *desideratum*' (*idem*, p. 175).

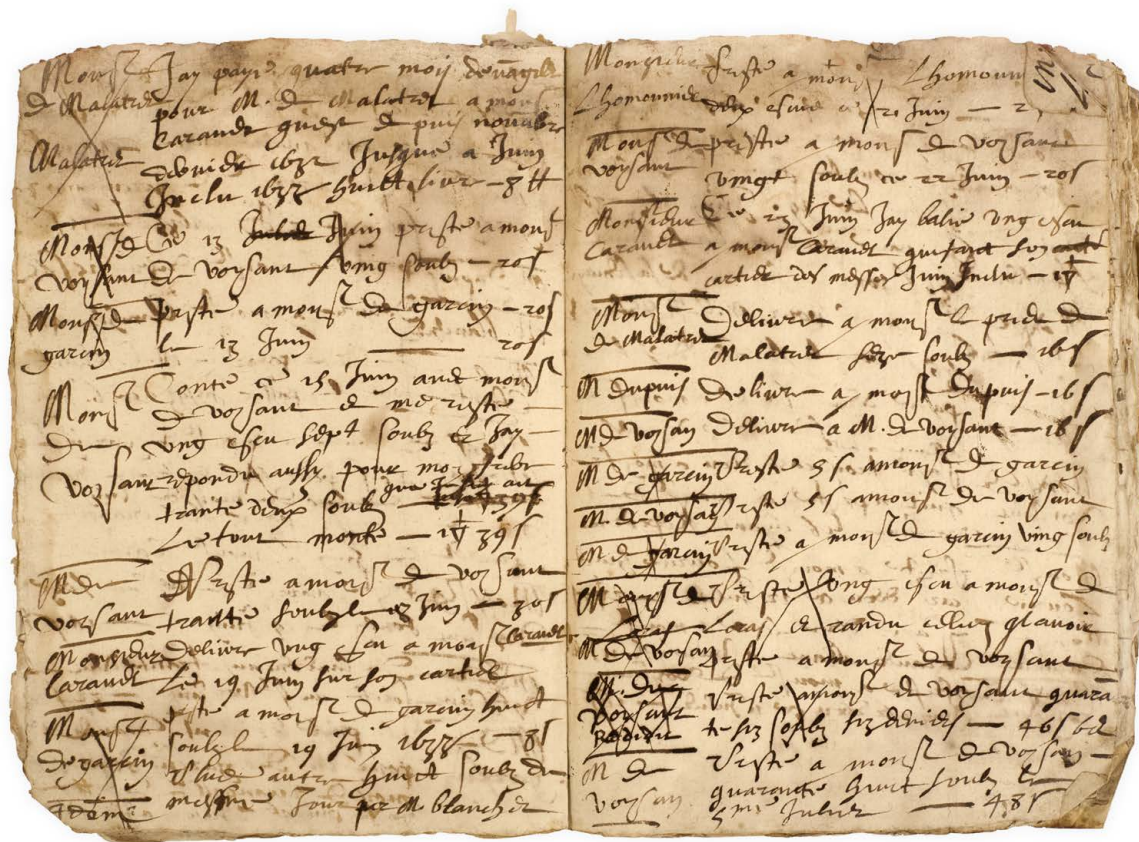
The text here comments on various of Christ's parables (of the weeds, of the treasure, of the merchant, of the net). The fragment's seventeenth-century re-use as the wrapper of an account book compiled in or near Lyon (*see below*) may indicate a medieval provenance in that vicinity.

[WINE.] Account book of a Rhône valley wine merchant.
France (vicinity of Lyon), c. 1641–8.

Manuscript in French on paper, small 4to, ff. [50], of which nine blank, remains of a further leaf torn out at beginning, written from both ends, with two further leaves loosely stitched in; damp- and mould-stained at foot resulting in softening of paper and consequent losses, some staining and soiling elsewhere, many leaves crumpled at edges and/or with corners folded down; bound in a vellum wrapper re-using a leaf from a twelfth-century gospel commentary.

The account book's compiler seems to have been a wine merchant who lived and worked in or near Lyon: on the final page are mentioned various items (including a 'cofre') 'que Jay achetté a lion'. The first of the two loosely stitched-in leaves is a schedule of 'Les tonos [i.e. tonneaux] que Jay vendu au mareschal ceste p[re]sen]te annee 1646 [. . .]' and comprises a list of barrels marked with various letters or numbers – and, in one case, 'par mes armes' (of which there is a small drawing). The second stitched-in leaf is a letter signed by the 'mareschal' in question, 'Pierre Faure Mareschal de Vezeronce', and dated 15 November 1646. It begins 'Monsieur Je vous prie de m'envoyer le tonneau de vin que Jay achepté de vous demain sil vous plaist'. Vézeronce (now Vézeronce-Curtin) is a village a few miles east of Lyon. The letter is addressed to one 'Monsieur le Seuroffin(?)', who must therefore be the account book's owner. Elsewhere in the manuscript is a reference to 'mes vignes' – he was evidently both a grower and a wine merchant in a part of the Rhône valley near Lyon.

£3250

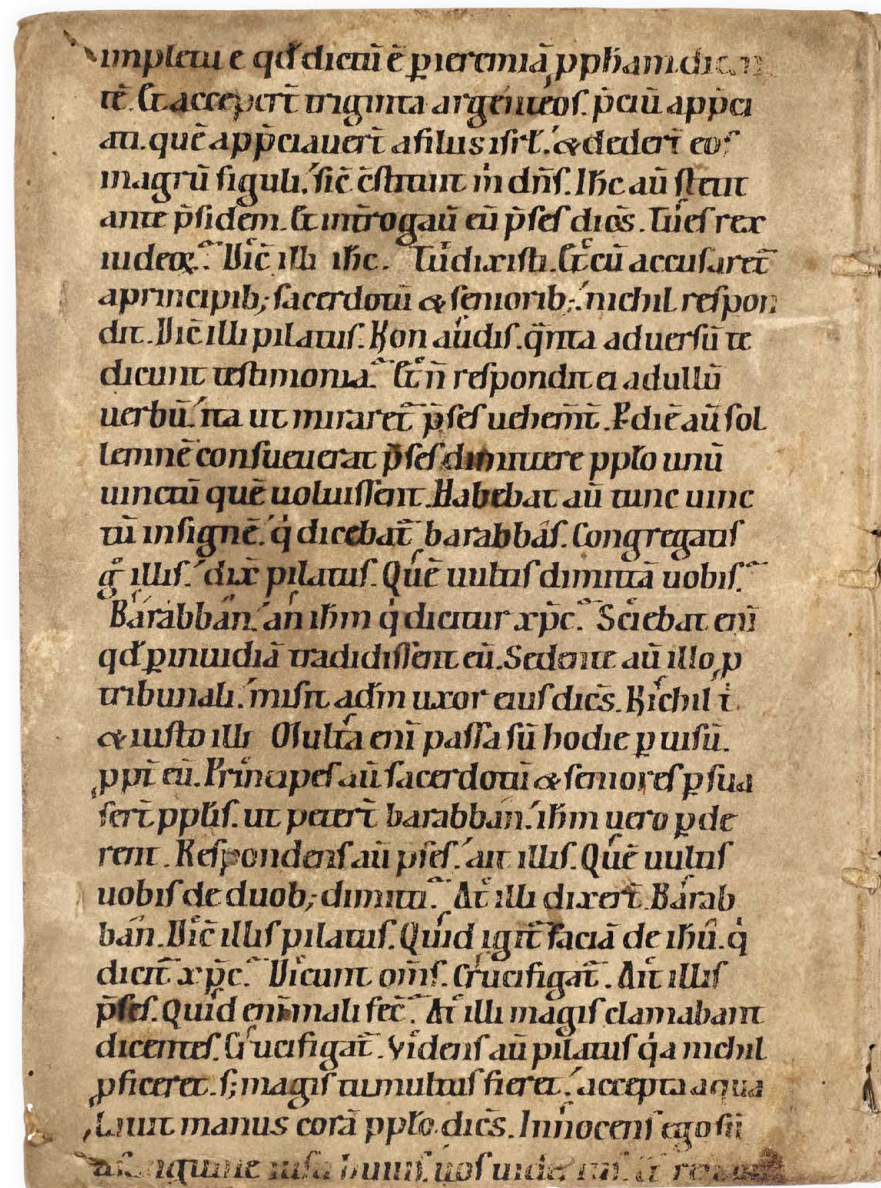


10. GOSPEL LECTIONARY, in Latin, Matthew 27, 9–25 and Mark 14, 11–26; a bifolium (leaves not consecutive) preserved on the binding of a sixteenth-century printed book (*see below*), written in single columns of 29 lines in a very fine and regular, slightly sloping Carolingian minuscule, black ink, ruled very lightly in ink, uppermost two lines and double vertical bounding lines ruled with a hard point; soiled, stained and slightly rubbed, four small holes in one leaf and one hole in the other, but generally in very good condition. A single leaf measures approximately 270 x 200 mm (including turn-ins; text area 220 x 130 mm)

South Germany, 1st half of 11th century.

A well-preserved bifolium from a very handsomely written biblical manuscript, most likely a Gospel Lectionary rather than a Bible. Various distinctive superscript accents indicate that the text was intended to be recited aloud.

The texts here include two of the most dramatic episodes of the Gospels: Christ and Barabbas before Pilate, and the Last Supper.





S. FRANCESCO.

45

DELLA HUMILTA, ET OBEDIENTIA

di S. Francesco, & come la Diuina Maestà l'è faudi-
ua in ogni sua domanda. Cap. VI.

IA humiltà vera custode, & ornamento di tutte le virtù, haueua con copiosa abbondanza ripieno il Sant'huomo. Imperochè egli niente si riputaua essere, saluo ch'vn grādiffimo peccatore, essendo nondimeno in verità vno specchio, & vno splendore d'vna perfetta santità. Sopra questa humiltà studiò, & attese a edificarsi come sapiēte architettore, quel fondamento ponēdo, che da Christo haueua imparato. Et questo soleua dire, che il figliuolo di Dio, nō per altro era discepolo dal seno dell'altissimo Dio, in questa nostra vile, & abieta natura, che per insegnare, & con l'esempio, & con le parole, come ottimo Signore, & maestro la virtù dell'humiltà. Et per questo si studiava come vero discepolo di Christo auuilirsi: così a suoi occhi, come a quelli de gli altri, ricordandosi che il sommo Maestro già haueua detto: (Quod altū est apud homines, abominatio est apud Deū.) Quello che è appresso gli huomini degno, appresso di Dio è abominabile: & ancora soleua hauere in bocca questa parola: Quanto l'huomo è ne gli occhi di Dio, tanto a punto si tenga essere, & niente più: & per questo giudicaua esser cosa stolta per li mondani fauori ingrandirsi, & per tanto si rallegraua delle vergogne, & vituperij fattigli, & s'attristaua delle laudi. Et più tosto voleua vedere vno che lo biasimasse che vno che lo laudasse, sapendo che l'biasimo induce l'huomo all'emendatione, la laude spinge al peccato. Et per tanto estollendo spesse volte il popolo, & la plebe in lui i meriti della sua santità, comandaua a qualch'vno de' suoi Fratelli, che per contrario di quello, che di lui vdito haueua, gli dicesse villanie, & parole da vilirlo, & queste spesso inculcasse nelle sue orecchie. Et per tanto quel Frate (benche contra sua voglia) chiamandolo villano, mercenario, & inutile, tutto lieto così nella mente, come nella faccia, rispondea: Dio ti benedica figliuol carissimo, perche tu mi dici la verità, nè altre cose si conuiene ascoltare



BONAVENTURE of Bagnoregio, Saint. Vita del serafico S. Francesco [Legenda minor S. Francisci]. Venice, heirs of Simone Galignani, 1598.

4to, pp. [viii], 160; elaborate engraved title, nine full-page engravings by Giacomo Franco, typographical headpieces, typographical frames and woodcut initials; a few very small holes in title, single small wormhole through textblock, a few minor stains, but a very good copy in contemporary vellum over paper boards, the vellum from an eleventh-century manuscript, remains of ties; slightly soiled and rubbed, four small holes in upper cover and one in lower, part of front free endpaper torn away; contemporary acquisition note on front flyleaf, nineteenth-century bookseller's ticket of Pedone-Lauriel & Co. of Paris on front pastedown.

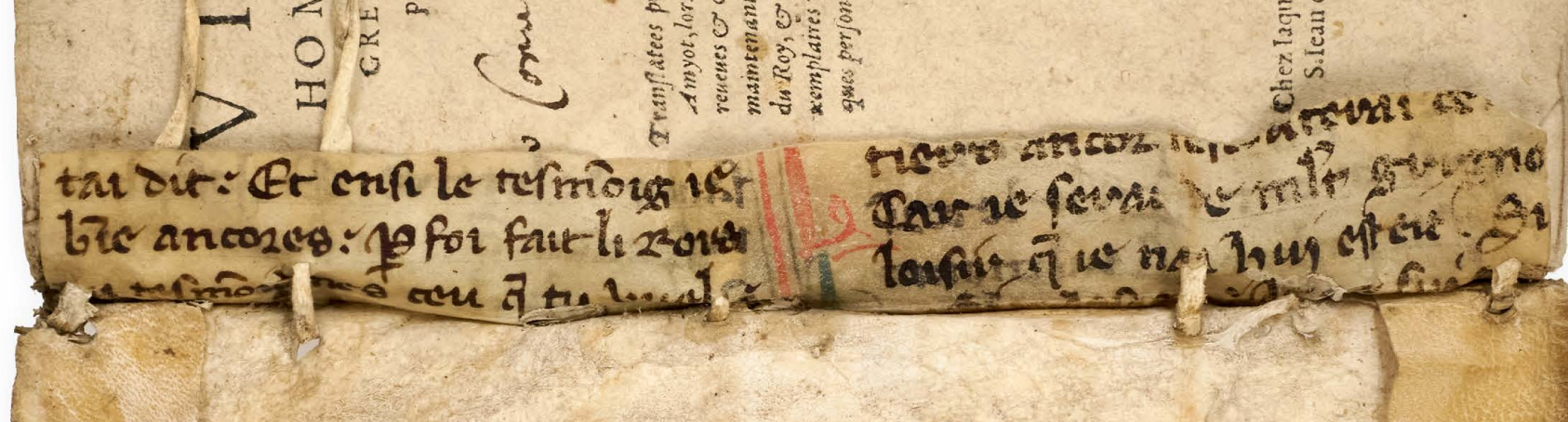
Second edition (first 1593), uncommon, of this Italian illustrated version of Bonaventure's Life of St Francis, with the text of the Legenda minor complemented by nine engravings by the artist Giacomo Franco.

Bonaventure was elected Minister General of the Franciscan Order in 1257. The general chapter commissioned him to write a Life of the founder, which was subsequently accepted as the official biography of Francis. Bonaventure sought to bring together the numerous traditions, and to present a coherent portrait of its founder, thus outlining a unifying interpretation of what Franciscanism meant, at a time when his efforts were directed to reconciling those within the Order who advocated rigorous adherence to poverty and those who favoured a more institutional form of Franciscanism. His *Legenda minor*, an abridgement, adapted the text for liturgical and devotional use.

Bonaventure's presentation of Francis as the perfect imitator of Christ, as an apostolic and evangelical figure, as a mystic whose life culminated in the gift of the stigmata, and a man whose spiritual journey is an ascent to God was translated into visual art by Giotto in Assisi, and is here once again mirrored in the nine artistic copper engravings by the Venetian artist and publisher Giacomo Franco (1550–1620), which depict the stages in the life of the Saint. In Franco's series, however, the spiritual priorities of the Catholic Reformation appear to instigate a change in emphasis: from the earlier predilection for miracles, preaching and public moments of Francis' life, to a concentration on the Saint's personal asceticism, search for moral perfection, and muscular, active spiritual warfare; this exemplified the anti-Protestant teaching that salvation depends upon cooperation between divine grace and human effort.

USTC 816147; EDIT16 6916. Mortimer 79 records the 1593 edition. See M. Hamrin, *Picturing carnal temptation and sin in Italian post-Tridentine imagery*, Åbo Akademi University Press, 2009.

£3500

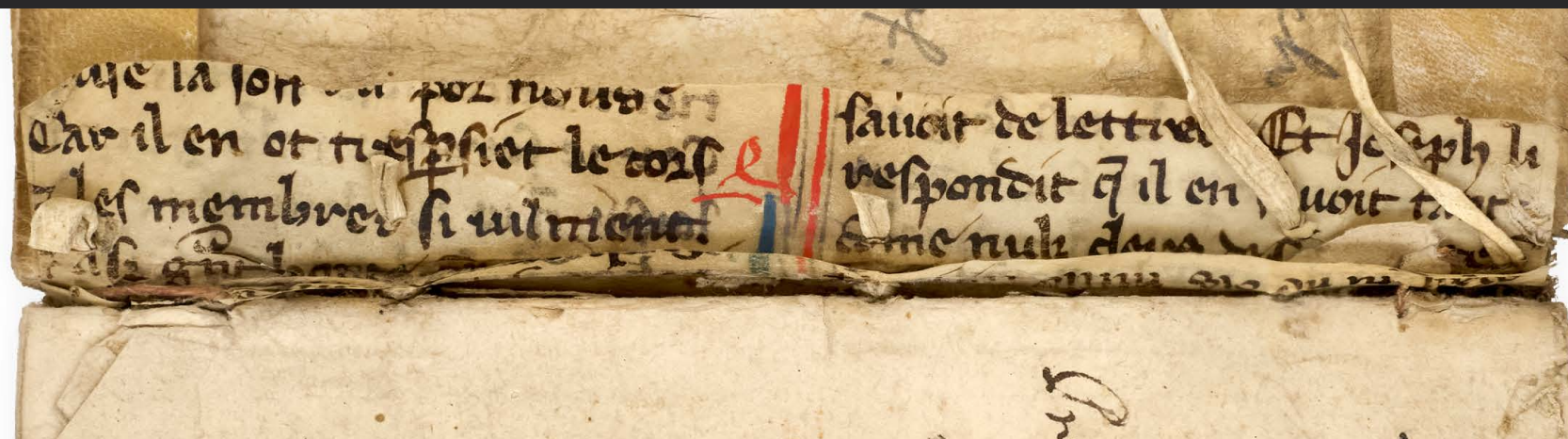


11. [GRAIL.] *Estoire del Saint Graal*, in Old French (ed. J. P. Ponceau, *L'Estoire del Saint Graal*, Paris, 1997, 87,6–8, 88,8–9, 89,3–5 and 89,27–8 (vol. I pp. 57–9)); a small fragment used to strengthen the front inner hinge of the binding of a sixteenth-century printed book (*see below*), two columns written in a semi-cursive gothic bookhand, dark brown ink, five lines remaining, ruled in plummet, decoration in red and blue between columns (doubtless extensions from a decorated initial); some slight rubbing, folded where stitched into binding, five small holes where thongs laced through. Approximately 30 x 160 mm

Northern France, 1st quarter of 14th century.

A rare fragment from a manuscript of the *Estoire del Saint Graal*, the first part of the immense *Lancelot-Graal* cycle (also known as the Vulgate Cycle). Written probably in the third decade of the thirteenth century by an anonymous author, the *Estoire* recounts the various adventures of Joseph of Arimathea and his companions as they convey the Holy Grail out of Jerusalem and eventually to Britain, converting many people along the way. The text here comes relatively early in the romance, from an episode in which Joseph encounters and eventually converts King Evalach of Sarra.

The JONAS database records 59 manuscripts, 12 of which are fragments only.



LES
VIES DES

HOMMES ILLVSTRES,

GRECS ET ROMAINS, COM-

parees l'une avec l'autre par Plutar-
que de Charonee.

In Cornu Dettelbach
Second Tome.

Translatées premièrement de Grec en François par maître Jacques
Amyot, lors Abbé de Bellocane, & depuis en ceste seconde édition
reueues & corrigées en infinité de passages par le mesme translateur,
maintenant Abbé de sainte Cornelle de Compiègne, Conseiller
du Roy, & grand Aumosnier de France, à l'aide de plusieurs ex-
emplaires vieux, & écrits à la main, & aussi du jugement de quel-
ques personnages excellents en savoir.



A PARIS,

Chez Jacques du Puys, libraire juré de l'Université,
S. Jean de Latran, à l'enseigne de la Samaritaine.

M. D LXXII.

PLUTARCH (Jacques AMYOT, translator). Les vies des hommes illustres, Grecs et Romains, comparees l'une avec l'autre par Plutarque de Chaeronee. Second tome [-Troisieme tome]. Paris, Jaques Du Puys, 1572.

Volumes two and three only (of four), 8vo, pp. [iv], 300; 487 (lacking three leaves: 203-4, 206); woodcut initials; damp-stained throughout and occasionally mould-stained, vol. II title soiled, worn, slightly wormed and with three knife-slits (one of which penetrates to following leaves), final four leaves of vol. III wormed and frayed with loss of text from final three leaves; contemporary French limp vellum, front hinge strengthened with a strip from a fourteenth-century manuscript in French; very worn and soiled, knife-slits in upper cover, lower cover very defective, paper label at foot of spine; annotations and underlining in a seventeenth-century hand to approximately 13 leaves of vol. II.

Two volumes of a scarce early edition of Amyot's hugely popular translation of Plutarch's *Lives*, first published in 1559 (Paris, Michel de Vascosan). In the same year as our edition the publisher Jaques Du Puys also issued a folio edition with portrait medallions at the head of each biography.

Provenance: the Franciscans of Dettelbach in Bavaria, with seventeenth-century inscription and nineteenth-century library stamp on title.

£2000

12. GREGORY THE GREAT, *Moralia* in Job, book 7 chapters 25–8; two partial leaves preserved as pastedowns of a sixteenth-century printed book (*see below*), double columns, 17 lines per column remaining on front fragment and 12 on rear fragment, written in dark brown ink in a fine gothic bookhand, above top line, ruled with plummet, headline ‘VII’ in red ink on front fragment, contemporary marginal ‘Nota’ on rear fragment; some marginal worming, only touching one letter, a little light staining, horizontal crease in rear fragment, only affecting one word. 150/160 x 205 mm

Germany, last quarter of 12th century.

From a handsomely written manuscript of Gregory the Great’s *Moralia* in Job. One of the greatest works of biblical exegesis, the *Moralia* is a series of lectures on the Book of Job, expounding the text in a threefold literal, mystical, and moral sense. His preference was for the last of the three, and he considered the commentary primarily a discussion of moral theology and its practical application. It became one of the principal theological textbooks of the Middle Ages and survives in many manuscripts.

The text here deals with the brevity of human life, vanity, fear, repentance, and greed. An attractive contemporary ‘Nota’ mark has been placed beside a passage describing an avaricious man ‘panting’ to obtain his desires.

quia oblect ^u imenta carnis deserens. eius duricia p ^{er} supplicium liquatur. S; quia iniqui omnes quid abstrac tionis sue tempore patiuntur audi uimus: adhuc aliqua quibus in li bertatis sue spacio implicantur	adepta tantūmodo sub magni moderaminis freno possidere. S; N cum repente fuerint oculis oblata que placeant. in ambitione p ^{er} an mens anhelat: semetipsam non capit: adhipiscendi hec occasione
--	--

VII

tra repente deducuntur. Quia enī Notā etiam quod qualibet longevi tate extensum est si fine clauditur longum non est: ex fine miseri col ligunt: breue fuisse quod amitten do tenuerunt. Vnde bene p^{er} salo monem dicitur: Simulas annis uixerit homo & in his omnib; le tatus fuerit: meminisse debet te nebrofi temporis & dierum mul torum: qui cum uenerint uani tatis arguuntur p^{er}terita. Stulta etenī mens cum malū repente in uenerit: quod nequaquā p^{er}terit eternitatem eius tolerando intelli git: quia quod n^{on} terere potuit	bene p^{er} psalmistam dicitur: Illic tre pidauerunt timore ubi nō fuit timor. Istenamq; ueritatem iam libere de fendere appetit: s; tamen in ipso suo appetitu trepidus indignationem potestatis humane p^{er}amiscit. Cumq; in terra hominē contra ue ritatem pauet: eiusdem ueritatis uam celitus sustinet. Ille peccatorū suorū conscius ea que possidet in dignitibus iam largiri desiderat: s; tamen ne datis rebus egeat ipse formidat. Cumq; carni subsidia reseruando trepidus p^{er}parat: ab alimentis misericordie animam necat: & cum pati in terra inopiam me
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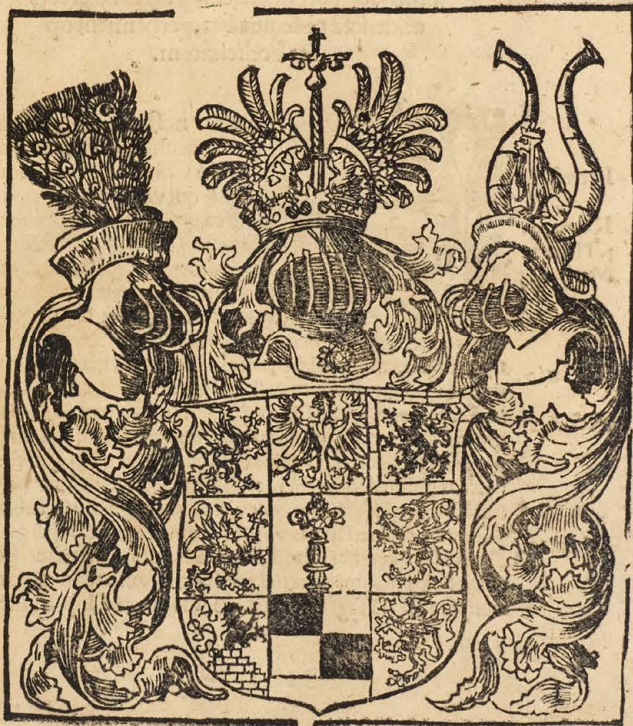
DEFENSIO EC

clesiasticorū quos Spirituales ap

pellamus:qua ceu hyperaspistae,ecclesiae cum auctoritas
tum libertas egregie vindicatur. Autore Cornelio

Snecano,Sacrae Theologiae Doctore,predi
catoriae Familiae

Cartusiae in Buxheim



SNEEK, Cornelis van. Defensio ecclesiasticorū[m] quos spirituales appellamus qua ceu hyperaspistae, ecclesiae cum auctoritas tum libertas egregie vindicatur. Autore Cornelio Snecano, sacrae theologiae doctore, predicatoriae familiae. [Frankfurt an der Oder, Johann Hanau, c. 1530].

Small 4to, ff. [4], CLXXXVIII, [4]; large woodcut arms on title, woodcut initials; a few tiny marginal wormholes at the beginning, small loss to blank outer margin of second leaf, toned throughout; otherwise a very good copy in contemporary blind-tooled pigskin over wooden boards, two brass clasps and catches, fragments from a medieval manuscript employed as pastedowns, red fore-edge tab to f. CXLIX; covers rubbed, spine and one corner repaired, repairs to catches, later blank flyleaves, some worming to pastedowns; early inscription 'Ad Cartusiani' on front pastedown, inscription in red ink 'Cartusiae in Buxheim' and later ink stamp 'Bibl. Buxheim' on title, contemporary marginal annotation to f. llr.

First edition of this defence of Catholicism by the Dutch Dominican friar and theologian Cornelis van Sneek (c. 1455–1534), once in the library of the great Carthusian monastery at Buxheim in Bavaria.

Sneek (Snecanus) was one of the most important opponents of both the Franciscans and the Reformation in Northern Germany. He served as the Dominicans' chief inquisitor of heretical and immoral matters in Hamburg and Rostock, and promoted Marian devotion through his influential sermons on the rosary.

The *Defensio* is a point-by-point refutation, together with a Latin translation, of *Gödtliker unde pawestliker Rechte gelickförmige Rede unde Beweringhe* (1529) by the Strasbourg reformer and Protestant hymn writer Symphorian Pollio. The points of controversy covered herein include the papacy, benefices, human laws, feast days, sects, clerical marriage, mendicity, intercessions for the dead, oaths, and monks. The arms to the title are those of the dedicatee Joachim I Nestor, Elector of Brandenburg, a pugnacious defender of Roman Catholic orthodoxy.

USTC 632177; VD16 S 6815. **No copies traced in the UK, and only one in the US (Harvard).**

£1750

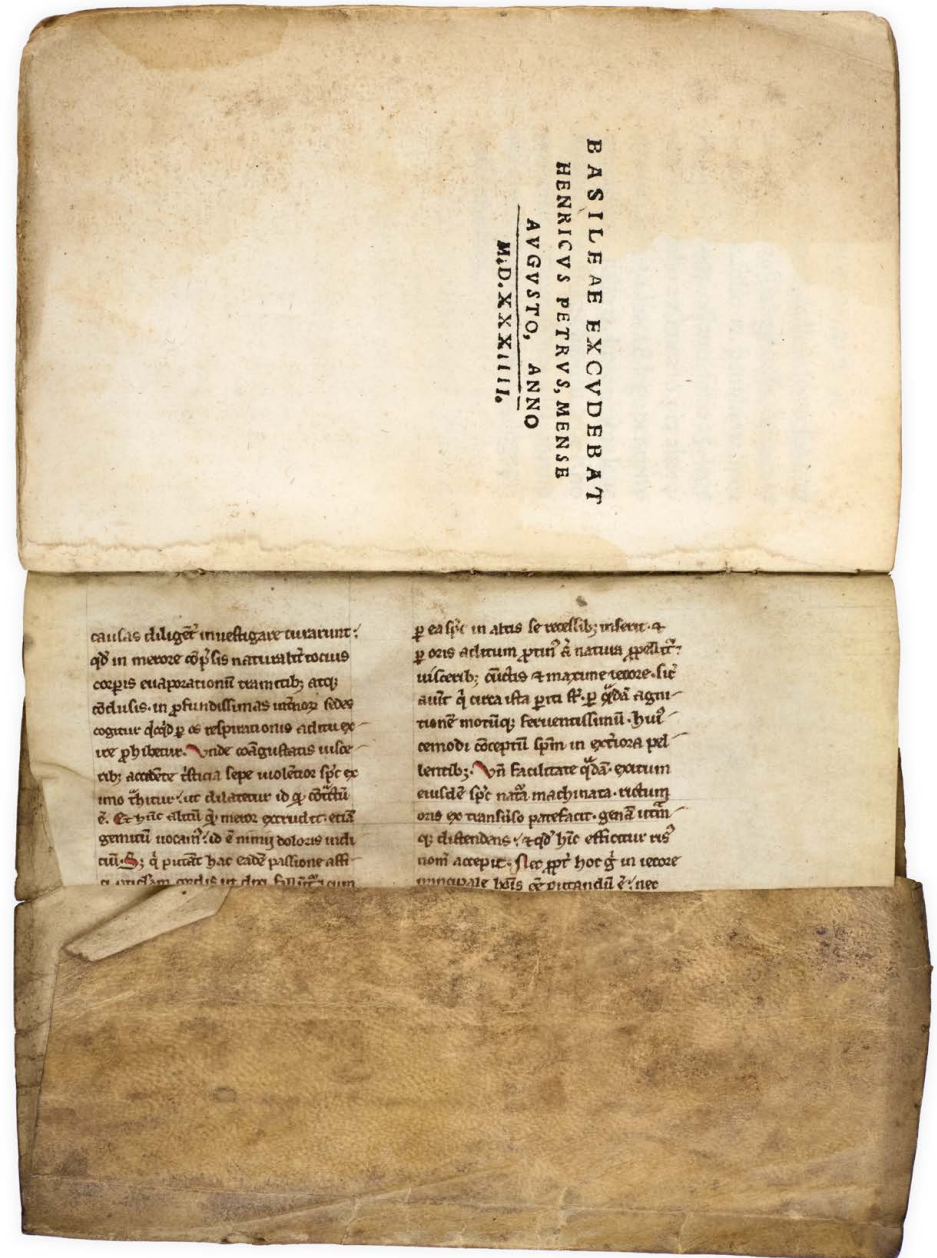
On the Making of the Human

13. GREGORY OF NYSSA (John Scotus ERIUGENA, translator), *De hominis opificio*, parts of chapters 12 and 13 (Migne, *Patrologia Latina* 67, cols. 363 and 364–5); the upper part of a leaf preserved as the endguard of a sixteenth-century printed book (*see below*), double columns, 12 lines remaining, written in a small, neat gothic bookhand, capitals touched in red, ruled with plummet; verso rubbed in places and lightly soiled, lower part of leaf trimmed away, folded at head where wrapped around last quire of printed book, but generally in very good condition. Approximately 70 x 154 mm

Probably France, mid-13th century.

A rare fragment from the fourth-century theologian Gregory of Nyssa's most important single treatise *De hominis opificio* (also called *De creatione hominis*), a work on the creation of man in which he sets out his version of the Neoplatonic theory of the descent and return of the soul. Originally written in Greek, *De hominis opificio* was translated into Latin by the most original philosopher of the early Middle Ages, John Scotus Eriugena. It was first printed in 1536 (Venice, Aldus Manutius).

The text here compares the human body to a musical instrument and discusses laughter.



pp. — v. 8
GASPARIS MEGAN
DRI TIGVRINI, IN
epistolam Pauli ad Ephesios cō-
mentarius: Vnà cum Ioan-
nis Rhellicani episto-
la monitoria.

Nunc recens in lucem æditus.

BASILEAE EXCVDE-
bat Henricus Petrus,
1534

MEGANDER, Kaspar. In epistolam Pauli ad ephesios commentarius: unà cum Joannis rhellicani epistola monitoria. Nunc recens in lucem aeditus. *Basel, Heinrich Petri, [colophon: 1534].*

Small 8vo, pp. 245, [1, blank], [24] (without the final leaf, blank except for printer's device on verso), woodcut initials; some light soiling and marginal foxing, slightly damp-stained towards end of volume, but a good copy in contemporary limp vellum sewn on three leather thongs, first and last quires strengthened with vellum fragments of a thirteenth-century manuscript, title in manuscript along spine and across head of fore-edges; soiled and slightly rubbed and crinkled, thongs broken at lower joint, uppermost thong of upper joint broken; contemporary inscription recording price at head of title ('p[re]t[ium] viii^d'), cancelled early ownership inscription on title ('Jacobus [. . .]').

First edition, rare, of Kaspar Megander's commentary on Ephesians.

An ardent follower of Zwingli, Megander (1495–1545) was educated at Basel, became a chaplain at the Grossmünster in Zurich and then, in 1528, pastor of Bern cathedral and professor at the school there. He collaborated in the translation of the Zurich Bible and wrote commentaries on several New Testament books. His analysis of Ephesians is of particular interest for its digression on the staff and teaching programme at Bern (commentary on Ephesians 4,11).

On pp. 239–45 is printed an 'epistola monitoria' by Megander's friend Johannes Müller (Rhellicanus). Rhellicanus is perhaps best known as the author of a Neo-Latin poem on climbing the 7195-foot high Stockhorn near Thun, which he ascended in 1536.

USTC 658735; VD16 G 3485. **OCLC records two copies only in the US (Boston College, Folger).**

£3250

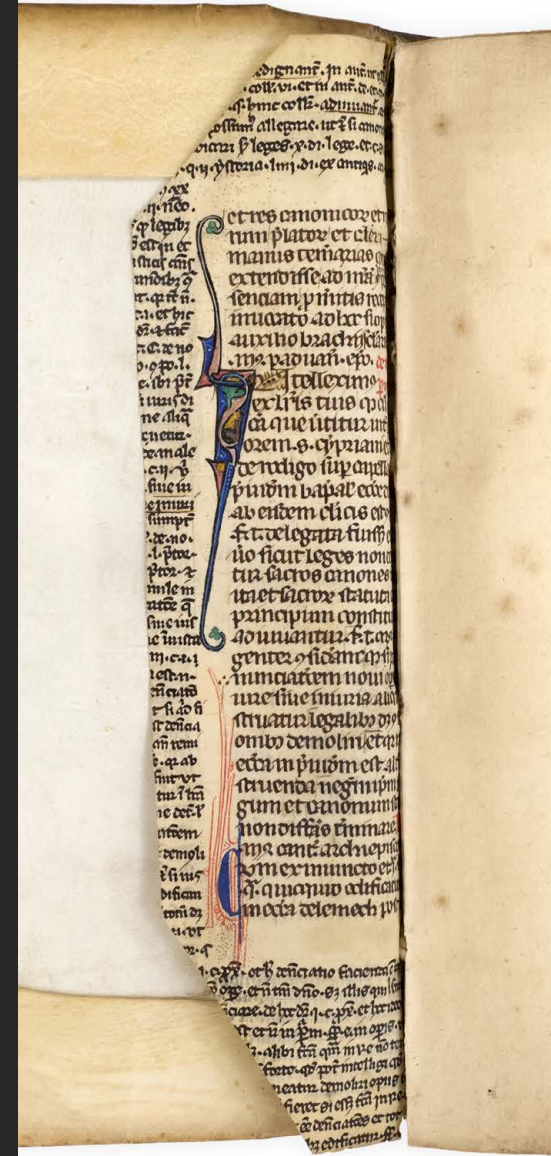


14. GREGORY IX, Decretals, 5.31.18 and 5.32.1–4, with the *Glossa Ordinaria* of Bernard of Parma, in Latin; fragment of a leaf preserved as flyleaves and spine-liner in the binding of a sixteenth-century printed book (see below), written in a good gothic hand, 34 lines of text on both recto and verso surrounded by 60 (recto) and 52–54 (verso) lines of gloss, text on recto with four-line illuminated initial 'I' (*Intelleximus ex literis tuis*) in the form of a dragon biting its own back in shades of blue, green and mauve, and burnished gold, with ivyleaf marginal extensions, and 3-line initial 'C' in blue with red penwork, gloss to verso with two two-line initials in red with blue penwork and in blue with red penwork, ruled with plummet; corners trimmed, very well preserved. 195 x 130 mm

France, 1st half of 14th century.

Completed in 1234 under the editorship of the Dominican Raymond of Peñafort, the collection of canon law known as the *Decretals* or *Liber extra* was one of the greatest achievements of the papacy of Gregory IX. It soon attracted numerous glossators, not least, as here, the noted Italian canonist Bernard of Parma (d. 1266).

These attractive fragments contain chapters relating to the construction and destruction of church buildings.



STEPHANI NI-

GRI QVAE QVIDEM PRAESTARE SVI
NOMINIS AC STUDIOVIS UTILIA NOVE-
rimus monumenta, nempe translationes:

Iconum Philostrati: pag. 1

Aureorum carminum Pythagoræ: 117

Athenæi collectaneorum: 241

Orationis de optimo principe Musonii philosophi: 384

De regiis muneribus Isocratis orationis: 393

Ad hæc opusculorum quæ ipse ædedit, horum
uersa pagella catalogum recenset.



BASILEAE EXCVDEBAT HEN-
RICVS PETRVS.

NEGRI, Stefano. Stephani Nigri quae quidem praestare sui nominis ac studiosis utilia noverimus monumenta, nempe translationes: Iconum Philostrati, Aureorum carminum Pythagoræ; Athenæi collectaneorum, Orationis de optimo principe Musonii philosophi, De regiis muneribus Isocratis orationis. Ad hæc opusculorum quæ ipse ædedit, horum uersa pagella catalogum recenset. *Basel, Heinrich Petri, August 1532.*

4to, pp. [24], 405 (*recte* 407), [1]; text in Latin and Greek, woodcut printer's device to title and final page, initials; small chips to edges of title-page, small tape repair to recto of last leaf, occasional light creasing to corners; overall a very good, clean copy in contemporary French limp vellum, title in manuscript at head of spine, yapp edges; some cockling at foot of spine and to covers, ties wanting; erased seventeenth-century ownership inscriptions to title and last page (seminary of Reims), oval stamp to title 'Ex lib. J.B.P.H. Caqué D.M. Rem. 1775'; occasional annotations and underlining in a near-contemporary hand.

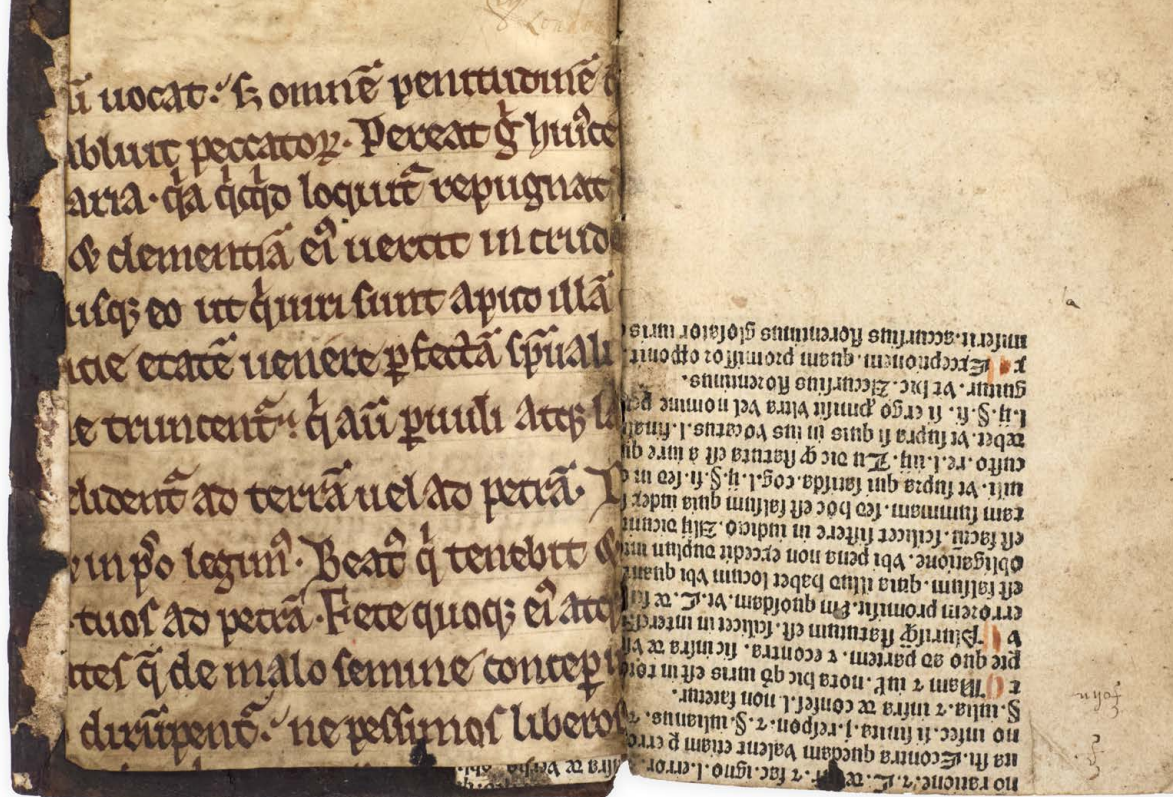
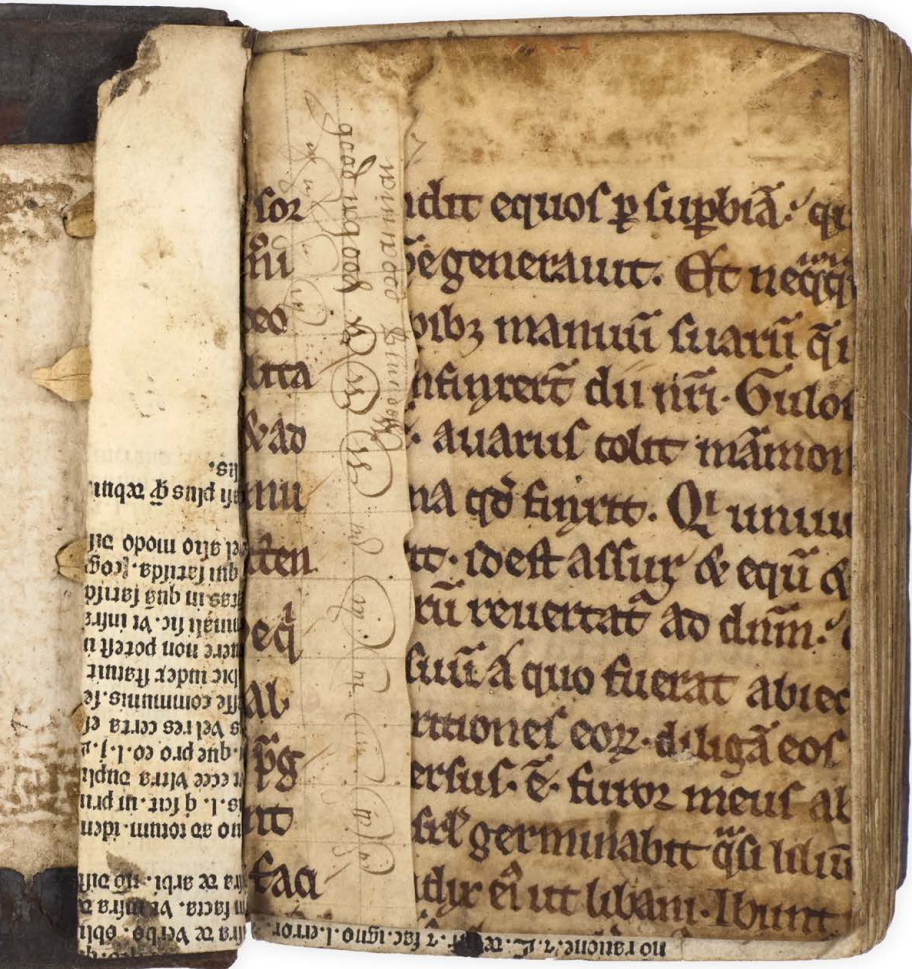
Handsome Petri edition of the collected works of Stefano Negri (1475–1540), Milanese professor of Greek, first published at Milan in 1521.

The text opens with Negri's Latin translation of an important work on late Greek art attributed to Philostratus known as the *Eikones*, describing, in two books, paintings in a gallery at Naples. This is followed by a commentary on the *Golden Verses* attributed to Pythagoras; five letters on Greek and Latin literature addressed to the children of Antoine Duprat, cardinal and chancellor of France; lectures on Homer, Pindar, and Livy; a work on gluttony based on Athenaeus; and short pieces on Musonius and Isocrates.

Provenance: Jean Baptiste Pierre Henri Caqué (1751–1805), doctor of medicine from Reims.

Adams N276; USTC 694665; VD16 N 457.

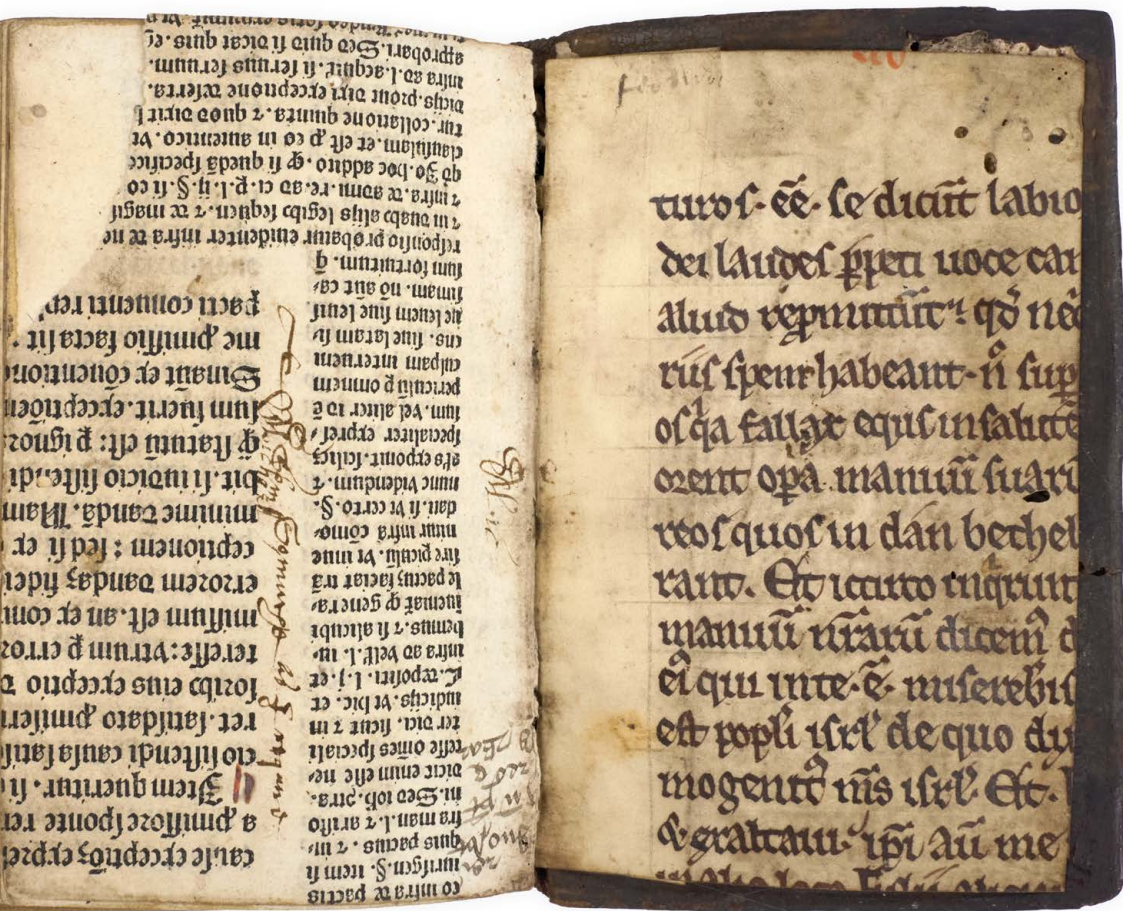
£1750



15. JEROME, Commentary on Hosea, book 3, chapter 14 (Migne, *Patrologia Latina* 25, cols. 941–3), two fragments of a leaf preserved in the binding of a sixteenth-century printed book (*see below*), double columns with remains of 14 lines (probably of 29) written in an early gothic bookhand above top line, ruled in plummet, punctus flexus punctuation, simple initials in red, one word highlighted by a horizontal red line, traces of a headline in red; slightly stained, each fragment creased where folded at gutter of volume and trimmed at foot and down one side with loss of text. Approximately 115 x 90 mm

England, beginning of 13th century.

Fragments of an English manuscript of Jerome's commentary on Hosea, preserved in a late sixteenth-century Oxford binding.

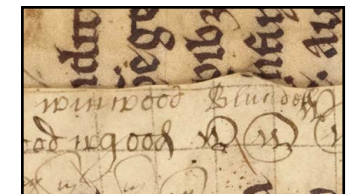
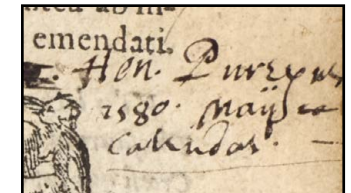


The use of punctus flexus indicates a Cistercian manuscript. Further fragments almost certainly from the same manuscript are recorded by Neil Ker in Oxford bindings now at Aberdeen University (II.f.88508 Est, a 1575 Paris edition of the *Oratores veteres* in Greek; Ker no. 1681) and at the Royal College of Physicians (a 1572 Basel edition of J. B. Montanus; Ker no. 1694). Both these bindings bear Ker's ornament 51. The ornament on our binding is extremely similar but not identical; it is perhaps a modified version of the same tool.

PETRARCH. De remediis utriusque fortunae libri II. . . . Iam denuo accuratius quam antea ab innumeris mendis repurgati et emendati. *Lyon, Clément Baudin, 1577.*

16mo, pp. 884, [10, index], [2, blank], woodcut printer's device on title, woodcut headpiece and initials; light damp-staining affecting several quires in middle of volume and also lower margins of final few leaves, but a good copy in contemporary Oxford blind-stamped calf, single arabesque ornament in centre of covers, remains of ties, pastedowns (now lifted) from an early thirteenth-century manuscript of Jerome, flyleaves of printed waste (an early sixteenth-century edition of Justinian's *Digest*); slightly rubbed, short tears in calf at head and foot of spine; a few annotations and some underlining in contemporary hands, various early ownership inscriptions on title (some cancelled).

Small-format Lyon edition of this treatise on moral philosophy, the most immediately popular of all Petrarch's works, with early English provenance.

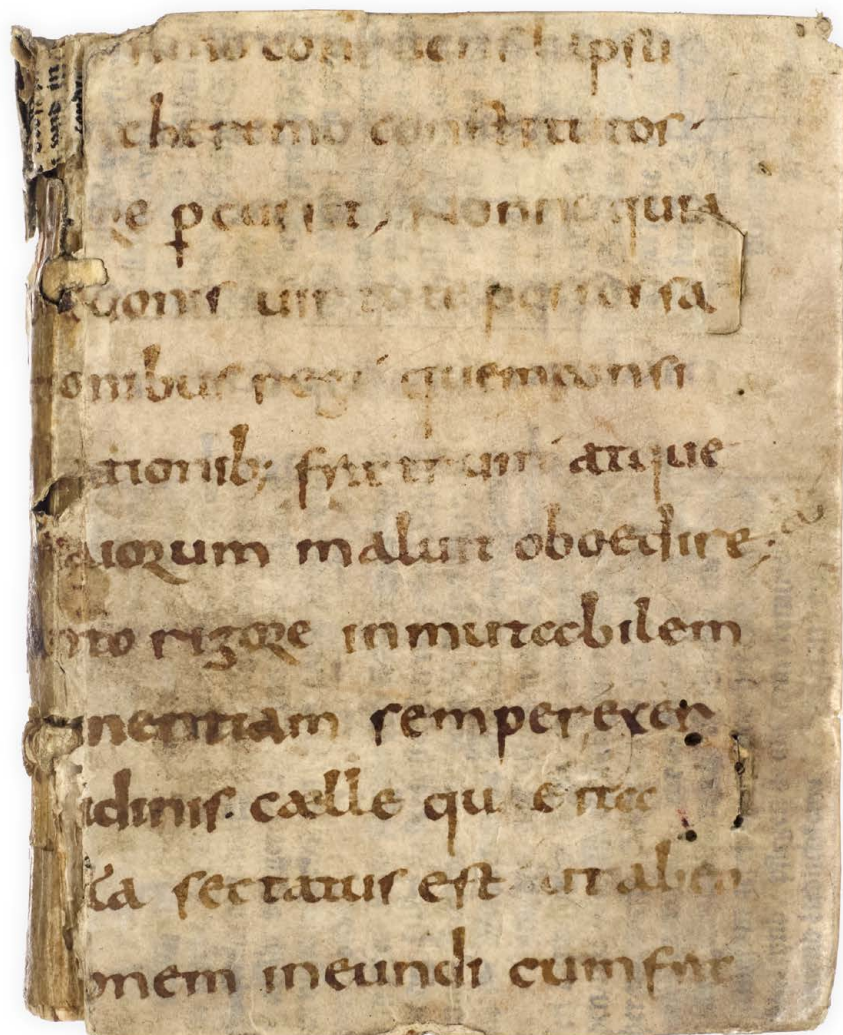


Provenance:

1. George Briggs, with his partly cancelled ownership inscription dated (at Magdalen College) 16 October 1579 at head of title. Briggs was a clerk of Magdalen from 1577 to 1585 and became rector of Mereworth, Kent, in 1588.
2. Henry Purey, with his ownership inscriptions on title 'Hen. Pureyus' and 'Purey' (with motto 'Vincit qui patitur'), both dated 1580.
3. Winwood Blundell, with seventeenth-century ownership inscription on front pastedown. A Winwood Blundell is recorded as a son of the Anglo-Irish politician Sir George Blundell (d. 1675).

Adams P781; Gültlingen XIII p. 151; USTC 141455 (recording two copies in the US, at Beinecke and University of Pennsylvania).

£2500



A Corbie Fragment

16. JOHN CASSIAN, *Collationes*, *Collatio* 2, chapters 2 and 5 (Migne, *Patrologia Latina* 49, cols. 526 and 529); part of a bifolium (leaves not consecutive) re-used on the binding of a sixteenth-century printed book (*see below*), written in a very fine and confident Carolingian minuscule in dark brown ink, very marked clubbed or even wedge-shaped ascenders, both minuscule and open-topped ‘a’, both bowls of ‘g’ open, an ‘ra’ ligature and an ‘or’ ligature mid-word, 13 lines remaining, ruled with a hard point; soiled and rubbed, trimmed at foot with loss of text, first leaf trimmed down one side with loss of text, losses to second leaf where spine of volume defective, four slits where ties of binding once present. Second leaf measures approximately 150 x 167 mm

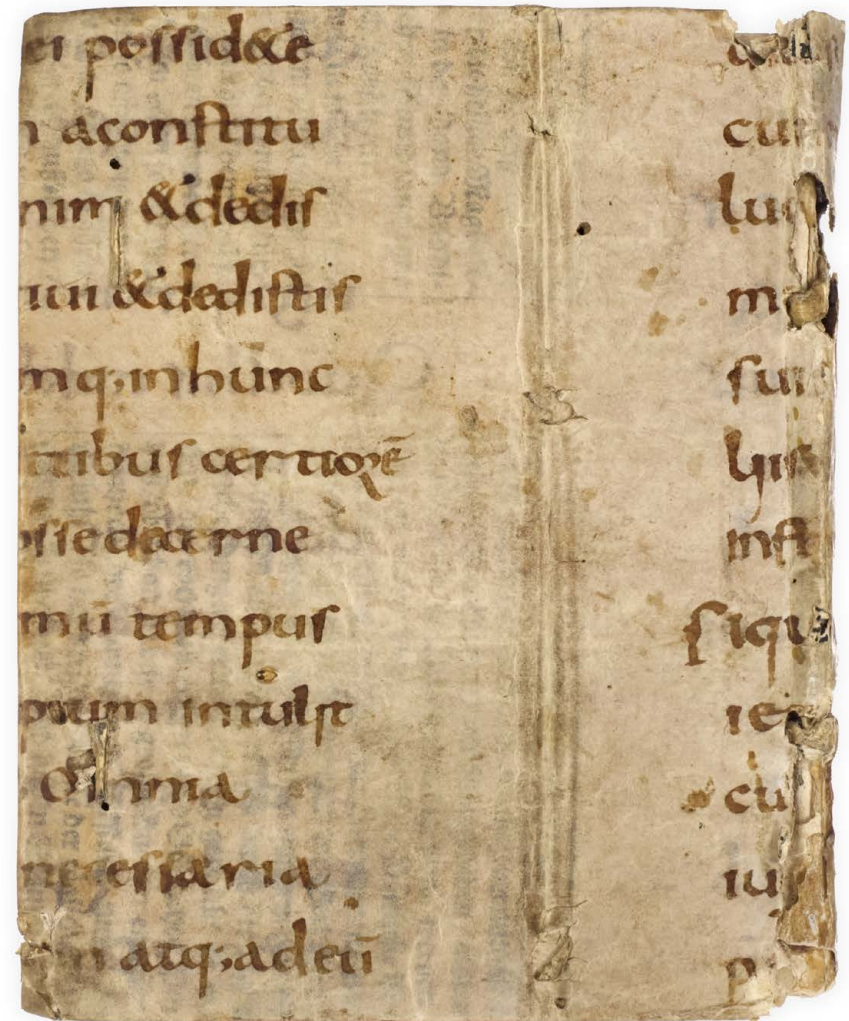
France (Corbie), 1st half of 9th century.

A fragment from a manuscript of Cassian’s *Collationes patrum* (or ‘Conferences’) copied at the great Benedictine abbey of Corbie in the ninth century, perhaps for the abbey of Corvey.

The superb script is of the distinctive and palaeographically important style associated with the abbacy of Maudramnus, who between 771 and 780 commissioned a multi-volume Bible which is considered one of the finest early examples of what we now called Carolingian or Caroline minuscule.

The *Conferences* are the records of Cassian's conversations – in dialogue form – with the great hermits of Egypt. The size of the script here is partly explained by the important role of Cassian's text in early monastic life. The work was recommended by Benedict in the Rule (*Regula* 42 and 73) and it was read every night before compline in early medieval monasteries.

We are grateful to David Ganz for suggesting that our fragment may come from a manuscript of Cassian probably copied for Corvey (founded from Corbie in 822) of which fragments survive at Marburg (Universitätsbibliothek Marburg, Mscr. 375,17–18) and Paderborn (Erzbischöfliche Akademische Bibliothek Fragm. 11).



Bernardus ⁹ lib 6 amore dei
In ozone tanta sit fides vt
speret oia. tanta deuotio. vt de
um videat cogere. tant amor
vt omnia que petit ipsa ora
tione se sentiat obtinere
Crosius.

20 filis.

penitentium auaritie
penitentium peccatorum
remosyna animarum
tribus. Corpore terre
tribus vermibus. Diuini
mundo z in carnis

Augustinus in libro
Confessionum.

Adhuc modicū lumē in chri
stianis est. hoc ante mille an
nos dixit. quid hodie diceret

ac nocte repetent si viueret
a te. que autem
cuius erunt?
missa. 38.
at et ignorat cui
it ea.
missa. 48.
dicens z stultus p
querentur.

conquēt alienis dī
 z sepulchra eoz
 in eternum.
 40.
 fenū. z oīs glia
 s agri. q̄ hodie
 i cūbanū mīttat
 ¶ Impressum finituz
 geane. Per Joānem Knob
 louch Calchographū.
 nodū. i. 156 Die vero.
 Mensis Augusti.
 Laus deo.



O Maria Tehonorant te adorant super
vorum Curie
Ad te clament ac implorant in se
rorum lachrimas,
Audi nos pie Maria tibi preces fundi
mus, ut saluemur ne damnemur.
pænis infernalibus

HORTULUS ANIMAE. Hortulus anime noviter ac diligite[n]ter impressus. [(Colophon:) *Strasbourg, Johann Knobloch,*] 1516.

8vo, ff. 15 (of 16, lacking final leaf of register, f. 16), 97, [1], printed in red and black, **with 75 woodcut illustrations by Urs Graf and Hans Baldung Grien**; some minor staining, some pages rather thumbled and soiled, trimmed close at head and foot affecting final line of text on about 20 pages, extreme lower edge of a few woodcuts, and folio numbers and catchwords on several pages, final leaf of first gathering (f. 9) repaired at gutter obscuring some text on recto and on verso of preceding leaf, erased eighteenth- or nineteenth-century stamp on title, seventeenth-century vellum re-using part of a bifolium from a ninth-century manuscript of Cassian, sewn on two alum-tawed thongs, remains of ties; soiled and rubbed, losses from spine.

Very rare small-format Strasbourg edition of the *Hortulus animae*, with sixty-eight woodcuts by Urs Graf which appear here for the first time.

The first known edition of the popular late medieval prayer book known as the *Hortulus animae* was printed at Strasbourg by Wilhelm Schaffner in 1498.

Oldenbourg, *Hortulus animae* L63; USTC 664179; VD16 H 5064 (four copies only: Aarau, Cologne, Munich, Vienna). OCLC adds no further copies. Not found in Library Hub.

pbe Antiphona:

Symonem ⁊ Judas ad ag-
nitores tui nominis venire tri-
buisi. Da nobis corꝝ gloriam
sempiterna ⁊ pꝛoficiendo cele-
brare ⁊ celebratio pꝛoficere
Per dñm nostrũ iesum xpm
De sancto Andrea apꝛo
stolo qui fuit frater sancti Pe-
tri Apostoli Oratio.

Sancte Iuda apostole
per illum qui te sibi in
amicũ ascisti. De peccato te ve-
ni ⁊ pꝛesentem peccatorũ
meorũ tuis meritis absoluisti
quia potestare demonũ eruas
⁊ me ad inuisibiles euehas
potestas ubi trinitas diuina
trinitas adoratur vocibꝫ in pa-
tre ⁊ filio ⁊ spiritu sancto. Et
vno ore omnes laudant do-
minũ. Qui viuit ⁊ regnat de-
us. Per omnia secula seculo-
rum. Amen. **¶** In omnem
terrã eruit sonus corꝝ. Et in
fines orbis terre verba corꝝ.

Deus qui nos p-
beatos apostolos tuos

ostendas. Per dñm nostrũ.
De sancto thoma apꝛo.

O glorioso taceret vulnere
dñi iesu dulcis apꝛo-
le. O vere pꝛecepte magi-
stro discipule sancte Tho-
ma. qui eternis solis splendore
tenebras morte plustrasti. q̃
vñ nostre vulnera sanares in
fidelitatis loca clauorum ⁊ la-
mis tu eũ puidisti nos sup-
plices nos in eius fide stabili-
les efficere dignare. qꝛo pal-
pando meruisti deũ agnosce-
re. Quia vidisti me thoma
me credidisti. Beati qui nõ
viderũ ⁊ crediderũt. **Oratio.**

Sancte Thomas qui pꝛis-
manibꝫ latus redeptoris nri

**pꝛo nobis vulneratũ a tringe-
re meruisti. Te pꝛe eandẽ gra-
tiã quã tunc accepisti. quã do-
minus omnipotens deũ vultũ am-
bitus gemitũ ⁊ te absteris. Depe-
ce terev angustias quas pꝛ
peccatis meis pacior ⁊ iram
quã meretorũ peatu auer-
tas ⁊ suspendas. me orga-
noꝝ laudibꝫ in omni charita-
te triumphare pcedas. Per
dominũ nrm iesum xpm
filium tuũ. Qui tecũ viuit ⁊ re-
gnat in unitate spũs sancti deũ
Per omnia seculi. se. Amen.**

De sancto Joanne apꝛo
stolo ⁊ Euangelista.

Aldẽ honorandus est
beatus Joannes cui

Nam qd tam misus . taz soluz vidim⁹ ut non
 A etius credas horre⁹ incendia lapsus
 Tectoris assiduos . ac mille piala fene
 Urbis . et angusto reatantes . mese⁹ poetas
 Sed duz tota dom⁹ redda opore⁹ vana
 Substitit ad veteres arcus madidatq⁹ capena⁹
 Hic ubi necne nima ostendebat⁹ ara
 Nue sac fontis nem⁹ et delubra lovant⁹
 Iudeis . quoz⁹ cofinus fce miz⁹ supplex
 Omis e p⁹ mcedez pende⁹ iussa
 Arbor⁹ et cietis medicat filua canis
 In valles egene descendim⁹ . et spelucas
 Dissimiles veris quato pstant⁹ eet
 Numen aque uridi si maxie clauderit undas
 Verba nec igitur violaret marmorea tophi⁹
 Hic tue imbricatus quado . artibz iquit honestas
 Nullus in urbe locus nlla emolumenta labore
 Res hodie mor⁹ here q⁹ fuit atq⁹ eades are
 Deet exiguus aliqd p⁹omim⁹ illuc
 Re fatigatus . Vbi dedalus eruit alas
 Si noua canices . duz p⁹ma et recta senect⁹
 Duz sup⁹ est lachesi quat torqat et pedibz me
 Porto meis nullo dextra . Neunte bacillo
 Cedam⁹ . pati . Vnat⁹ Artiturius iftec
 Et catullus maneat⁹ q⁹ mozuz . i . candida iuit
 Qe facile edez⁹ ~~adna~~ flaua port⁹
 Sueandaz elimez portanduz . ad busta cadance
 Et p⁹bere capud dna venale sub asta
 Q⁹ ndaz cornicenes et muniapalis arene

17. JUVENAL, Satires, Satire 1 lines 88–116 and Satire 3 lines 6–34; two substantially complete paper leaves used as the pastedowns of a fifteenth-century printed book (*see below*), written in an early Italian humanist bookhand in brown ink, 29 lines, ruled lightly in ink; first leaf water-stained and with consequent fading, second leaf trimmed at head (not affecting text), a few other stains, nevertheless in good condition and entirely legible. A single leaf measures approximately 215 x 150 mm (text area 183 x 115 mm)

Italy, 1st quarter of 15th century.

Fragments from an early Italian humanist manuscript of Juvenal's *Satires*.

Both Persius and Juvenal remained standard school authors during the Middle Ages and Renaissance. Indeed, the present leaves' re-use in the binding of an incunable work on Latin grammar may suggest their recycling within, or in connection with, a school of the late fifteenth century.

The text of the present leaves concerns greed and the impossibility of living honestly in Rome. Variant readings include 'crescit villas' for 'erexit villas' (Satire 1 l. 94), 'p[rae]stanti[us]' for 'praesentius' (Satire 3 l. 18), 'clauderit' for 'cluderet' (Satire 3 l. 19), and 'Artiturius' for 'Artorius' (Satire 3 l. 29).

De adeo usque adeo: usque et tanto.
Deotusque adeo: usque eo significant in tantum nonnunquam
sequente ut. Ut Quintil. Nisi pro nobis sollicita lex est
ut quod prestat: extorqueat. Nonnunquam ponit sine ut et
multi exponunt pro ualde: ut L. Ciceronius. Iuuenem adeo nobilem
id est ualde. Virgilius. Atque adeo turbatur agris.

De Quin et Quinetiam.

Quin capitur pro quinetiam siue pro atque etiam quoniam pro ut
non et tunc desiderat uerbum subiunctum non principale.
Virg. hic tibi nequa mora fuerit dispendia tanti. Quin
autem insanam aspicias. quoniam pro cur non semper interrogatiue: et
per indicatiuum. Cicero pro Rabirio: Quin compescitis istam uo-
cem indicem stultitiae: testem paucitatis.

De secundum.

Etiam capitur his modis pro iuxta: pro post: pro eo quod
est pro: et pro in: quorum omnium legendo exemplum inuenies
ut secundum te litem dos: secundum me iudica: id est pro me: et
secundum quietem id est in quiete somni. secundum Platonem: se-
cundum Pythagoram. sensus hic notissimus est.

De iam et iam etiam.

Am aliquando capitur pro tunc: aliquando pro preterea: quasi
modus quidam inter sententias. Virgilius: Jam maris im-
mensi prolem et genus omne natantem iam uarias pelagi
uolucres. Idem efficit iunctum cum uero: Jam uero urbibus costi-
tutis. Jam iam de futuro palas est: quod significet: ut iam iam adierit.
et de presenti: licet ad futurum resoluatur: Jam iamque manu tenet: et
premit hasta: quasi nunc nunc tenebit. Per miserationem: et indi-
gnationem: et per exortationem capitur multotiens.

De tantisper et dum.

Tantisper fere postulat post se dum pro donec: siue quoad diu.
Nam et donec duobus modis accipitur: Dabo operam
uoluptatibus: donec moriar. id est usque ad mortem: et dabo
operam uoluptatibus: donec uiuam: id est quamdiu uiuo. cuiusdem
nature est dum. Ideoque in prioris sensu amat subiunctum in posteriori
indicatiuum more donec: ut Cicero deinde est in carcerem ductus: ut

ibi esset tantisper: dum aculeus in quem coniectus deferretur: compa-
raretur. Sunt tamen qui pro tantummodo accipiunt. Sunt etiam qui pro i-
terea. cetera quoque sic a per composita ad temporis breuitatem re-
feruntur parumper paulisper: aliquantisper.

Ere multotiens accipitur pro pene. sed significatio est pau-
lum absuit quoniam: ut fere in manus hostium incidit. id est paulum absuit
quoniam in manus hostium incidere. Pro fere accipitur temere
apud omnes post Liceronem natos: ut Quintus. Illud ingeniorum ue-
lut precor genus non temere unquam peruenit ad frugem.

De citra: quotiens: interim: proculdubio: et obiter.

Ita pro sine: ut tibi plusquam si scires usus sine doctrina: quod
citra usum doctrina ualet. Quotiens pro quando. Interim
pro aliquando. Proculdubio sine dubio. Obiter interea.

De hoc magis: et eo magis.

De hoc magis et eo magis: idem est quod tanto magis. Item quo
magis: idem quod quanto magis.

De item et item.

Item et item significant id quod similiter.

De ita et itaque.

Ita et itaque quiddam simile habet. itaque due dictiones sunt.
Cur ab itum fiat atio.

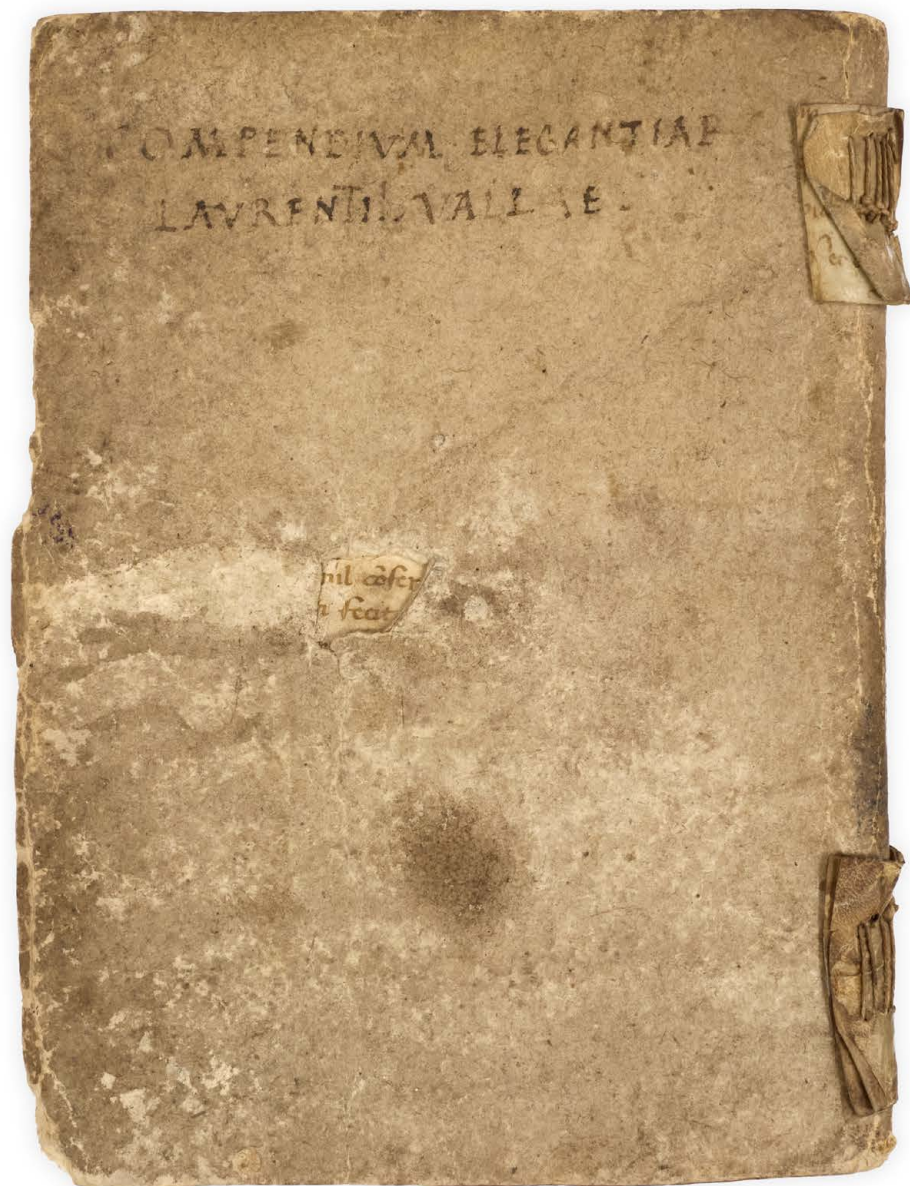
Upina uerborum prime coniugationis in itum uel i ctum
non faciunt uerbalia in itio uel i ctio: sed in atio: ut uetitus
uetatio: in bitum cubatio non cubitio. frictum fricatio non fri-
ctio: et cetera: preter seculo quod facit frequentius sectio quam secatio.

De nunquam: nequaquam: et nusquam.

Antiquum pro nequaquam: et ipsi nequaquam: et nusquam simpliciter negatio
nem indicant: id est de quo uno uerbo preterita sunt: ut nequaquam
ueniam. necubi non simpliciter: id est de quo duplex uerbum postu-
lat: uolo necubi mihi obuius fias: id est ne alicubi.

De proinde et perinde.

Perinde significat ita: et frequentissime flagitat post se ac
si: ut fac perinde ac si tua res esset: et aliquando postulat
quod precedente negatione: ut Suetonius de uita Domitiani
Nulla tamen in re perinde motus quam responso casus aschitarionis



ACCURSIUS, Bonus. *Compendium elegantiarum Laurentii Vallae.* [Milan, Philippus de Mantegatiis, Cassanus,] for Servilia familia, 1494.

4to, ff. [48] (first and last blank); first few leaves damp-stained (and with some associated minor mould-spotting), otherwise a very good, entirely unsophisticated copy in **contemporary carta rustica sewn through vellum tackets at head and foot of spine**, remains of single alum-tawed tie at centre of upper cover (small hole in lower cover where corresponding tie once attached) and **evidence that the lower cover once extended to form a flap over the fore-edge of the text block**, manuscript title in rustic capitals in a contemporary hand at head of lower cover; soiled and rubbed; **annotations in a contemporary hand to c. 17 pages** (those on first few pages affected by damp).

Extremely rare incunable edition of Bonus Accursius's compendium of Lorenzo Valla's celebrated work on Latin grammar.

Accursius (Bonaccorso de Pisa, fl. 1456–1480) was a humanist active at Pavia, his native Pisa and at Milan where he opened a school of rhetoric. His popular epitome, one of many compendia of Valla's *Elegantiae linguae Latinae* ('elegances of the Latin language'), was printed almost as many times as Valla's original work (24 surviving editions before 1500 compared to 30). The first edition is dated 27 June 1475 (Milan, Philippus de Lavagnia). **Of the present edition ISTC records only three other copies (Huntington Library, Milan and Turin).**

The Milanese printer Philippus de Mantegatiis's first known dated work is a Galeottus, *De homine*, of 19 November 1490, the last an Italian Diogenes Laertius of 25 November 1497.

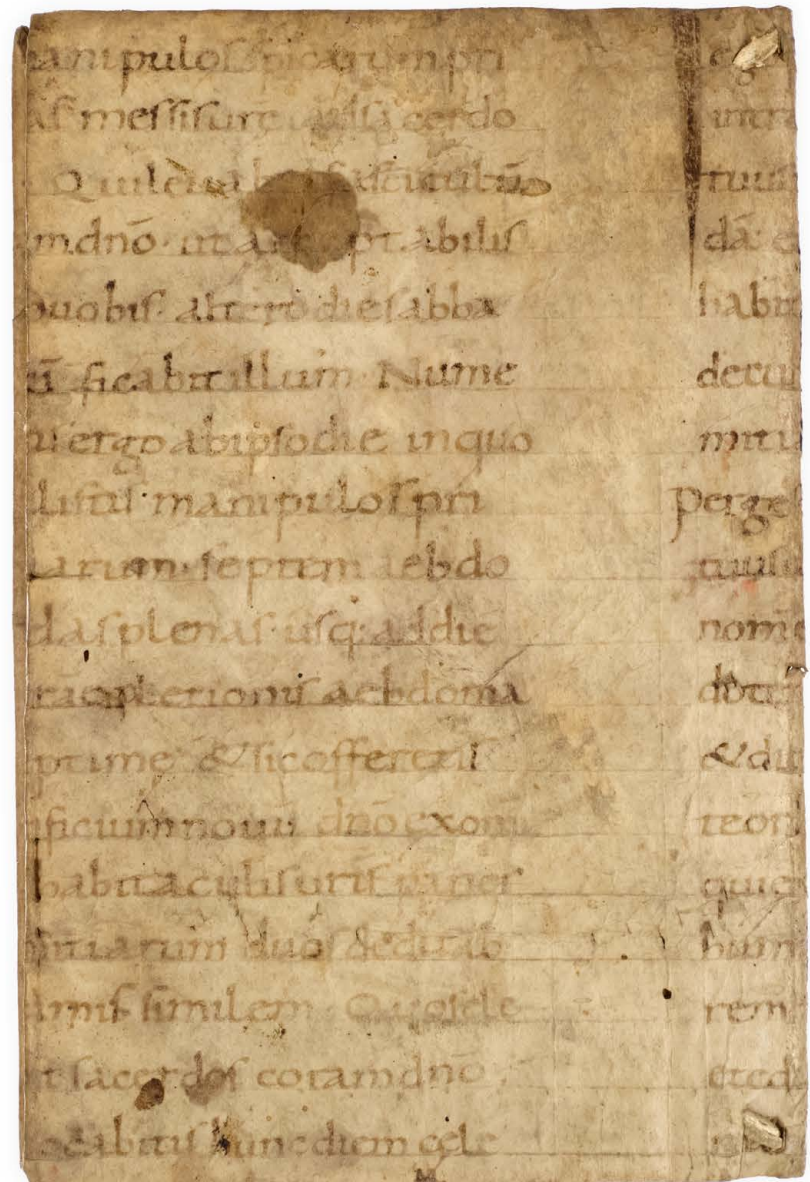
GW 179; Goff A-32; ISTC ia00032000.

£8500

18. LECTIONARY, in Latin, with passages from Leviticus 23,10–21 and Deuteronomy 26,1–8; a fragment of a leaf preserved as the limp vellum wrapper of a sixteenth-century printed book (*see below*), double columns, 22 lines remaining, written in a good Carolingian miniscule with slightly clubbed ascenders, a punctus elevatus for lesser pauses and a punctus for the final pause, ruled with a hard point; rubbed, a few stains and areas of heavier wear, but almost entirely legible. Approximately 184 x 255 mm (including turn-ins)

Italy, 10th century.

From a Carolingian lectionary or homiliary, with abridged readings from Leviticus and Deuteronomy: omitted from Leviticus 23 are verses 12–14 and 18–19, and from Deuteronomy 26 part of 3, 4–6, and part of 7.



Lettera
**DI BASTIANO
DE' ROSSI**

Cognominato lo Inferigno, Accademico
della Crusca.

A Flamminio Mannelli nobil Fiorentino:

NELLA QUALE SI RAGIONA

di Torquato Tasso, del Dialogo dell'epica poesia
di Messer Cammillo Pellegrino, della risposta
fattagli dagli Accademici della Crusca:

e delle famiglie, e degli huomini
della Città di Firenze.

Ant. Ma. Venturini



IN FIRENZE,
A stanza degli Accademici della Crusca 1585.
CON PRIVILEGIO

DE ROSSI, Bastiano. Lettera di Bastiano de' Rossi cognominato lo Inferigno, Accademico della Crusca. A Flamminio Mannelli, nobil Fiorentino: nella quale si ragiona di Torquato Tasso, del Dialogo dell'epica poesia di Messer Cammillo Pellegrino, della riposte fattagli dagli Accademici della Crusca: e delle famiglie, e degli huomini della Città di Firenze. *Florence, Accademici della Crusca, 1585.*

Small 8vo, pp. 72, with the woodcut device of the Accademia della Crusca on title, woodcut initials; some light staining and foxing, title just shaved at foot, but a good copy in contemporary Italian limp vellum formed from part of a tenth-century lectionary leaf; soiled and rubbed; early ownership inscription 'Ant. Ma. Venturini' on title.

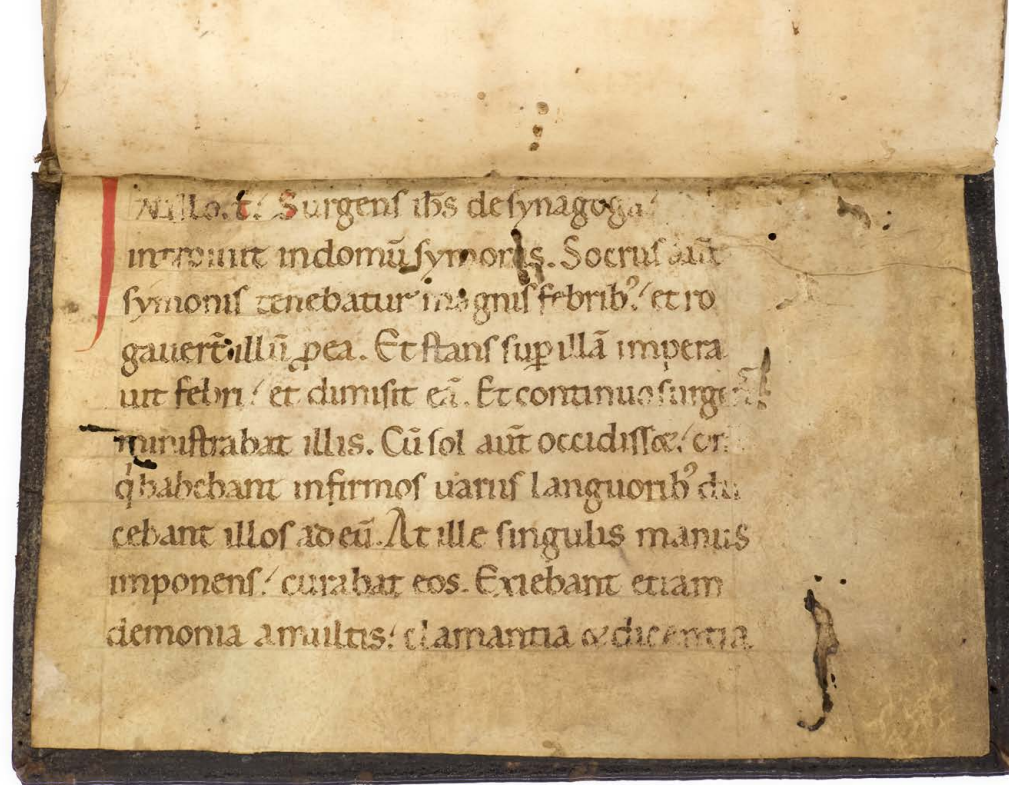
Scarce first edition of this defence of Florence and its citizens against the alleged slights of Torquato Tasso.

Bastiano De Rossi was the first secretary of the Accademia della Crusca. In the present work, 'the "most virtuous young man" – as Flaminio Mannelli addresses [De Rossi] – presents readers with various "opinions" substantiating the insulting claims Tasso allegedly made against the city of Florence and the Florentines. The falsehoods attributed to "the bear" thus serve as a pretext for [De Rossi] to examine the Tuscan city's illustrious historical and cultural tradition, as well as the validity of the principles regarding linguistic purity that guided the Accademia della Crusca' (DBI, *trans.*). The volume also includes 'Lettera di Bernardo Tasso . . . a m. Vincenzo Martelli' (pp. 30–8) and 'Risposta di Vincenzo Martelli alla detta lettera . . . ' (p. 38–40).

A 1585 Mantua edition and an undated edition are also known.

Adams R817; EDIT 16 CNCE 46906; Gamba 1618. Library Hub records four copies (British Library, Cambridge University Library, Rylands, Warburg).

£1750

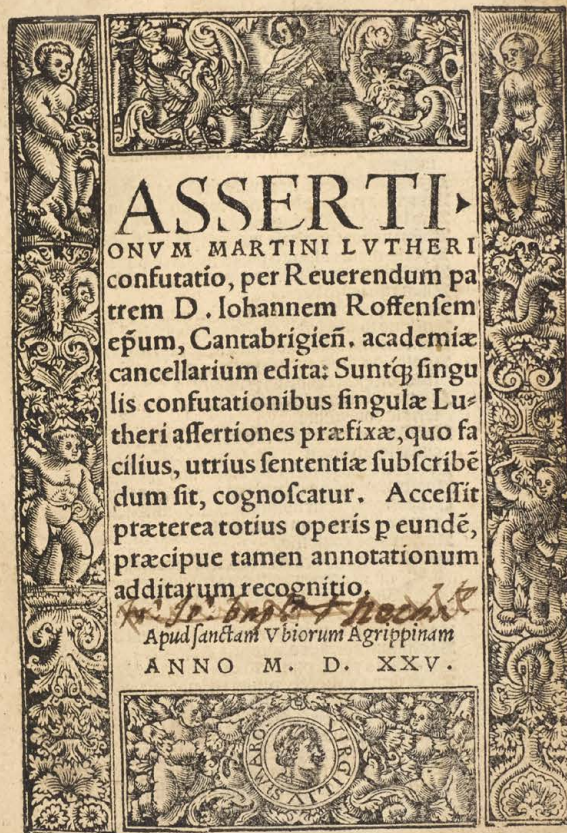


19. **LECTIONARY**, in Latin, with readings from Luke 4, 38–41 and 5, 21–26; two partial leaves preserved as pastedowns of an early sixteenth-century printed book (*see below*), 11 lines on front pastedown with rubric ‘Sabb. S[e]c[un]d[u]m Luca[m]’ and four-line initial ‘I’ in red, 14 lines on rear pastedown, written in brown ink in a good rounded Italian romanesque hand, ruled with plummet; some worming to front pastedown touching a few letters, rubbing affecting some words to rear pastedown. 100 x 159 mm

Italy, mid-12th century.

The text narrates two miracles performed by Christ on the sick: curing Simon’s mother-in-law of fever, and raising a paralytic from his bed.





Muzio Pansa
Empore Vence 1525

FISHER, John. *Assertionum Martini Lutheri confutatio*, per reverendum patrem D. Iohannem Roffensem ep[iscopu]m, Cantabrigien[sis] academiae cancellarium edita. Suntq[ue] singulis confutationibus singulae Lutheri assertiones praefixae, quo facilius, utrius sententiae subscribe[n]dum sit, cognoscatur. Accessit praeterea totius operis p[er] eundem, praecipue tamen annotationum additarum recognitio. *Cologne, Eucharius Cervicornus for Gottfried Hittorp, January 1525.*

8vo, ff. [12], 364; title within woodcut border, woodcut initials and tailpieces, imprint from colophon; some damp-staining and foxing, some worming to lower margins from quire L (not touching text); overall good in contemporary Italian dark brown goatskin, covers stamped in blind to a panel design, central fleurs-de-lys and small flower tools, three raised bands to spine, remains of paper label at head of spine, 'Contra Luter' in manuscript to lower edges, manuscript fragments as pastedowns; some loss at head of spine, small wormholes to upper cover and front pastedown, ties wanting; inscriptions to title 'Mutii Panse Pinnensis emptus ... 4s(?)' (see below) and 'Fr. Jo. Bapt. Nerlis(?)'.

Later edition (first 1523) of this highly influential attack on Martin Luther by John Fisher (c. 1469–1535), bishop of Rochester, chancellor of Cambridge University, and Catholic martyr.

First published in 1523, Fisher's *Assertionis Lutheranae confutatio*, attacked three of the fundamentals of Luther's doctrine: the thesis of justification by faith alone, the ultimate appeal to scripture alone, and the denial of papal authority, as well as giving attention to the issue of free will. 'The defence of, and subsequent appeal to, the authority of the church were fundamentals of Fisher's response. But equally important was his whole analysis of Luther's theology which played a major part in shaping not only the Catholic response to Luther but also the Catholic understanding of Luther. Fisher's *Confutatio* was one of the most frequently reprinted and widely quoted Catholic polemics against Luther, and many of the bishops and even theologians at the Council of Trent knew whatever they knew of Luther largely from Fisher's refutation' (ODNB).

Provenance: with the ownership inscription of the noted Italian physician and writer Muzio Pansa (1565–1628) of Penne.

Adams F518; USTC 613566; VD16 F 1218.

£3000

De Pentametri scansione.
 Pentameter uersus scandi potest duobus modis
 uno per anapæstum qui constat ex duabus syllab
 breuibz & ultima longa, ut Nil mihi rescribas,
 tamen ipse ueni. Nil mihi dactylus est, rescri. spon
 dusest, bas at spondæus est, tamē i anapæstus, spe
 ni anapæstus.
 Sed est alius modus facilior & iocundior sine ana
 pæsto: ut sint quatuor pedes integri, & post secundū
 dem ponatur una syllaba quam appellant catale
 ctam siue cæsuram. Et post quartum pedē altera ca
 lecta quæ duæ catalectæ unum pedem faciūt syl
 larum duarum, quicunq; inciderit siue Spōdæus
 e Trocheus, siue iābus, siue Pirrichius, & sic erūt
 inq; integri pedes, ut rectæ pentameter appelles
 atq; hoc modo scanditur. Nil mihi dactylus est,
 tamen spondæus bas catalecta, attamen dactylus est
 e ue, dactylus, ni, altera catalecta, quæ duæ catale
 ctæ nunc spondæum faciunt.

Cantaleus Cornelio Spoletino suo.
 Otruissem mi Corneli, nec ignorassem i his me
 tricis regulis esse prolixior, sed pueri quo bre
 uibus regulis imbuuntur eo citius cum Apollis
 musisq; loquuntur. Vale & me ama, ut so
 lac debes.

FINIS.

cum omni fiducia. Adieci
 dicius pfectus iussu sibri
 parari in urbe intellare
 sexaginta duomiser & gch
 turninum & sisinnium. Oia
 & uncti catenis ad clauum
 in conspectu laudici i pfecto
 oyer laudicius. Quid e
 uanam supstitionem & lac
 quos imperatores adoram
 oisissimus diaconus. Ne
 adoramus dnm ihm xpm
 Nam demonibz & lapidibz
 humili am. laudicius o
 in podo & purificet ma

20. LIVES OF SAINTS, with part of the acta S. Marcelli Papae Mart. (16 Jan.) (*Acta Sanctorum* (Paris, Palmé) Jan. t. 2, pp. 369–370, cap. 2–7); a fragment of a leaf preserved as the limp vellum wrapper of a sixteenth-century printed book (*see below*), double columns of 15–16 lines written in a good Carolingian miniscule with a strong ‘st’ ligature, both tall and uncial-type ‘d’ (the latter with an almost horizontal upright), distinctive ampersand with an almost vertical tail, ‘r’ and ‘s’ descending slightly below line, dark brown ink, capitals touched in red (now orange), ruled with a hard point; some small wormholes, light staining, outer side rubbed, lower cover partly obscured by later inscription, inner side well preserved, repairs to head of spine and lower hinge. Approximately 145 x 190 mm

Italy, 10th century.

A most interesting fragment recounting part of the acts of Pope Marcellus I (d. 309) as recorded in the *Acta Sanctorum* for 16 January. The text here covers Marcellus’ ordination of his fellow martyr Sisinnius as a deacon of the Church; Sisinnius’ interrogation by the Roman emperor Maximian, during which he denied the pagan gods; his imprisonment, and conversion and baptism of Apronianus; and his trial with his companion Saturninus. Asked if they would worship the gods of the emperors, the pair replied ‘we sinners adore the Lord Jesus Christ, the Son of God, for we shall never be humbled by demons and stones’ (legible here inside the rear wrapper).

CANTALICIO, Giovanni Battista. *Summa perutilis in regulas distinctas ac totius artis grammatices et artis metricae Cantalycii viri doctissimi nuper emendata et noviter impressa.* [No place, no printer,] 1538.

16mo, ff. [63] (of 64), wanting the last leaf but text complete; text in Latin and Italian, woodcut of teacher and students on title, woodcut initials; some light damp-staining at head and wear to corners, small hole to D13 touching a few words; in contemporary limp vellum wrappers formed from an eleventh-century manuscript leaf; ownership inscription to title 'Desiderii Venture Murrensis'.

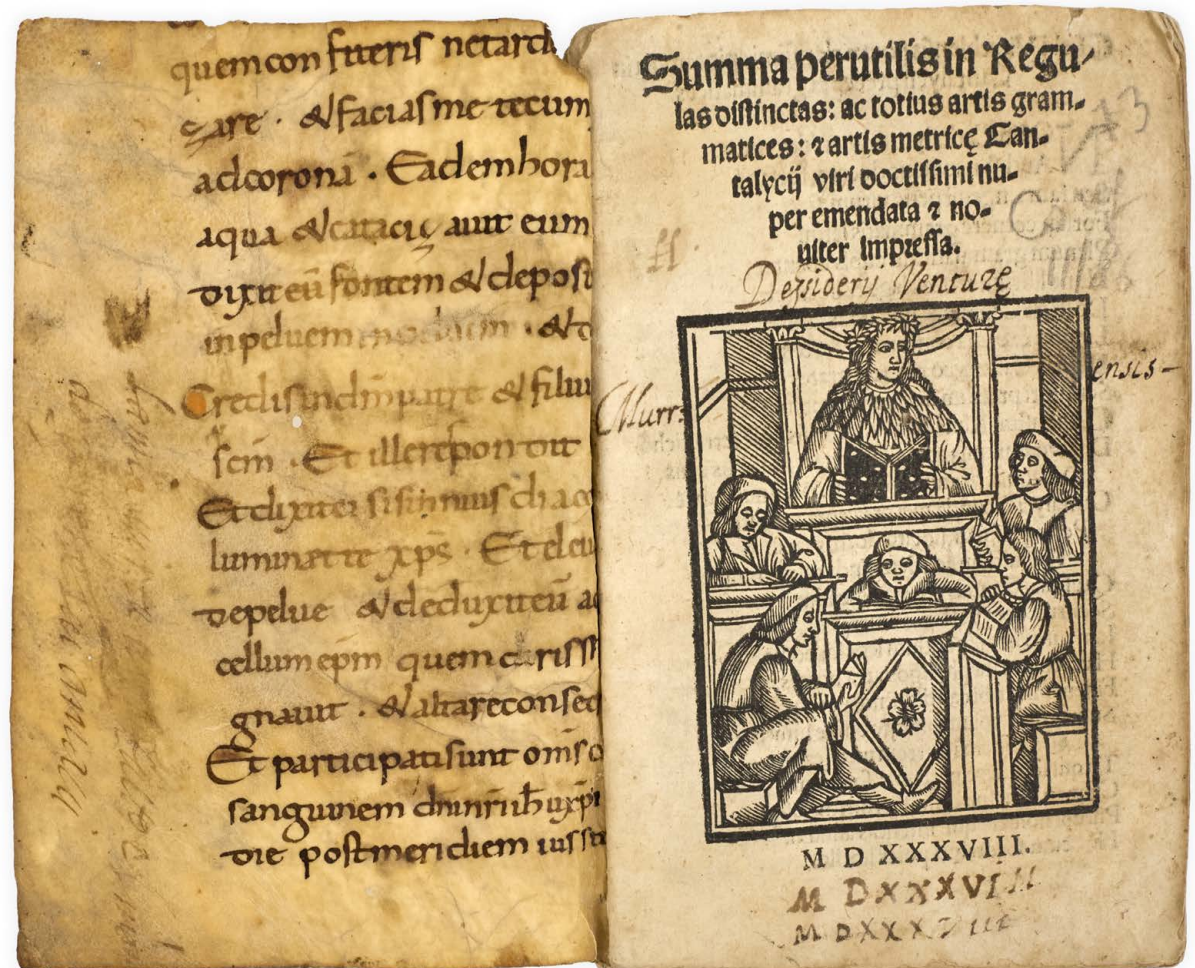
A very rare edition of this work on Latin grammar and metre by the Italian humanist and bishop Giovanni Battista Cantalicio (c. 1450–1515), first published in Venice in 1493.

Cantalicio spent time in the Roman Curia as a young man before embarking on a varied teaching career which took him to Siena, Florence, Perugia, and Viterbo, among other places. He served at the court of the Borgias in Rome and witnessed the French invasion of Naples, before being appointed bishop of Penne e Atri in 1503. As well as this popular school grammar, he wrote commentaries on the classical Latin poets and penned much of his own verse.

Provenance: a Desiderius Ventura of Muro Aesii is recorded in *I laureati dell'antica Università di Macerata (1541–1824)* (2003).

We have been unable to trace this edition on EDIT16 or OPAC SBN. OCLC records an edition matching the pagination here as printed in Venice by Venturino Ruffinelli in 1538 (one copy only, at the Royal Danish Library); our missing final leaf probably bore Ruffinelli's colophon.

£3500



21. LUCAS DE BITONTO, Sermones; two complete leaves preserved as the endleaves of a sixteenth-century printed book (*see below*), double columns written in a small and neat gothic bookhand, dark brown ink, 47 lines, ruled in plummet, three-line initials in blue with penwork flourishing in red, rubrics, biblical passages underlined in red crayon (perhaps by a slightly later hand), a few marginal annotations and a manicule; lightly soiled and stained, folded where stitched into binding, but in very good condition preserving prickings in outer margins. Approximately 195 x 150 mm

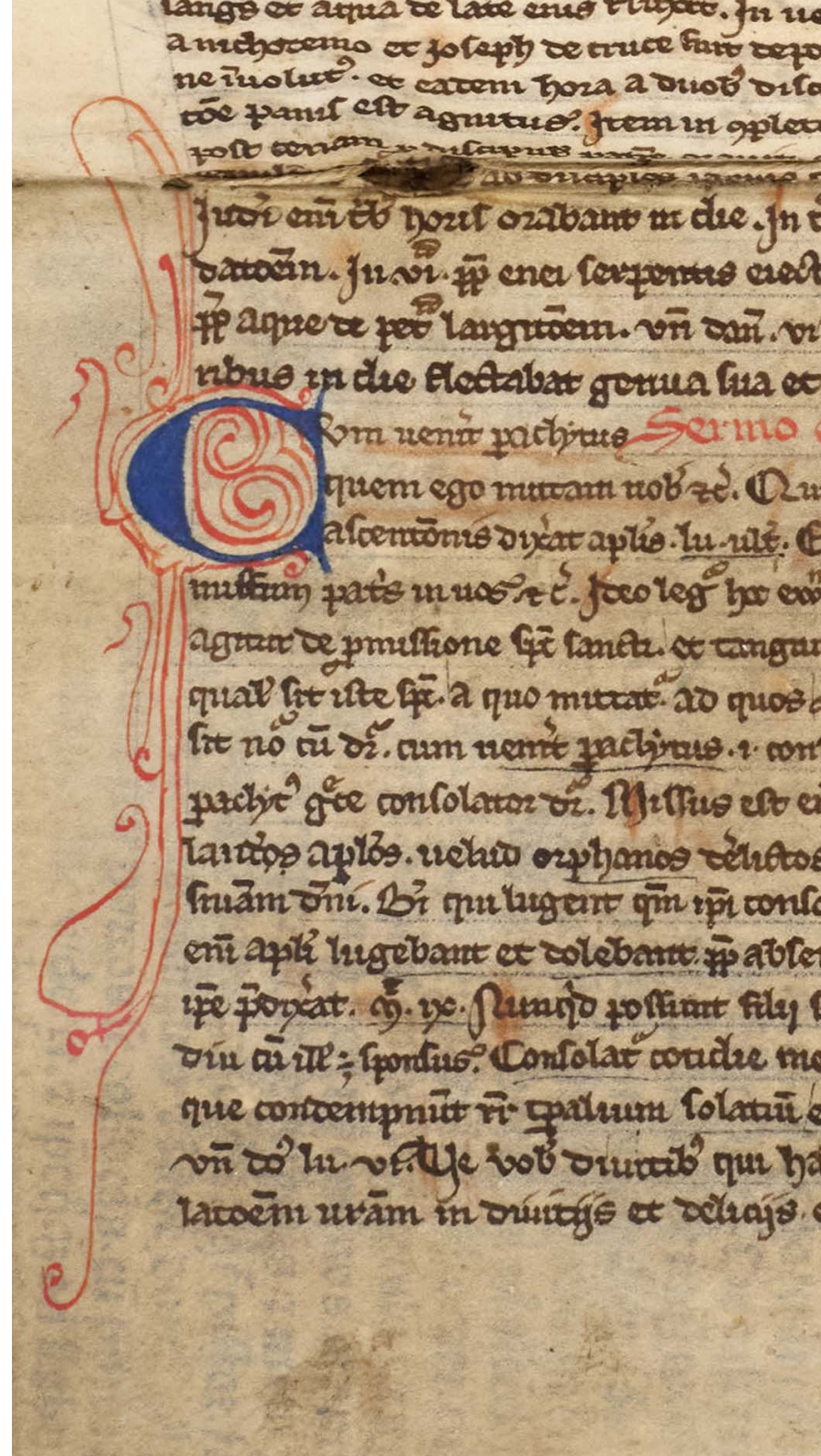
Germany, mid-13th century.

Two well-preserved leaves from an early and well-written manuscript of Lucas de Bitonto's *Sermones*.

Lucas (also called Lucas Bituntinus or Lucas Apulus) was a Franciscan preacher active in the 1230s and 1240s. The Franciscan chronicler Salimbene de Adam calls him 'scholasticus et ecclesiasticus et litteratus homo et in Apulia in theologia eximius doctor'. He is possibly to be identified with the 'magister Luca' named in papal letters of 1220 as provincial minister of the oriental province. His sermons, perhaps written c. 1240, were ostensibly designed to function as a model sermon collection and as an instructional aid for friars training at the study houses of the order.

The first leaf here contains part of the following sermons: 'Numquid oblivisci potest mulier' (on Isaiah 49,15); 'Si in preceptis meis ambulaveritis' (on Leviticus 26,3); and 'Misereor super turbam' (on Mark 8,2, here designated 'in rogat[i]onib[us]') (Schneyer, *Repertorium* IV p. 57, nos. 108–110). The second leaf contains part of 'Estote prudentes et vigilate' (on 1 Peter 4,7) and 'Cum venerit paraclytus, quem ego mittam vobis' (on John 15,26, here designated 'Sermo ewangelii') (Schneyer, *Repertorium* IV p. 58, nos. 117–8).

See J. D. Rasolofoarimanana, 'Luc de Bitonto, OMin, et ses sermons', in *Preaching and society in the Middle Ages: ethics, values and social behaviour. Proceedings of the XII Medieval Sermon Studies Symposium* (Padua, 14–18 July 2000), ed. L. Gaffuri and R. Quinto, Padua, 2002, pp. 239–247; and E. Sutcliffe, 'Medical knowledge in thirteenth-century preaching: the sermons of Luca da Bitonto', in *Journal of medieval history* vol. 49 (2023), pp. 45–71.





BROICKWY VON KÖNIGSTEIN, Antonius. Concordantiae breviores, omnium ferme materialiarum ex sacris biblitorum libris, non solum divini verbi co[n]cionatoribus, verum etiam studiosis om[n]ibus summo p[er]utiles ac necessariae . . . Aeditio secunda, quae nunc . . . sententias omnes . . . complectitur. *Cologne, Peter Quentel, 1530.*

8vo, ff. [232], title within ornamental woodcut border, woodcut initials and headpiece; minor damp-stain in lower outer corners of first few leaves, but a very good copy.

[bound with:]

GIES, Emmerich. Autoritates allegabiles totius Veteris et Novi Testamenti, in alphabeticum ordinem summa diligentia redactae . . . Aeditio secunda, quae nunc sine ulla abbreviatione sententias omnes ad longum complectitur. [*Strasbourg, Johann Herwagen the Elder,*] 1526.

8vo, ff. [135]; minor soiling and staining on title, but an excellent copy.

Together two 8vo works bound in one volume; **contemporary German blind-stamped calf** over pasteboard, covers tooled to an off-centre panel design, the panel filled with four vertical strips of a single floral roll, spine with three double bands, remains of two pairs of ties, endpapers formed from two leaves of a thirteenth-century manuscript, endguards formed from fragments from different medieval manuscripts (one a copy of Gregory IX, *Decretals*), old paper label on spine bearing manuscript shelf-mark; slightly rubbed and scratched, short closed crack in upper joint, two small wormholes at foot of spine.

I. **Rare second edition (first, 1529) of this popular Bible concordance for the use of preachers, in a well-preserved contemporary binding.**

Antonius Broickwy von Königstein (c. 1470–1541, also Broich, Bruich, Brakwy) served as guardian of various Franciscan friaries (Brühl, Koblenz, Nijmegen) and was probably a cathedral preacher at Cologne. The present edition of his *Concordantiae breviores*, which went through seven editions between 1529 and 1550, promises a text purged of all abbreviations. It also includes a dedicatory letter to the Lutheran Count Ludwig von Stolberg-Wernigerode not present in the first edition.

II. **Rare first and only edition of this alphabetically organised compilation of adducible Biblical phrases.** It is divided into three sections: the Old and New Testaments and the Psalms. Like Antonius Broickwy's work it would have been a useful tool for preachers. Little appears to be known about the author.

Provenance:

1. 'F[rater] Joannis Embricani[?] Dominiciani' (sixteenth-century ownership inscription on front fly-leaf).

2. 'Bertoldus Trauelinā past[or] Jarok[?]' (sixteenth-century ownership inscription on title of first work).

I. VD16 B 8361. **OCLC finds no copies in the US. Library Hub records a single copy, at Birmingham University.**

II. USTC 613985; VD16 G 1960. **OCLC finds no copies in the US. Library Hub records a single copy, at Lincoln Cathedral.**

£4500



22. **MISSAL**, in Latin, with readings and music for the feast of the Nativity; fragment of a leaf preserved as the endpapers of a printed sammelband (*see below*), double columns of 16 lines written in dark brown ink in two sizes of a large, slightly sloping Carolingian hand, a punctus elevatus for lesser pauses and a punctus for the final pause, capitals touched in red, St Gall neumes; some light marks and creasing, but well preserved. Approximately 147 x 210 mm.

Northern Italy, 11th century.

[*and:*]

MISSAL, in Latin, with readings for the feasts of St Laurence (10 August) and the Assumption of the Virgin Mary (15 August); part of a bifolium preserved as the limp vellum wrapper of a printed sammelband (*see below*), double columns of 29 lines written in dark brown and red ink in a gothic bookhand, ruled with plummet, two-line initials alternately in blue and red; some losses to spine, outer side stained and rubbed, inner side well preserved. Approximately 243 x 345 mm (including turn-ins)

Northern Italy, 1st half of 14th century.

A fragment from a handsome Carolingian Missal, bound inside a later Missal fragment. The text here, for the feast of the Nativity, includes the chants 'Natus ante saecula dei filius' and 'Tui sunt caeli et tua est terra', with musical notation in the form of St Gall neumes, and readings from the first chapter of St John's Gospel, comprising verses 3–8 and 13–14.

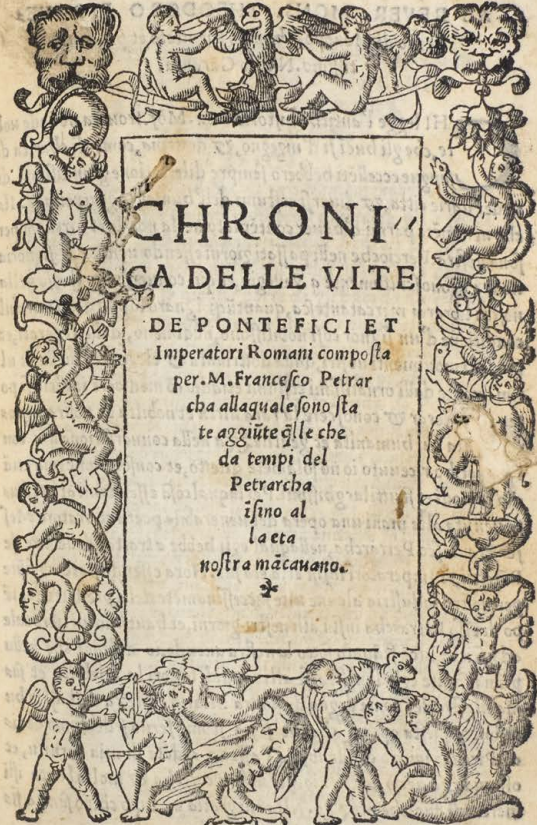
ipso factum est
chil. **Q**uod factum
est in ipso uita et
& uita erat lux ho-
minum. Lux in
nebris lucet. et ten-
bre ea non conpre-
henderunt. Fuit
homo missus ad
eum nomen erat
iohannis. **H**ic uenit in
simonem. ut tes-
timonium perhibere-
t de lumine. ut o-
crescerent per illum
Nomen lux. sed

ipso in ipso uita et
chil. **Q**uod factum
est in ipso uita et
& uita erat lux ho-
minum. Lux in
nebris lucet. et ten-
bre ea non conpre-
henderunt. Fuit
homo missus ad
eum nomen erat
iohannis. **H**ic uenit in
simonem. ut tes-
timonium perhibere-
t de lumine. ut o-
crescerent per illum
Nomen lux. sed

remissa notitia. f. sal-
ue sancta parens. ut i alia
te missalis continet.
f. sancti laurentii
Onficio et pulcritu
do in conspectu ei. sanctitas
et magnificentia in sanctificatio
ne eius. ps. Cantate dno can

noo
uy
em
ne
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eiu
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plu
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dep
me



[HUTTICH, Johann. Imperatorum Romanorum libellus. Una cum imaginibus, ad vivam effigiem expressis. *Strasbourg, Wolfgang Köpfel, 1526.*]

Ff. [vi] (of 8, wanting title and A8), 82 (i.e. 89), [1] (of 3, wanting final 2 leaves with colophon and printer's device); illustrated with woodcut medallions throughout; tear to corner of A2 affecting a few letters; preceded by 4 pp. and followed by 2 pp. of contemporary manuscript notes.

[bound with:]

PETRARCH, Francesco, attributed. Chronica delle vite de pontefici et imperatori Romani composta per M. Francesco Petrarca alla quale sono state aggu[n]te q[ue]lle che da tempi del Petrarca i[n]sino alla eta nostra ma[n]cavano. *Venice, Gregorio de' Gregori [for Niccolò Garanta], September 1526.*

Ff. 120 (i.e. 118), [2]; title within woodcut border, woodcut Garanta dolphin device to last page; some worming to early leaves affecting text; 11 pp. contemporary manuscript continuation bound in after text.

[and:]

SCANELLO, Cristoforo. Cronica dell'illustre, et antiqua provincia della Marca Trivigiana, & ducato di Friulli, dove si contiene l'origine, & edificatione di tutte le città, castelle, & ville, con li nomi delli antichi, e moderni; & le signorie che l'hanno posseduta secondo li tempi, con gli huomini illustri, tanto in arme, quanto in lettere, che vi sono stati ... *Venice, Pietro de Franceschi, 1574.*

Ff. [20]; woodcut device to title, woodcut initial.

Together three works in one 8vo volume; some damp-staining and creasing to corners, occasional worming; bound in limp vellum comprising two manuscript fragments, sewn on three thongs laced in, remains of two ties; soiled and rubbed, holes in spine from insect damage; sixteenth-century and later notes to bound-in blanks (first blank torn with slight loss), occasional marginalia, contemporary woodcut of animals (damaged) pasted to first blank, beneath it the early ownership inscription 'Ex libris Flori Alpage'.

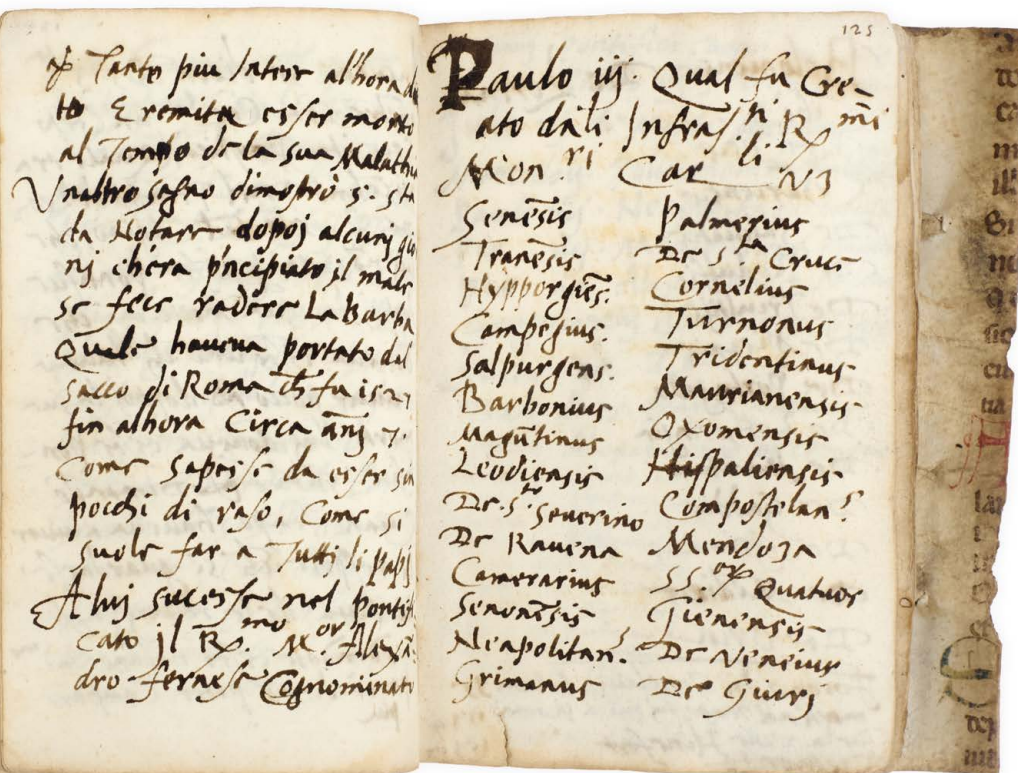
CRONICA
DELL'ILLVSTRE
ET ANTIQVA
PROVINCIA DELLA
MARCA TRIVIGIANA,
& ducato di Friulli,

Doue si contiene l'origine, & edificatione di tutte
le Città, Castelle, & Ville, con li nomi delli
antichi, e moderni; & le Signorie che
l'hanno posseduta secondo li tempi:

con gli huomini illustri, tanto in Arme, quanto
in Lettere, che ui sono stati;

Opera diletteuole raccolta per Christofaro
Cieco da Forlì.

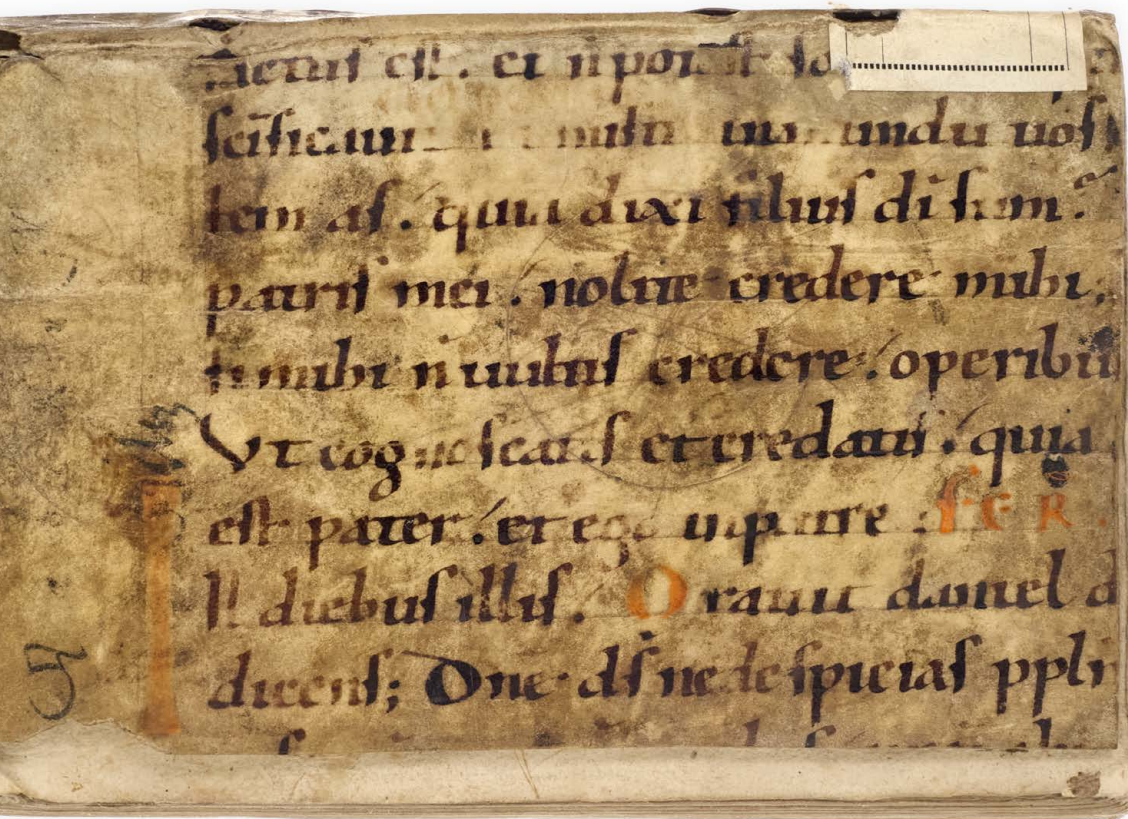
A curious sammelband encompassing Roman emperors, popes, and the March of Treviso. It opens with the popular *Imperatorum Romanorum libellus* (first 1525) of Johann Huttich (c. 1490–1544), containing brief lives and numismatic portraits of the Roman Emperors from Caesar to Charles V, partly derived from Andrea Fulvio's *Illustrium imagines* of 1517. This is followed by the pseudo-Petrarchan *Chronica delle vite de pontefici et imperatori Romani*, spanning emperors and popes from Julius Caesar to Clement VII. The final work is a very rare brief chronological history of the March of Treviso, a territory in the northeastern Italian region of Veneto.



The bound-in blanks carry some interesting notes in two neat later sixteenth-century hands. The first work is preceded by a copy of a document issued by the Doge of Venice in 1452 and anecdotes relating to popes Clement IV and Benedict XI, and is followed by a passage referring to Clement VII, Turks, and Lutherans. The second work is followed by several pages of notes on the death of Clement VII and the election of Paul III (with a note that the conclave comprised only thirty-five cardinals), and a list of succeeding popes into the seventeenth century, ending with Innocent XI.

Huttich: USTC 665199; VD16 H 6473. Petrarch: Adams P848; USTC 800663. Scanello: EDIT16 CNCE 29265. **Only one copy recorded on OCLC, at the BnF.**

£3750



A Saint Gall fragment?

23. MISSAL, with readings for the second week of Lent; part of a leaf preserved as the binding of a printed book (*see below*), single column (of two?) written in dark brown ink in a bold and slightly sloping Caroline hand, 21 lines remaining, ruled with a hard point, double vertical bounding lines in left-hand margin, two initials in red and a single rubric ('fer[ia]'); soiled and worn, but almost entirely legible, a few small holes, trimmed at foot and down one side, other side of leaf obscured by paper pastedowns of printed book but a few words visible where paper lifting. Approximately 210 x 145 mm

Southern Germany or Switzerland, 1st half of 12th century.

A fragment of a missal used to bind a school-book once in the abbey library of Saint Gall, one of the most important monastic libraries in the world. The parent manuscript may once have been in the abbey library too, being dismembered in the sixteenth century to bind this volume and doubtless others.

GASPAR GRASPER,
gerpiæ iuuentuti.

HÆc tibi Grammaticæ rursus studiosa iuuentus,
Puroata à mendis à uitiisq. datur

Educationis pue

Educationis pue

RILIS LINGVÆ

Græcæ, pars altera, pro Schola Ar-
gentinensi, & correctior & cum
Indice.



Excudebat Iosias Rihelius,
M. D. L X V I I I.

Cum Gratia & Priuilegio, ad decennium,

[STRASBOURG GYMNASIUM.] Educationis puerilis linguae Graece, pars altera, pro Schola Argentinensi, et correctior et cum indice. *Strasbourg, Josias Rihel, 1568.*

Small 8vo, pp. 304 (recte 308), [27], large woodcut printer's device on title, woodcut initials; early drawings of a barking curly-tailed dog (p. 3) and a small head of Christ (p. 110); some light soiling and staining, but a very good copy; contemporary vellum wrapper formed from an 11th-century manuscript leaf, sewn on two leather thongs; soiled and rubbed, small hole in upper cover and in spine, lacking front free endpaper; some early scribbles and notes (including musical notation) on endpapers.

Extremely rare early edition of this Greek grammar compiled for use in the Strasbourg Gymnasium.

DE ORTHOGRA-
PHIA.



Quot sunt literæ apud Græcos: P. Viginti quatuor. M. Quæ: P.

Græcorum literæ.

A α α	ἄλφα	Alpha	a
B β β	βῆτα	Beta	b
Γ γ	γάμμα	Gamma	g
Δ δ	δέλτα	Delta	d
E ε	ἑλλόν	Epsilon	e
Z ζ	ζῆτα	Zeta	z
H η	ἥτα	Eta	h
Θ θ	θῆτα	Theta	th
I ι	ἰωτα	Iota	i

Editions of this grammar are generally attributed to Theophilus (or Gottlieb) Golius (1528–1600), a teacher at the Strasbourg Gymnasium (from 1566 an Academy). The first part originally appeared anonymously in 1541, printed by Wendel Rihel, and was regularly reprinted thereafter; in 1552 Rihel published the second part. The 1565 *pars altera* contained a verse preface by Kaspar Grasperger, the first name associated with the book, but it is not until 1580 that Theophilus Golius's name appeared on the title-page as responsible for the expanded text of that edition (VD16 G 2622). His name is now seemingly attached to all editions of both parts, from 1541 onwards; it is most likely that Johannes Sturm (1507–1589) was in some way responsible for its original composition.

Provenance: from the abbey of Saint Gall, Switzerland, with sixteenth-century inscription on p. 290 ('Liber Sancti Galli atq[ue] Othmari'), erased sixteenth-century inscription at head of title, seventeenth- or eighteenth-century inscription on title, and twentieth-century bookplate (with cancellation stamp; deaccessioned in the 1960s).

VD16 G 2616, recording a single copy only (Munich, Bibliothek der Ludwig-Maximilians-Universität). OCLC finds no copies of this edition in the US or the UK.

£3500



24. **MISSAL**, in Latin, with text and music for Easter Sunday; a near complete leaf preserved on the binding of a seventeenth-century sammelband (*see below*), double columns written in dark brown ink in two sizes of a gothic liturgical hand, 10 lines to the first column and 22 to the second, rubrics, *Hufnagel* neumes on five-line staves, ruled in ink, large nine-line initial 'R' (*Resurrexi et adhuc tecum sum*) at head of first column in pink with foliate patterning, infilled with blue with gilt feathering, on a gilt ground within a green frame, three acanthus leaves extending into the margins from the corners, two-line initials alternately in blue and red, lesser initials touched in red; extremities rubbed, but very well preserved. Approximately 365 x 230 mm (including turn-ins)

Southern Germany, 2nd half of 15th century.

An attractive leaf on an imposing volume, with a vibrant initial 'R' at the opening of the service for Easter Sunday, and with typical German gothic *Hufnagel* (horseshoe nail) musical notation.

The text and music comprise the chant 'Resurrexi et adhuc tecum sum', the collect 'Deus qui hodierna die per unigenitum tuum eternitatis', a reading from 1 Corinthians 5,7–8, and the chant 'Haec dies quam fecit dominus exultemus'.

intra stabile ferro,
 eni caput usque secutus,
 rati foederis URSUM
 vos meminisse potestis,
 e decus, quā sapius aures
 r dulcedine, Faunos
 es, vel pocula lætus,
 ini munera cœli,
 tuiſti ad ſumma vocari.
 ſe vagas ſermonibus aures
 culosque ſequaces
 ac gravitate ſerena:
 des & ſcripta loquuntur,
 undunt ſua jura per orbem
 nſuetudine ſola.)
 mune favori
 qua eſt reverentia juris,
 los, fidibusque canoris
 eſcendere montibus ornos
 uros Amphionæ cantu
 oncludere deſide cura,
 m cura ducum proclivior olim
 quo propiore fruuntur
 aſtigia juris?
 quem tollat honoribus auctum
 digniſſime FEUDIS
 honos, ac cura nepotum?
 a ſero: dum ſpumeus ALBIS
 yprata BOHEMA rigabit;
 SUDETIS montibus umbræ
 e tuum, laudēsque vigebunt.

INSIGNIA GENTI-

LITIA NOBILISS. ET CON-
 SULTISS. DN. JOHANNIS MAT-
 THIE A SUDETIS, &c.



Emeritos Heroas & indelebile nomen
 Diis æquabat honos, inter & astra choro.
 Nec tibi nec quicquam nigranti pectore Taurus:
 Nam, SUDETE, gerit conscia signa polo.
 T. C. A. T. L. V. D.

INSI-



[LAW.] Sammelband of legal dissertations and theses. *Germany, 1585–1625.*

37 works in one vol., 4to; some woodcut initials, head- and tailpieces; variable browning and foxing throughout; good copies overall, in contemporary vellum over boards using an illuminated leaf from a fifteenth-century liturgical manuscript and a smaller fragment from the same manuscript, 'Tomus Ia' written at head of spine; slightly marked and rubbed; seventeenth-century manuscript index to front endpapers ('In hoc volumine continent.'), engraved bookplate of the 'Bibliotheca Scabinatus Lipsiensis' to front flyleaf.

A remarkable collection of legal dissertations and theses, most held in only a handful of libraries outside Germany, with six apparently unrecorded on VD17.

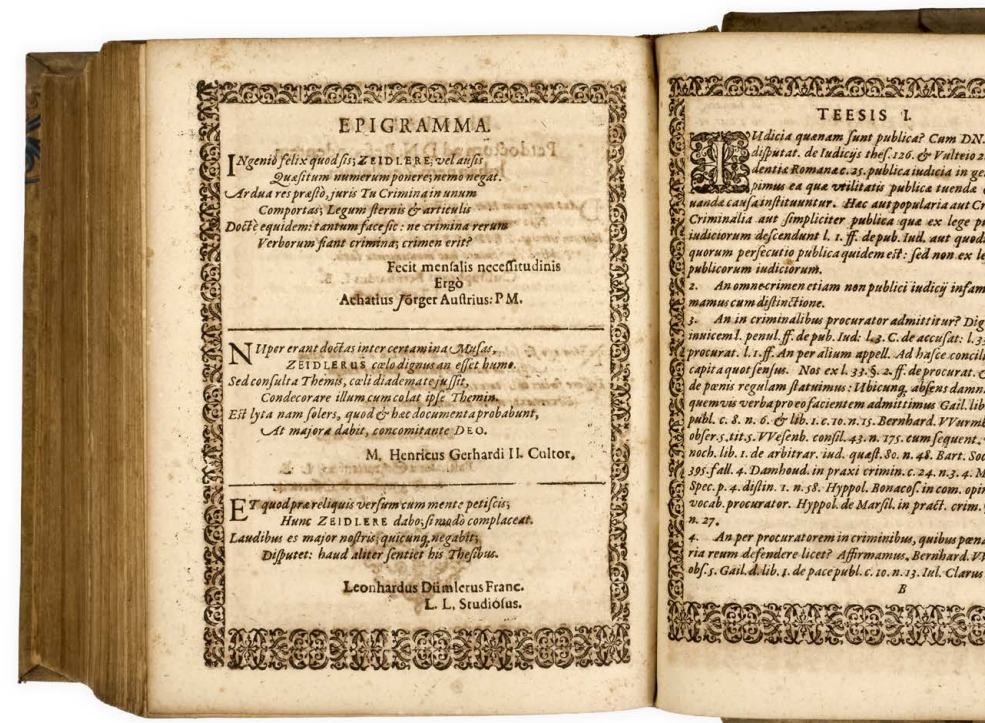
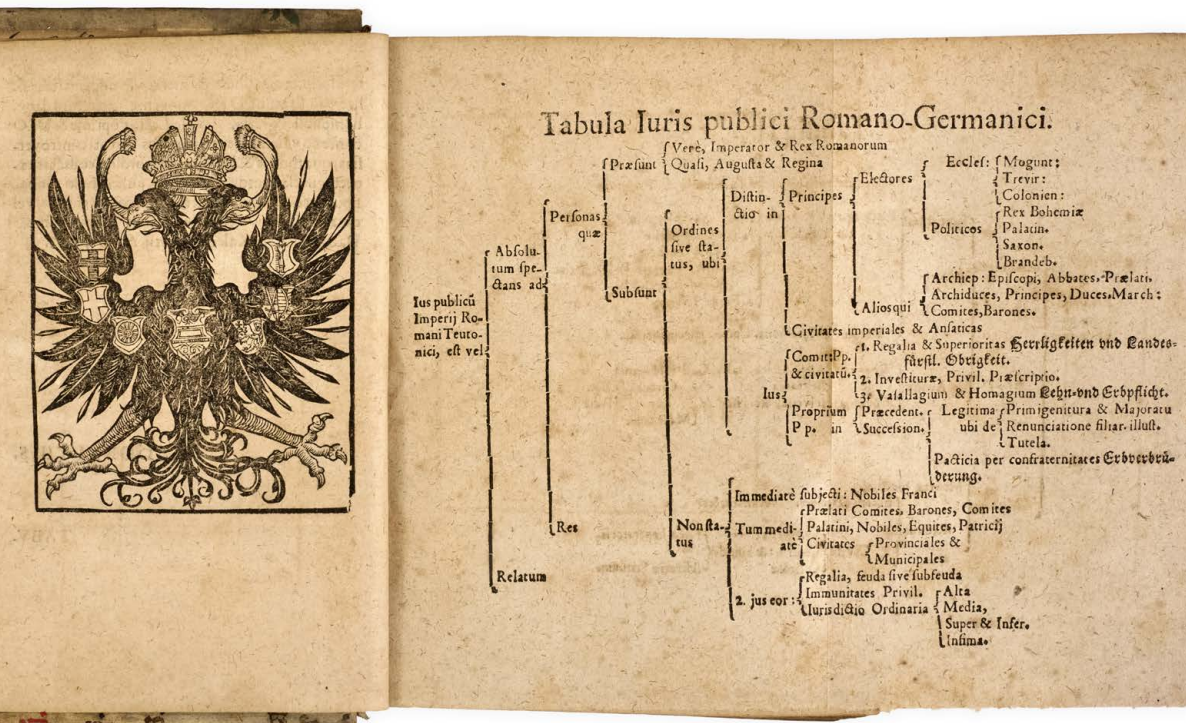
Many relate to the universities of Giessen (in central Germany) and Strasbourg (in eastern France), several being overseen by the law professors Gottfried Anton (1571–1618) and Helfrich Ulrich Hunnius (1583–1636) at Giessen, and by Georg Obrecht (1547–1612) at Strasbourg.

The wide-ranging legal topics covered herein include primogeniture, sovereignty, nobility, religious liberty, military defences, jurisdiction, imperial power, wrongful accusations, concurrent legal actions, possession, interdicts, appeals, and customary and feudal law.

Provenance: formerly in the library of the Leipzig law court; its bookplate depicts *Justitia*, blindfolded and holding a sword and scales, seated in a book filled room.

A full list of contents is available on request.

£3750



A Necrology of Nuns

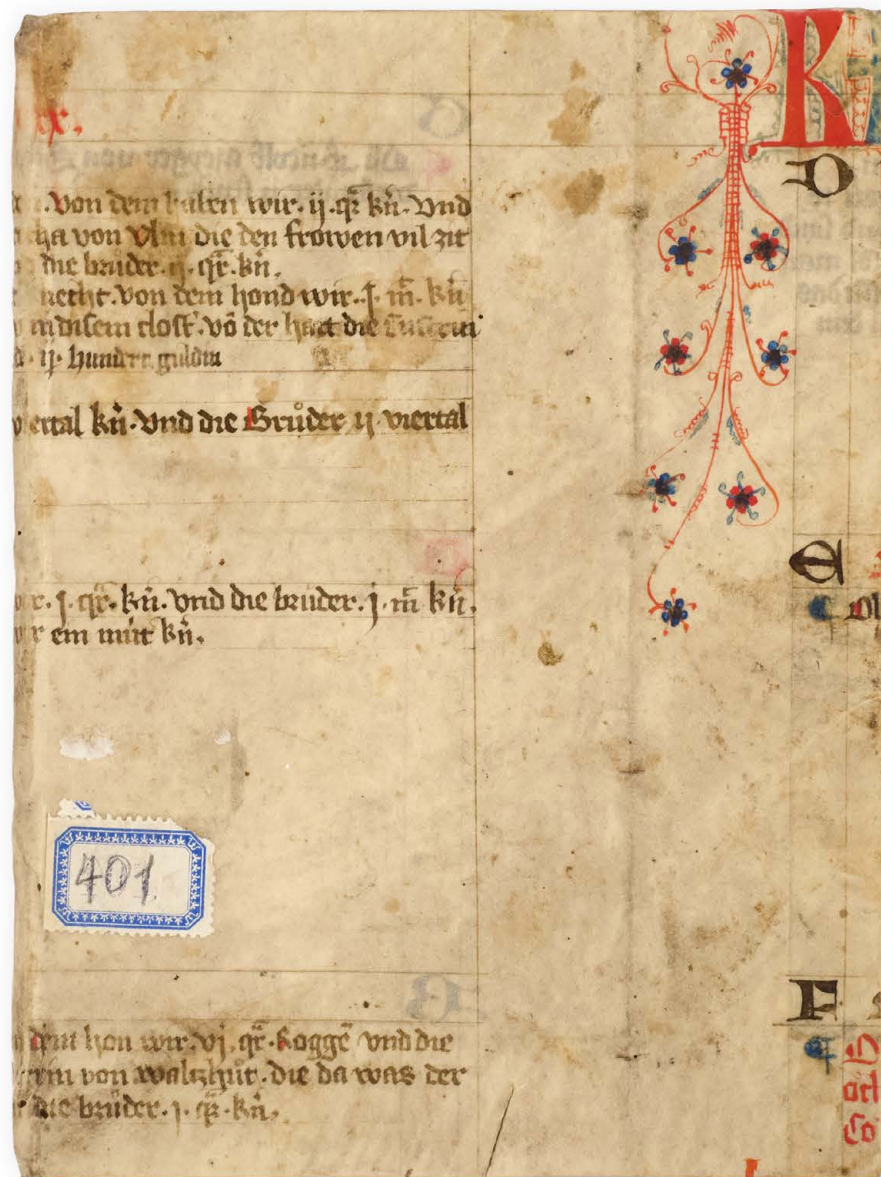
25. **OBITUARY BOOK**, in German; part of a bifolium preserved on the binding of a printed book (*see below*), written in the form of a calendar (here for March) mostly in a single German gothic bookhand, lightly ruled in ink, KL monogram in red and blue with elaborate penwork decoration in both colours, text column divided into sections marked by alphabetical letters between vertical bounding lines at left, paragraph marks in red and blue, capitals touched in red; lightly rubbed and soiled, a few stains, most of second leaf of bifolium trimmed away, first leaf trimmed at head and foot with probable loss of some text at foot. A single leaf measures approximately 232 x 270 mm (including turn-ins)

Northern Switzerland, 2nd half of 14th century.

A very rare fragment from an obituary book belonging to a monastic house, listing the names of deceased nuns and lay donors together with their bequests to the monastery.

The names here include Rüdolf Stüliger, Swester Margritha von Ulm, Cünrat Kerer of Remingen, Swester Elyzabeth Hattingerin ('ein frow in disem clost[er]'), Ulrich Winthaller (added in a later hand), Swester Ita von Rinikon (also in a later hand), Katherina von Schlettstat, Swester Agnes von Torberg, and Berchtolt von Mülinen. Some of these entries record bequests to 'wir' ('us') as well as to 'die brüder' ('the brothers').





Where then was the monastery to which the obituary book belonged? The evidence all points to Königsfelden, a Habsburg-endowed Franciscan double monastery which housed both a community of Poor Clare nuns and one of Franciscan friars, living in separate wings, at Windisch about half-way between Basel and Zürich. Berchtold von Mülinen (d. 1344) was a member of a prominent noble family with close links to the Habsburgs, several female members of which became nuns at Königsfelden. Rudolf Stühlinger is mentioned in a number of documents associated with the convent, most notably one of 16 January 1346 (Staatsarchiv Aargau StAAG U.17/0210) in which the brothers Chünrad and Jacob Stühlinger confirm three annual gifts of grain to be made to Königsfelden to fund the annual memorial services of Rudolf Stühlinger, Katharina Stühlinger and their late father Johans Stühlinger: ‘dien vröwen gemeinlich zwei viertel ker nen über tisch und dien brüdern öch zwei viertel ker nen über tisch’. These are exactly the amounts of grain stated in the entry for Rudolf Stühlinger in the obituary book. Furthermore, an Ita von Rinikon, added here in a slightly later hand, is recorded as a nun at Königsfelden in 1381; see T. von Liebenau, *Geschichte des Klosters Königsfelden*, 1868, p. 76, citing a document in Stadtarchiv Aarau which mentions land belonging to Ita in Elfingen (an annual gift of grain from this land, ‘ab der herberg ze Efigen’, is recorded in her entry on our fragment).

Königsfelden was founded in 1310 by Elisabeth and Agnes, respectively widow and daughter of King Albrecht I, as a memorial on the site where he had been murdered by his nephew Johann Parricida in 1308. Although shared with minorite friars, it was the Poor Clares who were essentially in charge of the foundation, the brothers acting solely as pastoral ministers for the nuns. The convent was dissolved in 1523, but the monastery church survives and preserves much of its magnificent fourteenth-century stained glass.

Wunder- und Figürlich Offenbahrung:

Das ist:

- I. Vergleichung der Welt Anfang und Ende/ darinnen der jetzigen Zeit trübseltzer Zustand begriffen.
- II. Vergleichung deß Falls Adams vnnnd Euen / mit jetzigem letzten Fall der Menschen.
- III. Vergleichung der Kinder Israel Außführung auß Egypten / mit der jetzigen Außführung/ und Erlösung der Außewöhlten / vnnnd glaubigen Kinder Gottes auß der Babylonischen Dienstbarkeit.
- IV. Von dem endlichen Vndergang und Zerstörung der grossen Statt Babylon/ das ist Rom.
- V. Von dem neuen König Friderico Pfaltzgrafen / 16. Oder brüllendem Löwen auß dem Walde/ in 4. Buch Esdrae am 11. vnnnd 12. Capitel.

Verfasser/ vnnnd in Druckt gebend durch
IOHANNEM PLAVSTRARIUM,
von Keyfers Lautern.



Gedruckt im Jahr/ 1621.

PLAUSTRARIUS, Johann (Johann KÄRCHER, pseud.). Wunder- und Figürlich Offenbahrung: Das ist: I. Vergleichung der Welt Anfang und Ende/ darinnen der jetzigen Zeit trübsältiger Zustandt begriffen. II. Vergleichung deß Falls Adams und Euen/ mit jetzigem letzten Fall der Menschen. III. Vergleichung der Kinder Israel Außführung auß Egypten/ mit der jetzigen Außführung/ und Erlösung der Außewöhlten/ und glaubigen Kinder Gottes auß der Babylonischen Dienstbarkeit. IV. Von dem endlichen Untergang und Zerstörung der grossen Statt Babylon/ das ist Rom. V. Von

dem neuen König Friderico Pfaltzgrafen/ [et] c. oder brüllendem Löwen auß dem Walde/ im 4. Buch Esdrae am 11. und 12. Capitel. [No place, no printer,] 1621.

Small 4to, ff. [34], with a large symbolic woodcut on title depicting three crowned lions within a forest clearing, one very large and one smaller woodcut tailpiece; lightly browned due to paper quality, but a very good copy.

[bound with:]

[BÜNDNER WIRREN.] Warhaffte Relation dessen was sich in gemeinen dreyen Pündten/ in alter hoher Retia gelegen/ seind dem unmenschlichen verübten mord im land Veltlin/ biß auff gegenwärtige zeit/ namlich zu anfang deß monats Junij zugetragen. [No place, no printer,] 1621.

Small 4to, ff. [8]; a very good copy.

Together two works bound in one 4to volume; contemporary binding of vellum over paper boards, the vellum from part of a bifolium of a fourteenth-century manuscript; lightly soiled and rubbed, old paper shelf-label on upper cover.

I. Very rare second edition (first, 1620) of this prophetic tract; one of two issues published in the same year. It argues that the 'new Barbarossa' was to be Frederick V of the Palatinate, a Calvinist who would adopt Lutheranism as the true religion of the coming kingdom.

'One of the most prolific of the apocalyptic propagandists of the 1620s was Johann Kärcher, (fl. 1616–1630), a Lutheran hailing from Bern who issued tracts under pseudonyms Johann Plaustrarius von Kaiserslautern and Johann Spinesius Anglicus. Although his prophetic tracts circulated widely he was not held in high regard by

contemporaries . . . [He] was foremost a political prophet whose expectations were influenced by Paracelsian ideas of restitution as expressed in the Rosicrucian writings. Drawing on the works of Poyssel and others, Kärcher saw the years between 1618 and 1625 as crucial for true Protestant belief. He predicted the fall of the Habsburgs in 1624, following which a golden age would dawn under the leadership of a 'new Barbarossa', an apparent update of the medieval hopes for an *Endkaiser* . . . Not only did Kärcher author pamphlets and short books to spread his message, he also dabbled in the production of illustrated broadsheets. Precisely where and when he died is presently unknown, but like several other prophets of this period, he was never heard from again following the disappointment of his predictions' (Leigh T. I. Penman, *Hope and heresy. The problem of Chiliasm in Lutheran confessional culture, 1570–1630*, pp. 46–8).

II. First edition, extremely rare; one of two issues published in the same year. This anonymous pamphlet is an account of events early in the conflict that was to become known as the 'Bündner Wirren' and which took place in the Swiss canton of Grisons (or Graubünden) from 1618 to 1639. What started as a clash between local Catholics and Protestants developed into a confrontation between France, Venice and the Duchy of Savoy, on the one hand, and the Habsburg Monarchy, on the other, for control of the important Valtellina alpine passes.

I. VD17 1:063237Y, recording two copies only (Berlin and Heidelberg). **OCLC finds no copies of either edition in the US or the UK.**

II. VD17 23:678505T, recording a single copy only (Wolfenbüttel, Herzog-August-Bibliothek). **OCLC records one copy only in the UK (British Library) and none in the US.**

£4500

Mulier que conserperit & occiderit filium suum
 mitero ante xl dies .i. anno peniteat.
 Si post xl dies ut homicida habet peniter .x. an. pen.
 Pater autem qui occiderit filium suum ante baptis-
 mum .x. annorum est pen. etate
 Si edper consilium .i. annos peniteat.

1. De porrectione . iudicium commeani .
 Siquis fornicauerit ut sodomite fecerunt epi .xv.
 an. pen. v. ex his in pane & aqua & ab omni officio
 deponatur . peregrini unda finiat dies suos usque ad mortem
 Si autem senex aut oger fuerit carceribus tenebris.

26. [PENITENTIAL,] Paenitentiale Capitula Iudiciorum, in Latin, parts of canons 2, 3, 6 and 7 (ed. R. M. J. Meens, *Het tripartite boeteboek. Overleveringen betekenis van vroegmiddeleeuwse biechtvoorschriften (met editie en vertaling van vier tripartita)*, Hilversum, 1994, pp. 438–40); a partial bifolium (leaves consecutive) re-used on the binding of a sixteenth-century book (*see below*), single columns, twelve lines visible, written in a neat and well-spaced Carolingian minuscule, dark brown ink, ruled with a hard point, small and large initials in orange and set out into the margin, two rubrics in elegant orange rustic capitals and uncials; dust-soiled and slightly rubbed, much of bifolium hidden under paper spine of volume, but what is exposed is almost entirely legible. A single leaf measures approximately 250 x 235 mm

Northern Italy, 10th century.

[with:]

GREGORY THE GREAT, *Moralia in Job*, Book 19, chapters 2–3 and 14, Book 27, chapters 38–9 and 46, and Book 28, praefatio (Migne, *Patrologia Latina* 76, cols. 97–9, 110–2, 437–8, 445–6); a bifolium and a partial bifolium preserved on the binding of a sixteenth-century printed book (*see below*), double columns of approximately 35 lines written in a good Carolingian minuscule, dark brown ink, slightly clubbed ascenders, both bowls of ‘g’ open, capitals set out slightly into margins, part of title of Book 28 in large orange capitals, ruled with a hard point; rubbed and soiled, upper part of one bifolium trimmed away with loss of text, a few tears and holes. A single leaf measures approximately 345 x 250 mm (text area 260 x 170 mm)

Northern Italy, 10th century.

[and:]

SACRAMENTARY, with benedictions for the Nativity of the Virgin and the Sunday following; a bifolium (leaves not consecutive) preserved on the binding of a sixteenth-century printed book (*see below*) written in single columns in two very different hands, the first a rounded Carolingian minuscule with slightly clubbed ascenders, both bowls of ‘g’ open, initials in orange (slightly oxidised) and set out into the margin, rubrics in orange rustic capitals and uncials, the second hand less formal and disciplined, ‘r’ and ‘s’ descend below line, ruled with a hard point; rubbed and soiled, trimmed at foot (but apparently no loss of text), several holes and small tears, but mostly legible (especially one side where lifting off the binding). A single leaf measures approximately 320 x 240 mm

Northern Italy, 1st half of 10th century.

Fragments from three tenth-century manuscripts preserved on the bindings of a sixteenth-century two-volume set of legal works.

Ubi dicitur quod per se
disponit hunc libere
et de deo laus et dominus et un
genitrici. O abissi calali

DISTINGUAMUS
non loam hunc hanc
disponit hunc libere
et de deo laus et dominus et un
genitrici. O abissi calali

tribus diebus quod per se
disponit hunc libere
et de deo laus et dominus et un
genitrici. O abissi calali

Propter quod per se
disponit hunc libere
et de deo laus et dominus et un
genitrici. O abissi calali

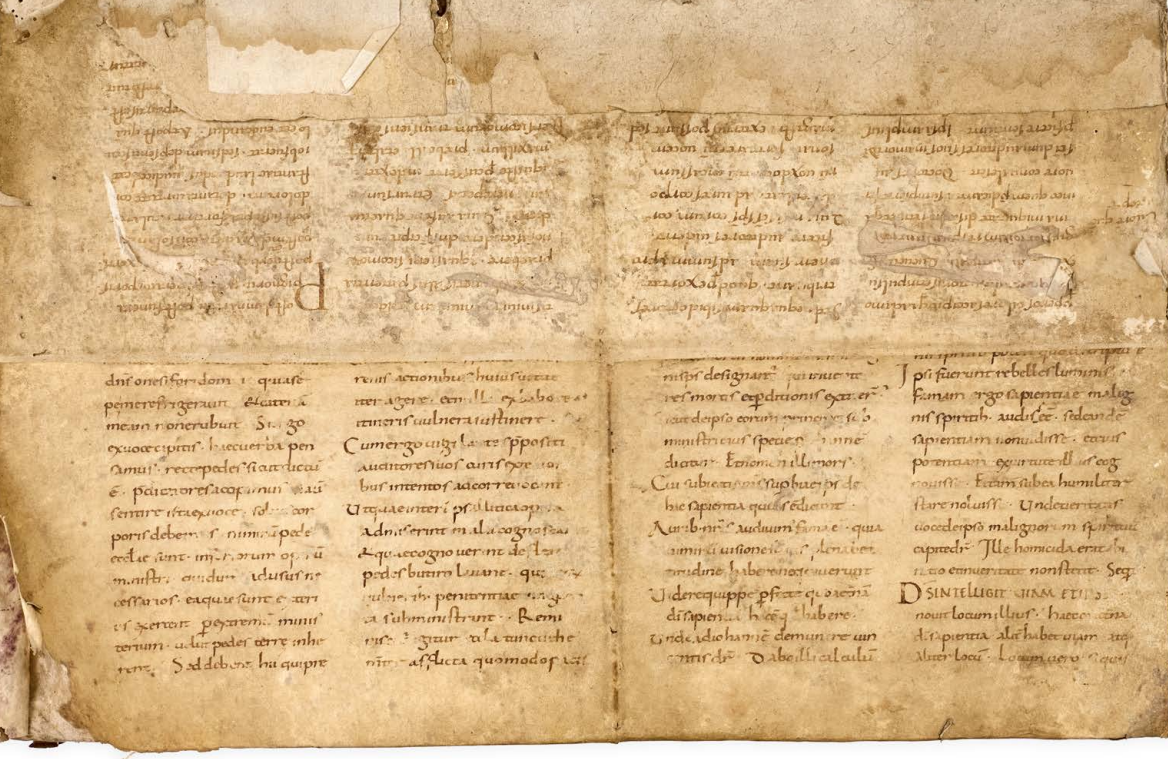
et de deo laus et dominus et un
genitrici. O abissi calali

Quod per se
disponit hunc libere
et de deo laus et dominus et un
genitrici. O abissi calali

Benedictio dei patris et filii
et de deo laus et dominus et un
genitrici. O abissi calali

Dalae plebi angelum cui eodem qui
et de deo laus et dominus et un
genitrici. O abissi calali

Societatem tuam illa benedic
et de deo laus et dominus et un
genitrici. O abissi calali



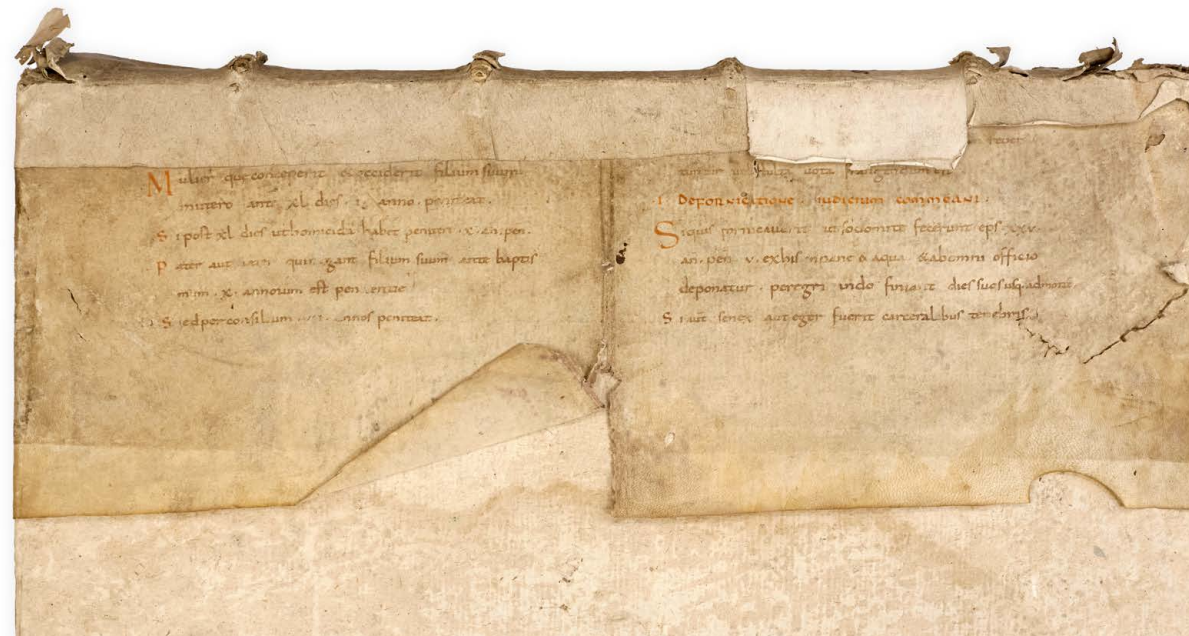
penitere X an[nis] pen[iteat]’). Ten years is also the penance for a father or mother who disowns his or her child before baptism. Citing the Penitential of Cummean, an Irish penitential thought to have been composed c. 650 by the Irish abbot Cummean or Cominianus, our fragment stipulates that if a bishop commits sodomy he must do twenty-five years’ penance (for five of which he must survive on bread and water only), must be relieved of all official duties, and must be a pilgrim for the rest of his life (‘peregrinando finiant dies suos usq[ue] ad morte[m]’). Other manuscripts give ‘Iudicium canonicum’ or ‘Iudicium Theodori’ (Vat. Lat. 1349) as the authority for this canon, not ‘Iudicium Commeani’ as here. Furthermore, the preceding canon here is different from that published in Meens’s edition, ending ‘[. . .] revertuntur vel stulta vota frangendum est’.

See also L. Mahadevan, ‘Überlieferung und Verbreitung des Bussbuchs “Capitula Iudiciorum”’, in *Zeitschrift der Savigny-Stiftung für Rechtsgeschichte, Kanonistische Abteilung* vol. 72 (1986), pp. 17–75.

II. For Gregory the Great’s *Moralia*, see item 12 above.

I. A very rare fragment from the Penitential known as the *Capitula Iudiciorum*. Penitentials were guides intended to aid a priest-confessor by giving descriptions of various sins and specifying appropriate penances. The *Capitula Iudiciorum* was written in the eighth century probably in northern France but was known mainly in southern Germany and Italy. It survives in eight manuscripts, four of which are probably or certainly of Italian origin, and was also used in four canonical collections and in five younger penitentials.

Our fragment details penances for abortion and fornication. A woman who aborts a foetus before forty days of pregnancy should incur a year of penance, but abortion after forty days counts as homicide and the woman must therefore do ten years’ penance (‘Mulier qu[a]e conceperit [et] occiderit filium suum in utero ante XL dies I anno peniteat. Si post XL dies ut homicida habet penit[en]t[ia]m .x. ann[is].’).



J. C. C. Francisci Mariae Meltij

PAVLI
CASTRENSIS
In Secundam Codicis partem
Commentaria.

Cum multis tum D. Fran. Curtij, tum etiam aliorum quorundam
praestantiss. virorum Adnotationibus illustrata.

Præter quod illa sedulo recognita, nonisimè ad vetustissimorum exemplarium fidem, infinita
propè, quæ passim corruptè legebantur, in pristinum sensum,
suumq. verum splendorem restituiimus.

Accens additis ad omnes ferè ll. & ss. ijs summarijs, quæ in ceteris prioribus
editionibus desiderabantur. Necnon appositis solitis cuiuspiam doctis-
simi viri observationibus ad marginem hac * nota præmonstratis.



VENETIIS, M D LXXXII.

PAULUS DE CASTRO. Pauli Castrensis In primam [–secundam] Digesti novi partem commentaria, cum multis tum d. Francisci Curtii, tum etiam aliorum quorundam prestantiss. virorum adnotationibus illustrata. Venice, [Lucantonio Giunta the younger], 1582.

Two volumes, folio, ff. 91, [1, blank]; 111, [1, blank]; with large printer's device on titles within elaborate woodcut frame, woodcut initials; light damp-stain and consequent faint purple mould-spotting in lower outer corners, but a very good copy.

PAULUS DE CASTRO. Pauli Castrensis Avenionicae praelectiones. Venice, [Lucantonio Giunta the younger], 1582.

Folio, ff. 78, [10, index], with large printer's device on title within elaborate woodcut frame, woodcut initials; light damp-stain and consequent faint purple mould-spotting in lower outer corners, but a very good copy.

PAULUS DE CASTRO. Pauli Castrensis In secundam Codicis partem commentaria: cum multis tum d. Francisci Curtii, tum etiam aliorum quorundam praestantiss. virorum adnotationibus illustrata. Venice, [Lucantonio Giunta the younger], 1582.

Second volume only (of two), ff. 149, [1, blank], with large printer's device on title within elaborate woodcut frame, woodcut initials; lower outer corner of title slightly soiled, some minor worming (not affecting legibility), but a very good copy.

PAULUS DE CASTRO. Repertorium locupletissimum clariss. iuriscons. Pauli Castrensis. Venice, [Lucantonio Giunta the younger], 1582.

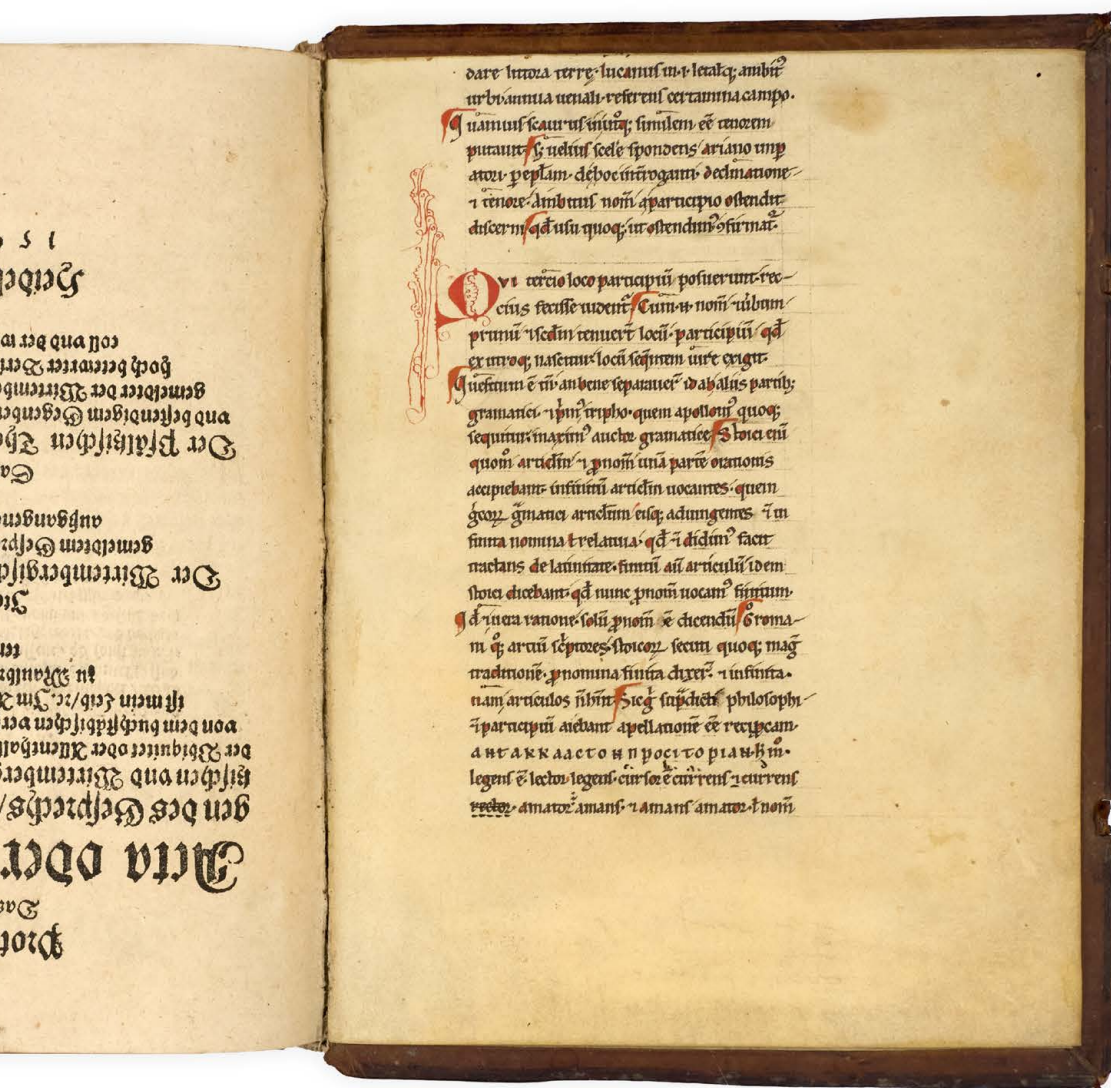
Folio, ff. [94], with large printer's device on title within elaborate woodcut frame, woodcut initials; some minor worming just entering text on a few leaves (not affecting legibility), but a very good copy.

Together four works bound together in two folio volumes; contemporary Italian binding of vellum over pasteboard, the vellum from three different medieval manuscripts, spines covered in paper at a later date and titled in manuscript; soiled and worn, section of vellum missing from one volume exposing board beneath; ownership inscription 'J. C. C. Francisci Marie Meltii' at head of title of each volume.

Handsomely printed Giunta editions of several of Paulus de Castro's important commentaries (lecturae) on parts of the Justinian Code and Digest. De Castro (c. 1360/62–1441) was professor of law at Avignon, Siena, Padua, and Florence and ranks, along with his teacher Petrus Baldus de Ubaldis, as one of the most prominent Italian jurists of his time.

I. EDIT16 CNCE 27651; II. EDIT16 CNCE 27658; III. EDIT16 CNCE 27654; IV. EDIT16 CNCE 27660.

£7500



27. **PRISCIAN**, *Institutiones grammaticae*, in Latin, book 10, ch. 57 – book 11 ch. 3, book 11 ch. 10–11, book 13 ch. 8–10 and 23–26 (ed. M. Hertz in H. Keil, *Grammatici Latini*, Leipzig, 1859, vol. I pp. 547–9, 554, and vol. II pp. 5–6, 15–18); two partial bifolia (leaves not consecutive) re-used as the pastedowns of a sixteenth-century printed book (*see below*), single columns written in a fine early gothic script, the transliterated Greek in a mixture of majuscules and minuscules, 29 lines remaining, dark brown ink, ruled in plummet, text area within double vertical bounding lines, one two-line initial ‘Q’ (*Qui tercio loco participium posuerunt*, marking the opening of book 11) in red with penwork flourishing in red extending into margin, capitals touched in red and many ‘p’s, ‘q’s, ‘o’s and ‘d’s infilled with red, paragraph marks in red; some light soiling, trimmed at head with loss of a few lines, small hole at head of one bifolium, but generally in excellent condition. A single leaf measures approximately 200 x 150 mm

Germany, 2nd half of 12th century.

From a very attractively written manuscript of ‘Principles of Grammar’ of the early sixth-century Roman grammarian **Priscian of Caesarea**. The complete text was written in eighteen books, of which the first sixteen deal with the parts of speech in great detail, and the last two deal with syntax. Priscian was used as the basis for all teaching of Latin grammar until the fifteenth century and as a source for extracts from many classical authors whose works have otherwise been lost to us. The present fragments come principally from books 11 (on participles) and 13 (on cases) and include quotes from Lucan, Virgil and Terence.

BRENZ, Johannes. Protocoll das ist Acta oder Handlungen des Gesprechs zwischen den Pfälztischen und Wirtembergischen Theologen von der Ubiquitet oder Allenthalbenheit des Leibs Christi [. . .] Im April des Jars 1564. zu Maulbrun gehalten. Item der Wirtembergischen Theologen von gemeldtem Gesprech desselben jares außgangener Bericht. Samt der Pfälztischen Theologen warhafftigem und bestendigem Gegenbericht. *Heidelberg, [(Colophon:) Johann Mayer,] 1565.*

4to, ff. [xii], 355 (*recte* 351), [1], woodcut initials; an excellent copy in **contemporary south-German calf** over bevelled wooden boards, covers roll-tooled and stamped in blind to a panel design with a border roll depicting the Salvator Mundi, Isaiah, St. John the Baptist and David, 'HPM' and 'MHIG' stamped in gilt (oxidised) respectively above and below central panel, sewn on three split and two single thongs, pastedowns formed from partial bifolia of a twelfth-century manuscript of Priscian, catches and remains of clasps; minor wear, a few scratches and abrasions, head and foot of spine slightly chipped, one or two wormholes, old paper label on spine; underlining and a few annotations in Latin in a contemporary German hand.

One of two editions to appear in the same year of Johannes Brenz's account of the Colloquy of Maulbronn. The present Heidelberg edition contains an extensive appendix ('Bericht der Wirtembergischen Theologen', pp. 129–355) not included in the other edition (Tübingen, Ulrich Morhart the Elder).

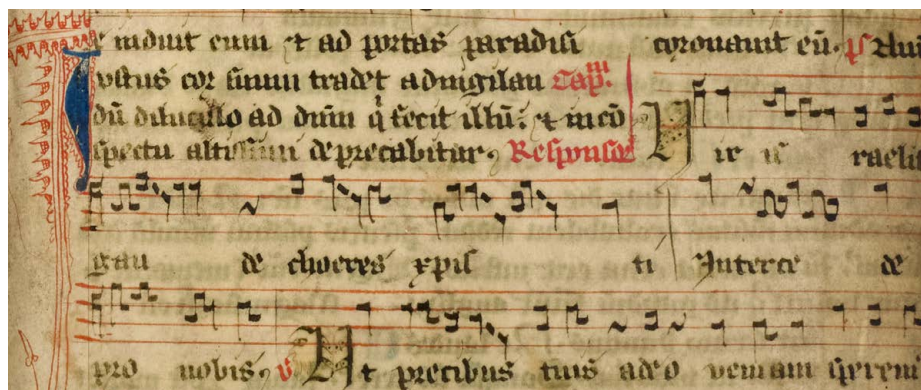
The Colloquy of Maulbronn (1564) was a failed attempt at theological reconciliation between the Palatinate, which had officially adopted a Calvinist position in 1563, and the Lutheran Duchy of Württemberg. The *Protocoll* is a detailed record of the exchanges which took place over five days (10–15 April) between the Württemberg Lutheran Jakob Andreae and the Palatinate Calvinist Zacharias Ursinus. Its author, Johannes Brenz (1499–1570) was a Lutheran theologian and leader of the Reformation in Württemberg. After studies at Heidelberg, he actively supported the Reformation, preaching in Schwäbisch Hall against the Mass and the cult of saints, and writing in support of the Lutheran belief in the Real Presence in the Eucharist. He compiled the Württemberg Confession in 1552, and was a prolific writer of commentaries, sermons, and polemical treatises. He was invited to England by Thomas Cranmer, although he refused.



The attractive south-German binding is particularly well-preserved. We have not been able to locate the roll-tool of the Salvator Mundi, Isaiah, St. John the Baptist and David in Einbanddatenbank. To either side of the Baptist's head there were evidently once initials (probably of the binder) but these have been cancelled in the tool.

USTC 687991, recording a single copy in the UK (CUL) and two in the US (Duke and Harvard Divinity); VD16 B 7851. Library Hub adds two copies in the UK (Edinburgh University and London Library) and OCLC adds two copies in the US (Emory and Wisconsin Lutheran Seminary).

£5000



‘Carried over the Sea into Flaunders’

28. SARUM BREVIARY, with neumes, with readings and music for the feast of St Catherine and the Offices for confessor-pontiffs and one confessor (abbot); two leaves preserved as the pastedowns of a sixteenth-century printed book (*see below*), single columns written in dark brown ink in a gothic liturgical script, approximately 38 lines remaining, ruled lightly with ink, musical notation on four-line red staves, rubrics, with several two-line initials in blue with elaborate penwork in red, lesser initials with penwork sometimes incorporating human profiles; trimmed down one side (with slight loss of text) and at foot (front pastedown) and head (rear pastedown) with loss probably of a few lines. 305 x 195 mm

England, 2nd half of 14th century.

Fragments of a Sarum Breviary preserved as pastedowns in a Flemish binding, evidence for the export of manuscript waste to the Continent in the wake of the English Reformation.

The presence of these English Breviary leaves in a mid-sixteenth-century Flemish binding immediately brings to mind John Bale’s well-known lament, in his preface to John Leland’s ‘New Year’s Gift’ of 1546, over the parlous state of English libraries and the destruction of manuscripts: ‘Some they solde to grossers and sopesellers, and some they sent oversea to the bokebynders, not in small nombre, but at tymes whole shyppes full, to the wonderynge of the foren nacyons’. Subsequently, ‘in a letter of 30 July 1560 addressed to Matthew Parker, the newly appointed Archbishop of Canterbury, Bale added further details: “And as concernynge books of antiquitie, not printed; when I was in Ireland [February–September 1553] I had great plenty of them, whom I obtained in tyme of the lamentable spoyle of the lybraryes of Englande Some I found in stacyoners and bokebyndeers store howses, some in grosers, sope sellers, taylers, and other occupyers shoppes, some in shyppes ready to be carryed over the sea into Flaunders to be solde – for in those uncircumspecte and carelesse days, there was no quiyckar merchaundyce than library books, and all to destructyon of learnynge and knowledge”’ (Richard Linenthal, ‘“Whole shyppes full” of manuscripts: a sixteenth-century vellum wrapper’, in T. Matsuda, R. Linenthal and J. Scahill, eds., *The medieval book and a modern collector. Essays in honour of Toshiyuki Takamiya*, 2004, pp. 419–426, p. 424).

The lower pastedown bears evidence of the parent manuscript’s liturgical life: at the end of a lection numbered ‘viii’ in the Office for confessor-pontiffs a line seems to have been carefully erased and a new one (‘Posuit terram fructiferam in salsuginem’, from Psalm 106) inserted in a neat fifteenth-century hand.



ad te confugimus. Inter. Gloria patri et filio et spi

Handwritten text, possibly a signature or name, written in cursive script.

JOHANNES DAMASCENUS. Sancti Patris Ioannis Damasceni . . . universa quae obtineri hac vice potuerunt opera, summo Henrici Gravii studio partim ex tenebris ac situ eruta, partim cum Graecis exemplaribus mature collata. *Cologne, Peter Quentel, 1546.*

Small folio, pp. [xxiv], 425, [2], with several large and numerous small woodcut initials; a few contemporary marginal annotations; early annotations on flyleaves (see *below*); some light marginal damp-staining and occasional light soiling, small ink splash on title; **contemporary Flemish (Louvain) calf with 'Spes' panel stamp signed 'I P'** in centre of covers within blind rules and with a single fleuron at each corner, blind-ruled outer border, pastedowns from a fourteenth-century English Breviary; rubbed, skilfully rebacked and recornered.

Scarce Cologne edition of the collected writings of John of Damascus, edited by the Dominican Henricus Gravius. It bears a dedication addressed by Gravius to Count Oswald II van den Bergh (1508–1546).

On the rear flyleaf a contemporary reader has copied out Josaphat's prayer to God from the story of Barlaam and Josaphat, the Christianized version of the story of Gautama Siddharta, the Buddha, which was once attributed to John of Damascus and is printed here at pp. 267–384.

For the well-known 'Spes' panel stamp, used by the Louvain binders Jacob Pandelaert(?) and Jacob Bathen, see Staffan Fogelmark, *Flemish and related panel-stamped bindings*, pp. 157–169, M. Foot, *Henry Davis Gift* vol. II no. 302, and Goldschmidt, *Gothic and Renaissance bookbindings* nos. 179 and 181. There are three further variants of the present panel, one signed 'I P' but without the word 'charitas' and two signed 'I B', one with and one without 'charitas'. According to Fogelmark 'the panels probably were introduced in the 1520s (the I.B. panels slightly later than those of I.P.), reaching their peak between c. 1530 and 1550, that is during a time of strong religious dissension. Verheyden suggested that the variant without *Charitas* reflected Protestantism, and this is true, indeed' (*op. cit.*, p. 158).

Adams J265; VD16 J 524.

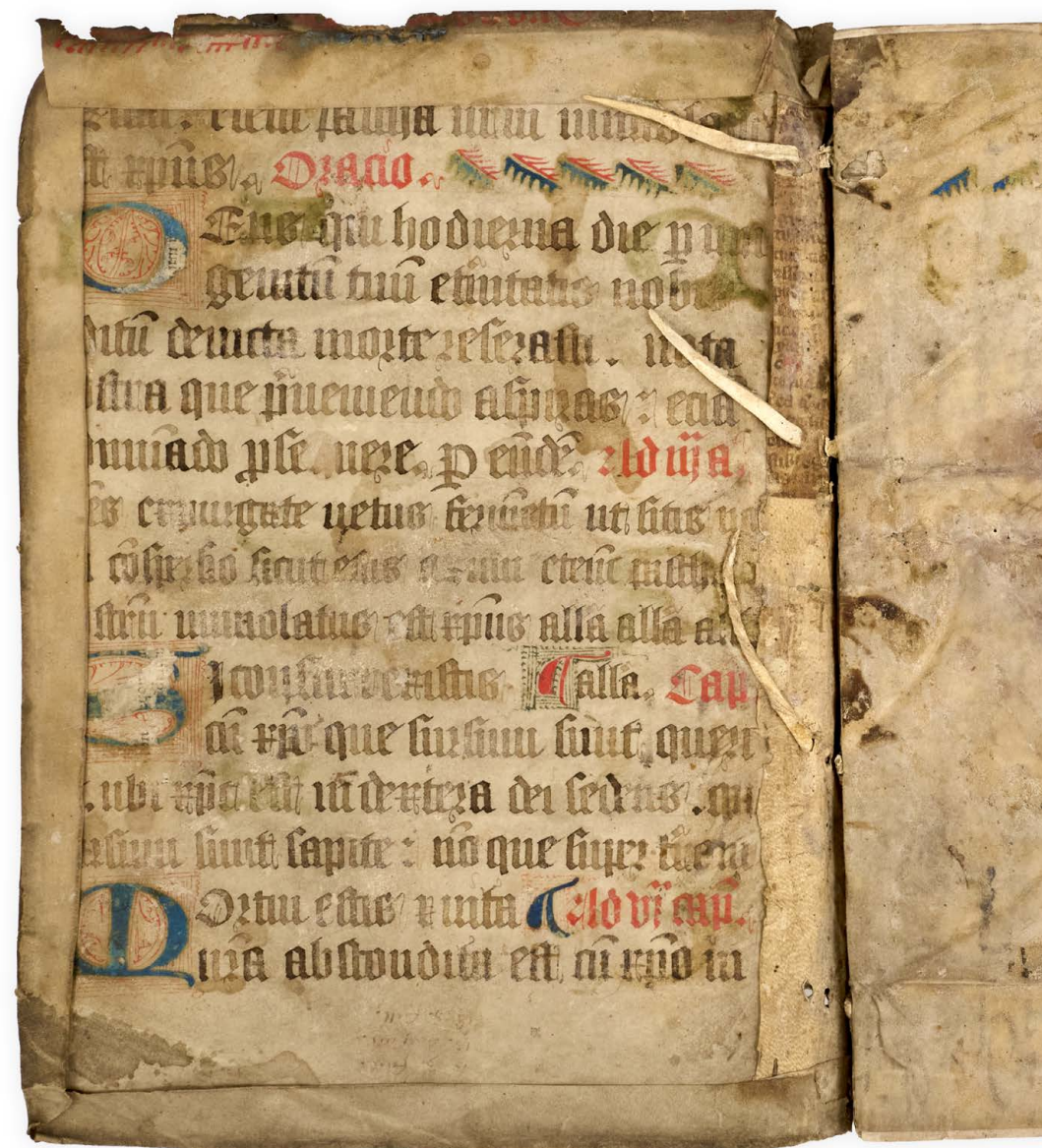


£3250

29. **SARUM BREVIARY**, with prayers for Passion Week and Easter Day; a bifolium preserved as the wrapper of a sixteenth-century printed book (*see below*), single columns of 18 lines written in dark brown ink in two sizes of a formal gothic liturgical script with abundant decorative hairlines, ruled lightly with ink, rubrics, several two-line initials in blue with elaborate penwork in red, paragraph marks in blue or red with contrasting penwork, line-fillers of repeated leaf-like motifs in red and blue; one side of bifolium rubbed and heavily soiled, rodent damage with significant loss of text of one leaf, a few paper adhesions, margins folded in along three sides. A single leaf measures 280 x 196 mm (including turn-ins)

England, 1st half of 15th century.

Fragments of a large format Sarum Breviary preserved as the wrapper of a French binding – another example demonstrating the export of manuscript waste to the Continent in the wake of the English Reformation (*see previous item*).



BEATI
THEODORETI
EPISCOPI CYREN-
SIS, DE SELECTIS

SCRIPTURÆ DIVINÆ

quæstionibus ambiguis,

Ioanne Pico Præsede classium inquisitoriarum
senatus Parisiensis interprete.

Interroga patrem tuum, & annuntiabit
tibi: Maiores tuos, & dicent
tibi. Deuterono. 32.



PARISIIS,

Ex officina Iacobi Puteani, è regione collegij
Cameracensis, sub insigni Samaritanæ.

1558.

CVM PRIVILEGIO REGIS.

THEODORET, Bishop of Cyrus (Jean PICOT, translator). De selectis scripturæ divinæ quaestionibus ambiguis, Joanne Pico Praeside classium inquisitoriarum senatus Parisiensis interprete. Paris, Jacques du Puis, 1558.

4to, pp. [viii], 342, [1], woodcut printer's device on title, woodcut headpieces and initials; last six quires significantly gnawed with loss of some shoulder notes and affecting upper outer corner of text on final seven leaves (with loss of a few letters on each page, sense recoverable), some light damp-staining; contemporary French limp vellum formed from a bifolium of a Sarum Breviary, two flyleaves at each end formed from printed waste (a sixteenth-century edition of the *Decretals* of Gregory IX, or *Liber Extra*) and guarded with pieces of a mid-sixteenth-century document in French on vellum; rubbed and very soiled, lower cover and rear flyleaves heavily gnawed with loss, a few holes and tears in spine.

First edition in Latin of Theodoret's *Quaestiones in Octateuchum*; the Greek *editio princeps* was published under the same imprint in the same year.

Theodoret of Antioch (c. 393–466) was an active participant in the theological disputes on the nature of Christ which led to the Council of Chalcedon in 451 AD. He received a good education in Antioch, a centre of both pagan and religious scholarship, and his numerous writings – including letters, histories, and hagiographies – display his learning. As Bishop of Cyrus (or Cyrrhus), a small town in rural Syria, he claimed to have eradicated heresy from his diocese, countering pagans and Jews as well as Christian heretics. His reluctance to condemn Nestorius and his teachings caused him to be banned from preaching outside his diocese, but he was able to attend the Council of Chalcedon in person to state his position.

Jean Picot's text of Theodoret's *Quaestiones* 'relied on a *unicum* which, although Venetian in origin, was not a representative of the complete text That manuscript, perhaps purchased in Venice around 1542, was brought to Paris by "Asulanus Venetus", Giovanni Francesco d'Asola, the brother-in-law of Aldus Manutius, who, with Eparchus, assisted the growth of François I's library at Fontainebleau. Although this "Asulanus" seems not have survived the printers, the resulting edition indicates that it was derived from Madrid 4710 for Qq 2–67 Genesis, the remainder of Genesis through to Q20 Judges from Vat. gr. 631 Picot patched holes using Paris gr. 130–2 . . . yet still fell short of even the first seven biblical books, ending at the close of Q20 Judges. Picot believed that Theodoret had handled the whole Bible, and recalled (perhaps erroneously) a printed Latin version of the *quaestiones* on Kings, repeating the remark in 1564, while extolling Theodoret, with Photian echoes, as the sharpest of biblical commentators in his Latin version of the commentaries on Jeremiah, Baruch and Lamentations' (Andrew W. Taylor, 'Diplomatic transcription: the transmission of Photius, Cyril and Theodoret in mid-sixteenth-century Italy', in *International Journal of the Classical Tradition*, vol. 27 (2020), pp. 403–426, pp. 422–3).

Adams T492; USTC 152441. OCLC records a single copy in the US, at Columbia.

£1250



30. SARUM PROCESSIONAL, in Latin; a complete bifolium (leaves consecutive) preserved as the limp vellum wrapper of a sixteenth-century printed book (*see below*), single columns of text and music, four-line staves ruled in red with notation in dark brown ink, accompanying text in a neat gothic hand, eight lines of music and eight lines of text per page, a six-line initial 'S' (*Salve festa dies*) with full-page border on verso of first leaf, the initial in a leafy design in colours on a burnished gold ground, bar decorated with flowers and acanthus in shades of blue and pink, a two-line initial 'A' (*Adoremus crucis signaculum*) in blue with red pen flourishing, smaller initials in blue and gold, rubrics in red; verso of first leaf and recto of second leaf soiled and worn with text and decoration rubbed, corners slightly creased. 154 x 220 mm

England, mid-15th century.

Two leaves from a once fine English Processional, a small portable book of chants used on the feasts of the year when the liturgy required priests and choir to walk in procession singing around the church.

Much of the text here comprises the chant 'Salve festa dies' sung at the dedication of a church (with the rubric 'In dedicacione ecclesie'). This is preceded by the chant 'Adoremus crucis signaculum', with the rubric 'In dominicis diebus in stacione ante crucem', and by 'Benedictus es domine in firmamento celi'.

[LANDO, Ortensio (Paulo MASCRANICO, editor).] *Paradossi* cioe, sententie fuori del comun parere, novellamente venute in luce. Opra non men dotta che piacevole, & in due parti separata. Venice, [s.n.], 1544.

8vo, ff. 104 (recte 106), [2, table]; woodcut device to title (tree struck by lightning), woodcut initials; small losses to f. 7 (touching a few letters), chips to fore-edge of last leaf, creasing to corners at beginning and end, some damp-staining; otherwise good, stab-stitched in a limp vellum wrapper formed from a MS fragment; covers rubbed and soiled, stitching coming loose; sixteenth-century inscription to title 'Thomas Skeffington' (crossed through), Greek motto at head of title, seventeenth-century inscription to title verso 'Walter James', purchase note to final blank '2d Maye xxth 1625 Hol: Br'.

Attractive Venetian edition of Ortensio Lando's *Paradossi*. Lando (c. 1505–c. 1555) 'was the author of three Latin and several Italian prose works which all show, in different ways and to different degrees, his learning, love of paradox, and disrespect for established reputations and institutions His most successful work, the *Paradossi*, first published in Lyons in 1543, humourously subverts accepted truths His religious views . . . were always suspect to the authorities, and all his works were put on the Index in 1564' (*Oxford Companion to Italian Literature*).

Provenance: the inscription to the title is perhaps that of Thomas Skeffington (1550–1600), Fellow Commoner of Jesus College, Cambridge, and sheriff of Leicester. 'He raised 2,000 troops to send to Tilbury at the time of the Armada' (*History of Parliament*).

Adams L119; EDIT16 CNCE 64346; USTC 837259.

£1500



The chants here, all Marian, include ‘*Virginis Mariae laudes intonet christiani*’, ‘*Virgo gaude speciosa benedicta gloriosa*’ and ‘*Stella maris O Maria expers parisi*’. These are all paraliturgical and tend to suggest that the parent manuscript was a Sequentiary. A supplementary chant book for the Mass sometimes entitled ‘*Liber hymnorum*’, a Sequentiary is a collection of extended melodies (sequences) which were sung by a soloist after the alleluia and before the Gospel lesson.



Institutiones Imperiales domini Justiniani.

Cū
 Casibus longis
 Summaris textum
 Additionibus notabilibus
 Lectualibus rursus
 Titulorum continuationibus
 Tribus tabulis videlicet Tabula rubricarum/
 paragraphorum et materialium.
 Expositione carminum rubricarum
 Breve suo in loco situato
 Arboze civili
 Arboze cognitionis spiritualis
 Approbationibus et reprobationibus glosarum.

fo. cl.
 ibidem



Prostant Parrhisijs in edibus Jo.
 annis parvis Petri gromorfi.

JUSTINIAN (Jean CHAPPUIS, editor). *Institutiones imperiales domini Justiniani.* [Paris, Jean Petit and Pierre Gromors, (colophon:) 23 June 1521].

4to, ff. [xvi], 268, text printed in red and black in double columns, title within ornamental woodcut border, large woodcut Jean Petit device on title, woodcut criblé initials, full-page woodcut 'arbor civilis' (f. 151); margins of title, following seven leaves and final leaf frayed and repaired (title with very small loss to lower outer corner of woodcut border), occasional very light marginal soiling, single marginal wormhole towards end of volume, but a good copy in contemporary Flemish calf over wooden boards, covers tooled in blind to a panel design, the panel divided by fillets into lozenges, round rose tools in corners of border, brass catches and remains of clasps, brass edge-guards at lower outer corners of boards; rubbed, recased and resewn preserving original pastedowns and flyleaves, spine and much of lower cover renewed to style, a few wormholes; **extensive contemporary marginal annotations to about 51 pages**, some early underlining elsewhere.

Extremely rare Paris edition of Justinian's *Institutes*, edited by Jean Chappuis.

Chappuis was a canonist at the University of Paris. His edition of the *Institutes* was first published in 1499 by Ulrich Gering and Berthold Rembolt. The present edition, which according to Moreau follows Rembolt's edition of 12 March 1511, reprints Chappuis's dedicatory letter to Rembolt ('inter impressores non infimo').

Institutionum imperialium. Liber. j.

et celebrandis. Ite. iure canonum. Et hic
hoc col
hunc. s. loqui de adoptivis. Ite. in naturali
bus. Accursum.
et. a. Amiram. Que est soror patris.
que. q. b. Adoptivam. Ab. Duo paterno.

et. a. Amiram. Que est soror patris.
que. q. b. Adoptivam. Ab. Duo paterno.
et. a. Amiram. Que est soror patris.
que. q. b. Adoptivam. Ab. Duo paterno.
et. a. Amiram. Que est soror patris.
que. q. b. Adoptivam. Ab. Duo paterno.

et. a. Amiram. Que est soror patris.
que. q. b. Adoptivam. Ab. Duo paterno.
et. a. Amiram. Que est soror patris.
que. q. b. Adoptivam. Ab. Duo paterno.
et. a. Amiram. Que est soror patris.
que. q. b. Adoptivam. Ab. Duo paterno.

et. a. Amiram. Que est soror patris.
que. q. b. Adoptivam. Ab. Duo paterno.

et. a. Amiram. Que est soror patris.
que. q. b. Adoptivam. Ab. Duo paterno.

et. a. Amiram. Que est soror patris.
que. q. b. Adoptivam. Ab. Duo paterno.

et. a. Amiram. Que est soror patris.
que. q. b. Adoptivam. Ab. Duo paterno.

et. a. Amiram. Que est soror patris.
que. q. b. Adoptivam. Ab. Duo paterno.

et. a. Amiram. Que est soror patris.
que. q. b. Adoptivam. Ab. Duo paterno.

De nuptijs.

et. a. Amiram. Que est soror patris.
que. q. b. Adoptivam. Ab. Duo paterno.

et. a. Amiram. Que est soror patris.
que. q. b. Adoptivam. Ab. Duo paterno.

et. a. Amiram. Que est soror patris.
que. q. b. Adoptivam. Ab. Duo paterno.

Titu. r.

fo. xv.

et. a. Amiram. Que est soror patris.
que. q. b. Adoptivam. Ab. Duo paterno.

et. a. Amiram. Que est soror patris.
que. q. b. Adoptivam. Ab. Duo paterno.

et. a. Amiram. Que est soror patris.
que. q. b. Adoptivam. Ab. Duo paterno.

et. a. Amiram. Que est soror patris.
que. q. b. Adoptivam. Ab. Duo paterno.

et. a. Amiram. Que est soror patris.
que. q. b. Adoptivam. Ab. Duo paterno.

et. a. Amiram. Que est soror patris.
que. q. b. Adoptivam. Ab. Duo paterno.

The contemporary annotations are concentrated in the chapters on wills, *patria potestas*, matrimony, guardians, and property. A further isolated annotation next to a passage concerning the deaf-mute may suggest that the owner of the volume dealt with a related case.

Provenance:

1. Cancelled contemporary ownership inscription 'Ad usum fratris Jacobi [. . .]' on front fly leaf.
2. 'Ex dono optime d[omi]ni et cognati mei Johannes J[. . .] Anno 1597. Mense. Oc[to]bbri[?] Jodocus de baelbeyn[?] meus est [. . .]', ownership inscription on front flyleaf.
3. 'Jo. Jerney de Intr. Temp. [*i.e.* of the Inner Temple]', late eighteenth-century ownership inscription on front flyleaf.
4. Sir Thomas Preston, Bart., with his armorial bookplate on front pastedown.

Moreau III 71, recording a copy at Frankfurt; Pettegree & Walsby 76076; USTC 209712 ('lost book'). OCLC records two copies only (Glasgow and Stadtbibliothek Weberbach). Not found in CCFr.

£2750

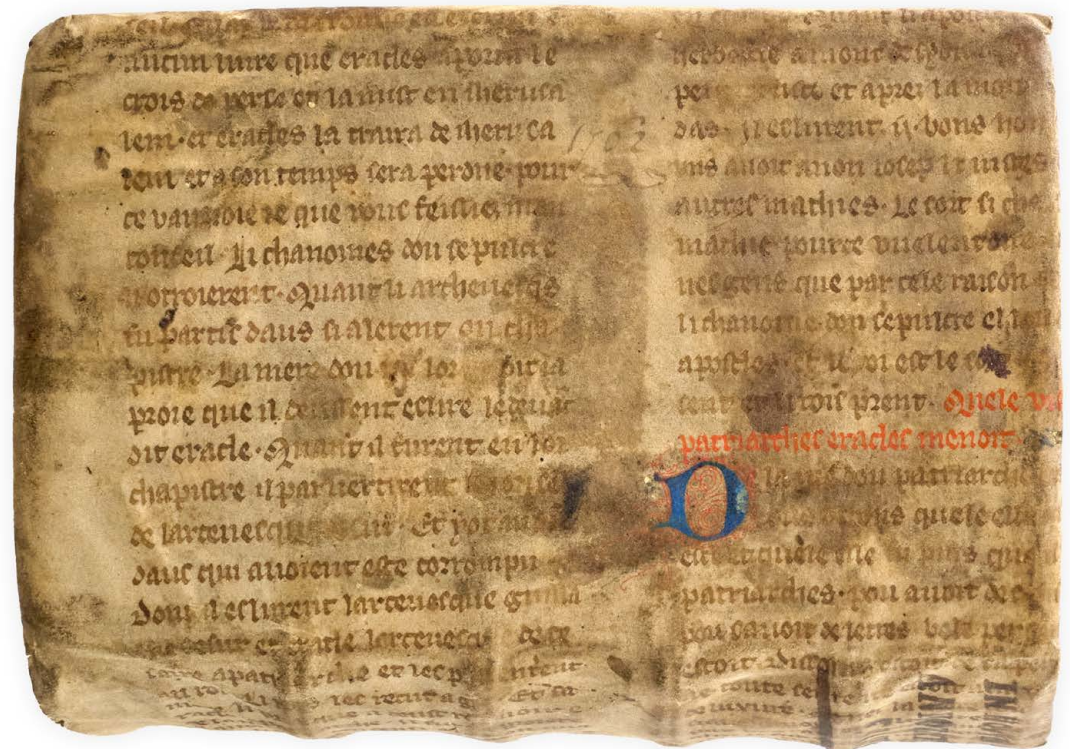


32. [WILLIAM OF TYRE,] *Estoire d'Eracles*, in Old French, chapters 37–8 (ed. M. R. Morgan, *La continuation de Guillaume de Tyr* (1184–1197), 1982, pp. 50–1); a single leaf reused on the binding of a sixteenth-century printed book (*see below*), double columns of 40 lines written in a gothic bookhand, dark brown ink, ruled with plummet, two-line initial 'D' in blue with penwork flourishing in red, rubric; soiled and worn, text of lowermost third of leaf rather faint, but mostly legible. Approximately 330 x 250 mm (text area 265 x 170 mm)

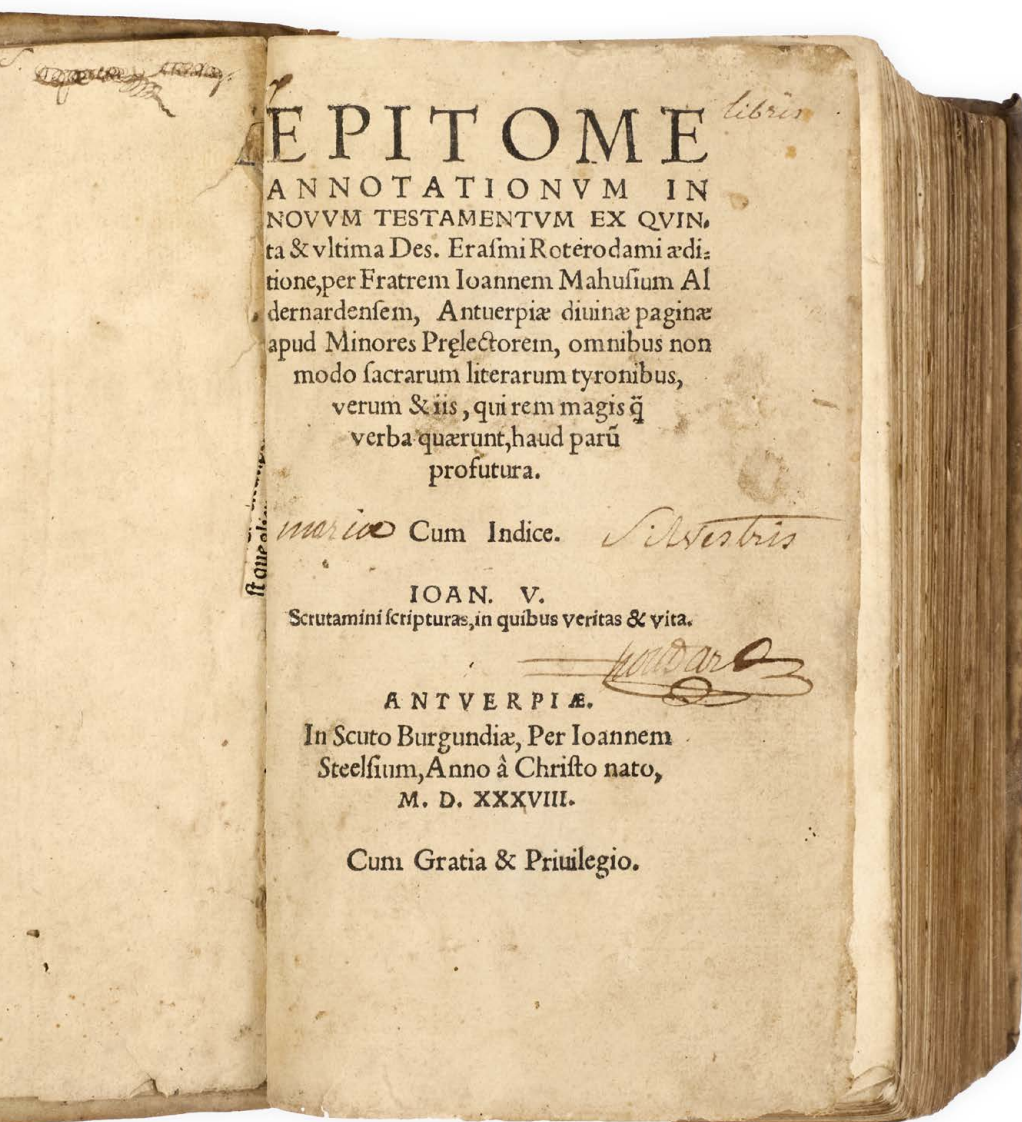
France, 2nd quarter of 14th century.

A rare fragment of the *Estoire d'Eracles*, the Old French translation and continuation of William of Tyre's great chronicle of the First Crusade and the first years of the Latin kingdom of Jerusalem.

William's chronicle, *Historia rerum in partibus transmarinis gestarum*, ends in 1184 and its author died in 1186. It was translated into French at some point between the end of the Third Crusade and the 1230s and is known in about seventy manuscripts or fragments. It was subsequently enlarged and updated, resulting in a particularly complex manuscript tradition (see P. W. Edbury, 'The French translation of William of Tyre's *Historia*: the manuscript tradition', in *Crusades* vol. 6 (2007), pp. 69–105).



The *Estoire d'Eracles* begins with the Emperor Heraclius who recovered the True Cross in 628. The text of our fragment, however, concerns the Heraclius who was appointed Patriarch of Jerusalem in 1180. William of Tyre, long-standing rival of Heraclius, had been expected to be appointed patriarch, but the 'Leper King' Baldwin IV delegated the choice to his mother, Agnes of Courtenay, who chose Heraclius. The *Estoire d'Eracles* is not kind to the patriarch, describing him thus: 'Dissolus estois de sa persone, toute sentente ne estoit a labourer de luxure'. It goes on to assert that Agnes was his mistress and that he had another mistress who was the wife of a mercer of 'Naples' (*i.e.* Nablus).



[ERASMUS.] MAHUSIUS, Johannes. Epitome annotationum in Novum Testamentum ex quinta et ultima Des. Erasmi Roterodami aeditione. Antwerp, Joannes Steels, 1538.

8vo, ff. [iv], 620, [8, index], woodcut initials; some light marginal damp-staining at beginning of volume, small stain in ff. 267–77 (not affecting legibility), ink-stain in final three leaves of index (also not affecting legibility), title lightly soiled, old repair to lower outer corner of one leaf (*3, not affecting text), but a good copy in contemporary vellum over boards, reusing a leaf from a fourteenth-century manuscript leaf, sewn on four split thongs, manuscript title at head of spine; rubbed and soiled, front free endpaper frayed at fore-edge, ink-stain in rear free endpaper with consequent ink erosion of paper.

Rare first edition of this substantial epitome of Erasmus's New Testament commentaries.

The Franciscan friar Johannes Mahusius (c. 1503–1577) was 'teacher of theology at Louvain, theologian at the Council of Trent. He was famous for his learning, his zeal against heresy, and above all his eloquence. He refused the bishopric of Deventer and retired to the monastery of Oudenaarde. At the conquest of this city by the Geux he was tortured and wounded, and left lying on the public street, as dead; this happened October 4, 1572' (A. Zawart, 'The history of Franciscan preaching and of Franciscan preachers (1209–1927). A bio-bibliographical study', in *Franciscan Studies* no. 7 (February 1928), pp. 241–596, p. 426).

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