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FROM THE FIFTEENTH CENTURY  
THE PROPERTY OF MR J. R. RITMAN

SOLD FOR THE BENEFIT OF THE BIBLIOTHECA PHILOSOPHICA HERMETICA, AMSTERDAM



LONDON 5 DECEMBER 2001







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BIBLIOTHECA PHILOSOPHICA  
HERMETICA, AMSTERDAM  
WEDNESDAY 5 DECEMBER 2001  
LONDON

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J. R. Ritman

## INTRODUCTION

It is certainly no coincidence that the sale of my private collection of illuminated manuscripts, incunabula and early printed books to establish an 'endowment fund' for the Bibliotheca Philosophica Hermetica takes place in the transitory years 1999 to 2001, years which form a bridge towards the third millennium, a major turning-point in time.

This same period has also produced two milestones in the library's research activities:

1: the exhibition 'Marsilio Ficino e il ritorno di Ermete Trismegisto' (Marsilio Ficino and the return of Hermes Trismegistus), which ran in the Biblioteca Medicea Laurenziana in Florence from 2 October 1999 to 8 January 2000. The accompanying catalogue with the same title (326 pp., 2nd edition 2001) appeared in October 1999 to mark the occasion.

2: preparations are in full swing for the sequel exhibition to be held at the Biblioteca Marciana in Venice under the title 'Presenza di Ermete Trismegisto: da Bessarione ai Fratelli della Rosea et Aurea Croce' (Presence of Hermes Trismegistus: from Bessarion to the Brothers of the Rosy and Golden Cross), which is planned from May to July 2002.

The Bibliotheca Philosophica Hermetica in Amsterdam and the Biblioteca Marciana in Venice have selected some one hundred manuscripts and printed works from their holdings. The exhibition and accompanying catalogue will shed light on the theme of Hermetica, or the Hermetic tradition, from the time Cardinal Bessarion donated his collection of manuscripts, which he had earlier brought over from Byzantium, to the city of Venice in 1468. Significantly, Bessarion had feared and announced the fall of Constantinople long before it happened. His collection included major Hermetic works such as the *Asclepius* and the *Corpus Hermeticum*, both of which incidentally were supplied with indexes and numerous marginal annotations by Bessarion himself. Dr. C. Gilly, head of the library's research institute, the Ritman Institute, is collaborating with some eight specialists in the field, including the director of the Biblioteca Marciana, Dr. M. Zorzi, to provide commentaries and themes dealing with this fascinating phenomenon in the cultural history of fifteenth-century Italy. The above two initiatives throw new light on the Hermetic tradition, which experienced a revival in the fifteenth century. The exhibition in Venice and the accompanying catalogue will highlight the influence of this tradition on the spiritual history of Europe into the eighteenth century.

The history of Western culture has taught that the eve of a new millennium in particular is of great historical importance, invariably creating vast fields of tension, leaving deep furrows within the fabric of social relations.

## INTRODUCTION

Two thousand years ago, at the start of the Christian Era, a new cultural impetus was born, which issued forth directly from the Hellenistic, Jewish and Egyptian traditions, with Alexandria as its new cosmopolis. This impetus gave rise to a new cultural component, in addition to philosophy and theology, which Prof. Dr. G. Quispel, the Nestor of contemporary historical research into its sources, has called the 'Hermetic Christian gnosis'. Central to this highly advanced cultural impetus is the Hermetic axiom 'As above, so below', symbolising the relation between God, cosmos and man: God as the Creator, the cosmos as part of revealed creation, and man as the inspired observer within the plan of creation, together forming the trinity of Macrocosmos, Cosmos and Microcosmos.

The Hermetic Christian gnosis serves as a model for the mystery of creation, in which human perception is no longer arrested within the cycle of temporal-spatial functioning of the senses, with its closed framework of birth – life – death.

The personal quest which I, as founder of the Bibliotheca Philosophica Hermetica have undertaken, was to study the texts of the classical representatives of scholastic thought and the possible influence of Hermetic and Platonic texts on these thinkers; and to study the ways in which the texts of these scholastic thinkers principally deviate from the human freedom of religion and autonomous perception on the basis of an authentic core of faith and free will. To me this is where the kernel of a classical betrayal lies, in which man was made all too dependent on, and subject to, the dogmas which religion and science prescribed as axiomatic for human existence.

The motivating force behind the Renaissance ideal of the Platonic Academy of Florence and its source of inspiration for Marsilio Ficino, translator of the complete works of Plato and of the *Corpus Hermeticum* of Hermes Trismegistus, was the restoration of the classical world picture of the way of Hermes, a way which would reinstate the original creative thought, the great Plan of God. Or, in the words of Heraclitus: 'Panta Rei', everything flows. The divine creative force is the moving force in the universe.

In the fifteenth century there was a first philosophical questioning of one of the corner-stones of the combined powers of church and state, the defence of the closed geocentric world picture as posited by the Greek philosopher Aristotle and established by the astronomer Ptolemy. In this world picture the earth was the

## INTRODUCTION

centre of the surrounding planets and the centre of the zodiac. The hierarchic power of the Church envisaged itself as the representative organ of a nine-fold hierarchic system, with the familiar threefold subdivision of the three hierarchies per aspect:

The Seraphim – the Cherubim – the Thrones

The Dominions – the Powers – the Virtues

The Principalities – the Archangels – the Angels

leading to the highest heavens, the seat of the divine trinity, with Faith as the absolute dogma.

The Ratio, based on the five-fold sensory perception of Aristotle, and the Religio of the closed religious world picture, having sinful mortal man, who is threatened with hell and damnation, as its base, in the past two thousand years produced a delusion which relies on man's dependence on the order of Faith and Reason.

In 1487 one of the prominent representatives of the Platonic Hermetic Academy of Florence, Pico della Mirandola, wrote the *Oratio de hominis dignitate* – Oration on Human Dignity – which alludes to a saying of Hermes Trismegistus: 'Man, Oh Asclepius, is a great miracle'. Pico continues to say:

And finally the Supreme Maker decreed that this creature, to whom He could give nothing wholly his own, should have a share in the particular endowment of every other creature. Taking man, therefore, this creature of indeterminate image, He set him in the middle of the world and thus spoke to him: 'We have given you, O Adam, no visage proper to yourself, nor endowment properly your own, in order that whatever place, whatever form, whatever gifts you may, with premeditation, select, these same you may have and possess through your own judgement and decision. The nature of all other creatures is defined and restricted within laws which We have laid down; you, by contrast, impeded by no such restrictions, may, by your own free will, to whose custody We have assigned you, trace for yourself the lineaments of your own nature. I have placed you at the very center of the world, so that from that vantage point you may with greater ease glance round about you on all that the world contains. We have made you a creature neither of heaven nor of earth, neither mortal nor immortal, in order that you may, as the free and proud shaper of your own being, fashion yourself in the form you may prefer. It will be in your power to descend to the lower, brutish forms of life; you will be able, through your own decision, to rise again to the superior orders whose life is divine.'

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Oh unsurpassed generosity of God the Father, Oh wondrous and unsurpassable felicity of man, to whom it is granted to have what he chooses, to be what he wills to be! The brutes, from the moment of their birth, bring with them, as Lucilius says, 'from their mother's womb' all that they will ever possess. The highest spiritual beings were, from the very moment of creation, or soon thereafter, fixed in the mode of being which would be theirs through measureless eternities. But upon man, at the moment of his creation, God bestowed seeds pregnant with all possibilities, the germs of every form of life. Whichever of these a man shall cultivate, the same will mature and bear fruit in him. If vegetative, he will become a plant; if sensual, he will become brutish; if rational, he will reveal himself a heavenly being; if intellectual, he will be an angel and the son of God. And if, dissatisfied with the lot of all creatures, he should recollect himself into the center of his own unity, he will there become one spirit with God, in the solitary darkness of the Father, Who is set above all things, himself transcend all creatures.

The Renaissance ideal, in which man is a paragon, a creature endowed with spirit and soul, has great currency and is of great significance for the future of the human race. This ideal can present a new direction and a new beacon in the history of mankind. The great natural disasters threatening the existence of our planet, the great human catastrophes which are caused by the uncontrolled aggression of wars and world terrorism, more than ever urge us to learn to fathom the meaning of human existence. Man must once more pose the classical question already presented in the seventeenth-century manifestos of the Rosicrucians, namely 'why is he called Man, even Microcosm?'

When in August 1999 I regained full control of the works from the hermetic treasure-house which is the Bibliotheca Philosophica Hermetica, I decided to develop this spiritual capital once more in a modern, dynamic way. This spiritual capital, in the form of more than 600 manuscripts, 400 incunabula, 5,000 books printed before 1800 and 12,000 books printed after 1800 in the fields of Hermetica, mysticism, alchemy and Rosicrucians and many related currents, was listed under the Dutch Cultural Heritage Act on 25 November 1994.

The exhibition in the Biblioteca Medicea Laurenziana in Florence in October 1999 was a first initiative in this direction. The recently opened library complex 'In de Rozenboom', the expansion of the scholarly staff, and above all a solid financial independent position have turned out to guarantee healthy growth, allowing the continuation of all professional disciplines within the library. At this moment the staff is engaged in some thirty international projects, which through the links with the academic world, the major libraries and individual researchers, stimulate cultural co-operation on an international scale.

## INTRODUCTION

In the past forty years I have explored the fixed limits of what I should like to term 'the closed thinking, the closed world picture', and I have decided to distance myself from it. The resolve to anchor the focal point of 'open thinking', the Hermetica, as the central corner-stone of the Bibliotheca Philosophica Hermetica, now leads me to offer the wonderful works presented in this catalogue, inspite of the personal fascination which I, a bibliophile heart and soul, entertain for them. In doing so, I intend to give pride of place to the continuity of the Hermetic library founded by me.

The results of the three previous auctions of manuscripts and printed works from my private collection in the past year and a half have shown that their historical, scholarly and cultural significance within the world of collectors and academic research has not been underestimated. The financial capital released by these auctions will prove to be a sound basis for free and independent research into the foundations of the third component within Western cultural history next to philosophy and theology: the Hermetic Christian gnosis.

In addition to Religio and Ratio, it is now man's task to pose himself the fundamental question of the how and the why of the miracle that is 'man'. And so to arrive at Knowledge, in the sense of Gnosis, of which Hermes Trismegistus says that the only evil amongst men is the lack of gnosis, the lack of knowledge concerning God. That is not new, and where the ancient King-Priests who were central to ancient civilisations, and the circles of philosophers and initiates surrounding them, focussed on the principle 'Life', surely the time has now arrived for modern society to present the future world population with a new civilisation, which focusses on the reality of Body – Soul – Spirit.

One Hermetic saying runs as follows: 'He who knows himself, knows the All'.

I wish the future owners of the works now offered for auction, works mainly relating to the scholastic world and tradition, the same satisfaction which I have personally experienced when acquiring these fine items in the past.

Finally I should like to express a personal word of thanks to Paul Quarrie and Paul Needham, who, as a consultant for Sotheby's, has given of his great expertise, and has provided the indexes of both provenances and texts forming part of the incunabula of both sales, which are appended to this volume.

Joost R. Ritman  
Founder Bibliotheca Philosophica Hermetica

## THE TEXTS OF INCUNABLES

The interest of collectors in the textual contents of rare books has, overall, never been greater than it is today. We are far removed from the time when collectors were charmed into purchases by the disingenuous sentimentalities of the Buxton Forman – Gosse – T. J. Wise school, where the forged Reading Sonnets was clothed in brightness by connecting it to pictures of Elizabeth Browning pushing a packet of her verses into her husband's coat pocket, then fleeing the room; or leaving them on the 'domestic table' for him to discover; or, yet again, of their being 'slipped by the poetess into her husband's hand'. This is not to say that factors of taste and sentiment, difficult to define, do not play a role, and perhaps the dominant role, in creating the enthusiasm which ambitious book collecting depends on. But collectors as a whole, whether private or institutional – and the dealers and auction houses that supply them – now test their emotions more rigorously, and on a more consciously intellectual basis, than was the case as recently as a quarter-century ago. The change of attitude on all sides is most strikingly exemplified in such areas as history of mathematics, philosophy, natural sciences, and engineering. When books in these areas are on offer, collectors want to know in a reliable way what the text is, what its significance, its influences and its own sources, its position within the matrix of learning of its day. Research in these questions should enlarge constantly the perception of what makes a book collectible; ideally, the high spots of a *Printing and the Mind of Man* should gather about them, as our knowledge expands, a body of desirable supporting texts that belongs naturally in their company. And of course, for any serious collector, there must come a time when the high spots of *PMM* or of any other selected list become irrelevant.

In the past quarter-century no collector of early printing, probably, has placed a stronger and more original focus on the textual contents of his acquisitions than J. R. Ritman. This has resulted in the formation of the Bibliotheca Philosophica Hermetica in Amsterdam, an internationally famous and energetic library that has become a centre for research in Neoplatonic, Hermetic and Rosicrucian thought of a kind that never existed before. In view of this foundation interest in the texts and textual significance of his books, it seems more than appropriate to attempt to provide, in an extensive index to this catalogue, an analytic guide to the textual contents of the approximately one hundred fifty incunables offered



both here and a year ago in the Sotheby's sale of 6 December 2000 (the sales designated as II and I respectively). Despite the masses of research on fifteenth-century printing that have been carried from the age of Panzer and Hain down to the present, no incunable catalogue has attempted to provide a full and consistent record of the textual contents of the books it describes. The only catalogue to set this goal as one of its briefs is still being eagerly awaited: that of the Bodleian Library. As we wait for it, this smaller experiment may be allowable as a discussion piece, so to speak.

The Author-Text index attempts to identify both authors and texts – two quite different categories – in as concise and unambiguous a way as possible, citing for each whatever reference works seem to provide the most precise, most useful, and least ephemeral information. That, at least, is the ideal. The presence in Ritman I and II of such complex compilations as the Aldine Aristotle, two of the numerous incunable editions of the *Opuscula* of Augustine, and the largest of the incunable collections of writings of Jerome, provide interesting test cases in the practical difficulties of defining contents. For example, it is useful to draw a distinction between making a list of texts, and engaging in source criticism of the texts. In the Aldine Aristophanes, the preliminaries include a complex body of supporting grammatical – metrical material which came down as part of the early fourteenth-century Triclinian recension of Aristophanes' plays. To dissect too finely the constituents of that body of material would, in fact, disguise rather than reveal what to Aldus and to contemporary readers would have been a single text: in essence, the common introductory matter of the Greek tradition.

Here and in many other cases it is good to pay closest attention to the layouts of the early editions, which give constant first-hand guidance on how the early printers and editors organized their texts: what they considered preliminary or paratextual matter, what they considered central texts; what they called their texts, how they broke them into chapters and otherwise subdivided them. Even those experienced in early printing may not realize how often the 'standard' titles we give to incunable texts vary considerably from what the fifteenth-century editions (and hence their readers) called them. Unless some positive connection is drawn that the text called A (say in Hain, GW, Goff) is identical to the text called B (in the actual incunables), there will be inevitable confusion. The

edition of Bonaventure's *Tractatus et libri quamplurimi* in this sale includes the treatise called *De triplici via* in all the standard incunable sources. However, it seems that no incunable edition gave this name to the treatise. In the *Tractatus et libri quamplurimi*, it is called variously *Parvum bonum*, *Regimen conscientiae*, and *Fons vitae*: all names with a long manuscript tradition behind them. A text index is the proper place to make such connections between standardized names, and names in the editions as they were printed.

A major challenge to consistent treatment is pseudepigraphic or misattributed texts. A glance at the index under Augustinus and Hieronymus shows immediately that, in fact, for readers of the later fifteenth century, their pictures of these great patristic authors were formed in large part by non-authentic writings.

Augustine's authentic *Soliloquia* was printed in the fifteenth century only one or two times; the thirteenth-century compilation of the same title circulated under his name was printed dozens of times. Both situations respond to the manuscript tradition of the preceding generations of readers. Recent incunable catalogues have often, in response to modern textual studies, moved such disputed texts bodily, so to speak, from a traditional author assignment (according to the treatment of Hain and others) to a newly argued assignment. I am convinced that this procedure creates more problems than it solves. The attributions of authorship in the editions themselves provide, in fact, a stable resting place for the texts themselves. Changing opinions on authorship can still be incorporated in a text index by cross-reference back to this traditional authorship, without requiring users of catalogues to be constantly having to look for texts under authors that never appear in the editions themselves.

In fact, what we needed eventually is a true *Dictionary of Incunable Authors and Texts*, which would define its brief as the contents of incunables and nothing more. Even the finest guides to classical, patristic, and medieval literature fall short in their accounts of the texts they include, as those texts for the first time moved into print in hundreds of copies. The Biblical compendium of Marchesinus known as *Mammotrectus* was a steady seller in the late fifteenth century, with nearly two dozen editions, and there were more editions of the early sixteenth century, yet Marchesinus himself is ignored by virtually all the guides to medieval writing. Moreover, the editors, dedicators, and contributors of commendatory material who were directly involved in presenting these fifteenth-century editions to their public are still, in large measure, invisible to us in the absence of such a Dictionary. The most comprehensive and best-documented guide to incunable editors continues to be the notes of Gottfried Reichhart, published 1895, a work cited in the Index in part as a reminder of how much more remains to be done.

I am grateful to Joost Ritman for encouraging this small experiment, and to Sotheby's for giving it space. At several places I was given help that went far beyond what could reasonably be expected by Bettina Wagner, of the Bavarian State Library; and Martin C. Davies and Jill Kraye similarly gave expert advice on several questions where I felt very much at sea. None, of course, is responsible for the use made of their generosity.

Paul Needham  
The Scheide Library, Princeton

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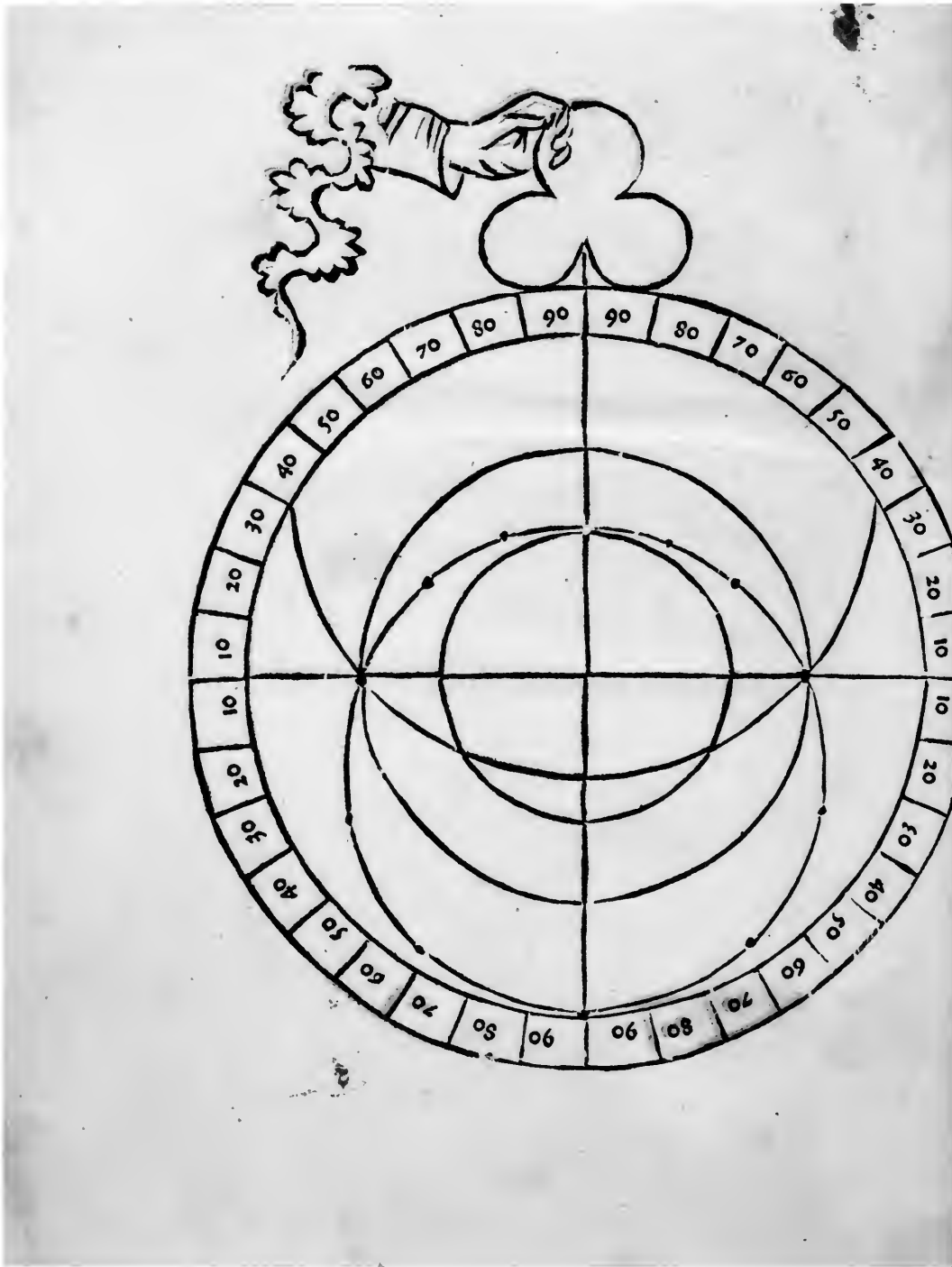
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LOTS 1-122

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1 actual size

## FIFTEENTH CENTURY

- 1 **Abraham ibn Ezra**. De nativitatibus (Henricus Bate: Magistralis compositio astrolabii; Descriptio instrumenti pro equatione planetarum). *Venice: Erhard Ratdolt, 24 December 1485*

FIRST EDITION, Chancery 4<sup>o</sup> (186 x 147mm.), 30 leaves, 38 lines, Gothic letter, 6- and 13-line white-on-black woodcut initials, full-page woodcut of a sphere on a1 verso, 14 woodcut diagrams in text, modern green morocco by Gozzi, gilt dentelle border, red morocco gilt doublures, slipcase, a few early manuscript notes in margins, *a5 slightly soiled and with small repairs in margin, slight worming in some inner margins, occasional light spotting and staining*

FIRST EDITION. Abraham ben Ezra (c. 1090-c. 1164) poet, Biblical commentator astronomer, and grammarian, wrote some fifty works on astrology, only two of which were printed in the fifteenth century. In addition he also wrote treatises on numbers, the calendar and the astrolabe. He introduced the decimal form of integers in Europe. The present translation may be by Henricus Bate (1246-c. 1310), author of the following tract, or by Petrus de Abano. According to Levy the astrological works were translated into French by Hagin a jew employed by Henry Bate at Malines, and Bates made the Latin version from this. Bate was a master of arts from Paris who became a learned Hebrew scholar and translated other works by Abraham ben Ezra. His own *Compositio astrolabii*, dedicated to William of Moerbeke, contains his colophon from Malines, 11 October 1274.

The colophon date (*Impressum... Anno... M.cccc.lxxxv. nona kalendas Ianuarii*) has been interpreted by GW and other incunable bibliographies as meaning 24 December 1484, rather than 1485.

*Provenance*: Agostino Chameroto, with inscription dated 2 October 16[28?]; Torre del Palasciano, with gilt ex-libris on morocco doublures

*References*: HC \*21; GW 113; BMC v 291; Goff A7; Redgrave 46; Klebs 4.1; Stillwell (Awakening) 4; Essling 319; Sander 3; R. Levy, *The Astrological Works of Abraham ben Ezra*, 1927

£15,000-20,000

€24,300-32,300







2

2 Aesop. Vita after Rinucius; Fabulae lib. I-IV, prose version after Romulus [German] (Fabulae extravagantes; Fabulae novae after Rinucius; Fabulae Aviani; Fabulae collectae [German]; translated by Heinrich Steinhöwel). [Basel: Michael Furter, c. 1500]

Chancery 2<sup>o</sup> (263 x 189mm.), 114 (of 116) leaves, 44 lines, Gothic letter, 7-line woodcut white-on-black initials, full-page woodcut of Aesop on a1 verso, 192 woodcuts in the text, 3-line initials and paragraph-marks supplied in red or blue, modern blind-stamped calf-backed boards, one clasp and catch, cloth box, *lacking b4 (supplied in facsimile) and final blank leaf, 20 leaves supplied from a shorter copy, short tears in k2 and l8 repaired with minimal loss at edge of text, two woodcuts printed upside-down (e8 verso and i7 recto)*

ONE OF ONLY FIVE RECORDED COPIES, only two of which are complete. The woodcuts are copied from those used in Johannes Zainer's Ulm edition of c. 1476-1477 (Goff A116). This edition contains Steinhöwel's German translations of Rinucius's Latin version of the life of Aesop, Romulus's prose version of the fables, and a group of fables from other collections. These translations were first printed together with the Latin text in Johann Zainer's Ulm edition of c. 1476-1477. They were first printed separately by Günther Zainer at Augsburg, c. 1477-1478 (Goff A119).

*References:* H \*334; GW 363; Goff A122; Schreiber 3033; Fairfax Murray 451

£30,000-40,000

€48,500-64,500

## Parabolay Alani

ere).i.tribuere. s. hō (q colligit).i. s. l. aggregat (vires) s. suas (inuas)  
dit fortius hostem supple q̄ ille. qui (instar a) id est obuiat hosti (duplex  
sis viribus) id est segregatis.

**Pessimus est hostis. qui cum benefecit illi**

**Fortius insurgit bella mouendo tibi**

**Sic carnifac velle suum si bella moueri**

**Tis tibi. si pacem colla domato fame.**

¶ Ponit aliā parabolā dicens. q̄ nō ē hostis peior q̄ ille q̄ malū reddit p  
bono. q̄re si habes hoste nō des eisup te potestare. nā si dominetur tibi  
m. tū nocere poterit. Sicut cum caro nra sit inimic⁹ noster mortalis. non  
debem⁹ sibi dare potestare sup nos. i. sup: a spm̄ nostr. cū habeam⁹ eā in  
potestate nra. s. debem⁹ eā sub iugo tenere z fame ac abstinentijs seu pe  
nitentijs domare. ne p̄ra nos insurgat. vii. vsus. *Luxuria raro nō tene*  
*pasta. caro. s. bernard⁹. Venter cibo mero. q̄ estians defacili spumar. in*  
*libidine. Cōstrue (hostis pessimus q̄ insurgit forti⁹ tibi). i. p̄ra re.*  
*(bella mouendo. cū) p̄ q̄n. supple tu (benefecit illi) scz hosti (Sic fac*  
*carni). i. p̄cupiscentie carnis (velle suū si vis bella moueri tibi) et si vis in*  
*q̄ (moueri tibi pacē. colla). i. carnes (domato fame) id est elurie*

**Capitulum tertium.**

**On teneas aurum totum. quod splendet vt aurum.**

**Hec pulcrum pomum quodlibet esse bonum.**

**Non est in multis virtus quibus esse videtur**

**Decipiunt falsis lumina nostra suis**

**Plus aloes q̄ mellis habent in pectore tales**

**Quos sanctis similes simplicitate putes.**

¶ Hic incipit tertium capm̄ hui⁹ libri in q̄ p̄cedit p̄ sex metra. z diuidit  
in tot pres q̄r auto: ponit pabolā. Et p̄mo ponit pabolā dicens. q̄ totū  
rum illud q̄ splendet vt aurū nō ē aurū. z om̄ pomū pulcrū lz videtur  
bonū nō tū ē bonū. Sicut multi sunt hoies q̄ vident eē sapientes z tamē  
nō sunt. z multi vident veraces q̄ tū sunt falsissimi. z plures vident esse  
sancti q̄ tū sunt pessimi. q̄ ab cetera vestiti sunt vestib⁹ ouū z innocenium  
intrinsec⁹ aut sunt lupi rapaces. vt habet in euangelio. vii. veste sub ag  
nina latet mens sepe lupina. z etiā multa vident nobis bona q̄ tamen  
sunt pessima. Cōstrue (Nō teneas totū) supple illud (q̄ splendet vt  
aurū esse aurū) (nec teneas q̄libet pomū pulcrū esse bonū. sic vir⁹) que  
(videt esse in multis nō est) scz in illis. supple tales hoies (decipiunt) i. fal  
lunt (lumina nra) i. oculos nostros sine mente nra (suis falsis) supple  
luminib⁹ (tales hnt in pectore). i. in corde (plus aloes) i. amaritudinis  
vel falsitas (q̄ mellis) i. dulcedinis vel veritate (q̄) scz supdicros (pu  
ras) supple eē (siles sanctis) supple hoib⁹ (simplicitate) i. sinceritate.

**B iij**

3

3 Alanus de Insulis. *Doctrinale altum seu liber parabolum (cum commento). Cologne: Heinrich Quentell, 1497*

Chancery 4<sup>o</sup> (187 x 136mm.), 26 leaves, 45 lines and headline, Gothic letter, 6-line initial space, nineteenth-century boards, some early manuscript notes in margins, *some browning, small repair in fore-margin of AA1, library stamp on AA1*

Alain de Lille (c. 1114-1202), poet, preacher, theologian and eclectic philosopher, taught for some time in Paris and then entered the monastery of Citeaux sometime after the Third Council of the Lateran in 1179. He became very famous during his lifetime as a teacher and scholar, and influence through his *Anticlaudianus* on Dante has been suggested.

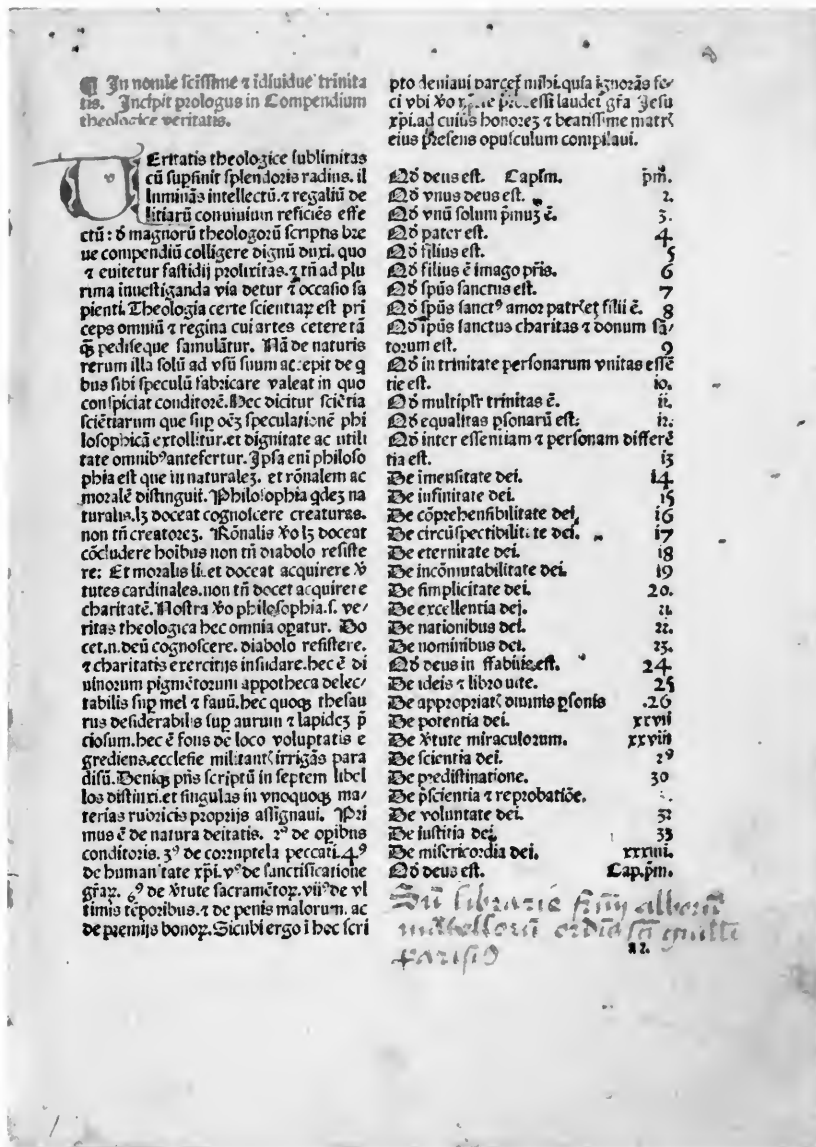
Some twenty editions of the *Doctrinale*, one of the best known grammar books of the Medieval and early modern period, written, like other school books of the period, in verse as a form of mnemonic were printed in the fifteenth century, the earliest of which, without commentary, was produced at Paris by Pierre Levet, c. 1485-90 (Goff A170); the anonymous commentary was first printed in Heinrich Quentell's edition of c. 1490 (Goff A172). There were also several editions which contain Latin and German versions of the text.

*Provenance:* Fundatio Baldaufica, with bookplate

*References:* HR 382; GW 503; Goff A174

£5,000-6,000

€8,100-9,700



4 Albertus Magnus, *Saint. Compendium theologiae veritatis. Venice: Gregorius Dalmatinus and Jacobus Britannicus, 1 April 1483*

Chancery 4<sup>o</sup> (199 x 142mm.), 97 leaves (of 98, without initial blank leaf), double column, 46 lines, Gothic letter, first heading printed in red, 4-line initials supplied in red and blue, 2-line initials and paragraph-marks supplied in red, nineteenth-century calf, several small wormholes in text of first few leaves, a few others in margins, small burnhole in text of m3, light stain on m1

The only book known to have been printed by this partnership. The name of Gregorius Dalmatinus is known in only one other book, a Roman breviary printed on 1 February 1483, where it appears together with that of Nicolaus Jenson and 'socios omnes Venetiis'.

*Provenance:* Augustinian Hermits, Order of William (Blancs Manteaux), Paris, with early inscription on a2 recto; Dr Victor von Klemperer, with bookplate (sale in our rooms, 27 June 1991, lot 376)

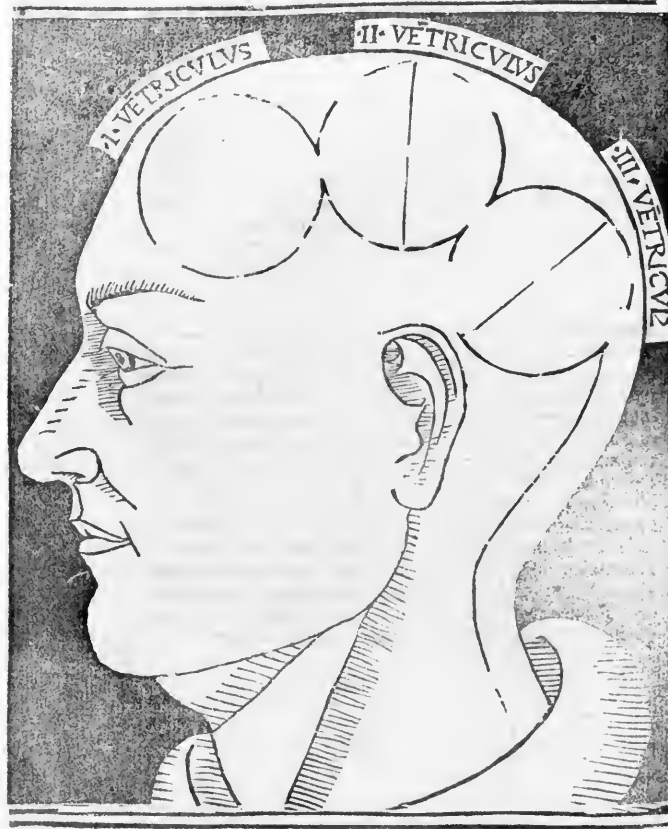
*References:* HC \*440; GW 605; BMC v 362; Goff A236

£3,000-5,000  
€4,850-8,100

*De la Bibliotheca Philo. d. Alberti. M. De Sapientia et Arte Philosophica*



5 actual size



5

- 5 Albertus Magnus, *Saint. Philosophia pauperum* (Aegidius Columna: *De regimine principum*; Albertus Magnus: *De virtute intellectiva*). Brescia: Baptista Farfengus, 13 June 1493

Chancery 4<sup>o</sup> (208 x 154mm.), 50 leaves, 40 lines and headline, Roman letter, 4-, 5- and 11-line white-on-black woodcut initials, full-page woodcut on a1 recto, another of a phrenological head on verso, two woodcut diagrams of the spheres and the winds in text, sixteenth-century limp vellum, two pairs of ties, *woodcut on a1 recto rubbed with slight loss, a1 slightly frayed and lightly stained, occasional other light staining*

Earlier editions of this work are: an undated edition printed anonymously at Toulouse for Johann Solidi (GW 708, Klebs 23.3); one printed at Barcelona by Posa in 1482 (GW 709; Klebs 23.1); a third, undated, printed anonymously at Lerida in 1485; and a fourth, also from the press of Farfengus, dated 10 September 1490 (GW 711).

The full-page woodcut on a1 recto, not present in the earlier Farfengus edition, represents a female figure with outstretched arms accompanied by a terrestrial globe, with a human head with numerals, a balance, a pair of compasses above, and a vase, rule and angle measure below.

*Provenance:* Jesuit College, Cordoba, with inscription and stamp

*References:* H \*505; GW 712; BMC vii 985; Goff A297; Sander 192; IGI 221; Klebs 23.5

£4,000-6,000

€6,500-9,700

PREFATIO IN OPUSCULUM DE LAV  
DIEBUS BEATE MARIE VIRGINIS INTITV  
LATVM INCIPIT FELICITER

**I**brū istū septem pre ce:  
teris eā rudiōz et parū  
scolis reddūt intelligi  
bilen et capaces eos ef:  
ficiūt quoz ūdam obfeu  
rorū. **D**rumū est ipi n s  
ſēptimē mīlis cōpōſitō.  
**P**er totū ſiquidē ſu de:  
curſū diuifionibz et diſ:

linctōibz mittitur que autē diſcenda ſucante  
et pūcillatim pponitur faalins intellectu ca:  
pitū. **E**t ſi ordine quodā gaudeant intelligi:  
bili ſenū tenacū ſq; pūc memorie emendari  
ſcōm q; ſingule ſentēcie et auctōes diſtincte ſūt  
ab inuicē per grefſas lras capitales vt ſic gra  
doſus ſe oculis legentū offerant et ab inuicēz  
euidēns ſcēnant. **T**erā q; a capitū linea  
rū mox poetoz vſū in apūc vnderſe diſ  
tinctōnū pūcile p lras capitales a quibz qdā  
linole egredimē que ſigna ſūt et note q; lre:  
ipe pūcile membra ſūt diuifionū ſue diſtinc  
tōnū vt aſaſio que ex multitudine mēbū mē  
broz alicū diſtinctōnis aut diuifionis naſ:  
cēt hys ſignis euitē. **Q** ſcū q; q; libet materiā  
ſcē totū repire eſt ſub capitulo ſuo ne lectorē  
opreat q; curz in incertū. **Q** ſcū q; pūcates  
diuerſaz rerū non p eorū libz ſ; in multis lo  
cis pmo emī antur q; nq; p; aſce q; nq; p; verſ  
et poſtea diſgerunt cū cōcordancis ſuis ſm oz  
omē ſubacū. **S**ic vidēri ē mauiſtiffime. vj  
pūcila libri ſcū di. **S**extū ē q; plures ebrimo  
logie vocabuloz forāz ibi appoſite ſūt. nā co  
gnita pūc ſmāca ſol; faalins dulcedo ebr:  
ologica ſubmerare. **S**epimū q; vbi cūq; appo:  
ſimū cōcordancāz forēz aut eas expoſimū  
ſūt cōcūmū quibz locū ſeu capitulis debet  
repin. **S**iquis igit hūc libz volūt et fructio:  
ſe legere curauerit medīs omibz modū ſcrip  
ture eius inſcree. **E**t membra cuiuſlibz diſtinc  
tōnis ſue diuifionis referat indiuiſū p quo  
linole ſue tractulū ductū ſūt a ſingulis men  
broz capitūbz vſus diuiſi ſue doſi ſue ſuſſi  
Et ſi hūc ipm libz libuerit minio rubrica  
aut lazūno venūſtāe poteris ipm diuiſum qd  
ante pūc diuifionis alicū menbz frequēt  
ponē in linea capitalibz lras exarātū ſcribere  
in ſpacō ſue in margine. **E**t linolas egredien  
tes a capitūbz p tūcalaz ſue membroz diuiden  
tū pūcendē vt ſingule indiuiſi in ſpacio ſcri:  
ptū terminentur. **E**t hoc vbi materie qualitas  
id exegerit et ſpacij permittit anguſtia. **E**xem  
plū vide ſtam. **I**n pūncipio tabule **V**bi autē  
qualitas materie id non exigit aut vbi ſpac  
ij non adeſt amplitudo ſicut i ſpacō qd ipas  
cōſūpnas diuidit nichilominū linolas pūc:  
tas pūcendere poteris ad aliq; punctū l pūca  
pūc oznatū vtq; mēbra diuidenda alicū con:  
ſpēctibus legentū ſe pūcēnt

SEQUITVR TABVLA

**I**ter iſte q; incūtaē de laudibz beate  
marie diſtinctū eſt et pūcūs in xij  
libros pūcāles.

**I**n pūmo exponit angelica ſalutatio delata ad  
mariam et habet. viij. capitula. 68

**I**n ſcōdo diſtinguit quomō maria ſeruiuit no:  
bis in filio et ſingulis manibz et ſenſibz ſuis  
et habet. vij. pūcūlas. 82.

PARTICVLA

**P**rima aſſignat. xl. cauſas quare ſeruiemū ē  
mane in pūcēnt.

**S**cōda quomō maria ſeruiuit nobis de ſingul  
menbzis ſuis in filio nec ynquā ceſſat nobis  
benefacere ex eūdem. 7. 88.

**T**ercā quomō debeat ei ſeruire cor hūmānū. 90.

**Q**uarta quomō debeat ei ſeruire ſingula mē:  
bra noſtra et ſinguli ſenſus noſtri. 92.

**Q**uinta quomō debeat ei ſeruire de ore vocē et  
labijs noſtris. 94.

**S**exta cuiuſmoi pūcates neceſſarie ſint hijs  
qui volūt ei ſeruire ad beneplacitū ſuū. 100.

**S**epima agit de fiſto eternitatis ad qd homo p.  
ipm redit et ad qd introducitur p candem. 102.

**I**n tercō libro aſſignant pūmo dignitates et p.  
rogantē canis vgmee et xij ſpūa pūcūla eius. 103.

**I**n quarto agit de vtuibz et pūmēcijs eius. 109.

**I**n qūto de veraq; pulchritudine eius. 124.

**I**n ſexto de vocabulis vel appellacōnibz eius.  
Dat. amica. ſoror. cariffima. filia. ſpōſa. vx:  
or ſeu vidua. mulier. hō. vgo. virago. pūcēps  
regina. primas. ancilla. miniſtra. 128.

**I**n ſepimo quomō deſignat per quedam cele  
ſtia et ſupiora Celū. firmamū. ſol. luna q; ſyō  
oz ſon. Lucifer. auroza. lux. mane. dies. 144.

**I**n octauo de terra et hijs que ad terrā pūcēt  
quibz ipa figura ē Terra. ſolū. cellū. humus.  
arida. limū. et argil. area. campū. ager. mōs.  
collis. ocaua. vallis. Defertū. ſolētū. pēra  
paſcua. pūcūm. 161.

**I**n nono de receptaculū aquaz qbus pūcē ſigū  
n. Cōs. pūcē. flumē. flūiū. torzēs. aq. ſtag:  
nū. Alue. et ſtūla. lac. pūcā. cōcha. canalis  
Trames. aq. uct. labiū. piſcina. natato.  
natatoia. Amnis. vana. later. aſterna. 162.

**I**n decimo de edificijs quibz ipa figura ē i bib:  
lia Archa. thronū. ſolū. ſerculū. q. ſella. tri:  
bunal. Sedes. et cathedra. curruſ. lectica. ſca:  
bellū. Lectulū. et requies. habitacō. cellula. ni:  
dus. Cella et apotheca. gazophil. bibliotheca  
Erari. gmezloc. horzea. piſtriniū. ſimū. cli:  
banū. fornazq; caminū. Aula. tabernaculum  
thalanū. domū. 168.

**I**n vndecimo de mūcōibz et nauigijs Vrbs. CCi. 171.

**I**n duodecimo quare appellat ozus oclū et  
habet iſte ozus. vij. pūcūlas. CCxvi.

PARTICVLA

**P**rima agit de pūcātibz ozū oclū q; qūq; ſita  
ſūt et tenēt xij. vſz q; b; vſz habet p vno cap.

lxvij.

7.

22.

3.

22.

22.

11.

8.

9.

168. - 10.

171.

171.

6 Albertus Magnus (pseudo-) *Mariale*. [Strassburg: Johannes Mentelin, not after 1473], 66 leaves, double column, 61 lines, Gothic letter, 2-, 3-, 4-, 9- and 12-line initials

[Richardus de Sancto Laurentio] *De laudibus Mariae*. [Strassburg: Johannes Mentelin, not after 1473], 213 leaves (of 215, without 2 final blank leaves), double column, 61 lines, Gothic letter, 2-, 3-, 4-, 6- and 9-line initials

2 works in one volume, Royal 2<sup>o</sup> (390 x 283mm.), both works uniformly rubricated (9- and 12-line initials supplied in red and blue interlock with reserved-white leafy decoration and red and dark brown penwork, smaller initials alternately in red and blue, initial-strokes, paragraph-marks and continuous foliation through both works in red), late eighteenth-century mottled calf, spine gilt in compartments, rubrication dates of 1473 on fol. 1/2 verso of first work and on 7/8 of the second, 5-page contemporary manuscript index bound at the end of the first work, *light foxing in first few leaves of first work, a few tears on both covers of binding, joints worn, spine chipped at head and foot*

FIRST EDITIONS. THE 'DOCUMENTARY' COPY, PROVIDING A TERMINAL DATE FOR BOTH WORKS. These two editions were issued together and most surviving copies are so bound as in the present volume.

The first work, *Mariale*, is attributed to Albertus Magnus in this edition, as in most manuscripts, and has only recently been recognised as not authentic. It belongs to the mid-thirteenth century and is perhaps of Austrian origin. Richardus de Sancto Laurentio's treatise (see below) was one of its sources (see A. Fries, *Die unter dem Namen des Albertus Magnus berlieferen Mariologischen Schriften*, 1954, 5 sqq.).

The second work, *De laudibus Mariae*, is the work of the Paris theologian Richardus de Sancto Laurentio (fl. 1239-1245; see P. Glorieux, *Répertoire des maîtres en théologie de Paris*, 1933, i 330-331). In his second prologue Richardus states that he was urged to write the work by many Cistercians, both monks and nuns; and that he has omitted his name from a sense of unworthiness.

The present copy bears a rubrication date of 1473 on 1/2 verso of the first work; on 7/8 verso of the second, in the same hand, is the rubricator's inscriptions 1.4.7.3. *Petro a fryenstein ist Liber iste*, with identification of him, in a second but contemporary hand, as canon of St Stephen's, Strassburg. Two other copies of the two works bound together, in Paris and Munich, have rubrication or purchase dates of 1474. Ulrich Zel printed an edition of the *Mariale* (Goff A271), based on an independent manuscript, which is also not after 1473 on the basis of a purchase inscription in the Upsala copy.

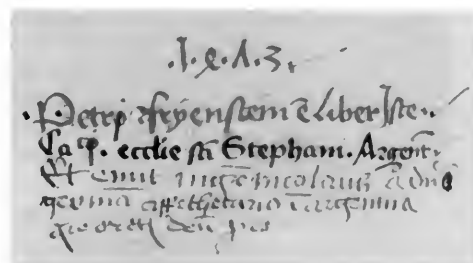
In quire 8 of *De laudibus Mariae* fos. 4 and 5, the centre leaves, are both on stubs. A manuscript index to *De laudibus Mariae* is bound between the two works, rubricated and foliated uniformly with them.

*Provenance*: Petrus a Fryenstein, canon of Strassburg, with inscription dated 1473; 'et emit magister nicolaus a domino germano apothecario in argentina', inscription below the previous one on 7/8 verso of second work; Baer Catalogue 745 no. 418; George Abrams, with bookplate (sale in our rooms, 16 November 1989, lot 3)

*References*: *Mariale*: HC \*461; GW 680; BMC i 59; Goff A272; *De laudibus Mariae*: H \*467; GW 616; BMC i 59; Goff A247

£20,000-25,000

€32,300-40,400







summa filia dei. In esse glorie gratie et nature et perfectissima imitatio bonae plenitudinem gratie sapientie fame exempli pacencie immunitatis culpe. Temporalis origo cristifera plena est etiam bono glorie gratie et nature que omni progenie. Virtutes cum excellentia habuit et suam gratie plenitudinem ad alios transmissit. Et sic parte qualiter benedictio ioseph etiam in beatissime virginis benedictione inclusa fuit.

¶ Capi. ccix.

**Q**ueitur de benedictione Beniamin. Beniamin lupus rapax mane comedit preda; vesperis dividit spolia hec benedictio in tribus consistit. Primum perditurum omnium a culpa ereptio. Secundum de ereptione gratulatio in gratia. Tertio in futuro omnium et singulorum glorificatio in gloria. Et hec in beatissima virgine fuerunt in summo quia summam in ereptione omnium habuit victoria summam de ereptione in presenti leticia et summam in futuro de omnibus et singulis gloriis. Et sic sua benedictio benedictionem beniamin includit. Si autem secundum tropologiam per ioseph intelligitur gratia discretio in actione per beniamin gratia cognitio in contemplatione. Constat quod hoc in summo habuit beatissima virgo. Et sic benedictiones filiorum iacob omnes qui vere sunt in benedictione domine nostre sunt et cum excellentia incluse.

¶ Capitulum ccxvi.

¶ Responsio prima

**Q**ueitur videre qualis benedictiones ille qui ut benedixit balaam israheli in benedictione domine sine incluse. Dividuntur autem hec benedictiones in duas partes in prima parte ponit benedictiones quantum ad substantiam. Secundo quantum ad ipsarum causam efficientem uti dicitur

7

7 Albertus Magnus (pseudo-) Mariale. [Basel: Michael Wenssler, before 1474]

Chancery 2<sup>o</sup> (312 x 221mm.), 190 leaves, 35 lines, Gothic letter, two 6-line initials supplied in red or blue, 2-, 3-line initials in red or blue, initial-strokes and paragraph-marks in red, contemporary South German pink deerskin over wooden boards, vellum label lettered with title on upper cover, modern cloth box, *some worming in text of first and last few leaves, a few wormholes in fore-margins throughout, first 3 leaves lightly browned, both covers wormed and rubbed, lacking two clasps and metal corner- and centre-pieces on both covers*

Second edition. A fine, unusually tall copy bound in contemporary pink deerskin. Although GW, Polain and IGI all date the edition as not after 1475, BMC records a rubricator's date of 1474 in the Buxheim copy.

*Provenance:* Benedictines of Weingarten, with inscription dated 1630 on first leaf

*References:* HC \*462; GW 679; BMC iii 721; Goff A273

£30,000-40,000

€48,500-64,500

24

VITA SANCTI AMBROSII MEDIOLA  
NENSIS EPISCOPI SECVNDVM PAV  
LINVM EPISCOPVM NOLANVM AD  
BEATVM AVGVSTINVM EPISCO  
PVM.

**H**ortaris uenerabilis pater augustine  
ut sicut beati uiri athanasius episco  
pus & hieronymus presbiter stilo p  
secuti sunt uitam sanctorum pauli &  
antonii in heremo positorum sicut eti  
am martini uenerabilis episcopi turonensis ecclesie se  
uerus seruus dei sermone cōtexuit ita etiā beati ambro  
sii episcopi mediolanensis ecclesie ego meo psequar  
stilo. Sed ego ut meritis tantorum uirorum qui muri  
ecclesiarum sunt & eloquentie fontes ita etiam sermo  
ne me imparem noui. Tamen quia absurdū esse epi  
nor quod præcipis declinare ea quæ a probatissimis  
uiris q̄ illi ante me adstiterūt & maxime a sorore ipsi  
us uenerabili Marcellina didici uel quæ ipse uidi uel  
quæ ab his agnoui qui illum in diuersis prouinciis post  
obitum ipsius se uidisse narrarunt uel quæ ad illū scri  
pta sunt cum adhuc obiisse nesciretur adiutus orationi  
bus tuis & meritis tanti uiri licet inculto sermone bre  
uiter strictimq; describam ut lectoris animū & si ser  
mo offenderit tamen breuitas ad legendum prouocet

8 **Ambrosius, Saint, Archbishop of Milan.** De officiis (**Paulinus Mediolanensis: Vita Ambrosii; Ambrose (pseudo-): Vita S. Agnetis; Passio SS. Vitalis et Agricolae; Passio SS. Protasii et Gervasii et de inventione corporum**). *Milan: Christophorus Valdarfer, 7 January 1474*

Median 4<sup>o</sup> (225 x 152mm.), 128 leaves, 28 lines, Roman letter, 3- and 5-line initials supplied in red (the first in blue), eighteenth-century English blue morocco gilt, dentelle border, spine gilt in compartments, gilt edges, early manuscript foliation, *first leaf browned, dampstaining in first and last few leaves, manuscript note in margin of fol. 107 verso erased, spine slightly faded, joints rubbed*

THE FIRST BOOK PRINTED BY VALDARFER IN MILAN. The supplementary texts are all here printed for the first time. The lives of the Roman martyr St Agnes and of the master-slave martyrs Vitalis and Agricola are considered pseudo-Ambrose. The authenticity the third work, the life of the proto-martyrs of Milan Gervase and Protase, is also considered doubtful. The fourth text concerns the finding of the remains of Gervase and Protase by Ambrose and their interment under the altar of his basilica in Milan.

Valdarfer printed first at Venice between 1470 and 1471, and then migrated to Milan where his name is recorded on 6 August 1473. His edition of Ambrose is his first dated book there. It is also his only use of type 2:107R, which was used also by Philippus de Lavagnia (3:108R). Valdarfer worked continuously in Milan until 1478 and then only intermittently until 1488.

*Provenance:* George Dunn (August 1900); Arthur Kay, with bookplate

*References:* H \*910; GW 1611; BMC vi 725; Goff A560; IGI 431

£10,000-15,000

€16,200-24,300

ut de eo mihi paulo uberius liceat loqui. cū quod iam non  
 conceditur colloqui. Certe & uobis proficit ut aduersariis  
 non fragilitate quadā uos hoc officium sed iudicio detulisse  
 nec misericordia mortis impulsos sed uirtutū honorificā  
 tū prouocatos. Anima enī benedicta omnis simplex tāta  
 autem simplicitas ut conuersus in puerū simplicitatē illius  
 ætatis innoxie perfectæ uirtutis effigie & quodā innocē  
 tiū morū speculo relinceret. Intrauit igit̄ ī regnū cælorum  
 quoniā credidit dei uerbo quoniā sicut puer artē reppulit  
 adulandi iniuriæ dolorē clemēter absorbuīt quā inclemē  
 tius uindicauit querelæ quā dolo prōptior. satisfactiōi faci  
 lis. difficilis ambitioni sanctus pudori. ut frequenter in eo  
 supflua magis uerecundiā prædicares. q̄ necessariū quære  
 res sed nunquā supflua fundamēta uirtutis. Pudor enī nō  
 reuocat: sed cōmendat officium. Itaq; uelut quadā uirginali  
 uerocundia suffusus ora cū uultu affectū proderet: si forte  
 aliquā subito ueniens offendisset partem. uelut depressus  
 & quasi dimersus in terrā licet in ipso nequaq; dissimilis  
 cetui uirorū: rarus attoller os: eleuare oculos: referre sermo  
 nē. Quod pudico quodā mētis pudore faciebat cū quo ca  
 stimoniā quoq; corporis congruebat: Et enī intemerata  
 facti baptismatis dona seruauit: mundo corpore purior  
 corde non minus adulteri sermōis opprobriū q̄ corporis  
 perhorrescens: non minore ratus pudicitie reuerentiā de  
 ferendam integritate uerborū: q̄ corporis castitate: deniq;  
 in tantū castimoniā dilexit: ut nec uxore expeteret licet in  
 eo nō solū castitatis appetētia fuerit: sed et pietatis gratia.  
 Miro autē modo: & coniugium dissimulabat: & iactantiam  
 declinabat tantaq; erat dissimulatio ut nobis quoq; urgen  
 tibus differre magis cōsortium q̄ refugere uideretur. Hoc  
 unū itaq; fuit quod nec fratribus cederet nō aliqua cūcta  
 tionis hesitantia: sed uirtutis uerecundia. Quis igitur non  
 miretur uirū inter fratres duos. alteram uirginem alterum  
 sacerdotē: & alter mediū. magnanimitate nō imparē ita iter  
 duo maxia munera præstitisse ut alteri? muneris castitatē  
 alterius sanctitatem referret non professionis uinculo: sed  
 uirtutis officio. Ergo si libido atq; iracundia, reliquorum

quo modo ingressus  
 est regnum cælorum.

Pudor.

Intemerata dona  
 facti baptismatis

castimoniā.

Intemerata dona  
 facti baptismatis

9 **Ambrosius, Saint, Archbishop of Milan.** De officiis (**Paulinus Mediolanensis:** Vita Ambrosii; **Ambrose (pseudo-):** Vita S. Agnetis - Passio SS. Vitalis et Agricolae - Passio SS. Protasii et Gervasii et de inventione corporum; **Ambrose:** De obitu S. Satyri - De resurrectione et cruce domini - De bono mortis). *Milan: Uldericus Scinzenzeler for Philippus de Lavagnia, 17 January 1488*

Chancery 4<sup>o</sup> (208 x 149mm.), 140 leaves, 36 lines, Roman letter, 4-, 5- and 8-line initials, some with printed guides, eighteenth-century vellum-backed 'carta rustica', early manuscript notes in some margins, later Italian manuscript list of contents on front flyleaf, *small wormhole in text of last few leaves, light dampstain in lower margin of last few leaves, other light stains*

This edition contains the first editions of the three subsidiary texts which form the second part: *De obitu Satyri sancti*, a treatise on the death of Ambrose's elder brother; *De resurrectione et cruce Domini*; and *De bono mortis*. The first part of the text is reprinted from Valdarfer's 1474 Milan edition (see lot 8).

*Provenance:* Bibliotheca Trivulziana, with duplicate stamp

*References:* HC 911 (incl. HC \*908); GW 1612; BMC vi 762; IGI 432; Goff A561

£4,000-5,000

€6,500-8,100

Prima facies sagittarij est mercurij: et est audacie: libertatis: et militie.

Secunda facies est lune: et est timoris: ploratus dolor: et timendi se de suo corpore.

Tercia facies est saturni: et est sequendi voluntates suas: et non remouendi se ab illis: contrariandi: cedendi: agilitatis in malo: rixis: et rebus abhorribilibus



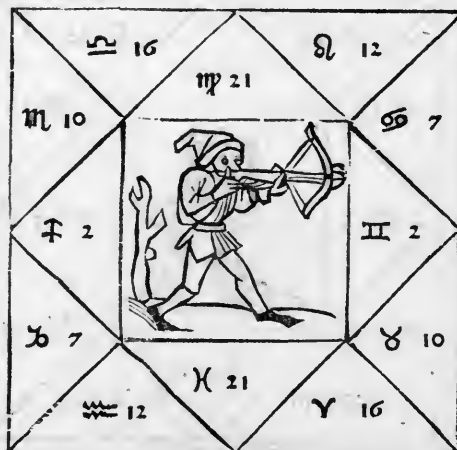
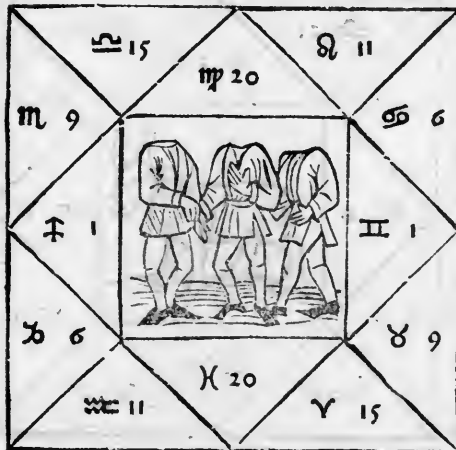
Ascendunt viri tres stantes sine capitibus.

¶ homo religiosus erit ac iustus.



¶ vir balista sagittans.

¶ homo litigiosus erit omni tempore.



0

10 Angelus, Johannes. *Astrolabium*. Augsburg: Erhard Ratdolt, 27 November [or 6 October] 1488

FIRST EDITION, Median 4<sup>o</sup> (216 x 161mm.), 175 leaves (of 176, without final blank leaf), 40 lines, Gothic letter, 7- and 13-line white-on-black woodcut initials, numerous woodcuts of horoscopes, figures of constellations and planets in the text, tables, a few of the woodcuts and initials coloured by hand, CONTEMPORARY SOUTH GERMAN BINDING, blind-stamped goatskin over wooden boards, outer border composed of a floral roll, inner frame enclosing a central panel of vertical rolls of Renaissance ornament, spine with 3 raised bands, early manuscript notes with dates of astrological movements on verso of final flyleaf, *title lightly soiled with a small piece torn from fore-margin, tear in text of r4 repaired with minimal loss, small repair in lower margin of same leaf, some spotting in margins, first gathering slightly wormed in lower margin, spine repaired at head and foot, lacking four clasps, two catches and metal corner- and centre-pieces from each cover*

FIRST EDITION OF ONE OF THE MOST PROFUSELY ILLUSTRATED WORKS ON ASTROLOGY. Johannes Angelus (or Johann Engel, d. 1512), a native of Aich or Aichach, also produced a series of broadside almanacs and a series of practica (see GW 1892 sqq.). He also edited for Ratdolt's Augsburg press the first editions of Albusumar, *De magnis conjunctionibus* (with a completion date of 31 March 1489, Goff A360), Petrus de Alliaco, *Concordantiae astronomicae* (2 January 1490, Goff A471), and Regiomontanus, *Tabulae directionum et profectionum* (also 2 January 1490, Goff R112).

The woodcuts include large sets of the seven planets in chariots and the twelve signs of the zodiac, both of which were first used in Ratdolt's 1482 Venice edition of Hyginus, *Poeticon astronomicon* (see lot 61). They were then reused by Ratdolt for his editions of Albumusar, *Introductorium in astronomiam*, 7 February 1489, and *De magnis conjunctionibus* (see above). The first section, about the influence of the zodiac signs, contains numerous small woodcuts of people, animals and occupations.

*Provenance:* Samuel V. Hoffman Collection (sale Christie's, 12 November 1975, lot 2); British Rail Pension Fund (sale in our rooms, 28 September 1988, lot 154)

*References:* H \*1100; GW 1900; BMC ii 382; Goff A711; BSB-Ink E-63; Klebs 375.1; Zinner 320; Houzeau-Lancaster 3252; Stillwell (*Awakening*) 51; Fairfax Murray 39; Schreiber 3316

£30,000-40,000  
€48,500-64,500

An quid tu obliuisceris odio mei: qđ  
 mūdo tā misericordis ē Intimati: tā  
 felicit' diuulgati: tā amant' amplexa-  
 ti: Ille bonus fili' bonis venit pditu  
 spōte saluare: r' ma' dei poterit pdi-  
 tu clamātē nō curare? Bon' ille fili'  
 bonis venit vocare ad penitētiā pec-  
 cantē: r' n'r dei cōtemnet p'cantē i  
 penitētiā: Sz etli parit' ambo offensi-  
 estis: nonne r' ambo clementes estis?  
 Fugiat q' reus iusti dei: ad piā matrē  
 misericordis dei: refugiat q' re' offen-  
 se matrē: ad piū filiū benigne matris.  
 Ingerat se reus vtriusq' inē vtrū q'  
 inijciat se inter piū filiū r' piā matrē.  
 Die dñe parce seruo matris tue: pia  
 dña parce suo filiū tuū: qui me inijcio  
 inē duas tā imēsas pietates: nō inci-  
 dā inter duas tā potētes seueritates.  
 Bone fili: bona mater: nō sit mihi fru-  
 stra q' cōfiteor de vobis hanc verita-  
 tem: Non erubescā q' spero in vobis  
 hāc pietatē. Dic mūdi iudex cui par-  
 cis: dic mūdi recōciliat'ri: quē recō-  
 ciliabis: si tu dñe damnas: et tu dña  
 auerteris homiūculū bona vestra cū  
 amore: mala sua cū merore p'strentē?

### Ex gestis Anselmi colligūf forma r' mores beate ada- rie r' eius vnici filij iesu.

Maria dei genitrix didicit hebraic-  
 cas litteras adhuc p'ie eius Joachim  
 viuente. Erat docilis: amans doctri-  
 nam: r' circa sacram scripturā pseue-  
 rabat. Opus x'o manū eius erat la-  
 ne: lini r' serici. Erat itaq' locus distin-  
 ctus in domo dñi: scz in templo ppe-  
 lenam altaris: Ibi stabant virgines  
 sole: r' diuino officio pacto: ibant om-  
 nes ad ppria: Maria x'o pseuerabat  
 r' custodiebat altare r' templū: sacer-  
 dotibus ministrans. Mos suus erat  
 modice loquere: expedite obedientie:  
 mūde p'rimationis: sine audacia: sine  
 risu: sine turbatione: sine ira: benigne  
 saluans: eloquentiā eius homines  
 mirabāf: Fuscos habebat oculos: re-  
 ctos aspectus: nigra supcilia: medio-

crem nasum: vultus eius longus: lon-  
 ge manus: longi digiti: mediocri sta-  
 ture: pseuerans in oratiōibus: ferens  
 pannū proprii coloris: lectioni: ieiū-  
 nijs: r' labori manuum: r' omni bone  
 virtuosē opatiōi se dederat. Que  
 cum assumpta erat in celū: fuit. lxxij.  
 annorū. Qui sic cōputati sunt: septē  
 annis educata cum parentibus: et  
 septem annos cum dimidio ministra-  
 bat i templo domini: in domo ioseph  
 sex mēses: in quartodecimo anno an-  
 nunciāf et gaudiū totius seculi: et in  
 quinto decimo anno peperit christū:  
 r' cum eo. xxiiij. annis in p'senti vltā:  
 post ascensionē dñi fuit ipsa in domo  
 Johānis euāgeliste. xxliij. annos: q'  
 simul cōputati sunt. lxxij. anni. Sed  
 fili' ei' vnigenit' erat hō magne vir-  
 tutis: nominat' iesus christus: q' a genti-  
 bus dicebat' pp'ha veritatis: quē ei'  
 discipuli vocauerūt filiū dei: suscita-  
 uit mortuos: r' sanauit omēs languo-  
 res: homo quidem p'cerus: medio-  
 cris r' spectabilis: Vultū habuit ve-  
 nerabilem: quem intuentes possunt  
 r' diligere r' formidare: Capillos ha-  
 buit coloris nucis auellane p'mature:  
 r' planos fere vsq' ad aures: ab auri-  
 bus x'o circinos crispōs aliquātūlū  
 ceruliores r' fulgentiores ab hume-  
 ris ventilantes: discrimen habuit in  
 medio iuxta morē nazareorū: frontē  
 planam r' serenissimā cum facie sine  
 ruga r' macula aliqua: quam ribor  
 moderatus venustat: nasi r' oris nul-  
 la prozususq' respensio: Barbam ha-  
 buit copiosam et impubere: sed in  
 medio bifurcatam: Aspectū habuit  
 simplicē r' maturū: oculis glaucis va-  
 rijs r' claris existētibz: In increpa-  
 tione terribilis: in admonitiōe blan-  
 dus r' amabilis: hilaris: suata gran-  
 tate: Qui nunq' visus est ridere: flere  
 aut sepe: In statura corpis ppagar':  
 rectas manus habuit: r' brachia vltā  
 delectabilia: In colloq'io gravis: re-  
 ctus r' modest': speciosus inter filios  
 hominū.

Finis

f. s. manu  
 Epla.  
 planulu missa  
 que me ipit sic  
 Apparuit deobu  
 ystis nouissimis  
 magna dicitur



11 *Anselmus, Saint, Archbishop of Canterbury. Opuscula. [Basel: Johann Amerbach, not after 1497]*

Chancery 4<sup>o</sup> (180 x 135mm.), 208 leaves, double column, 49 lines and headline, Gothic letter, 3- and 9-line initial spaces with printed guides, vellum, several early notes of ownership on A1 recto deleted, occasional other early notes in margins, *some headlines shaved, slight worming in some lower margins, slight paper damage in margin of A1*

Amerbach gave four copies of this book to the Basel Charterhouse in 1497.

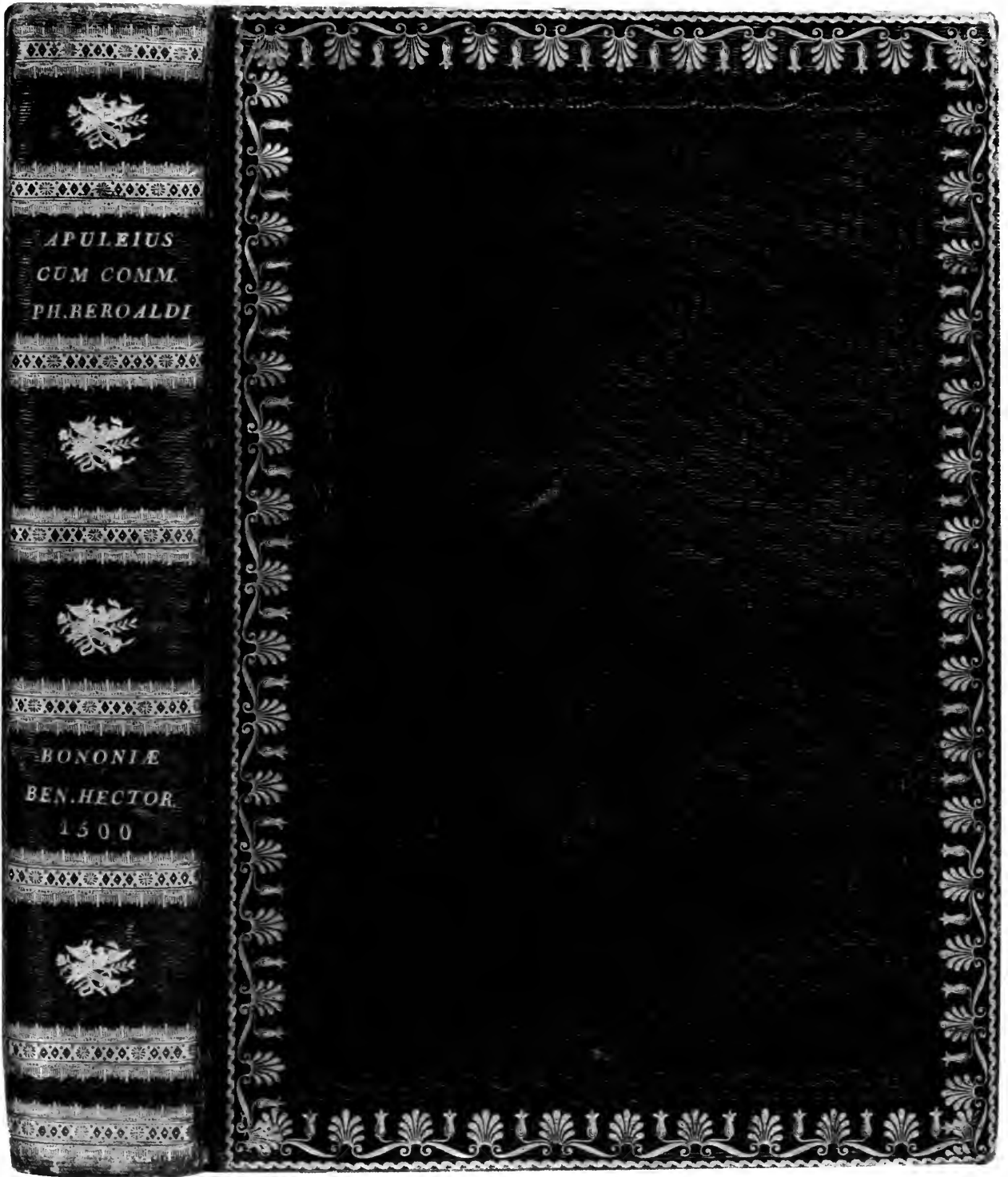
The first collected edition of St Anselm's works was printed in 1491 at Nuremberg by Caspar Hochfeder.

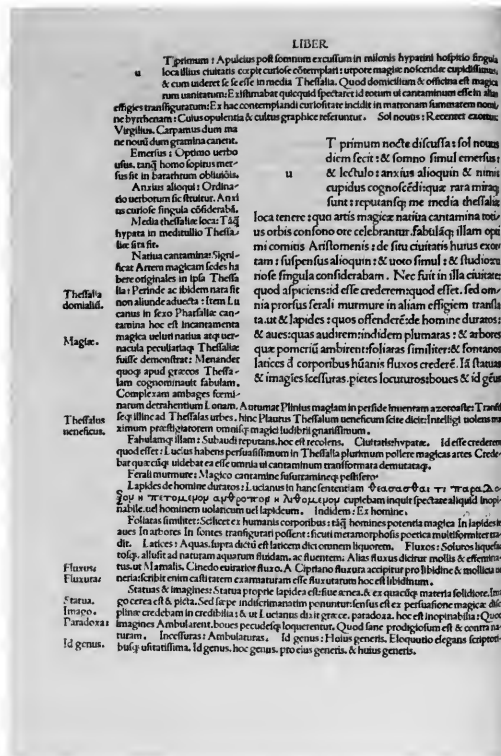
*Provenance:* Library of San Jeronimo, Forli, note of ownership dated 1507 on A1 verso

*References:* HC \*1136; GW 2033; BMC iii 759; Goff A761

£1,000-1,500

€1,600-2,450





12

12 Apuleius Madaurensis, Lucius. Asinus aureus (commentary by Philippus Beroaldus; additions by Beroaldus and Coelius Calcagninus). *Bologna: Benedictus Hectoris, 1 August 1500*

Chancery 2<sup>o</sup> (295 x 211mm.), 286 leaves, 52 lines of commentary and headline, Roman and Greek letter, 4-, 5- and 7-line initial spaces with printed guide-letters, printer's woodcut device at the end, early nineteenth-century green roan, gilt border of acanthus leaves round sides, flat spine tooled in compartments, tool of flowers and a bird in the compartments, *a few small wormholes in margins of first and last few leaves, occasional light spotting, corners and head and foot of spine slightly rubbed*

Apuleius's *Metamorphoses*, or *Golden Ass*, is the only Latin novel to survive in its complete form. The epic story tells of Lucius, who through his eagerness to discover the secrets of witchcraft is transformed into an ass and undergoes a series of picaresque adventures before being retransformed through the agency of the goddess Isis. It also includes the tale of Cupid and Psyche and accounts of the mystic rites of Isis and Osiris.

The first edition of this work, printed by Sweynheym and Pannartz at Rome in 1469 (Goff A934), was edited by Johannes Andreae Bussi, bishop of Aleria, and included two further important texts of Neoplatonism: the *Epitoma* of Alcinoüs and the *Asclepius* of Hermes Trismegistus. The present edition is the first to contain the commentary of Filippo Beroaldo.

Some copies of this work include a 16-leaf 'Tabula vocabulorum et historiarum' which, according to BMC, was printed later than the body of the text. This table is not present here.

*Provenance:* library stamps on the title-page of the Annunciation accompanied by the letters NE(?), probably of a convent of the Annunziata; letter in French, dated 24 June 1847, from Ferdinand Barros presenting the book to an unnamed correspondent, loosely inserted; Du Bourg de Bozas, with morocco book-label

*References:* HC \*1319; GW 2305; BMC vi 845; Goff A938

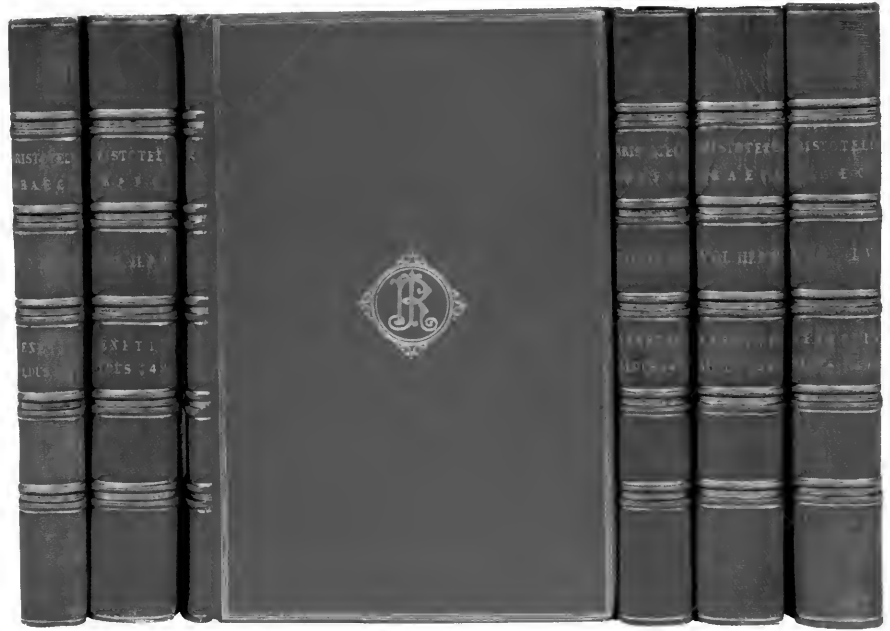
£6,000-8,000  
€9,700-12,900



ΑΡΙΣΤΟΤΕΛΟΥΣ ΜΕΤΕΩΡΟΛΟΓΙΚΩΝ ΤΩΝ ΕΙΣ Δ' ΤΟ Α.



Εὐὲ μὲ δὲ τῶν πρώτων αἰτίων φησὶ φύσει, καὶ  
 περὶ πάσης κινήσεως φυσικῆς, ἐπὶ περὶ τῆς  
 κινήσεως ἀνωφορὰν διακεκοσμημένων ἀ-  
 ερωμ, ἐπεὶ τῶν στοιχείων τῶν σωματικῶν, ὅσα  
 τε ἄπρια, καὶ φησὶ εἰς ἀήλια μεταβολῆς, ἐπεὶ  
 περὶ γένεσως καὶ φθορᾶς φησὶ κοινῶς, εἴρη-  
 πρότερον· λοιπὸν δὲ τι ταύτης τῆς μεθόδου  
 ἐπιθεωρητέον, ὃ πάντες οἱ πρότεροι μετεωρολόγισαν ἐκ ἀληθῶν  
 τα δὲ δὲ ὅσα συμβαίνει καὶ φύσει μὲν ἀπαιτοῦνται μὴ τού-  
 πρώτου στοιχείων τῶν σωματικῶν, περὶ τῶν ἐπιγινώσκων μάλιστα τό-  
 που τῆς φθορᾶς τῶν ἀερίων, οἷον περὶ τῆς γάλακτος, καὶ κομητῶν  
 καὶ τῶν ἐκ πυρρῶν καὶ κινουμένων φασμάτων, ὅσα τε  
 θέρμη καὶ ἀέριον εἶναι κοινὰ πάθη καὶ ὕδατος, ἐπιθεωρήσει  
 δὲ καὶ μέρη τῶν μερῶν, ὅσων περὶ τῶν πνευμάτων ἐπιθεω-  
 ρῶν θεωρήσει μὴ ἀνὰ τὰς αἰτίας, ἐπεὶ πάντων τῶν ἐπιγινώσκων  
 καὶ τὰς κινήσεις τὰς τούτων, ἐν οἷς, τὸ μὲν ἀποροῦ μὲν, τῶν δὲ  
 ἐφαπτόμεθ' ἄλλα τῶν ἐπιγινώσκων, ἐπιθεωρήσει κεραυνοῦ πῦρος ἐπι-  
 φώρων καὶ πρησῶρων καὶ τῶν ἄλλων τῶν ἐγκυκλίων ὅσα διαπῆ-  
 ζιν συμβαίνει πάθη τῶν αὐτῶν σωματικῶν τούτων, διελεθόντες  
 δὲ περὶ τούτων, θεωρήσει μὲν εἴτι δυνάμεθα εἰπεῖν κατὰ γὰρ  
 ὑψηλῶν μὲν ἢ τῶν ἐπιγινώσκων, καὶ φησὶ, καθόλου τε καὶ χω-  
 εἰς, καὶ δὲ τῶν ἐπιγινώσκων, τῶν δὲ ἐπιγινώσκων φησὶ ἀερί-  
 χης ἢ μὲν προαιρέσεως πάσης, ὡς οὐκ ἀρξάμενοι λέγει μὲν πε-  
 ρὶ αὐτῶν πρῶτον, ἐπειδὴ διώρισται πρότερον ἢ μὲν, μία μὲν ἀρχὴ  
 τῶν σωματικῶν ὅσων συνέστηκεν ἢ τῶν ἐγκυκλίων φθορῶν σω-  
 μάτων



13

13 Aristotle. Opera [Greek]. Venice: Aldus Manutius, 1495-98

5 volumes bound in 6, Super-Chancery 2° (312 x 212mm.), 1850 leaves, 30 lines and headline, Greek letter, woodcut initials and headpieces, the final line of text on kk10 verso (volume 3) pasted in, English late eighteenth-century red straight-grained morocco gilt, three-line border round sides, the John Rylands monogram added to upper cover, spines gilt in compartments, gilt edges, several edges uncut, *leaf K6 (volume 2) supplied from a shorter copy, the inner forme DDD δδδ 1 verso and DDD δδδ 8 recto (volume 5) was not printed, fore-margin of K5 (volume 2) repaired, small wormhole in fore-margin from the beginning of volume 1 to E8 repaired, small wormhole in the lower margin of 4H4 (volume 6) to the end repaired with minimal loss to the signature or last line of text on a few leaves, the final signature of volume 3 misbound between the fourth and fifth signatures of volume 2*

When Chaucer's clerke of Oxenford spoke of the books at his bed, he included Aristotle:

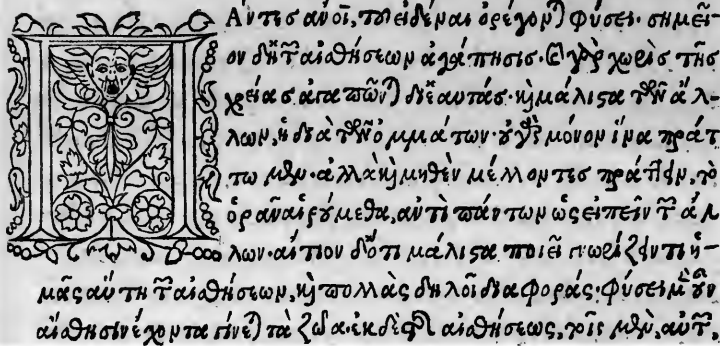
For hym was levere have at his beddes heed  
 Twenty bookes, clad in blak or reed,  
 Of Aristotle and his philosophie,  
 Than robes riche, or fithele, or gay sautrie. (Prologue 293-296)

whose position in the Latin Middle Ages, albeit in a tradition removed from the original Greek text, was from one end of Europe to the other, impregnable. He was *ille philosophus*.

The fame of Aldus rests on the books he printed in Greek. Others had printed a few books in Greek, one very substantial, the 1488 Homer (see lot 60), but Aldus's grandest project was, without doubt, the printing of the works of Aristotle in the original Greek, to which were added works by Theophrastus (not the famous *Charakteres*), Galen, Porphyry, Philo Judaeus and others, but from which were omitted the Poetics & Rhetoric. This undertaking, huge in terms of both extent of text and the technicalities of printing, was spread over several years. It was a land-mark in humanist scholarship, which held its position until Immanuel Bekker's edition of Aristotle (1831). Erasmus in the preface to Bebelius' edition of Aristotle (Allen Op. Epist. ix 133- 140 ll. 248-) wrote in 1531 to John More of Aldus having erected a building, of how he was the first to commit to type an author than whom scarcely any other is worthier of being read, and of how prior to his edition 'illum habebamus, sed ita versum [translated], ut ad intelligendum Delio, quod aiunt, natatore esset opus...', an expression which he explained in his *Adagia*.



ἈΡΙΣΤΟΤΕΛΟΥΣ ΤῶΝ ΜΕΤὰ Τὰ ΦΥΣΙΚὰ ἌΛΦΑ  
Τὸ ΜΕΪΖΟΝ.



13 detail

Coming some years after the controversy of the 1450s and 1460s as to the respective position of Plato and Aristotle, it provided a handsomely printed text of the original Greek texts, many of which were currently available in manuscript copies, made by many of the leading Greek scribes of the period.

Three manuscripts used as printer's copy survive: one at Harvard, containing Theophrastus's botanical works, Porphyry and various other works (Harvard gr. 17; f. 111 verso (Theophrastus HP. II,7-2-5) is reproduced in Wolfenbuttel 1978), and two in Paris at the Bibliothèque nationale (Paris.gr. 1848 (Metaphysics) and Paris.suppl. gr. 212 (Historia animalium)), although there were other manuscripts also used and copied as copy. A number of scholars were involved in the undertaking in various capacities: Linacre, Musurus, Alessandro Bondini, Lorenzo Maioli from Genoa and Francesco Cavalli, and others made their manuscripts available.

The volumes, sometimes as sets, sometimes as groups of volumes, quickly passed into the possession of scholars, and thence into libraries as a true *κειμηλιον*: Corpus Christi College, Oxford, acquired one in 1519 from its founder; Magdalen acquired its volumes in 1522; Thomas Linacre's set on vellum, presumably brought back to England in 1499, is at New College (Linacre is mentioned in the prefatory letter in volume 1, and his translation of Proclus De sphaera was published by Aldus in 1499); All Souls had two copies (one now passed on to Exeter College), one of which excited Dibdin ('the library of ASC, Oxford, boasts one of which may vie with either [the Heber or Valpy copies.]', for refs see below) The edition did not however sell out: like many other great monuments of Greek printing- the 1488 Homer, the Rome Eustathius, the Eton Chrysostom – it sold very slowly. It was expensive: Amerbach says that he had to pay 12 crowns for it, 6 times what the Bebel edition cost and one crown less than the great Froben Augustine. Erasmus, who elsewhere says it was difficult to find outside Italy (op.cit. ix, 139), in [1525] was ordering it with a number of other Aldine texts, including the Florentine Homer (op.cit. vii, 547).

But κειμηλιον it became and remained, often handsomely bound. Emeric Bigot's (1626-1689) copy is a fine example (recently in the Norman and Freilich sales; now in a private collection), and all the great collectors of the eighteenth and nineteenth century, men far different from Chaucer's poor clerk, were keen to possess a copy, from George III (an earlier royal library copy is at Cambridge), Grenville, Cracherode, and Renouard to, of course, that doyen of bibliophiles Lord Spencer, whose copy at Althorp was described by Dibdin (Bibl. Spenceriana I, 258 ) in uncharacteristically subdued language, as 'large and magnificent, having many rough edges at the bottom of the leaves, and beautifully bound in red morocco'. It is this magnificent copy which is now offered for sale.

The Greek fonts, with separate characters for accentuation, were based on the calligraphic hand of Immanuel Rhusotas and were cut by Francesco Griffo, who also designed the Aldine italic.

*Provenance:* Count Karoly Imre Sandor de Reviczky (?), catalogue p. 29; George John, Earl Spencer; John Rylands University Library of Manchester, with monogram and stamps (sale in our rooms, 14 April 1988, lot 10)

*References:* HC \*16578; GW 2334; BMC v 553, 555-556, 558; Goff A959; Klebs 83.1; Renouard pp. 7, 10-11 16; Dibner 73; Osler 229; Norman 70; PMM 38

£400,000-500,000

€645,000-810,000

Liber

omne corpus aut de numero simplicius aut de numero  
 compositis: corpus esse. unde oportet etiam quod corpus in-  
 finitum: aut sit simpliciter aut compositum. Item manifestum  
 est quod si corpus simplicius esset finitum: aliter: et ma-  
 gitudine: necesse est quod positum sit finitum: et multitudine: et  
 magnitudine. Quia enim quantitate habet corpus opo-  
 situm: quanta est quantitas corpus: simplicium: et quibus com-  
 positum est: ostentis est aut supra: quod corpora simplicia sunt  
 finita multitudine: quod non est aliud corpus preter predicta.  
 Restat igitur videre utrum aliquod corpus simplicius sit fini-  
 tum: magitudine: vel si hoc sit impossibile. Et hoc quod ostendit  
 demum primo argumentante de primo corpore: quod est circulari-  
 ter mouetur: et sic ostendimus ad reliqua corpora que sunt  
 mouentur motu recto. **C** Deinde cum dicitur.

**Q**uod quidem igitur necesse est corpus quod circu-  
 mferatur finitum esse omne et his palam.

**O**stendit quod non sit corpus infinitum: et primo per rationem  
 bus de singulis corporibus. scilicet tribus communibus: ratio-  
 nibus de omnibus. **I**bi. Quod quidem igitur non est infinitum cor-  
 pus etc. Circa primum duo facit: primo ostendit quod positum sit cor-  
 pore quod circulariter mouetur. scilicet in corporibus que mouentur  
 motu recto. **I**bi. Sed ad hoc necesse est quod ad modum etc.

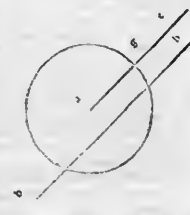
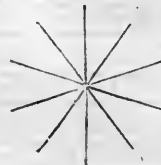
**C**irca primum duo facit: primo proponit quod si dicitur quod ma-  
 gis sit esse ex his que dicitur quod necesse est omne corpus  
 quod circulariter fertur esse finitum: hoc non est primum corpo-  
 rum. **C** Deinde cum dicitur.

**C** Si in infinitum quod circumferatur corpus: in-  
 finite erunt que a medio egredientes. In finitum autem  
 distans infinitum. In finitum. n. distans est  
 eo lineas: cuius nulla est extra sumere magni-  
 tudine: et que nec lineas. Hanc igitur necesse est  
 infinitum esse. **S**icutque n. semper erit finita. Ad-  
 hoc autem semper est data maiore accipere. **T**er-  
 tiusque ad modum numerus dicitur infinitum: quod ma-  
 ximus non est: eadem ratio: et de distantia. **S**i  
 igitur infinitum non est pertransire: in finitum autem  
 tunc necesse est distantia infinita esse: non utique  
 continget circumferri.

**P**robatur propositum sex rationibus. Quia: prima talis est: si  
 aliud corpus est infinitum: non potest moueri circulariter: sed  
 corpus primum mouetur circulariter: ergo non est infinitum. primo  
 ergo probatur conditionale: scilicet quod si corpus quod circulariter  
 fertur est infinitum: necesse est quod linee recte que egrediuntur  
 a centro ipsius sint infinite: pertransiant enim. et quod durat cor-  
 poris quantitas distantia aut que est iter finitum lineas: est fi-  
 nita: postquam autem aliis dicitur quod et si sint linee infinite  
 a centro egrediente: ita iter eas est aliqua distantia  
 finita: quod omnis distantia mensuratur secundum lineam rectas.  
 possit aut aliqua linea finita pertransire ista duas predictas  
 lineas: puta in proximiori propinquitate ad centrum: sed ma-  
 gis estum est quod extra illam lineam poterit alia linea re-  
 cta maius pertransire illas lineas: de quibus primo loque-  
 batur. Et ideo dicitur quod non loquitur de distantia quam me-  
 surant tales linee: sed illam distantiam dicit esse finitam  
 que mensuratur per lineam extra quam non est sumere aliqua  
 aliam lineam maiorem: que tamen utrumque pertransit linea-  
 rum. Et talis distantiam probatur esse finitam dupliciter. primo  
 quidem quia omnis talis distantia finita est inter lineas  
 egredientes a centro finitas: oportet enim quod idem sint termini  
 in linea: egredientium a centro: et lineas finite mensurantis  
 extremam distantiam iter eas. scilicet probatur idem per hoc  
 quod qualibus distantia data iter duas lineas mensuratas egre-

diens a centro: est accipere aliam maiorem: sicut quolibet  
 numero dato est accipere maiorem: unde sicut est in fini-  
 tum in numeris: ita est infinitum in tali distantia. Et hoc sic  
 arguitur: infinitum non est pertransire: ut probatum est in 6.  
 physice: sed si corpus sit finitum: necesse est quod distantia sit  
 infinita iter lineas egredientes a centro: ut probatum est.  
 ad hoc autem quod fiat motus circularis: oportet quod una linea  
 egrediens a centro pertransit ad situm alterius: sic igitur  
 non quibus contingeret aliud circulariter moueri. **S**ecun-  
 do **I**bi.

**C** Et si autem  
 tunc vide-  
 m' circum-  
 uoluit: et ra-  
 tione dicitur  
 minimum  
 quia est ali-  
 quid circum-  
 laris motus



**P**robat de-  
 structiones co-  
 sequentes du-  
 pliciter. primo  
 quod ad sen-  
 sum videtur quod  
 est circulari-  
 ter mouetur. et  
 quia supra per  
 rationem pro-  
 batum est quod mo-  
 tus circularis  
 est aliquid corpo-  
 ris: unde relin-  
 quitur quod impossi-  
 bile sit esse cor-  
 pus infinitum  
 quod circulari-  
 ter mouetur.

**C** Ad hoc a finitum tempore si auferas finitum tem-  
 pus: necesse est reliquum esse finitum: et habere princi-  
 pium. Si autem tempus incessans habet principium: est  
 principium et motus. Quare et magnitudo  
 que motu est: similiter autem hoc et in alijs. **S**ic  
 itaque linea infinita: in qua. a. g. c. ad alteram partem  
 que. c. in qua. a. b. ad utramque partem infinita  
 Si itaque scribat circulariter: que. a. g. c. a. g. centro  
 icidens: quoad hoc fertur circuli per eas que. bb. a.  
 g. c. in tempore finitum. **O**mnis enim tempus in quan-  
 to circulo latius est: finitum est: et ablatum  
 igitur quo icidens scerebatur. **E**rit igitur aliquod  
 principium: quo primum que. a. g. c. eam que. bb.  
 icidit: sed impossibile. **N**on contingit igitur circuli  
 uolui infinitum. **Q**uare nec mundum: si erat  
 infinitum.



**R**emissa prima ratione que precebat ad ostendendum corpus non esse infinitum quod circulariter fertur  
 ex hoc quod distantia que est inter duas lineas a ce-  
 tro egredientes erit finita et pertransibilia.  
 hic ponit secundam rationem ex hoc quod linee deseri-

66



- 14 **Aristotle.** *De caelo et mundo* (commentaries by Thomas Aquinas and Petrus de Alvernia; edited by Hermmanus de Virsen). *Venice: Bonetus Locatellus for Octavianus Scotus, 18 August 1495*

Chancery 2<sup>o</sup> (307 x 206mm.), 76 leaves, double column, 66 lines of commentary and headline, Gothic letter, 4- and 13-line white-on-black woodcut initials, a few woodcut diagrams in text (that on d7 verso partly hand-coloured), printer's woodcut device at the end, contemporary limp vellum, modern morocco-backed box, *a few small wormholes in text of last few leaves*

Second edition, the first to contain the commentaries of Thomas Aquinas and Petrus de Alvernia and to be edited by Hermannus de Virsen. The *editio princeps*, printed at Padua by Laurentius Canozius, de Lendenaria, for Johannes Philippus Aurelianus on 5 March 1473 (Goff A977), contains the commentary of Averroes.

This edition was reprinted by Joannes and Gregorius de Gregoriis, de Forlivio, on 31 October of the same year.

*Provenance:* F. Ludovicus Syllanus de Grimaldo, with inscription on flyleaf

*References:* H \*1689=1531; GW 2355; BMC v 445; Goff A978; Klebs 87(.2)=964.2; Essling 858; Sander 582

£5,000-8,000

€8,100-12,900

## Liber primus de anima

Aristotelis de anima liber primus:  
qui de modo cognoscendi animarum  
et de antiquorum opinionibus circa  
animam tractat foeliciter incipit.

### Exordium.



Vm oem scientiam rem esse bonam arbitror  
non a honorabile: & alia alia magis ex  
eo tale esse putem: quia uel exactior est: uel  
res est earum quae magis constantes magisque sunt  
admirabiles: sciam autem animam nimirum: ob hanc uita  
quam non iniuria ponendam in primis esse esse semper.

¶ Videat autem & ad ueritatem omnem ipsi animae  
cognitio uehementer conferre: & maxime ad ipsius naturae  
scientiam. Est enim anima quasi principium omnium animalium.

¶ Atque prospicere cognoscereque naturam eius & substantiam quae  
deinde ea quae circa ipsam accidunt. ¶ Quorum quaedam affectus ipsi  
esse proprii. Quaedam aialibus et per ipsam se esse competere uidentur.

¶ Verum enim omni ex parte atque omnino difficillimum est: fide aliquem  
de ipsa tandem accipere. ¶ Nam cum haec quaestio commotis sit: et cum aliis  
rebus compluribus: de substantia dico & quod est: unus cuiuspiam for  
tasse modus: una uia quaedam esse uidentur: qua cognoscere quid  
nam sit unaquamque possumus rerum: quae substantiam percipere  
re uolumus: & pinde atque modus unus est huius: quo proprii  
rerum demonstrant affectus. Quapropter quaerendum est: quae  
nam sit illa uia: quae ille modus unus: quo res substantiam percipi possunt.

¶ Quod si non unum quaedam atque commotis sit ille modus. Longe difficilior  
ipsa tractatio sit. Oportebit. n. de unaquamque res accipere: quae ad  
unamquamque modum accommodabitur. ¶ Si uero pateat illud demon  
strationem uel diuisionem uel et quaedam alium modum esse. Complures  
supra difficultates errorumque emergunt: in iis ex gradibus et quibus uniuersum  
cuiusque commotis est definitio. Aliaque namque res alia principia sunt:

1. Scia de anima (ad  
ob demonstrat ad eui  
dicitur: non ob subiecte  
me presentia atque no  
bilitate iter discipli  
nas nales perhibet  
honorabilissima.

2. Non uisit ueritate  
cognitio ob nobilitate  
tate eius ad oem p  
ficiat ueritate et maxie  
reperatium.

3. Et si aie scias de  
mostrat certitudi  
ne hic dixerim: illaz  
ti de aia tradit certit  
tudines difficillimae

15 Aristotle. De anima (translated by Joannes Argyropulos; edited by Wolfgang Mosnauer).  
Venice: Jacobus de Pentius, de Leuco, 23 October [1500?]

Chancery 4<sup>o</sup> (208 x 154mm.), 34 leaves, 37 lines and headline, Roman and Gothic  
letter, 4-, 7- and 8-line woodcut initials, old limp vellum, *light dampstain in some lower  
margins*

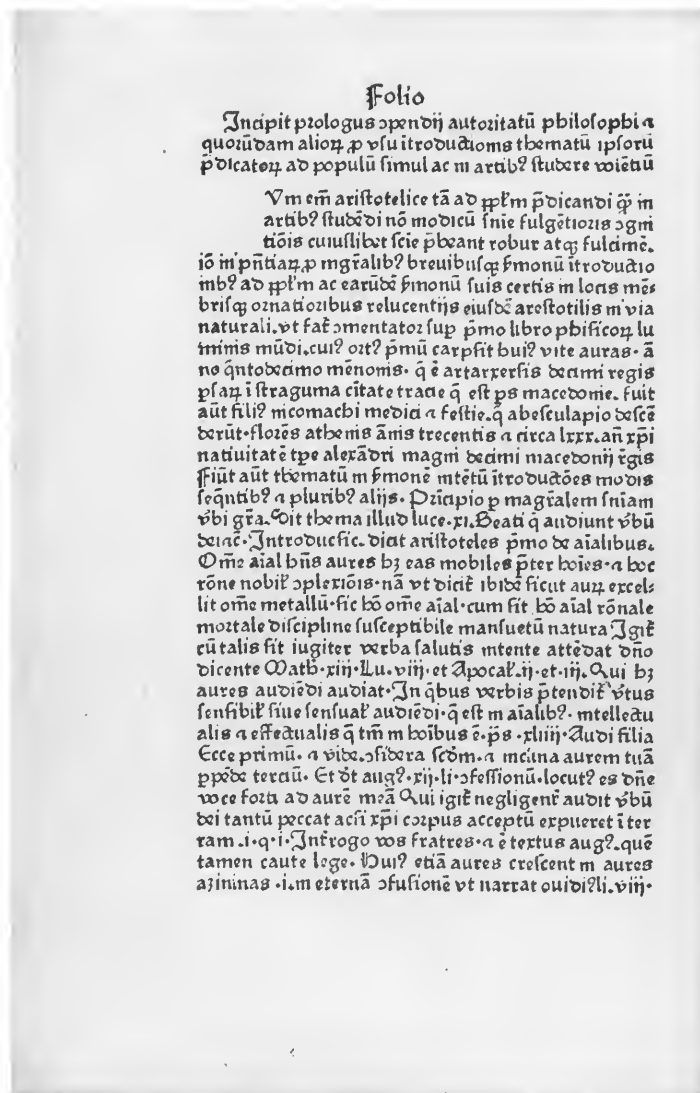
This first edition of Joannes Argyropulos's translation of *De anima* is scarce: only one  
copy is recorded by Goff. *De anima* was first printed in 1472, at Padua by Laurentius  
Canozius for Johannes Philippus Aurelianus, in two Latin versions and with the  
commentary of Averroes (GW 2349). Other, anonymous translations were printed c.  
1492, 1498 and 1500 (GW 2343, 2344 and 2345), and two further editions with the  
commentary of Johannes de Mechlinia, in 1491 and 1497 (GW 2347 and 2348).

Jacobus de Pentius, whose first known book is an edition of Pylades's *Grammatica* dated  
22 October 1495, printed mainly in the sixteenth century. BMC dates the present edition  
on the basis that it must predate Pentius's edition of Gulielmus Hentisberus, *De sensu  
composito* [etc.], dated July 1501, in which the same type (84R) has been cut down by two  
or three millimetres.

References: HC \*1708; GW 2346; BMC v 566; Goff A972; IGI 799; Klebs 84.7

£4,000-5,000

€6,500-8,100



16

16 Auctoritates Aristotelis et aliorum philosophorum. [Cologne: Johann Guldenschaff, c. 1490]

Chancery 4<sup>o</sup> (206 x 140mm.), 60 leaves, 36 lines and headline, Gothic letter, 2-, 3- and 4-line initial spaces, modern calf, modern box and wrappers

A scarce edition of this compendium of the sentences of Aristotle and of the commentators on his logic, together with summaries of Seneca, Boethius, Plato and Apuleius. As the prologue states, this popular work, printed in some two dozen editions before the end of the fifteenth century, was intended as a source of themes for sermons and for academic exercises. Guldenschaff had previously printed two folio editions in 1487 (Goff A1185 & 1186).

*Provenance:* Dr Crawford W. Adams, with bookplate (sale Sotheby's New York, 5 May 1982, lot 16); George Abrams, with bookplate (sale in our rooms, 16 November 1989, lot 11)

*References:* H 1921; GW 2814; VK 181

£7,000-10,000

€11,300-16,200

# Autozitates Are

Stotelis Senece. Boetij Platonis. Apulei. Affricani Por-  
phiry et Hilberti Portiani denuo summa cum diligentia  
reuisit et correxit.

Ozo otto zeleuez no zeuelez ozs otto

040 040 s  
ley no 40



17 **Auctoritates Aristotelis et aliorum philosophorum.** [*Cologne: Heinrich Quentell*], 1498

Chancery 4<sup>o</sup> (200 x 139mm.), 53 leaves (of 54, without final blank), 36 lines and headline, Gothic letter, woodcut of a master and his pupils on a1 recto (coloured by hand), 3- and 4-line initials supplied in red, paragraph-marks, initial-strokes and underlining in red, modern boards, early palindromic inscription on title 'Oro otto zeleuez no[n] zeuelez oro otto', initials 'NS' in red ink below the colophon, *a few lines of text crossed through*

*References:* H \*1937; GW 2827; BMC i 289; IGI 954; Schreiber 3388; Goff A1196

£4,000-6,000

€6,500-9,700

Incipit liber secundus sancti Augustini  
de consensu euangelistarum feliciter.

**Q**uoniam sermone non breui & admodum necessario quem libro vno complexi sumus refutauimus eorum vanitatem quod discipulos christi euangelium describentes ideo contemnendos putant quia ipsi christi quem licet non ut deum tantum ut hominem sapientia longe per ceteris excellere non dubitant nulla scripta proferuntur a nobis et eum talia scripsisse videri volunt equalia pueri diligunt non quibus lectis & creditis a peruersitate corrigi possunt. Nunc videamus ea que quatuor euangeliste de christo scripserunt quemadmodum sibi atque inter se congruant ne quid ex hoc in fide christiana offendiculi patiantur qui curiosos quibus capaciores sunt quod non utcumque plectis sed quasi diligentius perscrutatis euangelicis libris inconuenientia quodammodo repugnantia se deprehendisse existimantes magis ea contumeliose obiectanda quam prudente considerata esse arbitrantur.

**M**atheus euangelista sic orsus est. Liber generationis ihesu christi filii dauid filii abraham. Quo exordio suo satis ostendit generationem christi secundum carnem se suscepisse narrandam secundum hanc enim christus filius hominis est quod etiam se ipse sepius appellat commendans nobis quod misericorditer dignatus sit esse pro nobis. Nam illa suprema & eterna generatio secundum quam filius unigenitus est ante omnem creaturam quia per ipsum omnia facta sunt ineffabilis est ut de illa dictum a propheta intelligatur. Generationem eius quod enarrabitur. Exequitur ergo humanam generationem christi matris ab abraham generatores commemorans quos perducit ad ioseph virum marie de qua natus est ihesus. Neque enim phas erat ut eum ob hoc a coniugio marie separandum putaret quod non ex eius concubitu sed virgo peperit christum. Hoc enim exemplo magnifice innuat fidelibus coniugatis etiam seruata pari consensu continentia posse permanere vocarique coniugium non permixto corporis sexu sed custodito mentis affectu presertim quia nasci eis etiam filius potuit sine illo complexu carnali quod propter solos gignentes filios adhibendum est. Neque enim propterea non erat

18 Augustinus, Aurelius, *Saint*. *De consensu evangelistarum*. *Lauringen: [eponymous press], 12 April 1473*

FIRST EDITION, Chancery 2<sup>o</sup> (276 x 200mm.), 105 leaves (of 108), 37 lines, Roman letter, 3-line woodcut outline initials, two six-line initials, initial-strokes and some underlining in red, contemporary blind-stamped calf over unbevelled wooden boards, sides ruled in blind, large central panel filled with repeated impressions of a lion rampant tool, outer border composed of the same tool and a rosette, 5 metal bosses on each cover, metal corner-pieces, plain edges, flyleaves from a vellum manuscript, modern cloth box, *lacking folio 711 and the initial and final blank leaves, a few light stains in margins, rebacked with boards reversed, lacking two clasps*

ONE OF ONLY TWO BOOKS PRINTED AT LAUINGEN, THE ONLY ONE TO NAME LAUINGEN AS THE PLACE OF PRINTING. An edition of *De anima et spiritu* and other pseudo-Augustine tracts, dated 9 November 1472 (Goff A1224), is considered to represent an earlier state of the same type and is thus attributed to the same press. While the earlier work is printed in a pure Roman type, the present book mixes some Gothic sorts with the Roman, and the body size is reduced from 106 to 96. The outline woodcut initials of this book were not used in the earlier one.

The unwatermarked paper stock used for the present book may have been slightly smaller than the common Chancery stock: all copies, including those in original bindings, seem to have leaf heights below 28 cm.

*References:* HC \*1981; GW 2897; BMC ii 545; Goff A1257

£5,000-7,000

€8,100-11,300

**I**ndipit Aurelius Augustin<sup>9</sup> de morib<sup>9</sup>  
ecclesie catholice.



**I**n alijs libris satis arbitror  
egisse nos quēadmodū mani-  
cheorū inuentionib<sup>9</sup>. quib<sup>9</sup> in le-  
gem qđ vetus testamentū voca-  
tur. iperite atq; impie ferunt<sup>9</sup>.  
seſeq; inter iperitorū plausus inani iactacōe  
ventilant poſſim<sup>9</sup> occurrē. qđ breuiter etiā b<sup>9</sup>  
dmeōzari a me p̄t Quis em̄ mediocrit̄ san<sup>9</sup>  
nō facile intelligat ſcripturaz expoſicōez ab  
hij<sup>9</sup> petēdā eſſe. qui earū doctores ſe eſſe p̄fi-  
tentur fieriq; poſſe p̄mo id ſemp accidere vt  
multa indoctis videātur abſurda. que tamen  
a doctozib<sup>9</sup> exponūtur eo laudanda videant<sup>9</sup>  
elacius. quo abiecti<sup>9</sup> aſpernāda videbant<sup>9</sup>. et  
eo acapiant<sup>9</sup> aperta dulci<sup>9</sup> quo clauſa diffici-  
lius apiebant<sup>9</sup>. Hoc ſere in ſc̄is vetis testa-  
menti libris euem̄. ſi mō ille qđ offēdit<sup>9</sup>. docto-  
rem poti<sup>9</sup> eoz piū qđ impiū laceratorē requi-  
rat. priuſq; ſtudio querentis qm̄ temeritate  
rephēdētiſ imbuat<sup>9</sup>. nec ſi ea diſcē cupiens  
in aliquos forte iciderit vel ep̄os vel p̄b̄ros  
vel huiuſcemodi ecclie catholice antīſtites et  
a miniſtros. qui aut paſſim caueant nudare  
miſteria. aut qui contēti ſimplici fide alōza  
cognoſcē nō auarunt. deſpero ibi eſſe ſciētiam

Ma j



19 Augustinus, Aurelius, *Saint*. De moribus ecclesiae catholicae. [*Cologne: Bartholomaeus de Unkel, c. 1482*]

Chancery 4<sup>o</sup> (212 x 142mm.), 34 leaves, 27 lines, Gothic letter, one 5- and three 2-line initials supplied in red, initial-strokes in red, modern limp vellum, some uncut edges, *tear (paper flaw) in lower margin of CC1*

BMC suggests that this tract was printed by Unkel as part of a series of five works by, or related to, Augustine, the others being: *Confessiones*, dated 9 August 1482 (Goff A1252); *De disciplina christiana*, (Goff A1261); *De vita christiana* with *De dogmatibus christianis*, (Goff A1358); and Jacobus de Voragine's *Tractatus super libros sancti Augustini*, (Goff J203).

*References:* HC \*2108; GW 2914; BMC i 242; Goff A1296; Voull(K) 204

£4,000-5,000

€6,500-8,100

## Meditationes

Quot mortalium peccare ignorantes docui: volentes delinquere persuasi resistentes coegi: volentibus consensi. Quot sane gradientibus laqueum induxi: viam querentibus foueam reteri: et patrare non abhorui: oblitisci non metui. Sed tu iustus iudex signas peccata quasi in sacco observasti omnes semitas meas: et cunctos gressus meos dinumerasti tacuisti et semper siluisti patiens fuisti. **Ueb mibi demū loqris q̄si pturies. Iudicis timor. Sap. iiii.**

**Q**uis deorum domine prestabilis super malicia. Noui quod non semper filebis cum in conspectu tuo ignis exardescet: et in circuitu tuo tepestas valida ingrueat: cum aduocaueris celum desuper: et terram discernere populum tuum: et ecce coram tot milibus populorum nudabuntur omnes iniquitates mee: tot agminibus angelorum patebunt vniuersa scelera mea: non solum actu sed et cogitationum simulque locutionum. Tot iudicibus inops astabo quot me precesserunt in opere bono: tot arguentibus confundar quot mihi prebuerunt bene viuendi exempla: tot conuincar testibus quot me monuerunt proficuis sermonibus: sequi imitandos iustis dederunt actionibus. **Ps̄e** cor non suppetit quid dicam: non occurrit quid respondeam. Et cum anima iterum illi discrimini torquet me conscientia cruciant cordis arcana: coarctat auaricia: infestat luxuria: accusat superbia: consumit inuidia infamat concupiscentia: debonestat gula: ebrietas confutat: detractio lacerat: ambitio supplantat: rapacitas obiurgat: discordia dissipat: ira perturbat: leuitas dissoluit: torpor opprimat: hypocrisis fallit adulatio frangit: fatior tollit: calumnia pungit. **Ecce** liberator meus de

gentibus iracundis. ecce cum quibus vixi a die natiuitatis mee quibus et studui: quibus et fide seruauit. Ipsa me que dilexeraz studia damnant que laudaueram vituperant. Hi sunt quibus acquieui amici: quibus parui magistri: et quibus seruui omni consules quibus credidi: cives quibus cohabitauit. domestici quibus consessi. **Deu** mibi rex meus: et deus meus. quod incolatus meus plongat. **Ueb** mibi illuminatio mea quod habitauit cum habitantibus cedat. **Et** cum dauid sanctus dixerit multum. quanto magis ego infelix dicere possum nimis incola fuit anima mea firmamentum meum deus non iustificabit in conspectu tuo omnis viuentis. **Spes** mea non est in filijs hominum. quem si remota pietate iudicaueris iustum inuenies: et nisi proueneris miserando ipsum. non est que glorificet pius. **Aredo** namque salus mea quod audiui. quonia benignitas tua ad penitentiam me adduxit tui oris mihi sonuerunt nectarea labia. **Nemo** potest venire ad me nisi pater meus qui misit me traxerit eum. **Eni** vero quod instruxisti. tanta que propitius instructio formasti totius medullis cordis. toto nisu mentis. te omnipotens pater. cum dilectissimo puero teque dulcissima ples cum serenissimo inuoco paraclyto. trabe me quatenus te curam in odore unguentorum tuorum dulciter.

**Inuocat pater pro filium. Sap. v.**

**I**nuoco te deus meus inuoco te. quod prope es omnibus inuocantibus te in ueritate. **Tu** enim ueritas es. doce me queso pro clementia tua sancta ueritas te inuocare in te quod hoc fieri quod oporteat nescio. sed a te doceri beatam ueritas humiliter imploro: abste. n. sapere est dissipere. te enim nosce est perfectum scire. **Erudi** me diuina ueritas et doce me leges tuas. **Aredo** namque quod tu erudieris bea

20 Augustinus, Aurelius, *Saint*. Opuscula. Venice: Andreas de Bonetis, 23 July 1484

Median 4<sup>o</sup> (219 x 158mm.), 288 leaves, double column, 42 lines and headline, Gothic letter, printer's woodcut device at the end, 3- and 4-line initials supplied in red, contemporary South German (Memmingen?) blind-tooled pigskin over unbevelled wooden boards, outer frame of double fillets, central panel divided with double fillets into triangular departments, border and panel decorated with three round stamps of a rosette, the Agnus Dei and an angel (Kyriak workshop 162, nos. 1, 5 and 6), one clasp and catch, title lettered in the first spine compartment, *a few small wormholes in last few leaves, a few headlines shaved, short tear in lower margin of v8 just touching edge of text, D1-2 lightly damp-stained, both covers slightly wormed*

This edition of authentic and pseudo-Augustinian tracts was reprinted from that of Octavianus Scotus of 28 May 1483 (Goff A1216).

The present edition includes additionally the pseudo-Augustinian tract *De anima et spiritu*, two works by Eusebius Conradus, *De errore scribentium Augustinum fuisse heremitam* and *Annotatio brevissima*, and a life of Augustine by Possidius. Copies of this edition are known without the printer's device.

Hildebrand Brandenburg of Biberach, the great benefactor of the Buxheim library (cf. lot 24, Ritman sale in our rooms, 6 December 2000), made use of this workshop for the bindings of many of his books. This volume, however, did not belong to him.

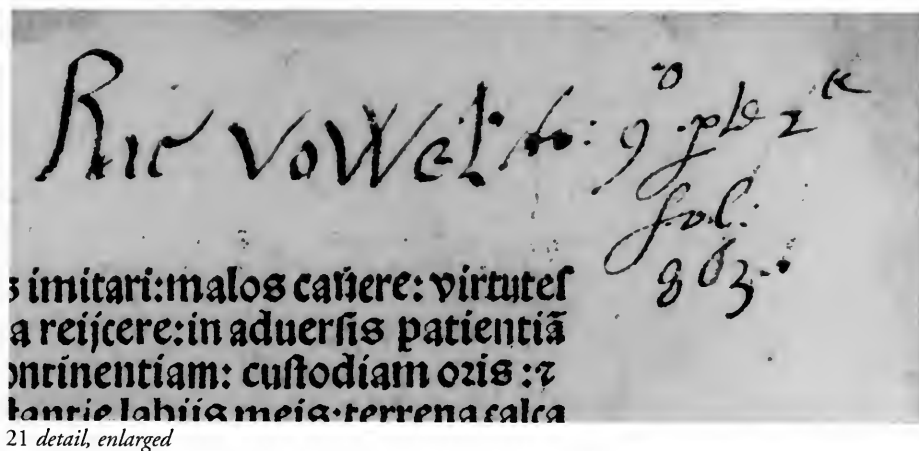
*Provenance:* Carthusians, Buxheim, with inscription and stamp; Dr Victor von Klemperer, with bookplate (sale in our rooms, 28 June 1991, lot 583)

*References:* HC \*1947; GW 2864; BMC v 361; Goff A1217

£5,000-6,000

€8,100-9,700





21 detail, enlarged

- 21 Augustinus, Aurelius, *Saint*. *Opuscula plurima*. Venice: Dionysius Bertochus, 26 March 1491

Median 4<sup>o</sup> (241 x 174mm.), 350 leaves, double column, 55 lines and headline, Gothic letter, 3-, 5-, 6- and 10-line initial spaces with printed guide-letters, woodcut printer's device at the end, heading on b1 recto printed in red, final blank leaf printed on recto with column a of R6 recto and column b of R3 verso, CONTEMPORARY LONDON BINDING BY THE 'HALF-STAMP BINDER', blind-stamped calf over unbevelled wooden boards, sides ruled with triple blind fillets, tools include a pointing hand and double-headed eagle, plain edges, pastedowns from manuscript vellum leaves, modern cloth box, *dust-soiling on B5 verso and B6 recto, lacking 2 clasps*

BOUND BY THE 'HALF-STAMP BINDER', to whom Oldham ascribes twenty-two bindings on books dated between 1491 and 1511 (J.B. Oldham, *English Blind-stamped Bindings*, p. 29 and pls. 24 and 25, tools 313, 315, 317 and 319). The tools used on this binding include a left hand with a pointing forefinger. The binding is reproduced by G.D. Hobson, *English Bindings of J.R. Abbey*, no. 2.

This edition of Augustine's *Opuscula* has some sixteen more tracts than those in the Venice, 23 July 1484 edition (see lot 20). Ten of these entered by way of its chief copy source, the 20 March 1489 Strassburg edition of Martin Flach (Goff A1221), and six more were included for the first time in this collection. Of these latter, marked printer's copy has been identified for one, *De consensu evangelistarum*: British Library Ms. Add. 69793 (formerly in the Doheny collection).

In the present copy, as in a few others, the final blank leaf has printed on its recto the left-hand column of R6 recto and the right-hand column R3 verso. GW describes this additional printing as a 'Korrekturabzug', although it in fact introduces a final, incorrect line of text to column a of R6 recto.

*Provenance*: Richard Vowel (fl. 1507-1540, Prior of the Austin Canons at Lees, Essex, and then at Walsingham, Norfolk), with signature; Richard Towneley, with bookplate, 1702; Lord O'Hagan (sale in our rooms, 6 June 1939, lot 566); Major J.R. Abbey, with bookplate (sale in our rooms, i, 21 June 1965, lot 103)

*References*: H \*1949; GW 2866; BMC v 488; Goff A1219; IGI 1017

£30,000-40,000

€48,500-64,500

# Johānis Tractat<sup>9</sup> I La. I

Diui Aurelij Augustini Hippo-  
nensis episcopi: in euāgelii scdm  
Johannē Tractat<sup>9</sup> prim<sup>9</sup> foelici-  
ter incipit. Ab eo qđ scriptum est:  
In principio erat verbū: z verbū  
erat apud deum: z deus erat ver-  
bum. vsq; ad id qđ ait: Et tenebre  
eam non comprehendunt.

**Intuētes**  
**quod mo**

do audiui<sup>9</sup> ex le-  
ctiōe apostolica: qđ  
animalis homo nō  
percipit ea que sūt  
spiritus dei. z cogi-  
tantes in hac pre-  
senti turba charita-  
tis vře: necesse esse

vt multi sint aīales qui ad hūc fm carnem  
sapiant: nondūq; possint ad spūalem intel-  
lectum se erigere. hesito vehemēte quo-  
modo vt dñs dedit possim dicē vel p mo-  
dulo meo explicāe qđ lectū ē ex euāgelio

**In principio erat**  
**verbū: z verbū erat apud deum: z**  
**deus erat verbū.** hoc ei aīalis homo  
nō capir. Quid ē fratres? Silebim<sup>9</sup> hinc?  
Quare ergo legitur si silebit? Aut qre au-  
ditur si non exponit? Sed z qđ exponit si  
non intelligit? Itaq; qm̄ rursus esse non  
dubito in numero vestro quosdā a quibus  
possit non solū expositū capi. sed z anteq;  
exponat intelligi: non fraudabo eos qui  
possunt cape. dum timeo supfluius esse au-  
ribus eoz qui non possunt cape. Postre-  
mo adent mīa dei forasse vt oibus satis-  
faciat z capiat quisq; qđ potest: qz z q loq-  
tur dicit qđ potest. Nam dicere vt est quis  
potest? Audeo dicē frēs mei. forsitan nec  
ipse iohānes dixit. vt est: sed z ipse vt po-  
tuit: qz de deo vt homo dixit. Et quidem  
inspirat<sup>9</sup> a deo. sed tamē homo qz inspira-  
tus/dixit aliqd: si non inspirat<sup>9</sup> eet/dixit-  
set nihil: Quia vō homo inspiratus: non  
tantū qđ est dixit. sed qđ potuit homo di-  
xit. Erat enī iste iohēs frēs charissimī d

**Illis montibus de quibus scriptū est. Su-**

scipiant montes pacem populo tuo: z col-  
les iusticiā. Montes/excelle anime sunt.  
Colles puule anime sunt. Sed ideo mon-  
tes excipiūt pacem: vt colles possint exci-  
pere iusticiā. Que est iusticia. quaz colles  
excipiūt: fides: qz iust<sup>9</sup> ex fide viuūt. Nō  
autem acciperēt minores anime fidez: nisi  
maiores anime que montes dicte sunt ab  
ipsa sapia illustrarent: vt possent paruulif  
traicere qđ possint paruuli cape z viuere  
ex fide colles. quia montes pacem suscipi-  
unt. Ab ipsis montib<sup>9</sup> dictum est ecclesie:  
Pax vobiscū. Et ipsi mōtes pacem annū-  
ciando ecclesie: non diuiserūt se aduersus  
eum a quo susceperūt pacem: vt veraciter  
non sicte nūciarent pacem. Sunt autē alij  
montes naufragosi: quo quisq; nauim cuz  
impulerit soluit. Facile est enī cum videt  
terra a periclytantib<sup>9</sup>/quasi conari ad ter-  
ram. Sed aliqñ videtur terra in monte et  
saxa latent sub monte: z cum quisq; conat  
ad montem: incidit in saxa: z ibi non iuu-  
nit portum sed planctū. Sic fuerūt qđam  
montes z magni apparuerunt inter hoīes:  
et fecerūt hereses z scismata: z diuiserunt  
ecclesiam dei. Isti qui diuiserūt ecclesiam  
dei: non erant illi montes de quibus dictū  
est. Suscipiant montes paces populo tuo  
Quō enī pacem susceperūt: qui vnitatem  
diuiserūt? Qui autē susceperūt pacem nū-  
ciandam populo: contēplati sunt ipsam sa-  
pientiā q̄tum humanis cordib<sup>9</sup> potuit cō-  
tingi: qđ nec oculus vidit nec auris audi-  
uit nec in cor hoīs ascendit. Si in cor hoīs  
non ascendit: quō ascendit in cor iohānis?  
An non erat homo iohānes: an forte nec ī  
cor iohānis ascendit. sed cor iohānis in il-  
la ascendit? Qđ enī ascendit in cor hoīs: d-  
imo est ad hominē: quo autē ascendit cor  
hoīs. sursum est ab hoīe. Etiam sic frēs dī-  
ci potest: quia si ascendit in cor iohannis  
si aliquo modo potest dici. intantū ascen-  
dit in cor iohannis. in q̄tum ipse iohannes  
non erat homo. Quid est non erat homo?  
In q̄tum ceperat esse angelus. Quia om-  
nes sancti angeli qz anūciatores dei: ideo  
carnalibus z aīalibus non valentibus per-  
cipere que sunt dei. qđ ait apostolus: Cū  
enī dicitis/ego sum pauli. ego apollo: nō-  
ne homines estis? Quid eos volebat face-  
re: quibus exprobrabat quia hoīes erant.  
Vultis nosse quid eos facē volebat? Au-  
a ij

p̄s. lxxj.

Rhomani. j.

j. Corinth. ij

j. Corinth. j

22 **Augustinus, Aurelius, Saint.** *Expositio evangelii secundum Johannem.* [Basel: Michael Furter, not after 1491]

FIRST EDITION, Chancery 2<sup>o</sup> (291 x 213mm.), 206 leaves, double column, 52 lines and headline, Gothic letter, 12-line initial on a2 recto supplied in red and blue with red penwork extensions in inner margin, 4- and 5-line initials in red or blue, initial-strokes in red, disbound, in a modern box, *first three gatherings and final gathering detached, some light dust-soiling at beginning and end, one small wormhole in foremargin of first few leaves*

Another undated edition of this work signed by Furter is described by GW as being part of a 1505 edition printed by Amerbach, Petri and Froben.

*Provenance:* Bibliothek Oberherrlingen, with engraved bookplate dated 1839; Madeleine and René Junod, with bookplate

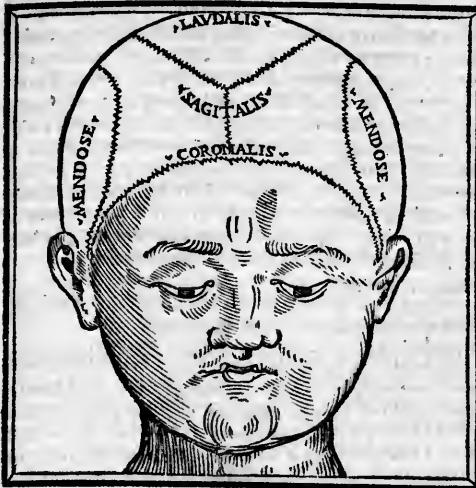
*References:* HC \*1982; GW 2912; BMC iii 753; Goff A1275

£6,000-8,000

€9,700-12,900

## Lib er secundus

**T**ertia incipit a cuspide cōmissure lauderz de directo ve  
nit ad mediū cōmissure coronalis :stant q̄ iste tres isto mō.



**S**unt autē du e alie mendose cranei cōmissure que nō vsqz  
ad interius penetrāt:z iō oīr corticales z pcedūt scōm tō  
gitudinē capitis eque distantes cōmissure sagittali ex vtro  
qz latere vna vt vult Auicē. p̄ma p̄mi. **E**t p̄ hic Magi  
strū Jacobū nō bene posuisse istas duas: quas dicit esse p̄  
pe aurēz: sūt deceptus verbis Arist. ponentis cōmissuras  
offium craneimā Arist. ibi ponit cōmissuras nō tm cranei  
stricte accepti: sed oīum parietū capitis:z iste due sunt ter  
minus p̄ parte offiūz petrosop. **Q**uarto nota q̄ cranei  
magne cōmissure vere sunt plures q̄ tres colligende p̄ma  
p̄mi. caplo allegato vbi termini offium capitis numerant.  
**A**ltimo nota q̄ figure p̄ternaturales capitis q̄ncqz di  
stinguunt ab iō: ut: pura penes recessus ab optima figura:  
z isto mō sunt q̄uolibet oblōga bistorta:z plurimē nec hnt  
limitatū numez. secūdo mō sumitur scōm q̄ in illis aliqua  
nālū eminetiāz deficit:z h mō Sal. Auicē. **H**yp. solū tres  
posuerūt p̄ternales cerebri figuras: vna in q̄ deficit anrioz  
eminetiā: scōm in q̄ deficit posterior: tertiā in q̄ ambe defi  
ciūt:z h vocat sperica: q̄rtā aut in q̄ maior eēt distātia r̄pis  
q̄ frōtis ab occipite: dixit ipolem auēte. **H**yp. q̄ tūc ēt ali  
quis vtriculoz cerebri deficeret:z p̄ciliator hāc difforma  
tionē dixit se vidisse d̄ria. 79. **E**t ego testor me bononie vi  
disse z mēsurasse in puero quatuor annoz. XXXVII.

**I** nō fm occipitiū eminetiā fit minor  
alicui: p̄sidera z neruos z collū cū alijs  
offibus fm nām. **S**igde his se hnt  
bus indigētia materie nō virtutis im  
becillitate: sc̄m est h. **I**nepnoibz nō exntibz  
ifirmū est p̄ncipiū. **I**n plibz nō hz occipitiū idi  
gentiā ibecillitas eoz q̄ oca s̄t seqz: z ray valde  
z tale p̄tingit. **B**rossi nō hz occipitiū p̄sidera ca  
put eodē mō in toto magno nato determinatis.  
**I**n plibz nō z hec bona figura facta p̄ acephali  
dos bonū signū quā qdā medicoz posteriorz ce  
rebz noiant. **Q**uēadmodū igit z est posteri de  
terminatū: forma velut lauda hntē cōmissuras.  
**S**pine nō p̄ncipiū hec pars est z pillā oīuz fm

totū aiālis corpus sūt neruoꝝ actiōes. **I**psa nō  
posterior ps fm se in oibz paucoꝝ sensibiliū p̄ti  
cipat: multoz nō opatiuoꝝ. **S**ic igit anrius sen  
sibiliū qdē plurimoz: paucoꝝ vero opatiuoꝝ.  
**I**taqz hec z bene disposita p̄fectas hnt nās fm  
vnūqzqz p̄prias. **E**dē nō z in anriozibus capi  
tis eoz q̄ s̄t fm frōte deterioriōes s̄t his q̄ it fm  
posteri ad puitatē z magnitudinē eius nobis re  
spiciētibz z figurā: z q̄ s̄t in his sensus. s. visuz  
gustū z odoratū. **A**lterutrū. n. s̄t cognitiōes: z si  
bi inuicē attestātes: z a p̄ncipio nata p̄ncipiū vir  
tuti z vitio: z p̄ncipiū his que ab eo nata sunt.

**A**t quoties occipitiū minuat: p̄sideres opoz  
tebit neruos ac collū vna cū ceteris offibus. **S**i  
enim hēant p̄nām inopia māe: hāud quaqz fa  
cultatis ifirmitas: si vitiosa: debilis facultas cri  
stis. **S**ed magna ex pte occipitiō icertioꝝ p̄dicto  
ruz infirmitas comitat: raroqz alr accidit. **N**ec  
secus p̄ minens occipitiū p̄siderabis pariter cū  
alijs oibus finitiōibz. **S**i eni cerebelli figura ido  
nea sit idiciū bonū est. **Q**uidā medici noiant ce  
rebz postremū. **E**t igit postremū est: futura  
ad spēm labde l̄re definitū: ita dorsalis medulle  
initū est p̄ quā z neruos in vniuerso aiālis mouē  
tes ordit. **P**ars aut ipsa posterior ex se penitus  
paucis p̄cipat sentiētibz: multis mouētibz:  
quēadmodū prior altera sentiētibz multis: mo  
uentibz paucis. **Q**uocirca si p̄be affecte sint: fir  
mas vtraqz suas appēdices hēbūt: atqz he ipse  
in pte capitis p̄ore finitiōes existunt: vt circa frō  
tem: vbi parua fuerit aut magna. **I**tidē in senti  
bus: verbi gratia: visu: gustu: odoratu. **I**de eni  
sibi inuicē indicia sunt: ac sibi inuicem a stipulan  
tur: tum que ab aliquo mēbro p̄ncipali oriun  
tur: virtuti: vitioqz p̄ncipalis: tum etiam prin  
cipale his que ab se oriuntur.

**Q**z si ea q̄ hz occiput eminetiā minuat: simul i  
turi oz neruos: atqz ceruicē: vna cū offibz alijs.  
**N**ā si fm naturā p̄stiterint materie defectu: nō  
virtutis ibecillitate p̄tingit. **I**llis nō nō recte se  
hntibus p̄ncipiū est debile: s̄z magna ex parte  
defectus: q̄ occipiti eu: niūt: p̄legitur eoz que an  
rediximus ibecillitas: rarissimēqz aliter euenire  
p̄suevit. **C**aput ēt qd fm occiput in acuticm ten  
dit: ai aduertere opz: h̄idē adhibens distinguē  
di rōnibus: qbus antea in capite grādiori seto  
vtebant. **A**t plin nō: z hoc optimū est signū fi  
gura p̄cina eius p̄tis: que cerebro adheret: quā  
nōnulli medici posteri cerebriū appellare p̄ue  
uerūt: quēadmodū z posterioris eruit ea futura  
que grece l̄re. a. formā hz p̄finitas. **E**st nō hu  
iusmodi pars spinalis medulle p̄ncipiū: z eius

Laurē.

Leoni.



- 23 **Avicenna**, i.e. **Husain ibn 'Abd Allah, Abu 'Ali**. *Metaphysica* (edited by Franciscus de Macerata and Antonius Fracantianus). *Venice: Bernardinus de Vitalibus for Hieronymus de Durantibus, 26 March 1495*, FIRST EDITION, 41 leaves (of 42, without initial blank leaf), double column, 65 lines and headline, Gothic letter, 3-, 4- and 8-line initial spaces with printed guides, heading on a2 recto printed in red, woodcut device at the end of the text
- Galen**. *Ugo in libris microtechni* (commentary by Hugo Senensis). *Venice: Luc Antonio Giunta, 1523*, 4- and 13-line woodcut initials, 3 woodcut diagrams in text, *lacking last 10 leaves*

2 works in one volume, Chancery 2<sup>o</sup> (287 x 204mm.), late sixteenth-century English (Oxford?) calf, single gilt fillet border, gilt centre-piece, *some light damp-staining, rebacked and edges repaired*

FIRST EDITION OF AVICENNA'S METAPHYSICA, in which he attempted to integrate all aspects of science and religion in a grand metaphysical vision and thus explain the formation of the universe and elucidate the problems of evil, prayer, providence, prophecies, miracles and marvels. The second work is a rare edition of Galen's *Microtechni* with a commentary by Hugo Senensis.

FROM THE LIBRARY OF SIR KENELM DIGBY. At his death in 1665 his library was still in Paris, where the authorities sold it for 10,000 crowns. It was repurchased by his kinsman the Earl of Bristol who then offered it for sale by auction in London in 1680.

The centre-piece on this binding is unrecorded by David Pearson, *Oxford Bookbinding 1500-1640*, Oxford, 2000.

*Provenance*: Sir Kenelm Digby (1603-1665), with signature and motto on first title-page 'Vacate et videte Kenelme Digby'; Capt. F.C. Brooke, Ufford, Woodbridge (Suffolk); Kenneth Garth Huston, with bookplate

*References*: *Avicenna*: HC 2216=2217; GW 3130; BMC v 547; Goff A1431; Klebs 135.1; *Galenus*: Waller 4977

£4,000-5,000

€6,500-8,100

SIBYLLA CVMANA



Sibylla cumana q̄ fuit t̄p̄e Tarq̄ni p̄isci scripsit  
 de xp̄o referēte uirgilio in lib. buco. i hūc modū  
 Tltima cumei uenit iam carminis ætas  
 Magnus ab integro seclorum nascitur ordo  
 Iam redit & uirgo redeunt saturnia regna  
 Iam noua p̄genies ccelo dimittitur alto  
 Tu modo nascenti puero: quo ferrea primum:  
 Desinet: & toto surget gens aurea mundo  
 Casta faue lucina tuus iam regnat appollo

PLATO PHILOSOPHVS



24

24 Barberiis, Philippus de. *Discordantiae sanctorum doctorum Hieronymii et Augustini (Sibyllarum et prophetarum de Christo vaticinia; Proba: Cento Vergilianus; Thomas Aquinas (pseudo-): Praefatio super symbolum Athanasii; Explanatio super orationem dominicam; Explanatio super salutationem angelicam; Explanatio super Te Deum; Explanatio super Gloria in excelsis; Donatus theologus)*. Rome: *Joannes Philippus de Lignamine*, [after] 1 December 1481

Second edition, Chancery 4<sup>o</sup> (191 x 136mm.), 82 leaves, 27 lines, Roman letter, 3-, 4- and 7-line initial spaces, 29 woodcuts, eighteenth-century English speckled calf, *last few leaves stained, a few leaves partly detached, rebacked*

In this little work Barbieri defends fiercely a Thomist position, which sees all knowledge and truth as being contained in the thought of St Thomas Aquinas. Barbieri (1426-1487), an important Dominican, was born in Syracuse, travelled much in Spain, where he was involved in the persecution of the Jews in 1479/80, and returned to Sicily probably in June 1485.

The woodcuts of the prophets and sibyls face each other (cf. the prophets and sibyls in Michaelangelo's Sistine chapel paintings), King David facing the Sibyl of Cumae, who is said by Virgil in *Eclogue IV* to have foretold the birth of Christ (lines 4-10 of the poem are actually quoted beneath the woodcut; the other legends are all in prose, largely taken from the O.T.), and Isaiah facing Christ, followed by John the Baptist facing a cut of the Nativity (with a non-biblical text). Last comes Plato (with the opening words of St. John's gospel as legend), but facing a page of text in which Augustine's statements about Plato are given, followed by mention of Hermes Trismegistus and Aristotle. The *Cento* of Faltonia Betitia Proba, Christian poetess and the wife of the prefect of Rome in 351, is preceded by a woodcut of her. This *Cento* is made up of lines of Virgil arranged to give an account of the creation of the world and the life of Christ, a suitable adjunct to what has been foretold by sibyls and prophets, about his coming. The remaining texts of St. Thomas on the *Credo* and the great hymns and prayers of the church, again form a most fitting sequel, and the *Donatus theologus* (a title inscribed in a very early hand on the first leaf), a brief summary of Christian doctrine, its title taken from the most famous grammar book of the Middle Ages, and a work using grammar for theological questions ('nam filius est alius a patre: et tamen est deus. Sed si li solus excludat aliud neutraliter tantum: propositio vera est. Quia filius est alius a patre: non tamen aliud. Et similiter spiritus sanctus...') closes the volume.

There are a few early sixteenth-century marginal notes, in an English hand.

This is the second of two editions printed by Lignamine, both dated 1 December 1481. The earlier edition (Goff P118) contains only seventy leaves and thirteen woodcuts (Proba and the twelve sibyls), which were recut for the second edition, with the addition of an architectural border. The twenty-nine woodcuts show the twelve prophets, the twelve sibyls, Christ, St John the Baptist, the Virgin Mary, Plato and Proba.

*Provenance*: C.W. Dyson Perrins, with bookplate (sale in our rooms, 17 June 1946, lot 36)

*References*: HCR 2455; GW 3386; BMC iv 131; Goff B119; Sander 773; A.W. Pollard, *Italian book-illustrations and early printing, a catalogue of early Italian books in the library of C.W. Dyson Perrins*, 1914, 24; for Barbieri see *DBI* 6, 217-221

£30,000-40,000  
€48,500-64,500

## De euāgelio eterno Ser. proemialis

Inciipiūt sermones sancti Bernar-  
dini de senis ordinis fratruū minoruz  
de euāgelio eterno.

### ¶ In enī veni soluere legez

sed adimplere. *Matth. v. ca.*

In ordine sapientialiuū diuina  
lium scientiarū intelligētiā plenitudinis legis  
appime vtilē atq; necessarias esse cōsiderās: de  
ea put defursum suscepim<sup>9</sup> scribere intendim<sup>9</sup>  
et apire. hęc si qdem lex a xpo veraciter adim-  
pleta vssima rōne nihil aliud est: q̄ honestas  
legibilis. i. descripta regulis et pceptis. iuxta qd̄  
dictū videt. Lex est scriptū ad discēs honestū  
p̄hibentē cōtrariū. p̄prie enī nō omne man-  
datū honestatis lex dicit siue pceptio siue phi-  
bitio sit: tñ vlyaliter oē legis scriptū leges nō  
minē nūcupat. Et igit p̄prie legē diffiniam<sup>9</sup>.  
Lex est honestas integra siue cōpleta legibus  
id ē descripta lris et obseruātie impate. Quapro-  
pter licz tullius et seneca alijs q̄ plures lris de  
scripterint honestatē. scripta tñ eoz nemo noiat  
legē. nec lex cuiuscūq; dicit. nisi vel eius q̄ ad  
plm eam tulit. v̄ eius q̄ ad plm eam impauit.  
Enī lex hebreoz et dei dicit et *Matth. v. ca.*  
etiaz plm nūcupat. q̄ eisdē vicz subiectus est et  
ad quē lata est. p̄roinde legē a ligādo nō nul-  
li dicitā esse voluerūt: p̄ eo q̄ ei ad seruandū al-  
ligati sunt hi q̄ bus data est ipsa lex. his igitur  
sic habētibus plenius declarem<sup>9</sup> plenitudi-  
nem legis christi: de qua enī supius ait. f. Non  
veni soluere legē sed adimplere. p̄denotandū  
est q̄ tres sunt legis species. p̄rimo dicunt<sup>9</sup> na-  
turales. scūde cōsuetudinales: tertie theologice  
vel diuinales. Atq; de his virtutib<sup>9</sup> tria cōsi-  
deranda sunt. Considerem<sup>9</sup> p̄mo earū p̄ditōes  
scōdo earū p̄fectionē: tertio earū p̄sumationē.

Articulus primus que sit differen-  
tia inter virtutes naturales cōsuetu-  
dinales atq; gratuitas: que theologi-  
ce nuncupant<sup>9</sup>.

p̄mo cōsiderem<sup>9</sup> p̄dictarū virtutū p̄ditio-  
nem. Qd̄ vt melius pateat: de natura singu-  
larū breuiter aliqua p̄stringamus.

De virtutibus naturalibus que ab  
ipā natura in hoie generant<sup>9</sup>. *Ca. I.*

Rime qdem virtutes naturales deno-  
p̄ minant<sup>9</sup> q̄ a natura ipā sunt. Quales  
vtiq; dici possunt naturalis māsuctu-  
do. naturalis magnanimitas. naturalis vere-  
cundia. naturalis pietas et cōsimilia: et iste na-  
turaliter hoibus indite sunt. Et malicia v̄ bo-  
nitate cōplexiōis impediunt vel adiuuant<sup>9</sup>: et

qñq; om̄s. et qñq; aliq̄ue. qñq; vna sola ex his  
autē impedit aut adiuuat. Et hoc manifestuz  
fit p̄ operatōes earū que s̄m impedimentū vel  
adiuuantū cōplexiōis que a parte corp̄is  
est aut tardiores aut rariores exeunt: aut fre-  
quentiores aut maiores. Et lz p̄dicte virtutes  
p̄fecte fuerit in adam ante pctm̄ et indite sunt in  
nobis. tñ in nobis multū sunt lese atq; depresi-  
se: et pene oīno cōsumpte atq; sepulte imersioe  
afalitates siue originalis corruptōis. Verū ex  
exercitijs et cōsuetudine cōgruentib<sup>9</sup> multuz eas  
adiuari atq; p̄ficere ipso sensu experientie ma-  
nifestum est.

De virtutibus que exercitio et p̄sue-  
tudine ab hoie acq̄runt<sup>9</sup>. *Ca. II.*

Ecūde vero virtutes p̄suetudinales de-  
s noiant<sup>9</sup>: et he ex frequētia opationū ac-  
quirunt<sup>9</sup> vel ingignunt<sup>9</sup>. Et cum natu-  
rales virtutes quasi sint pedes. sed pedes lesi ml-  
tiplicibus occasiōibus. nō solū malicia cōple-  
xiōis vt diximus. sed etiā corruptōe que pctō  
primoz parentū in totū genus humanū trans-  
fusa est et traducta: ideo laudabiliū operū exer-  
citio augmentant<sup>9</sup> et roborant<sup>9</sup>. In adam enim  
pedes isti et sani et recti oīno fuerūt ante pctm̄.  
et p̄pter hoc p̄ viam morū honestatis natura-  
lis. f. hmōi pedibus recte absq; claudicatōe po-  
terant ambulare. et absq; offensiōe et lapsu pec-  
cati quasi p̄ planū nature vt quēadmodū gres-  
sibiles erant exterius hoc est s̄m corpus p̄ vt-  
am sensibile: sic et gressibiles essent interius per  
viam intelligibile quam diximus planū bone-  
statis naturalis. Consuetudinales v̄o sicut li-  
gni pedes sunt et alia sup̄dicta acula atq; adiuua-  
menta: que occasionatis et lesis pedib<sup>9</sup> ad adiu-  
uandū ac q̄ quo modo p̄ficiendū gressum adhi-  
bent<sup>9</sup>. Non tñ dubitamus naturaliter mansue-  
tos exercitio eoz que māsuetudinis sūt in ipā  
māsuetudine augeri. Similit<sup>9</sup> et naturaliter pi-  
os exercitio eoz que pietatis in ipā pietate na-  
turali etiā augmētari. Qd̄ fit q̄ s̄m q̄sdā libe-  
ratur potētia et quasi detumulat<sup>9</sup> et detegit<sup>9</sup> qua-  
si ab imersione: et ita crūpit in opa maiora nul-  
lo modo finitata apud se: quēadmoduz si ho-  
mo ligatus diruptis atq; solutis vinculis inci-  
piat ambulare. cū virtus eius gressibilis in nul-  
lo mutata sit apud se sed liberata tñ.

De virtutibus theologice et diuina-  
libus in q̄ptū in p̄fectōe sup̄ant et virtutes  
naturales et p̄suetudinales. *Ca. III.*

Tertie sunt virtutes que theologice seu  
diuinales denoiant<sup>9</sup> de q̄ bus Jaco. f.  
cap. ait. Om̄e datū optimū et om̄e do-  
num p̄fectū defursum est descēdens a patre lumi-  
nū. Ex quo p̄tz q̄ iacobus vocat eas dona p̄se

25 **Bernardinus Senensis.** Sermones de evangelio aeterno. *Basel: Nicolaus Kesler, [c. 1490-1495]*

Second edition, Chancery 2<sup>o</sup> (302 x 214mm.), 299 (of 300) leaves, double column, 56 lines and headline, Gothic letter, 3- and 5-line initials spaces, a few with printed guide-letters, printer's woodcut device at the end, early sixteenth-century German or Swiss pigskin over thick unbevelled wooden boards, tooled in blind with two frames enclosing a diaper of curved 'headed-outline' tools, four other tools, round rosette, lion rampant lozenge, eagle standing facing left with wings spread lozenge, free plant, light brown edges, *lacking fol. 1, some damp-staining in last few leaves, lacking one clasp, new endpapers*

Second edition, which BMC dates as [not after 1494] on the basis of an ownership inscription dated 1494 in a copy in the von Klemperer collection.

The binding tools are not recorded in Kyriss or Schwenke/Schunke.

*Provenance:* Bibliothek Oberherrlingen, with bookplate dated 1839; Madeleine and René Junod, with bookplate

*References:* H \*2828; GW 3887; BMC iii 773; Goff B350

£3,000-4,000

€4,850-6,500

De aduentu s<sup>mo</sup> p<sup>mi</sup>us

1. Vico 9.  
fo 1

Sermones beati bernardi abbatis clareualis incipiunt feliciter.

De aduentu domini sermo primus. fo p<sup>mi</sup>us 1

**H**odie fratres celebramus aduentus huiusmodi cuius utique sic et ceterarum sollicitudinum nomen quidem celebre factis et notum mundo: sed ratio nobis forte non ita infelices enim filii adam omnes veris et salutaribus studiis: caduca potius et transitoria querunt. Quibus assimilabimus homines generationis huius aut quibus comparabimus illos: quos videmus a terrenis et corpore: alibi consolatibus auelli. Separarique non possunt. Profecto similes hiis sunt: qui submersi periclitantur in aquis. Nimirum videas eos tenentes tenere nec ulla ratione desistere: quod primum occurrerit manibus quicquid illud sit: licet tale sit aliquid quod omnino posse non possit: ut sunt radices herbarum ceteraque similia. Nam si qui ad eos veniant forte ut subueniant nonnunquam solent apprehensos inuoluere secum: a deo potest nec iam sibi nec illis auxilium ferre proualeant. Sic pereunt in hoc mari magno et spaciolo sic pereunt miseri: dum peritura se detrahentes omittunt solida: quibus apprehensis emergere et saluare possent aias suas. Neque enim de vanitate sed de veritate dicitur: cognoscetis eam liberabit vos igitur fratres quibus tanquam puulis reuelat deus quod abscondita sunt a sapientibus et prudentibus: circa ea que salutaria sunt sedula cogi-

tatione versamini: et diligenter perscrutate rationem aduentus huius: inquirentes nimirum quos sit qui veniat. non quo. ab quid. quando: et via per quam venit. Laudabilis sine dubio curiositas ista est et salubris. Neque enim tanta deuotione ecclesia vniuersa presentem celebraret aduentum: nisi lateret in eo magnus aliquis sacramentum. Primo igitur loco cum apostolo stupente et ammirante. Inueni mihi et vos: quare? sit iste qui me creditur ipse enim secundum gabrielis testimonium altissimi filius: tacite pater coelestis ipse. Neque enim potestas est dei filium de genere suspicari: sed equales fateri necesse est altitudinis: et eiusdem penitus dignitatis. Nam et filios principum principum: et filios regum reges esse quos nesciat. Verum tamen quid sibi vult quod e tribus personis quos in summa trinitate credimus: confitemur et adoramus: non pater non spiritus sanctus aduenit: sed filius. Minime quidem ego vel id factum arbitror sine causa. Sed quos agnouit sensum domini: aut quis consiliarius eius fuit. Neque enim sine altissimo trinitatis consilio factum est ut filius adueniret: quare si consideramus exitum nostrum causam: fortassis aduertere possumus vel ex parte quos agruum fuerit a filio nos maxime liberari. Lucifer enim ille qui mane oriebat. pro eo quod altissimi similitudinem usurpare temptauit. et rapinam arbitratus est esse se equalem deo: quod utique est filii: precipitatus illico corruit: quoniam zelauit pro filio patris et opere dixisse videtur: michi vindieta et ego retribuam. Continuo videbat satanatan tanquam fulgur cadentem de celo. Quid tu superbis era et cinis. Si superbis angelis deus non respicit: quanto magis tibi putredo et vermis. Nihil ille fecit nil operatus est. tamen

causa aduentus

Quid

A ij



De infinitate dei .xx.  
 De incōphēibilitate dei .xxj.  
 De incircūscriptibilitate dei  
 .xxij.  
 De eternitate dei .xxiij.  
 De incōmutabilitate dei .xxix.  
 De simplicitate dei .xx.  
 De excellentia dei .xxj.  
 De notiomibus dei .xxij.  
 De nomibus diuis .xxiij.  
 q̄ de ineffabilis est .xxiij.

De ydeis et libro vite .xxv.  
 De appetitū diuis plonit .xxvi.  
 De potentia dei .xxvij.  
 De virtute miracloꝝ .xxviii.  
 De scientia dei .xxix.  
 De predestinatione .xxx.  
 De prescia et reprobatoe .xxxi.  
 De voluntate dei .xxxiij.  
 De iusticia dei .xxxiij.  
 De misericordia dei .xxxiij.  
 Expliciūt t̄. capi. j. libri.

Incipit liber primus. De natura deitatis.

Quod deus est. Capitulū. j.

**D**eum esse multis modis ostenditur. Hec enim fides recta  
 testatur. scriptura sacra loquitur. spatio rerū ad ipm  
 idē indicat. Sancti quoq; p̄dicant. Creature clamant.  
 Ratio naturalis dicitur. Primo igitur deū esse fides te  
 statur. q̄ fides catholica credit deū. credit in deū. et  
 credit deo. Credere vero deum est credere ipm esse. Credere in deū  
 est credēdo ipm amare deū. et credēdo ī eū ire at mēbris ei⁹ incorporari.  
 Credere autē deo ē credere verbis eius. Primum et terciū bonoꝝ et ma  
 loꝝ est. Sed scdm bonoꝝ tm̄. Quia credere deū et credere deo bonis  
 et malis amūe ē. Sz in deū credere spēat̄ bonoꝝ est. De⁹ itaq; solus  
 hz esse p̄fectum. Illud em̄ p̄fectū est cui⁹ nihil est extra ipm. Vñ q̄ eē  
 nost̄z habet aliq̄d extra se imp̄fectū est. Deest cū nobis aliq̄d q̄d de  
 nrō esse iam p̄terit vel q̄d futurū est. Diuinū autē esse cū totū simul sit.  
 nec quicq; de ipō p̄terierit. aut futurū sit. p̄fectissimū est. Scdo deū  
 esse scripta loq̄tur. Psal. Ab eterno vel vsq; in sc̄m tu es. Exo. Qui ē  
 misit me. Iohes. vama. Vidē om̄ibus principali⁹ eoz q̄ de deo dicunt̄  
 noībis esse. qui est. Tercio deū esse spatio rerū ad ipsū facta indicat.  
 Tam verū em̄ esse deus hz q̄ nost̄z esse spatu suo. nihil est. ymo de⁹  
 suo p̄tiali esse. dat oib⁹ reb⁹ esse. ita q̄ si se reb⁹ subtraheret sicut de  
 nihilo facte sūt. sic in nihilū defluerēt vniuersa. Greg⁹. Via hūana q̄  
 iusta q̄ pulcra sunt. dei iusticie et pulcritudini spata nec iusta nec pul  
 cra sunt oīno nec sunt. Quarto deū esse sc̄i p̄dicāt. Anselm. in soliloq̄o.  
 Credim⁹ dñe te esse aliq̄d. quo nihil mai⁹ cogitari possit. Dy⁹. Esse  
 oīm est sup̄substantialis diuinitas. Sz intelligas causat̄ nō format̄. q̄  
 sicut dicit Anselm. Illud hz maxie esse q̄ maxie distat a nō eē. q̄ sc̄z  
 nō hz esse p̄ esse. nec esse p̄ nō esse. nec pōt cogitari nō eē. Quito deū  
 esse creature clamāt. Via nāq; suo mō dicūt. Qm̄ ip̄e fecit nos. et non



- 27 **Bernardus Claravallensis**, *Saint. Flores*. Cologne: *Johannes Koelhoff*, 14[82], 161 leaves (of 162, without initial blank leaf), double column, 38 lines and headline, Gothic letter

**Albertus Magnus** (pseudo-) *Compendium theologiae veritatis* (by Hugo (Ripelin) Argentinensis; with table by Thomas Dorniberg). [Strassburg: *Martin Schott*, not before 1481], 144 leaves, 41 lines and headline, Gothic letter

2 works in one volume, Chancery 2<sup>o</sup> (279 x 207mm.), 2-, 3-, 4-, 6- and 8-line, initials in red or blue, a few in the second work with penwork decoration, initial-strokes, paragraph-marks and underlining in red, contemporary German binding of dark brown calf over thick unbevelled wooden boards, tooled in blind to a diaper pattern inside a double frame, decorated with only two tools, leafy tendrils wrapped around a staff, and a flower in a vase, a few early manuscript notes in margins, *lower margin of first leaf cut away with loss of signature and repaired, some damp-staining in margins, occasional other light staining, first 14 leaves of the second work bound at the end, both boards slightly rubbed and wormed, rebacked, one clasp renewed*

From the ancient Benedictine Abbey of SS. Cosmas and Damian at Liesborn, Westphalia, but not bound by the abbey bindery. The abbey, founded in the reign of Charlemagne, joined the reforming Bursfeld Congregation in the fifteenth century and became a centre of book production and learning. The large abbey library survived substantially intact until the dissolution in 1803.

The second edition of Bernard of Clairvaux's *Flores*, first printed at Nuremberg by Johann Sensenschmidt, not after 1470 (Goff B388). As in most copies of this edition, the second half of the date of printing has been added by hand in arabic numerals.

The *Compendium theologiae veritatis*, a summary of important theological concepts, was published in two recensions during the fifteenth century. That printed in Nuremberg, Speyer, Cologne, Ulm, Deventer and Strassburg, with the longer explicit, treated the text as anonymous; that printed in Venice and then Lyons, with a shorter explicit, attributed the text to Albertus Magnus. Its true author, Hugo Ripelin of Strassburg (d. 1368), was prior of the Dominican convent of Strassburg. The text was first printed at Nuremberg by Johann Sensenschmidt, c. 1470-72 (Goff A228).

*Provenance*: Benedictine Abbey of SS. Cosmas and Damian at Liesborn, Westphalia, with early inscription 'liber sanctissimi dei genetricis Marie sanctorumque Symeonis prophetae ac Cosme et Damiani martyrum in lesbron ordinis sancti Benedicti'; B. Middendorff, of Widenbruge (?), early inscription dated 1660 recording gift to: Joannes Oisthaus; Sir Joseph Radcliffe, Rudding Park, with bookplate

*References*: *Bernardus*: HC \*2926; GW 3929; Goff B389; *Albertus*: HC \*435; GW 602; BMC i 93; Goff A237

£15,000-20,000

€24,300-32,300

ORATIO PHILIPPI BEROALDI Bo  
NONIENSIS DE FELICITATE HABI  
TA IN ENARRATIONE GE/  
ORGICON VIRGILII ET  
COLVMELLAE.

AGNA RES EST VIRI OR  
natissimi. et omnibus horis omnium  
m uoris expetita felicitas: huc tendunt  
eunctorum uota mortalium: hec est  
summa curarū: hec est summa rerū  
expetendarū. felicitate terminatur nostra deside/  
ria. Cui felicitas adest: huic nihil prorsus deest.  
Inueniuntur qui regna non optent: qui uero feli/  
citate[m] repudiet nullus existit: Nemo. n. non fe/  
lix esse uult: Nemo non felicitatē summam bo/  
norū esse consentit. Quo circa de felicitate hu/  
mana tanq̄ de re rerum omniū maxime expetibili  
li maximeq; expetēda hodierno die dissertare cō/  
stitui: Et in hac dissertatione Ex latissimo pra/  
torum uirore flosculos non paucos hinc inde de/  
cerpere: Quorum odoratu olfactantes recreent̄.  
Audiui olim ecclesiasticos contionatores: nō par/  
tae in ecclesia existimationis super felicitate conci/  
onantes. Sed tam implicata/tam spinosa/tam in/  
a i

28

28 Beroaldus, Philippus. De felicitate opusculum. *Bologna: Franciscus Plato de Benedictus, 1 April 1495*

FIRST EDITION, Chancery 4<sup>o</sup> (213 x 152mm.), 36 leaves, 25 lines, Roman letter, initial spaces with printed guide-letters, heading on a1 recto printed in red, printer's woodcut device on d8 recto, modern boards, a few early manuscript notes in margins, *some light spotting and staining in margins*

The humanist tractates and neo-Latin verses of Filippo Beroaldi enjoyed considerable popularity in the late fifteenth and early sixteenth centuries. The treatise *De felicitate*, with its emphasis on the importance of moderation, is recorded in six incunable editions. The dedication to this first edition, addressed to Jakob II, Margrave of Baden (1471-1511, elected Bishop of Trier in 1503), records that Beroaldi commissioned an edition of a thousand copies. A poem by Beroaldi at the end praises Germany for its discovery of a gift greater than any known to antiquity: the art of multiplying books by printing.

*References:* HC 2969; GW 4132; BMC vi 828; Goff B482; IGI 1594

£3,000-4,000

€4,850-6,500

Philippi Beroaldi Heptalogos siue Septem Sa-  
pientes Magna cura Impressum Bononiæ  
per Benedictum Hectoris Bono-  
niensem. Anno Salu-  
tis. M. C C C C.  
LXXXVIII.  
Die. XVIII.  
Decēbris.

Registrum, a. b. c. Omnes sunt quaterni.



29

29 Beroaldus, Philippus. Libellus quo septem sapientium sententiae discutiuntur. *Bologna: Benedictus Hectoris, 18 December 1498*

FIRST EDITION, Chancery 4<sup>o</sup> (193 x 142mm.), 24 leaves, 27 lines, Roman letter, 3-line initial spaces, printer's woodcut device on c7 verso, nineteenth-century straight-grained roan, large arabesque in blind on sides, *some light spotting*

*References:* HC(Add) \*2974; GW 4138; BMC vi 844; Goff B487; IGI 1598; Klebs 183.1

£3,000-4,000

€4,850-6,500

# Regum iiii

filij nabatb qui peccare fecit israel. Ser-  
uunt qz baal z adorant eaz. z irritauit  
dñm deum israel iuxta oia que fecerat  
pater eius.

Explicit primus liber Malachim. i. Re-  
gum tertius. Incipit secundus lib Ma-  
lachim. i. quartus regu. Capitulu .i.

**M**achabim est aut  
moab i isrl. postqz  
morta est achab.  
Acciditqz odvci-  
as p cecellos cerna-  
culi sui. qd bebati  
samaria z egrota-  
uit. mntiqz nuncios dices ad eos. Ite co-  
sulite beelzebub deū accarō. vna viue  
qucam d infirmitate mea hac. Angelus  
aut dñi locut est ad belia thebite dices  
Surge ascende i occurru nuncioz regi sa-  
marie. z dices ad eos. Nūqd nō ē dē i  
isrl. ut ea q ad cōsulē dū beelzebub deum  
accarō. Quāobre h die dñs. De lecty-  
lo sup que ascēdisti nō descēdes: s mox  
te morier. Et abiit belias: reuēsiqz sunt  
nūci ad odvciā. Qui dixit eis. Quare  
reuēsi estis. At illi rēderūt ei. Vir occurrit  
nob. z dixit ad nos. Ite reuētimū ad regē  
q misit vos: z dicei ei. Hec dicit dñs.  
Nūqd qz nō erat dē i isrl. mitqz ut cōsu-  
lar beelzebub dē accarō. Idarco d le-  
ctulo sup que ascēdisti nō descēdes: sed  
morte morier. Qui dixit eis. Quis si-  
gur z habit ē vir ille q occurrit vobis  
z locut ē vba h. At illi dixerūt. Vir pi-  
losus z cona pellicea accinet renibus.  
Qui ait. Belias thebites est. Misitqz  
ad eū qnqgenariū pncipē z qnqginta q  
erāt sub eo. Qui ascēdit ad eū. sedētiqz  
in dīce mōq ait. Hōmo dei. rex pcepit  
ut descēdas. Hndēsqz belias. dixit qn-  
qgenario. Si hō dei sū: descēdat ignis d  
celo. z deuoret te z qnqginta tuos. De-  
scēdit g ignis d celo. z deuorauit eum: z  
qnqginta q erāt cū eo. Hursumqz misit  
ad eū pncipē qnqgenariū alterū: z qnq-

ginta cū eo. Qui locut ē illi. Hō dei:  
dicit rex: Festina. descēde. Hndēs bel-  
ias ait. Si hō dei ego sū: descēdat ignis  
d celo z deuoret te z qnqginta tuos. De-  
scēdit g ignis d celo z deuorauit illuz. et  
qnqginta eius. Hterū misit pncipē qnq-  
genariū tertiu: z qnqginta q erāt cum eo.  
Qui cū venisset. curauit genua p belia  
z pcat est euz z ait. Hō dei. noli despi-  
cere aīaz meā. z aīas seruoꝝ tuoz. q me-  
cū sūt. Ecce descēdit ignis d celo z deu-  
orauit duos pncipē qnqgenarios pā-  
mos. z qnqgenos q cū eis erāt. Sz nūc  
obsecro ut miseraris aīe meę. Locutus  
ē aut angelus dñi ad belia dicens. De-  
scēde cū eo. De timeas. Surrexit igit  
descēdit cū eo ad regē: z locut ē ei. Hō  
dicit dñs. Quia misisti nuncios ad cōsu-  
lendū beelzebub deū accarō qsi nō est  
dē i isrl. a q posses interrogare sermōne.  
idē d lectulo sup que ascēdisti nō descē-  
des: s morie morier. Mortu ē aut iū-  
sermōne dñi que locut ē belias. z regna-  
uit iorā frater eius p eo: āno secūdo io-  
rā filij iolaphat regis iude. Hō. n. bebati  
filii. Heliqz aut vboꝝ odvcię q opatē  
nōne h scripta sūt i libro sermōnū dierū  
regū israel.

## II

**F**actū est aut cum leuare velle  
dñs belia p turbine in celum:  
ibāt belias z heliseus d galgal  
Dixitqz belias ad helisē. Scede bic: qz  
dñs misit me vsqz i betbel. Qui ait heli-  
seus. Quis dñs. z viuit aīa tua: qz nō  
derelinquā te. Atqz descēdissent betbel:  
egressi sunt filij ppharū q erant i betbel  
ad helisē. z dixerūt ei. Nūqd nō hī qz  
hodie dñs tollit dñm tuū a te. Qui re-  
spōdit. Et ego noui. Silere. Dixit autē  
belias ad helisē. Scede h: qz dñs misit  
me i hiericho. Et ille ait. Viuit dñs. et  
viuit aīa tua qz nō derelinquas te. Atqz  
venissent hiericho: accesserūt filij ppharū  
q erāt in hiericho ad helisē. z dixerūt ei:  
Nūqd nō hī qz dñs hodie tollit dñm  
tuū a te. Et ait. Et ego noui. Silere.  
Dixit aut ei belias. Scede h: quia dñs

Imms q sup sit duos qnqgenarios p belias z helias rumpallo dist. videret





30

30 Bible, Latin. [Basel: Johann Amerbach], 1479

Chancery 2<sup>o</sup> (300 x 214mm.), 548 leaves (a-y A-T<sup>10</sup> V<sup>12</sup> X-Y<sup>10</sup> 1-8<sup>10</sup> 9-10<sup>8</sup>), double column, 47 lines and headline, Gothic letter, 6-, 7- and 13-line initials supplied in red and blue interlock with brown and red penwork decoration extending into margins, 3-line initials supplied alternately in red and blue, paragraph-marks and initial-strokes in red (North German or Netherlandish?), contemporary calf over wooden boards, sides ruled in blind, brass corner- and centre-pieces and two catches on upper cover, modern cloth box, 6 pages of contemporary manuscript sermon notes (?) bound at the beginning, many contemporary notes in margins, *repair in lower margin of g2, short tear in text of g9 and L2, two clasps renewed, lacking corner- and centre-pieces on lower cover, spine repaired at head and foot*

AN INTERESTING COPY WITH CLEAR PROOF OF DETAILED CONTEMPORARY STUDY. This was the first of the many editions to contain the commendatory verses 'Fontinus ex graecis...'. Some copies of this Bible are found bound with the *Interpretationes* from Amerbach's 1481 edition (GW 4246). GW records a variant printing on 9/8 verso, which omits the *nu[n]c* which is here printed above l. 21 of the second column.

The marginal annotations are in a contemporary English (?) hand, and although scattered throughout (with four only in the New Testament), are found mainly in Genesis, Joshua, Kings (especially Kings IV) and Chronicles I. In addition to marginal summaries and occasional additions, there are also running headlines written at the top of columns.

The manuscript leaves bound at the beginning seem largely based on Exodus, Kings, and other O.T. books, grouped under various headings - *De trinitate figura, De templo dei* (with text drawing on the book of Esdras), *De traditione, De cruce passionis & resurrectione domini, De beate marie virginis assumptione*.

GW gives an erroneous leaf-count of 538 leaves by omitting quire Y<sup>10</sup>, while BMC and BSB-Ink include the *Interpretationes* of the 1481 edition to give a total leaf-count of 572.

A sixteenth-century (?) manuscript note at the foot of the front paste-down reads: 'FaVX Satanae Sedes Apostolica 666'. On the back paste-down are two early pen sketches of the crucified figure of Christ.

*Provenance:* Madeleine and René Junod, with bookplate

*References:* HC \*3075; GW 4236 (+ var); BMC iii 745; Goff B561; BSB-Ink B-433

£30,000-40,000

€48,500-64,500

Aurelii episcopi Martoranensis oratio in funere Laurēti  
Medice Neapoli habita

**S**ive Augustissimo cōspectui tuo Magnanime Ca-  
labrum dux & amplitudini concionis huius quam  
paratam ad audiendū uideo: siue claritati hominis quem  
mortalibus assumptum hodierno funere prosequimur:  
oratione merita prospicere uoluisset. Alterius profecto do-  
ctrine & excellētioris ingenii fuerat eligendus orator: qui  
sua dicendi auctoritate ac uehementia: primum tante Ma-  
iestati tue satisfaceret. deinde audientiū animos: quo me-  
stissimus hic casus expostulat: modo ad gemitus & lachry-  
mas induceret. modo inductos eosdem probabilibus ar-  
gumentis consolari & ad leniores affectus reuocari sciret:  
Tum Florētie urbis eximia preconia Illustresq; res gestas:  
tum domus medice decus ac gloriam: deniq; generosi Lau-  
rentii fulgentissimas admirabilesq; uirtutes apposite com-  
memorare posset. Verum quomodo accidisse dicam: non  
penuria eloquentium: quibus hec urbs felicissima Nea-  
polis abundat: non negligentia aut improuida optione:  
sola ut reor temporis angustia mihi potissimum hec pro-  
uincia reposita est: tanquam minorem iacturam subituro:  
si nondum oratoris magnam celebritatem adeptus: prope  
extempore dicendo: aliquam tamen ex hac honesta auda-  
cia commendationem emereret. Sit utcunq; tibi principi  
optimo ita iubenti parendum fuit: quod principi placet:  
legem esse constat. degustabo igitur ac leuiter uelut apis  
p florea rura fugienti assimilis: tum Florentie: tum domus

31 **Bienatus, Aurelius, Bishop.** *Oratio in funere Laurentii de Medicis habita. [Milan: Philippus de Mantegatis, after 8 April 1492]*

Chancery 4<sup>o</sup> (207 x 148mm.), 8 leaves, 27 lines, Roman letter, one 2-line initial, modern vellum boards, *foremargins frayed at top and bottom, some dampstaining and light browning*

Lorenzo de' Medici died on 8 April 1492 and this oration was delivered by Aurelio Bienato, Bishop of Martirano, Calabria, eight days later in the church of S. Maria la Nuova in Florence. In it, Bienato emphasizes the newly-established political links between Florence and Naples, the result of an alliance forged by Lorenzo with Ferdinand of Aragon, King of Naples.

Bienato was also the author of an epitome of Lorenzo Valla's *Elegantiae linguae latinae*, three editions of which were printed at Naples between 1478-80 and 1491.

*References:* CR 780=1051; GW 4346; BMC vi 784; Goff B667; IGI 1722

£7,000-10,000

€11,300-16,200



**B**ridie mulier egregia paululū ab ierti vulgo se  
 moe. ⁊ a ceteris fere solut<sup>o</sup> curis. i eximiā mult<sup>o</sup>  
 ebriis sex<sup>o</sup> laudē ac amicoꝝ solatiū poti<sup>o</sup> q̄z i ma  
 gnū reipublice cōmodū libellū scripsi. Verū dū  
 mecū aio v̄larē. cui nā illū p̄mū trāsmitterē ne pe  
 nes me marcēt otio. et vt alieno fult<sup>o</sup> fauore se.  
 curioziret in publicū aduertēz q̄z satis nō p̄cipi viro. Sed po  
 rius cū d mulierib<sup>o</sup> loqueret alicū insigni femine destinādum  
 fore. Exq̄renti digniozē ante alias. venit in mētē italicū jubar  
 illud p̄fulgidū ac singularis nō tm̄ feminaꝝ sedet hegū gloria  
 johāna serenissima iherusalē ⁊ sicilie regina. cui<sup>o</sup> pensatis tam  
 inclite p̄sapie ⁊ auoꝝ fulgorib<sup>o</sup> q̄z nouis a se fori pectore q̄si  
 tis laudib<sup>o</sup> in desiderū mittēdi illū humilē deuotūq̄. ac solū  
 sue celsitudis icidi. Tādē q̄z adeo vigēs regi<sup>o</sup> fulgor ē ⁊ opuscu  
 li tenuitas. et fere semisopita fauillula. timens ne a potiori luie  
 nim<sup>o</sup> oīno fugaret in tenebras. sensim retraxi s̄hilū ⁊ noua ida  
 gine m̄tis alijs p̄quisitis ad extremū ab illustri regina in te ro  
 tum deflexi meū. nec immerito. Nā dū mites ⁊ celebres mores  
 tuos. dū honestatē eximiā sumuz matronaꝝ det<sup>o</sup>. dūq̄ verboꝝ  
 elegantia. mētē reuoluerē. et cū hijs animi tui generositatē ⁊ i  
 genij vires quib<sup>o</sup> lōge feminas excedis aduertēz. Videremq̄z  
 q̄ sexui i firmiori natura detrahit. id tuo pectori. de<sup>o</sup> sua liberali  
 tate miꝝ i modū vtunb<sup>o</sup> sup̄infuderit atq̄ sup̄pleuerit. et eo q̄  
 insignita es noie desigri voluerit. Cum audies greci qd̄ latine  
 dicim<sup>o</sup> homines nūcupēt Te eq̄pandā p̄bilissimis quibuscūq̄  
 etiā vetustissimis arbitrat<sup>o</sup> sūz. Et ideo cū tēpestate n̄ra m̄tis at  
 q̄ splēdidis facinorib<sup>o</sup> agētib<sup>o</sup> clarissimū v̄ustatis sp̄cimē sis  
 tanq̄z benemerito tuo fulgori hui<sup>o</sup> libelli tituli nim<sup>o</sup> adiecisse ve  
 lim. existimās nōnim<sup>o</sup> apud posteros tuo nomī addidisse deo  
 ris paucis hijs litterulis. quā fecerit olim mōtis odrosij. ⁊ nūc  
 alte v̄ille comitat<sup>o</sup>. q̄bo te fortuna fecit illustrem Ad te ḡ mitto  
 et tuo nomī dedico qd̄ hacten<sup>o</sup> a me d mulierib<sup>o</sup> p̄claris scrip  
 tū est. Oretozq̄ inclita mulier p̄ sanctū pudicine nomē q̄ inter  
 mortales plurimū emimes. grato aio munusculum scolastici ho  
 mis suscipias. et si michi aliq̄o creditura es. aliq̄n legas suadeo



32 Boccaccio, Giovanni. *De claris mulieribus*. [Strassburg: Georg Husner, c. 1474-1475]

Chancery 2<sup>o</sup> (277 x 204mm.), 84 leaves, 35 lines, Gothic letter, 3- and 6-line initial spaces, initials supplied in red, the first with brown penwork decoration, paragraph-marks, initial-strokes and underlining in red, red morocco by Thompson, gilt edges, black straight-grained morocco slipcase, contemporary manuscript quiring in lower margins, nineteenth-century bibliographical note on front flyleaf, *a washed copy, light spotting in upper margins of first few leaves*

The second edition of Boccaccio's *De claris mulieribus*, preceded by Johann Zainer's Ulm edition of 1473 which was illustrated with 81 woodcuts. According to BMC the Boulogne copy has an ownership inscription dated 1479.

*Provenance:* A. Odell, with ownership inscription; Hans Meyer, Leipzig, with ownership inscription; George E. Sears, with bookplate

*References:* HC \*3327(var); GW 4484; BMC i 83; Goff B717; BSB-Ink B-560

£15,000-25,000

€24,300-40,400

33 **Bonaventura, Saint.** *De triplici via* (**Methodius (pseudo-):** *Revelationes*; **Bonaventura:** *De preparatione ad missam*). [*Cologne: Ulrich Zel, before 18 September 1477*]

Chancery 4<sup>o</sup> (210 x 145mm.), 48 leaves, 26 lines, Gothic letter, 2-, 3- and 4-line initials supplied in red or blue, paragraph marks, initial strokes and underlining in red, modern vellum, contemporary quire numbering a-f<sup>8</sup> (cropped in most cases), *some small wormholes in margins*

The second edition of *De triplici via*, a brief but complete summary of medieval mystical doctrine and the best known of Bonaventure's mystical writings. It was first printed anonymously at Speier by the Printer of the 'Gesta Christi', c. 1472-1473 (GW 4705).

A copy of the present edition was presented to Ennen on 18 September 1477.

*References:* HC \*3498; GW 4706; BMC i 193; Goff B970; Voullieme (K) 275

£4,000-5,000

€6,500-8,100

**D**istinctio graduū purgacōis  
 Possunt autē dicti gradus aliter distingui  
 sic ut quasi in idē redeāt. vt p̄mo disting  
 uantur gradus purgacōis sic

Propter  
 flagiciū erubescē  
 iudiciū contremisce  
 dampnum ingemisce  
 remediū clama s̄ fidium  
 adūsariū extigūe incētinum  
 brauium anhelā martirium  
 umbriūlū approxia ad cristū

Sequitur nunc de gradibus quibus p  
 uenitur ad illuminacōnem

Gradus autē pertinētes ad illuīnacōnem  
 sic distinguntur

Quis patitur ⁊ credēs captiuare  
 qual q̄ patitur ⁊ cōdelens amāre  
 Salicꝫ quātꝫ q̄ patitur ⁊ stupēs amāre  
 qua de cā patitur ⁊ cōfidēs p̄care  
 quali for̄ patitur ⁊ seqns assilāre  
 q̄ta sūt q̄ patit ⁊ adēs āplexare  
 qd ad h̄ seqtur ⁊ itelligēs otēplae

# Prologus in breuiloquiū Fo. I

**I**ncipit breuiloquiū sancti Bonauenture de ordineminoz

**L**ecto genua mea ad patre dñi nostri iesu chisti. et q̄ ois paternitas i celo et in terra noiā. vt det vobis fm diuitias glie sue virtutē corroborari p̄ spm ei⁹ in interiori hōie. habitare chisti p̄ fidē in cordib⁹ vris. in charitate radicari ⁊ fundari. vt possit p̄phēdere cū oib⁹ scri. q̄ sic latitudo: lōgitudo: sublimitas: ⁊ pfundū. Scire etiā supeminētē scie charitatē chisti: vt impleami i omne plenitudine di. Dagn⁹ doctor gentiū ⁊ p̄dicator veritatis: diuio replet⁹ spiritu: tanq̄ vas electū et sanctificatū: in h̄ verbo aperit sacre scripture: q̄ theologa dicit ioz cum: p̄gressum ⁊ statū. In sinuās orū scripture attēdi fm influentiā b̄tissime trinitatis. P̄gressus autē fm exigitā hūane capacitatis. Statū vō siue fructum fm sup̄abundantiā sup̄plenissime felicitatis. **D**icitur nāq̄ nō est p̄ hūanā inuestigatōez: s̄ p̄ diuinā reuelatōez. q̄ fuit a p̄fe luminū: et q̄ ois paternitas i celo ⁊ in terra noiā. a q̄ p̄ filiū ei⁹ iesum chistū: manat in nos sp̄s sanctus. ⁊ p̄ spiritū sanctū diuidētem et distribuentē dona singulis sicut vult: ita fides. ⁊ p̄ fidem habitat chist⁹ in cordib⁹ nris. Decet noticiā iesu chisti: et q̄ origināle manat firmitas ⁊ intelligētia totius scripture sacre. Un⁹ ⁊ impossibile ē q̄ aliq̄s in ip̄am ingrediat̄ agnoscedā: nisi p̄s chisti fidē habeat sibi infusam. tāq̄ ip̄i tot⁹ scripture lucernā ⁊ ianuā ⁊ etiā fundamētū. Est enī ip̄a fides oim sup̄naturaliū illuminationū q̄ diu pegrinamur a dño: ⁊ sūdamētū stabilis. ⁊ lucerna dirigēs. ⁊ ianuā introducēs. Scdm cui⁹ etiā mensurā necesse est mēsurari sapienciā nobis diuinit⁹ datā. ne q̄s sapiat pl⁹ q̄ oportet sapere: sed sapere ad sobrietatē. et vniciūq̄ sicut de⁹ diuisit mensurā fidei. **M**ediāte igit̄ hac fide dat nobis noticiā sacre scripture: fm influentiā beatissime trinitatis. iuxta qd̄ expresse insinuat ap̄s in p̄ma pre auctoritatē p̄ri⁹ inducere. **P**̄gressus autē sacre scripture nō est coartat⁹ ad leges ratiocinatōnū: difinitionū et diuisionū: iuxta morē aliarū

scientiarū. ⁊ nō est coartat⁹ ad partē vniuersitatis. sed poti⁹ cū fin lumē sup̄naturale p̄cedat ad dandā homi viatori noticiā rerū sufficientē. fm q̄ expedit ei ad salutem. partim p̄ plana verba. partim p̄ mystica: describit tot⁹ vniuersi cōtinentiā: q̄si in q̄da; sūma. in q̄ attendit latitudo. describit decursum: in q̄ attendit lōgitudo. describit excellētiā finalit̄ saluandoz. in q̄ attenditur sublimitas. describit ⁊ miserā dānatorū: in q̄ pfūditas p̄sistit. non solū ip̄i vniuersi. verum etiā diuini iudicij. Et sic describit totū vniuersū q̄nti expedit de ip̄o habere noticiā ad salutē: fm ip̄i latitudinē. lōgitudinē: altitudinē et pfunditatē. **I**pa etiā habz in suo p̄gressu hec q̄tuor: fm q̄ posteri⁹ declarabit. q̄ sic exigitat̄ p̄ditio capacitatis hūane: q̄ magna ⁊ mltā nata ē magnifice ⁊ multipliciter cape. tanq̄ speculū qd̄dam nobilissimū. in q̄ nata est describit: nō solū naturalit̄: verum etiā sup̄naturalit̄ rerū vniuersitas mundanarū. vt sic p̄gressus sacre scripture attendat fm exigitā capacitatis hūane. **S**tat⁹ vero siue fructus sacre scripture nō est d̄cūq̄. s̄ plenitudo eterne felicitatis. **N**ā hec ē scriptura in q̄ verba sunt vite eterne. q̄ iō scripta est: nō solū vt credam⁹: verum etiā vt vitā possideam⁹ eternā. **I**n q̄ d̄m⁹ videbim⁹: amabim⁹. ⁊ vniuersalit̄ oim desideria nra implebunt. Quib⁹ impletis vere sic sciemus sup̄eminētē sciētie charitatē. ⁊ ita impleti erim⁹ in omnē plenitudine dei. **A**d quā q̄dē plenitudine conat nos diuina introduce re scriptura. iuxta p̄dicte s̄ntē aplice vitarē. **D**oc igit̄ siue: hac etiā intencōne sacra scriptura p̄scrutāda est ⁊ docēda: ⁊ etiā audieda. ⁊ vt ad istū fructū et terminū recto pueniam⁹ p̄gressu: p̄ viā recti itineris scripturarū inchoandū ē ab exordio. h̄ est vt cum mera fide ad p̄fem luminū accedam⁹: **A**ccredo genua cordis nri. vt ip̄e p̄ filiū suū in sp̄sctō det nobis verā noticiā iesu chisti. ⁊ cū noticiā amorē ip̄i: vt sic ip̄m cogscētes ⁊ amātes: ⁊ tanq̄ i fide solidati: ⁊ in charitate radicati: possim⁹ ip̄i sacre scripture nosse latitudinē: lōgitudinē: altitudinē: ⁊ pfunditatē. ⁊ p̄ hāc noticiā puenire ad plenissimā noticiā ⁊ excellētissimū amorē b̄tissime trinitatis: q̄ scōz redit̄ desideria. i q̄ est stat⁹ ⁊ p̄plemētū ois veri ⁊ boni.

34 Bonaventura, *Saint. Opuscula. Strassburg: Martin Flach, 31 October 1489*

Chancery 2<sup>o</sup> (286 x 212mm.), 288 leaves, double column, 51 lines and headline, Gothic letter, first initial supplied in blue on a red panel with blue, pink and green leafy extensions in margin, other 3- and 4-line initials, paragraph-marks and initial-strokes in red, contemporary Austrian(?) binding of black calf over wooden boards, the surface of the leather mostly perished, the upper cover shows traces of having been divided into six squares, each containing a free rosette inside a frame of 'headed-outline' tools, the lower cover divided by a diaper and decorated with a small round stag tool, a very small rayed circle and a palmette, each inside a surround of foliate tools, two clasps and catches, edges plain, sewing guards from a vellum manuscript leaf written in Caroline miniscule, modern cloth box, *a few stains on first and last leaves, binding very worn, catches repaired*

St Bonaventure (1221-1274), a Franciscan, 'doctor seraphicus', was one of the most important theologians of the thirteenth century. This fourth edition of his *Opuscula* is the first to contain Octavianus de Martini's life of the saint. The seven incunable editions of the *Opuscula*, the earliest of which was printed at Cologne in 1484, all contain a varying number of works; the present edition contains twenty-two.

The binding tools are not recorded by Schwenke/Schunke or Kyriss. A half-obliterated inscription inside the upper cover mentions Lambach (in Styria: Benedictine Abbey founded in 1086).

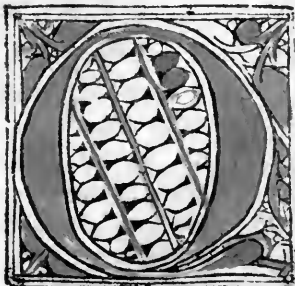
*Provenance:* Rendel Harris Library, Selly Oak Colleges, with bookplate

*References:* HC \*3465; GW 4647; BMC i 150; Goff B927; CIBN B-615

£10,000-15,000

€16,200-24,300

**I**ncipit Speculum beate Marie virginis:  
compilatum ab humili fratre Bonaventura.



**D**ominam ut ait beatus Jeronim⁹ Nulli  
dubium est quoniam totum ad gloriam ⁊ ad  
laudem pertineat dei: quicquid digne ge-  
nitrici sue impensum fuerit. Ideo ad lau-  
dem ⁊ gloriam domini nostri iesu xpi ali-  
qua de laude ⁊ gloria gloriosissime matris  
eius promere cupiens: dulcissimam eius de-  
matris salutatoris p. mateua assumere dis-  
gnuoxi. Sed certe ad hoc opus nimiam omnino fateor esse mea  
insufficientiam: propter nimiam mateue tante incomprehensibilitatem  
propter nimiam scientie mee tenuitatem: propter nimiam lingue mee  
audiatem: propter nimiam vite mee indignitatem: propter nimi-  
am persone laudande laudem ⁊ laudabilitatem. Quis namque ma-  
teuam illam incomprehensibilem esse dubitat: de qua sanct⁹ Jero-  
nimus ea que sequuntur dicere non dubitat. Quod natura non  
habuit usus nesciuit. ignorauit ratio. mens non capit humana.  
pauet celum / stupet terra / creatura etiam miratur omnis cele-  
stis. hoc totum est quod per gabuelem mateue diuinitus nundat⁹  
⁊ per xpm adimpletur. Qua de causa de tali tantam me loqui in-  
dignum fateor. Item quomodo scientia mea tenuissima ⁊ mens  
mea obscurissima dignas mateue laudes excogitare sufficiat / cum  
in his ille illuminate mentis Anselmus deficiat⁹ ait enim sic. Lin-  
gua mihi deficit quia mens mea non sufficit. domina / domina om-  
nia intima mea sollicita sunt ut tantorum beneficiorum tibi gra-  
tias exoluant. Sed nec cogitare possunt dignas / et pudet profes-  
re non dignas. Beatus quoque Augustinus mateuam alloquens  
ait. Quid dicam de te pauper ingenio / cum de te quicquid dixer-  
o minor laus est quam dignitas tua meretur. Item quomodo lin-  
gua mea ruidissima: quomodo interpretatiua mea audissima in-  
enarrandis mateue laudibus non deficiat / cum ille disertissime lin-  
gue Augustinus dicat. Quid nos tantilli quid actione pusilli in  
laudibus mateue referemus / cum omnium nostrum membra si in  
linguas uerterentur eam laudare nullus sufficere valeret. Item  
cum laus non sit preciosa in ore peccatoris / quomodo ego miser  
peccator homo / quomodo indignissime vite ego homuncio / laudes  
mateue audax sonare: cum in his illum dignissime vite Jeronimū

35 Bonaventura (pseudo-) *Speculum Beatae Mariae Virginis*. [Augsburg:] Anton Sorg, 29 February 1476

FIRST EDITION, Chancery 2<sup>o</sup> (260 x 206mm.), 48 leaves (of 50, without first and last blank leaves), 39 lines, Gothic letter, one 8-line woodcut Maiblumen initial and other 4-line woodcut lombard initials, the first 5 coloured in red, paragraph-marks and initial-strokes in red, modern vellum, a few early manuscript notes in margins, *several leaves strengthened in inner margins, some light dampstaining in margins*

Traditionally ascribed to Bonaventure, this devotional work about Mary is now thought to be by the Minorite Conrad Holzinger of Saxony. Sorg printed a second edition in the following year.

*References:* HC \*3566; GW 4817; BMC ii 343; Goff B959

£5,000-7,000

€8,100-11,300

Fides.  
Spes.  
Charitas.

Nota.

Iustitia.

Fortitudo.

Temperantia.

Liberalitas.

Nota.

conspicuūq; cōfessum: si augustissimā: incorpo-  
 reaq; illā ad similitudines uisibiles ullas / et for-  
 mas traduci iam possunt. In primis sellis uenera-  
 bilius locentur Fides. Spes. Charitas. p̄cipua hu-  
 manā fūdamēta salutis: ante omnes uocata theo-  
 logā: diuināq; uirtutes. priscis ignota Philoso-  
 phis: atq; ethnicis ceteris: q̄ a natura ortū nobis  
 cum nō habeāt: Sed ad nos descendant ab inex-  
 haustis thesauris benefici nostri: magniq; dei / ex  
 ea tēporis fœlicitate affluentius et copiosius: quo  
 uenit ad nos amator hominū christus: pater bo-  
 norum omnium: et eorum hominum doctor: q̄  
 libenter ei se dociles exhibēt: ut late disputatum  
 fuit inter nos heri. Post has p̄xime assideat tur-  
 ba omnis illa moralium: quæ neq; a philosophia  
 neq; a nobis alienā unq̄ extitere. Iusticiam dico /  
 impertientē quod eorum ipsorum ē: singulis ex  
 merito / et qualitate cuiusq;. Fortitudinem p̄ of-  
 ficio honestateq; tuenda / expauescentia omnia  
 calcantem / uitamq; dedētē. Temperantiam ne  
 farias uoluptates exhibitantem / ac honestas mode-  
 rantem. Liberalitatem / sanctissimum humani /  
 ratis p̄sidium: atque solatium. Fidem incorru-  
 ptam / ac extrema omnia potius: q̄ decipiat / cū





36

**36 Bossus, Matthaeus, *Canon Regular of the Lateran*. De instituendo sapientia animo. Bologna: Franciscus (Plato) de Benedictis, 6 November 1495**

Chancery 4<sup>o</sup> (213 x 153mm.), 128 leaves, 24 lines, Roman letter, initial spaces, some with printed guide-letters, printer's woodcut device on Q3 verso, nineteenth-century vellum-backed boards, some early manuscript notes in red ink, *first few leaves partly detached, title-page lightly stained and with small repair in inner margin, occasional light staining, binding slightly rubbed at edges*

Matteo Bosso (1427-1502), a native of Verona, was Abbot of Fiesole between 1484 and 1492. The present work, written in Verona in 1494 and dedicated to Severino Calco, comprises eight dialogues on the subject of philosophy and wisdom. The wisdom of the ancient philosophers is dismissed in favour of true wisdom which is to be found in a belief in God. The route to human perfection is through prayer, rather than by recourse to astrology. The work concludes with an epigram by Antonio Aldegathi.

In his final book, Bossus praises his contemporaries, notably Ficino and Pico della Mirandola, the former of whom is lauded for his translations of Plato, and the latter as one of the most splendid luminaries of the age. Pico had been sent by Lorenzo de' Medici to Pico to study with him. Bossus here shows himself as adopting strongly Neoplatonic views, and stresses that philosophy is valid only if conjoined with Christianity: 'unde philosphi quibus christiana non illuxit foelicitas; sunt vagati per tenebras erroneaque pueriliter' (Hence it is that those philosphers on whom the happy light of christianity has not shined, have wandered childishly through darkness and errors).

*Provenance:* H.C. Hoskier, with signature dated Feb. 1903 (sale in our rooms, 30 June 1908, lot 244); Walter Goldwater, with bookplate (sale New York, i, 1 December 1983, lot 82)

*References:* HC 3675=\*3677; GW 4954; BMC vi 828; IGI 2020; Goff B1043; *Christ, Plato, Hermes Trismegistus* (1990) no. 61

£5,000-6,000

€8,100-9,700

inserta multis voluntarie mortis appetende cupiditate generaret. Ideoque a rege ptolomeo ulterius differere prohibitus est.

**De Eunio poeta. Cap. lxxxii.**

**E**unius quintus poeta tarenti claruit qui a cathone q̄store romā translatus est & habitavit in monte auentino. parco admodū cibo cōtentus. Claruit autē t̄p̄ibz machabeoz

**De Patubio tragediarū scriptore. Cap. lxxxiii.**

**P**atubius brundisinus tragediarū scriptor nepos eunij poete ex filia claruit p̄mo rome inde postmodum tharentum regressus est & nonagenarius obyt.

**De Stacio poeta. Cap. lxxxiiii.**

**S**tacius cecilius poeta socius & cōtemporaneus eunij poete. nacione gallus. mediolani obyt. **Qui?** hec ē sentēcia vt ait agellius Inimici pessimi sunt fronte hilari & corde tristici. **Hic** duos filios habuit poetas & metricos adomeidē & thebaidē. Claruit rome.

**De Valerio poeta. Cap. lxxxv.**

**V**alerius cattullus poeta veronensis claruit machabeoz t̄p̄ibz & rome obyt. xxx. etatis annū habēs

**De Ploucio. Cap. lxxxvi.**

**P**locius gallus qui claruit machabeoz temporibus primus rome latinam rethoricam docuit.

**De Paucio p̄bo. Cap. lxxxvii.**

**P**aucius p̄bus claruit rome t̄p̄ibz scipionis cuius & p̄ceptor fuit. **Qui?** hec ē sentēcia Vitam hoīm qui etatem ī medio reuz agūt ac sibi suisq; vsibz volūt ad cauēda pericula

37 **Burley, Walter.** *De vita et moribus philosophorum.* [Nuremberg: Anton Koberger, before 1473]

Chancery 2<sup>o</sup> (278 x 204mm.), 94 leaves, 31 lines, Gothic letter, 2-, 4- and 6-line initial spaces, first initial in blue and red with green and red penwork decoration extending into margin, other initials, paragraph-marks, initial-strokes and underlining in red, English mid-eighteenth-century morocco, 2-line gilt border, *upper cover detached, short tear at head of spine, edges rubbed*

Walter Burley (1275-1345?), philosopher and commentator on Aristotle, studied at Paris and Oxford, where he was a disciple of Duns Scotus. He became preceptor to Edward, Prince of Wales, the Black Prince, later Edward III. The *Vita et moribus philosophorum* contains the brief lives of 120 poets and philosophers including, amongst many others, Zoroaster, Homer, Priscian and Seneca.

The present edition is the earliest of the incomplete 'South German' recension, lacking some thirteen lives found in the 'Cologne' recension. A copy in the Bibliothèque nationale contains a rubrication date of 1474.

*References:* H \*4112; GW 5785; BMC ii 411; Goff B1319

£15,000-20,000

€24, 300-32,300

**P**resentis opusculi tabula iuxta alphabe  
ti ordiē: p̄horum noia: eorundēq; magis effi  
caces sententias succinde op̄ledentes incipit  
multum vtilis.

<b>H</b> aximander millesius	fo. x.
natharhis scita	fo. xi.
naximenes millesius	fo. xv.
Anaxagoras asianus	fo. xviii.
Archilogus lacedemonienſ	fo. xx.
Archita tarentinus.	Ibidem
Antistenes athemenſ	fo. xxiii.
Aristipus tyrenenſis	fo. xxv.
Alchippades athemenſ	fo. xxv.
Aristides athemenſ.	fo. xl.
Aratus astrologus	fo. xli.
Aristotiles macedoniſ.	fo. lv.
Apuleus athemenſis	fo. lx.
Anaximenes orator	fo. lxiij.
Anaxarcus p̄hs.	fo. lxviij.
Antipater sidonius	fo. lxxi.
Archiphilas p̄hs	Ibidem.
Archimedes syracusanus	Ibidem.
Aristarcus gramaticus	fo. lxxiiij.
Antipater stoicus.	fo. lxxxi.
Adius lucius romanus	fo. lxxxiij.
Athenodorus tharsenſis	fo. lxxxviij.

38 **Burley, Walter.** *De vita et moribus philosophorum.* [Cologne]: Conrad Winters, de Homborch, [between 17 March and 20 September 1479]

Royal 8<sup>o</sup> in quarter sheets (160 x 115mm.), 112 leaves, 27 lines, Gothic letter, 2-, 3- and 5-line initial spaces, initials, paragraph-marks, initial-strokes and underlining supplied in red, eighteenth-century mottled calf, spine gilt in compartments, edges stained red, extensive early manuscript notes on verso of final leaf and at the end of the table, *fore-margins cropped with initials shaved in a few cases*

The present edition is the second of the complete text, reprinted from Ulrich Zel's Cologne Chancery quarto edition of c. 1470. The Royal paper used for this edition was probably a remnant from the supply for Winters's two Royal folios of this period, Gregory, *Homilia in Job* (Goff G429) and *Pharetra doctorum* (Goff P573).

*References:* HC 4121; GW 5782; BMC i 246; Goff B1316; Voull(K) 297

£5,000-8,000

€8,100-12,900

Marci Tullij Ciceronis Arpinatis. Consulisq;  
romani. ac oratorij maximi. Ad M Tullij  
Ciceronem filij suij. Officiorum liber incipit.  
Prefatio generalis in libros omnes.

**S**anq; te marce fili. annum  
iam audiētem eratippū. idq;  
athēis. abundare oportet. p;  
ceptis. institutisq; phiē. apte.  
summā rōtoris aūctatē. et  
vrbis. quoz alterū te sciētia  
augere potest. altera exēplis.  
tamē ut ipē. ad meā vtilitatē semp cū grecis latina  
dūxi. neq; id in phia solū. s; etiā in dicēdi exercita  
tione feci. id tibi cenleo faciendū. ut par sis in vtri  
usq; oionis facultate. Quā quidē ad rē. nos ut vi  
cemur. magnū adiuventū attulimus homib; nr̄is.  
vt non modo grecar; h̄ar; rudes. s; etiā docti. ali  
quantū se arbitrent̄ adeptos. et ad discendū et ad  
iudicādū. Quāobrē discēs tu quātē a p̄ncipe huius  
cratis phoz. et discēs quādiū volēs. tādiū autē  
vllē debebis. quoad te quātū pficias nō p̄m̄tebit.  
Sed tamē nr̄a legēs. nō multū a peripatheticis disti  
dentia. qm̄ vtriq; socratici r̄ platōnici volumus esse.  
De rebus ip̄is vt̄ere tuo iudicio. Nihil enim impe  
dio. Oionem autē latinā. efficies p̄fecto legendis  
nr̄is pleniorē. Nec vero arroganter hoc dictū exti  
mari vllim. Nā phandi dcedēs sciētiā multis qd  
est oratoris p̄p̄riū. apte. distincte. ornate dicere. qm̄

39 Cicero, Marcus Tullius. *De officiis; Paradoxa stoicorum*. Mainz: Johann Fust and Peter Schoeffer, 1465

FIRST EDITION, Chancery 2<sup>o</sup> (245 x 174mm.), 88 leaves, 28 lines, Gothic and Greek letter, headings and colophon printed in red, Italian illuminated 7-line initial on fol. 1 recto supplied in gold with vine-work decoration in blue, green, pink and red, 3 6-line initials in red and blue with penwork decoration, 1- and 2-line initials supplied alternately in red and blue, paragraph-marks in red and blue, eighteenth-century German red morocco gilt, single line gilt fillet, spine gilt in compartments, gilt edges, marbled endpapers, modern morocco box, cloth chemise, a few early manuscript notes in margins, pencilled examination note by Seymour de Ricci on a rear flyleaf, *some scattered light staining, 2 short tears on upper cover*

ONE OF THE TWO EARLIEST PRINTINGS OF LATIN LITERATURE AND THE EARLIEST APPEARANCE IN PRINT OF ANY LATIN POEM. The *De officiis* occupied much the same place as the Bible, and continued to occupy it for generation after generation. There is no other secular book which approaches it.

Cicero's *De officiis*, Tully's Offices, as it was for long known in England, is a basic text of moral philosophy, written in a marvellously clear and elegant Latin. It is both a philosophical and a literary text, and it is primarily as the latter that it is here printed, although it was as a moral text that throughout the Middle Ages it was constantly quarried as a source by Christian writers, notably St. Ambrose, whose *De officiis ministrorum* draws heavily, both in style and content, on Cicero. There exist many manuscripts from the fourteenth and fifteenth centuries - 'a host of recentiores' (Michael Winterbottom in Reynolds *Text and Transmission* (1983) p. 131), and it was its huge popularity that led to its being the first classical work to be printed, and almost immediately to be reprinted. The *De officiis* is here followed by the *Paradoxa*, a work dealing with the unbelievable, and belonging to a tradition of ancient paradoxography, which, through various mediums, was popular not only in medieval but also in Renaissance times: there is in fact a whole group of such writers in the early modern period, stretching up to, and beyond, Sir Thomas Browne.

Added after the end of the *Paradoxa*, are the 'Versus xii sapientum... positi in epithaphio Marci Tullii Ciceronis', placed at the end, and followed by 'Appolonius [sic] rhetor grecus secundum Plutarcum. /Te nempe cicero. Et laudo et admiror. Se grecorum/fortune me miserete.. cum videam erudicionem & eloquentiam./que sola bonorum nobis relicta erat. Per te romam accessisse./ This must be Apollonius Molon who taught the young Cicero who praised him in his *Brutus*.

Why did the printer choose Horace's ode *Diffugere nives*? Here, as often, it is given the title 'Manlio torquato. Flaccius. De vite hu=/mane brevitate. Per aparacionem, temporis hec'. But what we have is one of Horace's most famous odes with its intimations of mortality - Quo pius eneas. Quo tullus dives et ancus/Pulvis et umbra sumus-. It can hardly have been to 'fill a page', - but yet the history of early printing is riddled with 'ne pagina vacet'. Odes IV. 7, a poem memorably translated by Housman, appears to be about spring, and yet it isn't, it contains the marvellous images of other seasons, of

Manlio torquato. flaccius. de vite hu-  
mane breuitate. p. pparatōz tēpis. hęc.

- ¶ Diffigere mīes. redeūt iam gramina campis.  
Arboribusq; come.
- ¶ Mutat terra vices. et decreſcentia ripas.  
Flumina p̄tereūt.
- ¶ Gracia cū nymphis geminisq; ſozozib; audet  
Ducere nuda choros.
- ¶ In mortalia ne ſperes monet annus 7 almū  
Que rapit hora diem.
- ¶ Frigora m̄teſcūt zephyris. ver proterit. eſtas.  
Interitura ſmul.
- ¶ Pomifer autūnus fruges effuderit. et mox  
bruma recurrit iners.
- ¶ Damna tamē celeres reparant celeſtia lune  
Nos vbi decidimus?
- ¶ Quo pius eneas. quo tullus diues et ancus?  
Puluis et vmbra fumus.
- ¶ Quis ſcit an adiciant hodieſne craſtina vite  
Tempora. dñj ſuperis?
- ¶ Cūcta manus auidas fugient hęredis. amico  
Que dederis animo.
- ¶ Cū ſemel occideris. et de te ſplēdida mimos  
fecerit arbitria.
- ¶ Nō torquate genus. nec te faciūdia. non te  
Reſtituet pietas.
- ¶ Inſermis neq; a tenebris dyana pudicū  
Liberat ypolitum.
- ¶ Nec lethęa valet theſeus abtūmpe caro  
Sincula pyripho.



summer and of autumn with its fruits, and of the return of winter, all closely followed by the images of death and decay, and it is death which is its real subject (cf. E. Fraenkel, *Horace* p. 419). Did this have some particular resonance for the editor of this volume? We know that for Housman it did: 'one morning in May, 1914, when the trees in Cambridge were covered with blossom, he reached in his lecture Ode 7 of Horace's Fourth Book... and in quite a different voice said: 'I should like to spend the last few minutes considering this ode simply as poetry' ... He read the ode aloud with deep emotion... 'That', he said hurriedly, almost like a man betraying a secret, 'I regard as the most beautiful poem in ancient literature', and walked quickly out of the room' (Mrs Pym in Grant Richards, *Housman* (1941) p. 289).

This beautiful copy was decorated in Italy, although by the first half of the eighteenth century it had migrated northwards before crossing the Atlantic ocean.

This editio princeps of *De officiis* competes for priority with the undated Subiaco edition of the same author's *De oratore* which has been dated, on the basis of an inscription in a copy, once at Leipzig and now missing, [before 30 September 1465].

The present edition was printed both on paper and vellum, in approximately equal quantities. A page-for-page reprint was completed on 4 February 1466 and a considerable number of copies contain mixed sheets from both editions. The present copy, however, is made up entirely of 'pure' 1465 sheets. All copies of both editions measure considerably less than the approximately 30-cm height of a standard Chancery folio, suggesting that the paper sheets were trimmed down, probably before going to press, to conform in size to rather smaller vellum sheets.

THIS BOOK IS LIKEWISE ONE OF THE TWO EARLIEST TO CONTAIN GREEK TYPE; an edition of Lactantius's *Opera*, printed by Sweynheym and Pannartz at Subiaco on 30 October 1465 contains substantial Greek quotations. The Greek type of the present edition, used for the apothegms printed at the beginning of each of the six sections of the *Paradoxa*, was crudely designed, with some of the letters printed backwards, indicating that the printers did not know Greek. After Fust and Schoeffer's second edition of 1466, German printers did not attempt to use Greek type for another twenty years, instead using transliteration or leaving space for manuscript additions.


According to De Ricci's published description of this copy the date in the colophon was altered to read '1440' instead of '1465'. This spurious change has since been removed, leaving behind faint signs of erasure.

*Provenance:* Samuel Engel, of Berne, 1743; Dresden, Königliche Bibliothek; Willis Vickery; Raymond and Elizabeth Hartz, sale Sotheby's New York, 12 December 1991, lot 163


*References:* HCR 5238; GW 6921; BMC i 23; De Ricci, *Mayence*, 84:32

£100,000-120,000

€162,000-194,000


**S** I Negociis familiaribus impeditur  
 uix satis otium studio suppeditare  
 possimus: & id ipsum quod datur otii  
 libentius in philosophia consumere  
 consueuimus: tua nos tamen Cai He-  
 rēni uoluntas comouit ut de ratione  
 dicēdi cōscriberemus: ne aut tua causa noluisse: aut  
 nos fugisse laborem putares. & eo studiosius hoc ne-  
 gociū suscepimus quod te nō sic causa uelle cognoscere  
 rhetoricam itelligebamus. Non eīm parum fructus  
 habet copia dicendi & comoditas orationis: si recta  
 intelligētia & diffinita animi moderatione gubernet.  
 Quas ob res illa quæ græci scriptores ianis arrogātia  
 causa sibi assūpsere reliquimus. Nam illi ne parum  
 multa scisse uiderent: ea conquisiuerūt quæ nihil ad  
 propositum attinebant: ut ars difficilior cognitū ui-  
 deretur. Nos autem ea quæ putauimus ad rationem  
 dicēdi pertinere sumpsimus. Non eīm spe quæstus  
 aut gloria comoti ueimus ad scribendū quæ admōm  
 cæteri: sed ut industria nostra tuæ morem geramus  
 uoluntati. Nunc ne nimiū longa sumatur oratio de  
 re dicere incipiemus. Sed si te illud unū monuerimus  
 artem sine assiduitate dicendi non multum iuuare:  
 ut itelligas hanc præceptiois rōnem ad exercitatioem  
 accommodari oportere.

¶ De Oratoris Officio.


**O** ratoris officium est de his rebus posse dicere:  
 quæ res ad usum ciuilem moribus & legibus

40 Cicero, Marcus Tullius. *Rhetorica nova ad Herennium* ([De inventione] *Rhetorica vetus*, edited by Omnibonus Leonicensus). Venice: Nicolaus Jenson, 1470

FIRST EDITION, Royal quarto in half sheets (254 x 183mm.), 138 leaves, 30 lines, Roman letter, 5- and 6-line initials in gold on coloured panels, the first with white-vine border ornament, the others either on blue-red-green white-vine grounds, or on single-colour grounds with gold floral filigree, 2-line initials and paragraph-marks alternately in red and blue, eighteenth-century English diced Russia, gilt dentelle border, spine gilt, marbled endpapers, cloth box and chemise, a few early manuscript notes in margins, earlier vellum flyleaves bound in, *first page stained and with a vellum repair in lower margin, a single wormhole running through text of last 11 leaves, rebacked retaining original spine*

FIRST EDITIONS OF BOTH TEXTS. Although many incunable catalogues treat the two texts as separate editions, BMC is in fact correct to consider this as a single edition. The titles *Rhetorica vetus* and *Rhetorica nova*, used in Jenson's edition, were given to these works in the Middle Ages. The anonymous *Rhetorica ad Herennium*, composed c. 86-82 BC, is addressed to the unidentified C. Herennius. Neither Quintilian's assignment of authorship to Cornificius, nor the medieval assignment to Cicero is now accepted. The *Rhetorica vetus*, or *De inventione*, a treatise on some techniques of rhetorical argument, is one of Cicero's earliest extant writings and bears a close resemblance in parts to the *Rhetorica ad Herennium*.

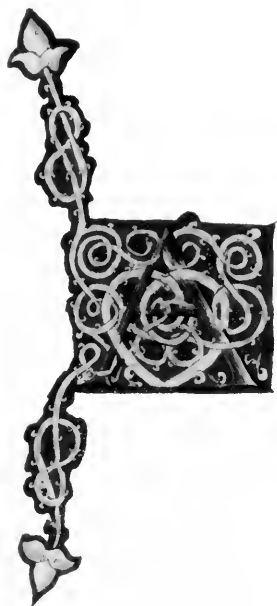
To the humanist of the fifteenth century every word of Cicero, and even some with which like the *Rhetorica ad Herennium* he had no connection at all, was sacred, to be read, copied, commented upon, and ultimately printed. His importance as the master of Latin prose in every style, rhetorical, oratorical, epistolary and philosophical (which in some ways he created) has at no time been other than admired and copied, and this was still true for schoolboys in England in the 1950s. The *De inventione* and the spurious *Rhetorica ad Herennium* were closely linked. Various manuscripts, some incomplete, survive.

In the fifteenth century printed texts of Cicero were a lucrative item, something which Jenson quickly realised: his first two books were editions of Cicero, although he was not the first to print many texts. The printing of Cicero's works followed on the literally hundreds of manuscripts from the fourteenth and fifteenth centuries which were in circulation. By 1500 over three hundred editions of different works or groups of works had been printed.

Jenson chose his editor wisely. Ognibene da Lonigo was a humanist and educator of great learning 'quem dat utraque lingua patrem', as the verses of the colophon state. Himself a pupil of the famous educator Vittorino da Feltre, he taught at Treviso and Mantua, and in 1443 was made public preceptor at Vicenza, where he remained until 1493 attracting students from all over Italy. He edited a number of texts for Jenson.

Jenson's entry onto the Venetian market came in 1470, when he printed four editions. In 1471 he increased this to 18. The beauty of his type and layout of his books have been much admired from the outset. Apart from Gutenberg and (in the Anglo-Saxon world) Caxton, Jenson is probably the only fifteenth-century printer generally known, and that by virtue of his excellence in type. The partnership of editor and printer is elegantly made in elegiacs preceding the explicit:

Emendata manu sunt exemplaria docta  
 Omniboni: quem dat utraque lingua patrem.  
 Haec eadem Jenson ueneta Nicolaus in urbe  
 Formauit: Mauro sub duce Christoforo.



40 detail

The deluxe book market in printed books demanded from the outset that copies be printed on vellum, a tradition revived by the Kelmscott and Ashendene presses, although it had never completely died out. Jenson printed a number of both secular and ecclesiastical texts on vellum, including other works by Cicero (*Somnium Scipionis Epistolae familiares* (2 editions) and the *Epistolae ad Brutum*). Vellum dedication copies were also printed for the dedicatees or progenitors of works, and sometimes were elaborately decorated (the marvellous Douce copy of the Jenson 1476 Pliny, decorated for Filippo Strozzi is a famous example; Douce 310 in the Bodleian Library, Oxford; there are other similar copies, e.g. that at Holkham).

In the eighteenth century the great collectors, beginning with Lord Harley, sought out vellum copies: he possessed (1743 sale catalogue) 210 editions; Gaignat had 98; the duc de la Vallière 176. The growth of printing on vellum manifested in France in the late eighteenth and early nineteenth century means that whereas in the case of Harley, the books printed on vellum are early books, the highest score of Van Praet's contemporaries, that of A.A. Renouard, included a large number of contemporary items, some published by Renouard himself. Lord Spencer, the great English bibliophile, possessed some 108 vellum copies. The British Library has today 178 incunabula printed on vellum, and about twice that number for the sixteenth century (a number swollen by the production of liturgical books).

There seems to be some confusion as to how many copies printed on vellum exist today of the two texts here printed. Van Praet lists seven (Paris BNF, Paris St. Gen. (with initials in gold and colours), Parma, Vienna, Upsala, one belonging to the chevalier Bartolini at Udine, and Blenheim.) ISTC however lists only four on vellum (BNF, Vienna, Upsala (lacking ff. 67-70), and Washington LC Rosenwald Collection 213: this last the erstwhile Sunderland/Blenheim copy, sold in 1881 (lot 2887) bound in French red morocco 'with the device of the sun' and bought by Robert Hoe (*Vision of a collector*, p. 29; it was lot 742 in the Hoe sale, where the binding is described.)

Copies at the Bibl. St. Geneviève and that at Parma are listed in ISTC but not as vellum copies, although that at Parma is. This copy, listed in GW under its previous location at Chatsworth, is the sixth copy which can be physically attested. The binding is an early eighteenth-century English russia binding (for the introduction of Russia leather into binding in England see G. Pollard 'Changes in the style of bookbinding, 1550-1830' in *The Library* 5th series XI (1956) pp. 81-82) probably dating from the 1720s or 1730s. The decorative border resembles that on the presentation copies of Burnet's *De statu mortuorum et resurgentium* (and other works by Burnet) in various English libraries. THIS MAGNIFICENT BOOK therefore was clearly in England at this period, when the Sunderland library was created, although when it was acquired for Chatsworth we do not know (is it from Thomas Dampier's celebrated collection acquired en bloc by the sixth Duke?).

*Provenance:* Orandius Jacobonius, of Terni, with early inscription on vellum flyleaf; Dukes of Devonshire, with Chatsworth bookplate; sale Christie's, 6 June 1974, lot 8; H. Bradley Martin, with bookplate, sale Sotheby's New York, ix, 14 June 1990, lot 3349

*References:* H \*5057; GW 6733 & 6709; BMC v 166; Goff C672 & 644; Van Praet, *Vélins du roi*, iv, no. 31

£200,000-300,000

€323,000-485,000

41 Cicero, Marcus Tullius. *Tusculanae quaestiones*. Venice: Nicolaus Jenson, 1472

Royal 4<sup>o</sup> in half-sheets (271 x 183mm.), 87 leaves (of 88, without the initial blank leaf), 33 lines, Roman and Greek type, 6-line initial spaces, illuminated by the Putti Master with 5 historiated chapter initials and a frontispiece armorial (Priuli arms) in brown ink and grey and blue wash (camaïeu gris), early eighteenth-century English red morocco gilt, narrow gilt border, small fleuron at corners, spine gilt in compartments, edges gilt, marbled endpapers, modern quarter morocco box, a few early manuscript notes in margins, *the first page and several other pages with a few spots and stains, joints and corners slightly rubbed*

Cicero's Tusculan Disputations 'predominantly a school text bearing on Platonic cosmology', and often quoted from the tenth century in glosses on the commentary on the *Somnium Scipionis* of Macrobius (Richard Rouse in L. D. Reynolds, *Texts and Transmission*, (1983) p. 135) were well known in the Middle Ages. In this text Cicero writes of 'the problems of the psychology of the happy life: death, grief, pain, fear, passion and other mental disorders, and of what is essential for happiness... He writes here with a passionate intensity and lyrical beauty' (OCD3 (1996) p. 1563).

The relationship between Jenson and the printer and the Putti Master was close: the printed books listed by Lilian Armstrong, are almost all printed either by Wendelinus de Spira or Jenson in Venice. It appears that the decoration was organised by the printer, not by the client. Some books clearly were obvious candidates for decoration, e.g. the 1472 Pliny printed by Jenson, of which several copies are extant, and the Livy of 1470. For the most part the works are in Latin, but there are two editions of works by Petrarch in Italian (Armstrong nos. 8, 21-22), in one of which occurs the motif of the Cupid riding a dolphin, which is found in the present work. The books are to be found in many libraries, but copies in private hands are most unusual: a copy of this edition of the Tusculan Disputations, printed on vellum, which is at Treviso, has the arms of the Donado or Donà family of Venice.

The provenance of this copy is immensely distinguished. Originally it was decorated for a member of the Priuli, a distinguished family in Venice, that owned a number of decorated books from the Jenson shop, e.g. the Columella of 1472 (which has passed through the rooms several times since 1978) and the Sallust of 1474. It contains some early annotations of a fairly basic nature. By the early eighteenth century it belonged to the Earl of Pembroke, the celebrated English collector, of whom Pope wrote in *Of Taste: an epistle to the Earl of Burlington* (1731):

Artists must chuse his Pictures, Music, Meats:  
He buys for Topham, Drawings and Designs,  
For Pembroke Statues, dirty Gods, and Coins,  
Rare monkish manuscripts for Hearne alone,  
And books for Mead, and Butterflies for Sloane.

Pembroke, who enjoyed considerable public office in England in the reigns of William and Mary, Queen Anne and George I, but was also a man of scientific interests and tastes. He was president of the Royal Society 1689-90, and as well as his statuary, had as well a distinguished library. It then passed to the friend of William Morris, and great collector, Charles Fairfax Murray on whose death in 1918 it passed to Mr. C. S. Ascherson (who also owned the Columella mentioned above), and thence to the great collector of incunabula, bindings and sale catalogues Mr. Alfred Ehrman. It subsequently belonged to the American collector George Abrams, at whose sale it was acquired by Mr. Ritman in 1989.

Of volumes decorated by the Putti Master only this volume and the magnificent copy, printed on vellum, of the 1471 of Quintilian *Institutiones oratoriae* (lot 9 in the Garden sale, 1989), have appeared at auction in the last thirty years.

The present edition is the second or third of this text, preceded by Ulrich Han's 1469 Rome edition (Goff C630) and possibly the undated Paris edition of Gering, Crantz and Friburger (Goff C632). In the present copy the last word of fol. 45 is in its corrected state *uoluptates*; in most copies it is incorrectly set as *uoluptatem*. GW misdescribes the format as folio.

*Provenance:* Priuli, with illuminated arms; Thomas Herbert, 8th Earl of Pembroke, with a Pembroke binding and shelfmarks (sale in our rooms, 25 June 1914, lot 67); Charles Fairfax Murray (sale Christie's, 18 March 1918, lot 182); C.S. Ascherson, with bookplate; Albert Ehrman, Broxbourne Library, with bookplate (sale in our rooms, ii, 8 May 1978, lot 632); George Abrams, with bookplate (sale in our rooms, 16 November 1989, lot 37)

*References:* H \*5313; GW 6890; BMC v 171; Goff C631; Lilian Armstrong, *Renaissance Miniature Painters & Classical Imagery*, 1981, no. 19

£200,000-300,000

€323,000-485,000



41 details, actual size

rapuisse dicuntur : excipient te : & quo uelis perferent.  
 omnem omittas timorem. Sic urgentibus asperis & odio-  
 sis doloribus : si tanti non sint : ut ferendi sint : quo sit  
 cōfugiendū uides. Hæc fere hoc tēpore putauī esse dicen-  
 da. Sed tu fortasse in sententia pmanes. A. Minime uero :  
 meq; biduo duarum rerum : quas maxime timebā : spero  
 liberatum metu . M. Cras ergo ad clepsydrā : sic enim  
 diximus. sed tibi hoc uideo nō posse deberi. A. Ita prorsus.  
 .M. Et illud quidem āte meridiem. A. Hoc eodē tempore.  
 .M. Sic faciemus : tuīsq; optimis obsequemur studiis.

MARCI TVLLII CICERONIS TVSCVLA-  
 NARVM QVAESTIONVM LIBER TERTIVS.



Vidnam esse Brute causā putem : cur  
 cum constemus ex animo & corpore :  
 corporis curādi tuendiq; causa quæsitā  
 sit ars eius atq; utilitas deorū immorta-  
 lium inuentioni consecrata : animi autē  
 medicina : nec tam desiderata sit : āteq;  
 inuenta : nec tam culta posteaq; cognita est : nec tā multis  
 grata & probata : pluribus etiam suspecta & inuisa . An q;  
 corporis grauitatem & dolorem animo iudicamus : animi  
 morbum corpore non sentimus . Ita fit ut animus de se  
 ipse tum iudicet : cum id ipsum : quod iudicatur : ægrotet.  
 Quod si tales nos natura genuisset : ut eā ipsā intueri : &  
 perspicere : eademq; optima duce cursum uitæ conficere  
 possemus : haud erat sane : quod quisq; rationē ac doctrinā  
 reqreret : cū natā sufficeret. Nūc puulos nobis dedit igni-  
 culos : quos celeriter malis moribus opiniōibusq; depraua-  
 tis sic extinguiimus : ut nusq; natæ lumē appareat. Sūt enī  
 ingeniis nostris semina innata uirtutū : quæ si adolescere  
 liceret : ipsa nos ad beatam uitam natura perduceret. Nūc



42 actual size





42

42 Conrad von Megenberg. *Das Buch der Natur*. Augsburg: Anton Sorg, 24 July 1482

Chancery 2<sup>o</sup> (277 x 192mm.), 240 leaves, 35 lines, Gothic letter, 9-line woodcut Maiblumen initials, 12 full-page woodcuts, initials and woodcuts all coloured by a contemporary hand, in contemporary blind-stamped calf over wooden boards, outer border of upper cover composed of a repeated large rosette, border of lower cover composed of a repeated large palmette, central panels filled with a repeated artichoke tool, spine decorated with palmette tool, modern morocco slipcase, *fol. 3 supplied from a shorter copy and bound before fol. 2, short tear in text of fols. 177 and 234 repaired with partial loss of a few letters, a few repairs in margins, a few small wormholes and first and last few leaves, some light staining mostly in margins, lacking 2 clasps and catches, lower cover slightly wormed*

The fifth edition of this earliest encyclopaedia to be written in a vernacular language. Conrad von Megenberg (1309-1374) based his work on a thirteenth-century text attributed to Thomas of Cantimpré, *De rerum natura*. It contains sections on astronomy, meteorology, human anatomy, zoology, botany, metals, stones and monsters, each section headed with a full-page illustration. The first edition, printed by Bämmler in 1475, was the first printed book to contain botanical and zoological illustrations. The second and third editions, of 1478 (Goff C843) and 1481 (Goff C844), were also from the press of Bämmler; the fourth edition was printed by Johann Schönsperger exactly two months before the present edition (BSB-Ink K-46).

According to both St. Augustine and Berthold von Regensburg, the laity possess two books of Nature, those of heaven and earth. Conrad's wish in this work was to teach knowledge of the God created world of Nature in its being (*res*) and in its meaning (*significatio*). He used an abbreviated version of Thomas von Cantimpré, and a number of other sources (Isidore's *Etymologiae*, Avicenna's *Canon*, the *Physiologus* and the *De vegetabilibus* of Albertus Magnus). At the end of his text he writes that he has 'mêr dan daz drittail gemêrt und den sin erlâucht' his Latin sources. The largest space is in fact given to the tropological and moral meanings of the text, and the various different attributes of the Clerus, and of the various orders of society: the teacher and pupil among them, are treated at length. The text is written 'for his good friend', probably one of the community of the Stephanschule in Vienna, and was probably meant, like so many works, as a useful source for preachers.

The woodcuts used by Sorg are close copies of those used by Bämmler, except that the portrait of St Ulrich at the head of the chapter on stones is replaced with a scene of a Turk bringing a precious stone before a jeweller at his bench.

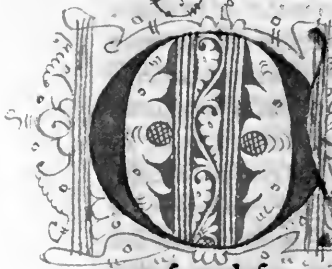
The binding is from Augsburg, the two tools—palmette and rosette—differing only in minute variations of size from Kyriss, no. 90, an Augsburg workshop.

*References:* H \*4045; BMC ii 349; Goff C845; Schreiber 3782; Klebs 300.5

£70,000-100,000

€113,000-162,000

Incipiunt epistole Ceali Cypriani ad Cornelium  
Papam. Et prima de confessione. feliciter.



Cyprianus Cornelio fratri salutem. Cognouimus frater carissime fidei ac uirtutis uestre testimonia gloriosa. & confessionis uestre honorē sic exultanter accepimus ut in meritis ac laudibus uestris nos quoque participes ac socios computemus. Nam cum nobis et Ecclesia una sit & mens iuncta: & indiuidua cōcordia: quod non sacerdos in consacerdotis sui laudibus tanquam in suis propriis grateletur? Aut que fraternitas non in fratrum gaudio ubique letet? Exprimi satis non potest quanta ista exultatio fuerit & quanta leticia: cum de uobis prospera & fortia comperissemus. ducem te illic confessionis fratribus extitisse. Sed & confessionem ducis de fratrum consensione creuisse. ut dum precedis ad gloriam feceris multos glorie comites. & confessorem populum suaseris fieri: dum primus paratus es pro omnibus confiteri. ut non inueniamus quid prius predicare debeamus. utrum ne tuam promptam & stabilem fidem an inseparabilem fratrum caritatem. Virtus illic Episcopi precedentis publice comprobata est. adunatio sequentis fraternitatis ostensa est. dum apud uos unus animus & una uox est Ecclesia omnis Romana confessa est. Claruit fratres carissimi fides quam de uobis beatus Apostolus predicauit. Hanc laudem uirtutis & roboris firmitatem iam tunc in spiritu preuidebat & preconio futuroque merita uestra contestans: dum parentes laudat: filios puocat. dum sic unanimis dum sic fortis estis magna & ceteris fratribus unanimitatis & fortitudinis exempla tribuistis. Docuistis granditer deum timere. Christo firmiter adherere. plebem sacerdotibus iungi. in persecutione fratres a fratribus non separari. concordiam simul iunctam unci omnino non posse. quicquid simul petitur a cunctis deum pacis pacificas exhibere. Profilerat aduersarius terrore uiolento Christi castra turbare. sed quo impetu uenerat eodem impetu pulsus est. & quantum formidinis & terroris attulit: tantum fortitudinis inuenit & roboris. Supplātare se iterum crediderat posse dei seruos: & uelut Tyrōes & rudes quasi minus paratos & minus cautos solito suo more concutere. Vnum primo aggressus ut lupus ouem secernere a grege: ut accipiter columbam ab agmine uolantium separare temptauerat. Nam cum

Cornelius papa confessor

Romane ecclesie laus.

granditer

Supplātar

2/2

- 43 Cyprianus, *Saint*. Opera (edited by Johannes Andreae Bussi, bishop of Aleria). Rome: Conrad Sweynheym and Arnold Pannartz, in the house of Petrus de Maximo, [before 26 July] 1471

FIRST EDITION, Median 2<sup>o</sup> (306 x 224mm.), 184 leaves (of 186, without first and last blank leaves), 38 lines, Roman and Greek letter, 2-, 6- and 7-line initial spaces, 7-line initials on fol. 5 recto in blue with red penwork decoration, other initials in red, initial-strokes in yellow, eighteenth-century Italian vellum, gilt spine, marbled endpapers, edges stained yellow, extensive early manuscript notes in margins, *first page stained and other scattered stains, a few small wormholes, two gouges on upper cover*

FIRST EDITION, FROM THE LIBRARY OF AULUS JANUS PARRHASIUS (1470-1534), editor and commentator of many classical texts, 'the most informed humanist and most brilliant critic of his age' (R. Sabbadini, *Le scoperte dei codici latini e greci*, 1905, 159). His extensive library of classical manuscripts and early printed editions was bequeathed to Cardinal Antonio Seripandi (1493-1563), and the largest portion of it is now in the National Library, Naples. The marginalia are probably in Parrhasius's hand.

Cyprian (d. 258), bishop of Carthage, was the first great Christian writer, who remained without rival until Jerome and Augustine. His extant writings consist of some eighty-one letters and several important treatises including: the celebrated *De ecclesiae catholicae unitate*, an exposition of the Lord's Prayer *De oratione dominica*, *De mortalitate*, composed during the plague which struck Carthage in 252; and two popular short works, *De bono patientie* and *De zelo & livore*, written during the controversy over the rebaptism of heretics. The edition also includes a number of pseudo-Cyprian tracts; the final text, a fabulous narration of how King Pepin had the head of St John the Baptist translated to Angers, was not part of the Cyprian tradition and is not included in the table of the preliminary quire (see Socii Bollandiani, *Bibliotheca hagiographica latina*, 1898-1901, no. 4293, and *Acta sanctorum* (third edition) Iunii V, 650-652).

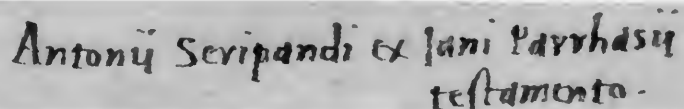
Vindelinus de Spira's Venice edition of the same year (Goff C1011) was reprinted from this edition, whose terminus is provided by the death, on 26 July 1471, of Pope Paul II, to whom the work is dedicated. In his dedication, Giovanni Andrea Bussi, who edited almost all the early publications of Sweynheym and Pannartz in Rome, states that he was hard at work in preparing for press Nicholas de Lyra's Bible commentary (edition completed 18 November 1471 and after, Goff N131). Sweynheym and Pannartz were, he says, in the process of printing the Vulgate Bible (Goff B535, dedication dated 15 March 1471), when they told him that their supply of Royal paper (*carta maior*) was depleted and asked if he could supply some work for smaller paper, so that their workmen would not have to be laid off. Such information suggests that GW and BMC's dating '[January or February] 1471' is over-precisely calculated.

*Provenance*: Aulus Janus Parrhasius, by bequest to Antonio Seripandi, with inscription (see above); (Seripandi bequeathed his library to the monastery of S. Giovanni di Carbonara in Naples; in 1718 the monks, following a 'hint' from Vienna, presented their manuscripts to Emperor Charles VI; they were returned to the National Library in Naples by the terms of the Treaty of Saint Germain, 1919); monogram FG in ink at foot of first page; Albert Ehrman, Broxbourne Library, with bookplate and note: 'Binding damaged in return from USA 1945' (sale in our rooms, ii, 8 May 1978, lot 525); George Abrams, with bookplate (sale in our rooms, 16 November 1989, lot 41)

*References*: H \*5896; GW 7883; BMC iv 12; Goff C1010

£30,000-50,000

€48,500-81,000



Antonij Seripandi ex Jani Parrhasij  
testamento.

# Capitulum

I

esset pro nobis paup factus est. excelsus et eq  
 lis pater. semetipm humiliavit. Porro sup  
 celos habitans. in terris no habebat vbi ca  
 put reclinarer. Factus es mihi chrisite salua  
 tor. dur vite / et vite que ducit ad patrem. Ab  
 siones em grate sunt / fines eius regna celoꝝ  
 sunt. Factus es mihi dñator. dñe fili⁹ dei fons  
 vite. ex quo dona tua haurirē. et te sine infimil  
 sione diligens collaudarē. facta est gra tua in  
 corde famuli tui lumen et gaudiū et dulcissima  
 sup mel et fauim ori meo. Facta est gra tua in  
 aia famuli tui. quasi thesaurus tribuens mihi  
 ineffabiles diuicias / et paupratem atqz miseri  
 am longe a me expellens. Facta est gra tua  
 seruo tuo refugiu et vltus et gloriatio et pectio  
 et esca spiritalis. plena suauitatis et lumine.  
 Quō possum silere o dñe / de illa multitudine  
 dulcedinis et charitatis tue gratie / que os  
 meum licet indignissimi et pctōis apuit. Aut  
 quō sustinebit lingua mea / vt non te singulis  
 bonis ac momentis datorē vite glorificet. Aut  
 quō potero inundatione grē tue excludere  
 que iam licet fluunt in pectore humiliat mee  
 plene dulcedine et omni gratia speciali. Pallā  
 glorioso nomini tuo dñe par celoꝝ / qui mihi  
 tribuisti bona tua celestia. Abgnifico gratiā  
 tuam. chrisite redemptor meus. Lū em te ma  
 gnifico. ipe magnifico a te. No cessabit lingua  
 mea collaudare vtrū tuā / no cessabit citha  
 ra mea psonare spiritalia cantica tua. Deside  
 rium tuū attraxit me post te chrisite. gloriatio  
 vite mee. Gra tua dulcedine mihi pster. ad se  
 quēdū te spes mea. Efficiat cor meū fra bo  
 na / ad suscipiendum semen tuū. Irriget cum  
 gra tua roze vite etne / demerit bonitas tua  
 manipulū de agro pctōis mei. Post com  
 punctionē et sanctimoniam / cōducere aia mea  
 in requiem deliciarum paradisi. Tu ouem er  
 rantem requisisti. et inuentam tuis humeris  
 reportasti. Et hanc indignissimam animam  
 meam in manibus tuis attrabe. et offer bene  
 dicto et immortal patri tuo coram cherubin et  
 seraphin. et coram angelis sanctis / vt delicias  
 paradisi perfruens. cum sanctis omnib⁹ an  
 gelis dicam. Gloria patri immortal. gloria filio  
 immortal. gloria spiritu sancto immortal. in se  
 cula seculorum. Amen.

Sancti Effrem Liber de Lu  
 cramine spiritali explicat.

Liber eiusdem de die iudicij incipit.

Ca. I. Inducens sancti Effrem exhor  
 tantem et obsecrantē vt nos ad terribilem il  
 lum diem iudicij pparemus / omem sollicitu  
 dinem a nobis projicientes / ex eo qz nihil in il  
 la hora nobis prodesse poterit nisi cōuersatio  
 sancta et bona opa que hinc detulerimus no  
 biscum. Terroꝝ quoqz nobis incutent pro  
 pter manifestationem coram iudice omnium  
 que hic occulta sunt / quod apta similitudine  
 declarat.

## Venite dilectis.

V  
 simi fratres exhortationē meam  
 suscipite. et semp memētoꝝe consi  
 lū mei pctōis et impiū Effre. Ec  
 ce em iudicij dies illa magna et terribilis stat.  
 et nos timore elationis inflamur. nolentes in  
 h breui tpe intelligere ac festinare. et deū nob  
 ppitium facere. Dies em nostri et mensis et  
 anni tanqz somnū / ptereūt. et tanqz ymbra ve  
 spertina. et velociter formidabilis et pclarus  
 dñi aduēt⁹ aduenit. Vere em formidabilis erit  
 dies illa vniuersis pctōib⁹ / q voluntate dei  
 p sua salute facere noluerūt. Obsecro vos  
 fratres charissimi. venite proiciamus a nob  
 omem sollicitudinē actū terrenorū. ne obli  
 getur mens nra in terrenis negocijs. qz om  
 nia terrena p̄sēunt. omnia deperunt. om  
 nia euanescent. Nec dēqz nobis pdesse pote  
 rit in illa iudicij die nisi cōuersatio sancta. et bo  
 na opa que hinc detulerimus nobiscum. Fu  
 turū est nanqz vt vnusquisqz nostrū / et actus  
 suos / et cogitationes ante tribunal tremēdi  
 iudicij deferat. Tremiscit cor meum / et re  
 nes mei resoluunt / quotienscumqz recogito  
 qd reuelande sint cogitatōes et p̄mones atqz  
 actus nri in die iudicij. Erādis em timor erit  
 fratres dilectissimi. grandis tremor o amici  
 mei. Quis em no timeat. aut dē q no pre  
 miscat et lamentet a clugeat hec. qd ibi omnia  
 manifestunt. que hī occulto et tenebris gesta  
 sunt. Intelligite fratres mei h qd vob dico.  
 et considerate exēplū qd vob ob vram intelligen  
 tia. pfero. Arbores fructifere tpe suo p̄mū in  
 trinsec⁹ cōcipiūt fructū. postea vō diuino nu  
 tu extrinsec⁹ pferūt. fm suā naturā / et fructū  
 et folia. Sic in die illa terribili. oēs hoies que  
 cūqz in h seculo q̄si in tpe suo occulte intrinse  
 cus / siue bona siue mala gesserit. ibi q̄si fruct⁹  
 p̄prios an tribunal dñi pferent. Lunc iusti

L 6

- 44 **Ephraim Syrus.** Libri sancti Effrem de compunctione cordis iudicio dei & resure. &c. beatitudine anime penitentia luctamine spiritali die iudicij. [*Freiburg im Breisgau: Kilian Fischer, not after 1491*]

Chancery 2<sup>o</sup> (315 x 220mm.), 20 leaves, double column, 52 lines and headline, Gothic letter, rubricated, 4-line initials supplied in red (with guide-letters), modern vellum binding

Ephrem the Syrian (c. 306-373 AD) wrote his many works in verse. His fame and influence as both hymnodist and model of the monastic life spread throughout the church both East and West, and led to a huge body of work in a wide variety of languages being attributed to him.

He wrote in Syriac but early translations into Greek were made, and from these Latin versions. The text here printed is the old Latin version. Ambrogio Traversari was the translator of a group of sermons published in 1481 and subsequently reprinted, and this formed the basis of a French translation by Pierre Cueuret published c. 1500 (GW 9335).

A manuscript in the Huntington Library (HM 1068) contains these six chapters in a form generally the same as this printed edition, the major difference being that in the manuscript the end of the first section is given in a shortened version.

*References:* H 6598; GW 9334; BMC iii 693; Goff E44

£10,000-15,000

€16,200-24,300



- 45 **Euclid.** *Elementa* [Latin] (in the translation of Adelard of Bath, with commentary by Campanus of Novara). *Venice: Erhard Ratdolt, 25 May 1482*

Super-Chancery 2<sup>o</sup> (305 x 210mm.), 138 leaves, 45 lines, Gothic letter, 3-part white-on-black ornamental border, white-on-black initials, over 500 typemetal geometrical diagrams, contemporary South German binding of tawed pigskin over wooden boards, blind-stamped with pineapple tools within leafy lattice on front cover, rose and small campion-like flower tool within a border of 'Maria hilf' scrolls on lower cover, clasps intact, guards from a fifteenth-century German liturgical manuscript, modern morocco-backed slip-case, *a few tiny and insignificant wormholes in some margins and on spine of binding*

A SUPERB COPY OF THE FIRST EDITION OF EUCLID IN LATIN (the Greek text was published in 1533), and the first appearance of Euclid in print.

Euclid's *fortuna* in the Middle Ages, of which this edition formed the textual summation, is based on translations made, not from the Greek, but from the Arabic, of which that by Adelard of Bath, made in the early twelfth century, subsequently used by Roger Bacon, and surviving in a number of manuscripts, is here printed. Adelard of Bath is an enormously important figure, and one little-known other than to specialists. He introduced into western Europe the notions and terms of sine and tangent.

In his dedication to the Doge, Ratdolt speaks of the problem of printing Euclid, and more particularly the diagrams in the text: how there are many printed books, but this problem of diagrams is difficult of resolution. This is not an idle remark, and it is generally thought today that these sharp, clean diagrams were achieved by means of type metal, not woodcuts.

*Provenance:* arms emblazoned on recto of a2 (gules, a fess between three stars, or); Ph. Werner 'dono accipi a D.D. Joh: Ludov. Eberi heredibus 8 May 1670'; Robert Honeyman IV, with bookplate (sale in our rooms, ii, 30 April 1979, lot 970); the Garden Ltd., with bookplate (sale, Sotheby's New York, 9 November 1989, lot 26)

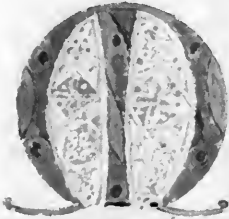
*References:* HC 6693\*; GW 9428; Klebs 383.1; Stanford 1A; Sander 2605; Goff E-113; *PMM* 25; see also M. Clagett 'The medieval translations from the Arabic of the Elements' in *Isis* 44 (1953) 16-42; J.E. Murdoch 'The medieval Euclid', in *Revue de Synthèse*, 3rd series, 49-52 (1968) 67-94; C. Burnett. *Adelard of Bath*. London: Warburg Institute, 1987 pp. 55-68 (by M. Folkerts); J.H.L. Busard 'Lateinische Euklidübersetzungen und Bearbeitungen aus dem 12. und 13. Jahrhundert' in *Mathematische Probleme im Mittelalter*, ed. M. Folkerts (Wolfenbütteler Mittelalter-Studien 10), Wiesbaden, 1996 139-157

£200,000-250,000

€323,000-404,000

Incipit Liber Historię ecclesiasticę Eusebii cesariēsis quā  
 beatus Ruffinus p̄sbiter de gręco in latinum transtulit.

Incipit Prologus eiusdem Ruffini.



**P**ERITORVM DICVNT ESSE  
 medicorum ubi imminere urbibus uel  
 regionibus generales uiderint morbos  
 prouidere aliquā medicamētū uel poculi  
 genus. quibus premuniti homines ab im  
 minenti defendantur exitio. Quod tu  
 quoz̄ uenerāde pater chromatī medicine exequēs genus.  
 tempore quo disruptis italiae claustris halaricho duce go  
 thorum se pestifer morbus infudit. & agros armenta uiros  
 longe lateq̄ uastauit. populis tibi a deo commissis feralis ex  
 itii aliquod remedium queras. per quod egrę mentes ab in  
 gruentis mali cogitatione subtractę melioribus occupate  
 studis tenerētur. Iniungis mihi ut ecclesiasticā hystoriam  
 quā uir eruditissimus Eusebius cesariēsis gręco sermone  
 conscripserat in latinum uerterem. Cuius lectione animus  
 audientiū uinctus dum notitiam rerum gestarum audius  
 peteret. obliuionem quodammodo malorum quę gererent  
 acciperet. A quo ego onere cū excusare me uellem utpote  
 inferior & impar & qui in tam multis annis usum latini ser  
 monis amiserim Cōsideraui que nō absq̄ aliquo apostolice  
 institutionis ordine nobis ista p̄ciperes. Nam & cum do  
 minus aliquando esurientibus in deserto auditorū turbis  
 dixisset ad apostolos date eis uos manducare. Philippus  
 unus ex apostolis intelligēs eo magis splendescere diuine  
 uirtutis insignia. si minimoz̄ suorūq̄ ministeriis explerent  
 non ptulit panes apostolice recōditos perę sed puerulum  
 adesse dicit habentē quicq̄ panes & duos pisces que uere  
 cunde excūsans adiecit. Sed hec qd sunt iter tantos? quo  
 magis in angustiis opibus & del peratis clara fieret diuina

4



46 **Eusebius Caesariensis.** *Historia ecclesiastica* (translated by Tyrannius Rufinus). *Rome: Johannes Philippus de Lignamine, 15 May 1476*

Median 2<sup>o</sup> (326 x 218mm.), 219 leaves (of 220, without initial blank leaf), 33 lines, Roman letter, 2-, 3- and 6-line initial spaces, that on fol. 2 recto supplied in yellow and brown pen, first leaf ruled in red, eighteenth-century vellum, modern morocco-backed slipcase and chemise, contemporary manuscript foliation and headlines and some other annotations, *small repairs in text of first 3 leaves with a few letters supplied in pen facsimile, long tear in margin of final leaf repaired, several other repairs in margins, some staining in margins*

The third edition of Eusebius's monumental history of the early church, preceded by editions printed at Utrecht and Strassburg, in 1474 and c. 1475-80 respectively (Goff E124 & 125). The original Greek text was first printed by Robert Estienne at Paris in 1544.

There are two issues of the present edition, the first with a dedication to Pope Sixtus IV, the second as here dedicated to Cardinal d'Estouteville with an entirely reset first quire.

*References:* HC \*6710; GW 9436; BMC iv 34 ; Goff E126

£10,000-15,000

€16,200-24,300

EVSEBII CAESARIENSIS EPISCOPI CHRONICON ID  
EST TEMPORVM BREVIARIVM INCIPIT FOELICI/  
TER: QVEM HIERONYMVS PRAESBITER DIVINO  
EIVS INGENIO LATINVM FACERE CVRAVIT: ET VS  
QVE IN Valentē Cēsarem Romano Adiecit Eloquio. Quē ET  
Prosper deinde Mathe<sup>9</sup> palmeri<sup>9</sup> Qui ea quę cōsecuta sūt adicere  
curauere eidē postpositi subsequunt. At primū Hieronymi in hui<sup>9</sup>  
codicis aliquādo descriptores ut archetypus describat adiuratiō.  
VERBA DIVI LITTERARVM PRINCIPIS HIERONYMI

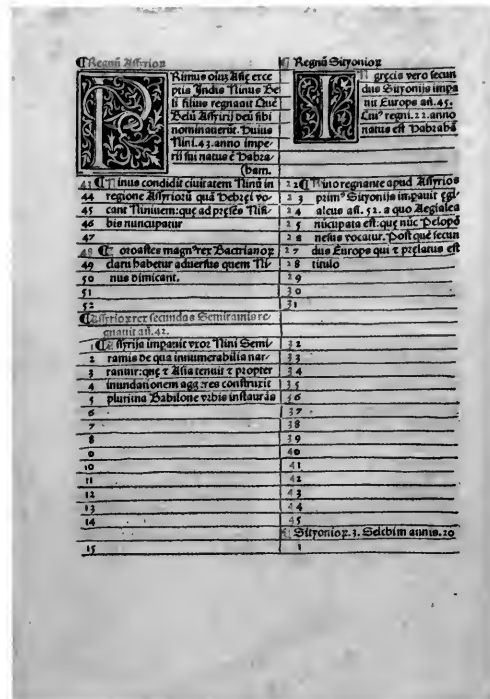


Diuro te quicūq; hos descriperis libros  
p dominū nostrū iesū christū et gloriosū  
eius aduentū: in quo ueniet iudicare ui  
uos & mortuos ut cōferas quod scripse  
ris & emēdes ad exēplaria ea de quib<sup>9</sup>  
scripseris diligenter. Et hoc adiuratiōis  
genus transcribas & transferas in eum  
codicem quem descriperis.

Chronica Eusebii Hieronymi Incipit.  
Præfatio Hieronymi



Eusebius Hieronymus Vincentio & Galieno suis  
Salutem. Vetus iste disertorum mos fuit ut exercen  
di ingenii causā gręcos libros latino sermone absol  
uerēt. Et quod plus ī se difficultatis habet poemata  
illustriū uirorū addita metri necessitate transferrēt.  
Vnde & noster Tullius Platonis integros libros ad  
uerbū interpretatus est. Et cū Aratū iā Romanū hexametris uersib<sup>9</sup>  
edidisset in xenophontis economico lusit. In quo opere ita sēpe au  
reū illud flumē eloquētię quibusdā scabris & turbuletis obicib<sup>9</sup> re/  
tardat ut qui interpretata nesciūt a Cicerone dicta nō credāt. Diffi/  
cile est enī alienas linguas insequentē nō alicubi excidere arduū: ut  
quę in aliena lingua bene dicta sunt: eundē decorē in translatione  
cōseruēt. Significatū est aliquid unius uerbi proprietate nō habeo  
meū quo id efficiā: & dum quęro implere sententiā longo ambitu



47

- 47 Eusebius Caesariensis. Chronicon (translated by Hieronymus; with additions by Prosper Aquitanus [to 448], Matthaeus Palmerius Florentinus [to 1448] and Matthias Palmerius Pisanus [to 1481]; edited by Johannes Lucilius Santritter). Venice: Erhard Ratdolt, 13 September 1483

Second edition, Median 4<sup>o</sup> (218 x 155mm.), 180 leaves (of 182, without blank leaves a1 and x10), 41 lines, Roman and Gothic letter, 6-, 8- and 11-line white-on-black woodcut initials, headings on a2 recto printed in red, tables printed in red and black, eighteenth-century Italian vellum, mottled edges, occasional early manuscript notes in margins, *small wormhole in first 3 leaves with minimal loss, fore-margin of last leaf strengthened*

The second edition of Eusebius's chronicle of world history down to the year 225 consists largely of chronological tables with short historical notices. The original Greek text is lost but St Jerome's translations of the 'Canons', or tables, survive.

Eusebius's *Historia ecclesiastica* is at the root of all Christian historiography, and forms the basis of all chronology. It was much read in its Latin version, even although the Greek text was not published until the 1540s in Paris, and had in various forms circulated from an early date throughout the Christian world: part of the text is known in an Armenian version.

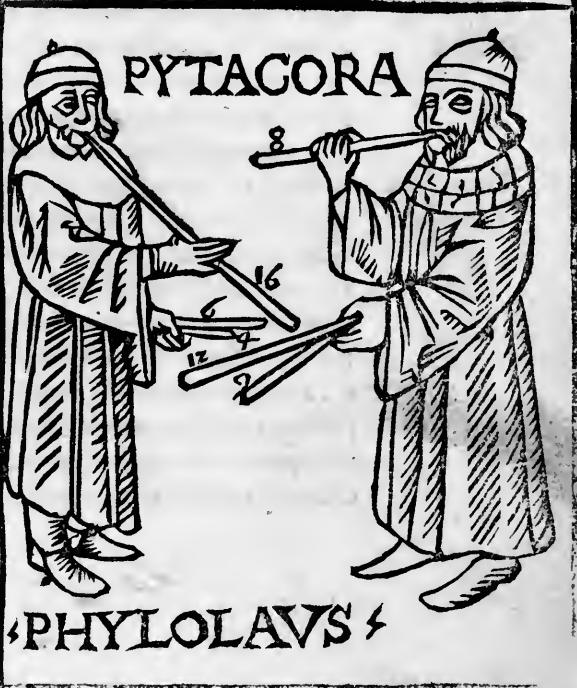
Eusebius followed what became orthodox Christian teaching, seeing the New Testament and the figure of Christ attested in the Old Testament. Wisdom –Sophia-Sapientia- in the OT stands for Christ, the logos of St. John's gospel, who existed from all eternity, and who, with the father, formed Adam. The whole of the history of the Jewish people as told in the OT is a preparation for Christ and the Christian Church, something Eusebius wrote of in his *Praeparatio evangelica*.

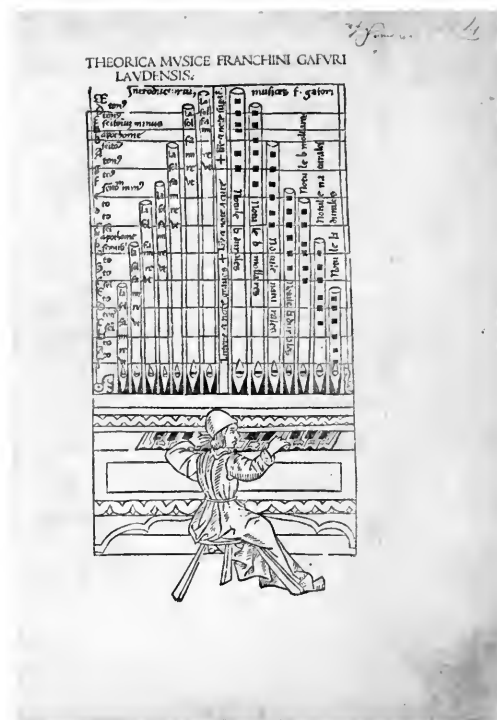
The *editio princeps*, printed by Philippus de Lavagnia in Milan c. 1474 (Goff E116), also contains the continuations of Prosper of Aquitaine and Matthaeus Palmerius of Florence (as far as 1448), while those of Matthias Palmerius of Pisa (as far as 1481) are new to the present edition. They include the famous reference, under the year 1457, to the invention of printing by Johann Gutenberg in 1440 *solerti ingenio* ('with great skill'), a phrase which is reused by Ratdolt in the colophon to describe himself.

Footnote: HC (+Add) \*6717; GW 9433; BMC v 287; Goff E117; Redgrave 36

£8,000-10,000

€12,900-16,200





48

- 48 **Gafurius, Franchinus.** *Theorica musicae* (with additions by Lancinus Curtius). Milan: Philippus de Mantegatiis, Cassanus, for Johannes Petrus de Lomatío, 15 December 1492

Chancery 2<sup>o</sup> (284 x 202mm.), 68 leaves, 38 lines, Roman letter, 3-, 4-, 5- and 6-line initial spaces with printed guides, woodcut on the title-page showing a cleric (possibly Gafurius) at a positive organ representing gamuts, four full-page woodcuts (one quartered showing musical instruments) illustrating Pythagorean proportions, 13 woodcut diagrams (one on a musical stave), smaller woodcuts within text, modern calf ruled and stamped in blind, a few early manuscript annotations, *first leaf lightly browned and with repair at inner margin, some light spotting*

THE WORKS OF GAFURIO ARE THE EARLIEST AND MOST SIGNIFICANT PRINTED CONTRIBUTIONS TO THE DIFFUSION OF MUSIC THEORY. Gafurio (1451-1522), organist first at Lodi Cathedral and, from 1484, at Milan Cathedral, was the most important of the late fifteenth-century music theorists. The present work was his earliest, first printed as *Theoricum opus* at Naples in 1480 (Goff G5). It is dedicated to Lodovico Sforza, and the woodcut of an organist on the title-page is thought to be a portrait of Gafurio himself (this woodcut was also used in the 1480 edition).

The *Theorica* contains his interpretation of ancient Greek theory, in which the Boethian tradition is attractively presented, with charming illustrations of Pythagorean proportions. Gafurio made important changes to the text of the present second edition, which is a more sophisticated text than the earlier edition, drawing as it does on additional sources such as Aristides, Quintilianus, Ptolemy, of whom he had translations made especially (Reese, *Music in the Renaissance*, 1959, p. 180), Bacchius, Marsilio Ficino's translation of Plato, and Aristotle. Gafurius's own copy of the Ficino translation of Plato, Florence, 1484-85 (Goff P771), containing his notes, is in the Bibliotheca Philosophica Hermetica.

*Provenance:* St Michael's College, Tenbury Wells (sale in our rooms, 21 November 1990, lot 339)

*References:* HCR 7406; GW 10437; BMC vi 785; Goff G6; Klebs 430.2; Sander 2982; Kristeller, *Lombardische Graphik*, 161; RISM, *Ecrits*, p. 343; Hirsch 191

£20,000-25,000

€32,300-40,400

Incipit prologus in scala celi.

**H**enerabili ac carissimo in cristo patri hugo  
 mi de coluberijs sancte aquensis ecclesie pre  
 posito. Frater Johannes Junor. ordinis fra  
 trum predicatorum filius vester humilis. se  
 ipsum cum recommendatione humili & deuota. Cum  
 enim reuerende pater. impossibile sit nobis superlucere  
 diuinum radium nisi sub velamine similitudinis & figu  
 re. vt testatur in angelica Hierarchia. hinc est q̄ men  
 tis nostre ratio in tam excellenti luce non figur. nisi eā  
 aspiciat per similitudines & exempla. Vnde vngentū  
 dei verbū. vt sedentes in tenebris & in vmbra mortis  
 ad celestia eleuaret in exemplis & parabolis loqueba  
 tur eo q̄ fortius moueant. auidius audiantur. firmitus  
 retineantur. & a terreis mentem erigant ad eterna.  
 vt augustin⁹ attestatur. Quia vero noster anim⁹. vi  
 det ad celestia inhiare. eo q̄ delectet narracōib⁹ & sā  
 ctōrum exemplis. Idcirco ad glōriam & honorem om  
 nipotentis dei. & beatissime virginis matris eius. beati  
 dominici p̄ris mei. ac beatissime marie magdalene. hāc  
 scalam celi composui. vt per eam interdum. postposito  
 alio studio terreno & curioso. ascendamus ad contem  
 plādā aliqua de eternis. Latera autem hui⁹ scale sūt  
 duo. videlicet. cognitio supernorum. & amor eorum.  
 Ex quibus excluduntur diuersa peccata. & secundant  
 virtutes. Gradus huius scale sūt diuersę matere que  
 fm alphabeti ordinē cōtexuntur. Que ne contēnantur  
 a legentibus. expono libros a quibus flores elegi secu  
 dū q̄ a deo est mihi donatum. Ex vitalpatrum Iero. //  
 Ex libris dialogorum gregoriij. Ex floribus sanctorum  
 Jacobi de voragine. Ex historijs scolasticis. Ex specu //

49 **Gobius, Johannes.** *Scala coeli.* Lübeck: [Lukas Brandis], 1476

FIRST EDITION, Chancery 2<sup>o</sup> (276 x 207mm.), 242 leaves, 31 lines and headline, Gothic letter, 3- and 4-line initial spaces, most initials supplied in red outline, initial-strokes in red, lower board of contemporary pink blind-stamped doeskin over wooden boards, upper board replaced with nineteenth-century half calf over marbled boards, *a few short tears in margins, damp-staining in margins of last few leaves, a few leaves lightly soiled, binding worn, lacking metal corner- and centre-pieces and hasp on lower cover*

This popular collection of medieval oriental tales consists of 125 devotional texts taking themes from the secular and spiritual world. It also contains a section entitled *Femina*, which includes an abbreviated version of the *Seven Wise Masters*.

*References:* HC 9405; GW 10944; BMC ii 551; Goff G310

£10,000-15,000

€16,200-24,300

50 Gregory I, *Saint, Pope*. Epistolae. [*Augsburg: Günther Zainer, not after 19 March 1477*]

FIRST EDITION, Royal 2<sup>o</sup> (409 x 275mm.), 164 leaves, double column, 59 lines and headline, Roman and Gothic letter, 8-line Maiblumen woodcut initials, 3-line outline woodcut initials, headings of the register printed in red, modern brown morocco, several uncut edges, *some worming in first few leaves, first 2 leaves lightly stained*

The first and only fifteenth-century edition of Gregory I's letters. The book appears in Günther Zainer's broadside list of books for sale, which contains publications dated between 1471 and 1476 (K. Burger, *Buchhändleranzeigen*, 1907, no. 20). The ex-Tegernsee copy contains a purchase date of 1477; the Würzburg University Library copy has a purchase date of 19 March 1477; and the Nakles copy (sale Christie's New York, 17 April 2000, lot 42) has a rubricator's date of 1477.

A mistake in type-page makeup on folio 11/3 resulted in the last line of column b being placed instead at the foot of column a; this has been corrected in manuscript in this copy.

*Provenance:* Franciscans, Eggenburg, Lower Austria, with deleted seventeenth-century inscription; Clifford Rattey, with bookplate; W.R.H. Jeudwine, with bookplate (sale London, 18 September 1984, lot 14); George Abrams, with bookplate (sale in our rooms, 16 November 1989, lot 55)

*References:* H \*7991; GW 11439; BMC ii 322; Goff G415

£10,000-15,000

€16,200-24,300



Paris

III

difficile credere quia ad sancta loca fuistis  
partes multos vidistis. Nam credo si vidis-  
setis tam celeriter redire ad constantinopo-  
litanam urbem minime poteratis. At post  
quam talis ciuitatis amore de corde vestro  
nullomodo recessit suspicor quia vestra ex-  
cellentia sancta que corporaliter videlicet ex  
corde minime attendit. Sed omnipotens de-  
meritem vestra gratia sue pietatis illustret  
Donec nobis sapere et temporalia omnia  
quam sint fugitiua pensare. Quia dum hec lo-  
quitur et tempus currit et iudex supervenit  
et mundum quem sponte volumus et etiam  
ipse est ut relinquamus inuiti dominum ap-  
pionem et dominam eulebiam eorumque filias  
mea peto vite salutari dominam meam nu-  
tricem quam mihi per literas commendatis  
omnino diligo et grauari in nullo volo. Si  
tantis angustiis premimur ut ab augaris  
atque oneribus hoc ita tempore nec nosmet  
ipsum excusare possimus.

**Incipit registrum Indictione deci-  
ma tertia Gregorius iohanni  
archiepiscopo cauennati  
Primum.**



**N**eruenit ad me quod in  
ecclesia fraunitati tue  
aliqua loca dudum  
in monasteriis seuerata  
nunc habitacula cle-  
ricorum aut etiam lai-  
corum facta sunt. Dicitur  
hi qui sunt in ecclesia  
singunt se religiose viuere in monasteriis pre-  
poni appetunt et per eorum vitam monaste-  
ria destruantur. Nemo etenim potest et eccle-  
siasticis obsequiis desuere ut ipse destruc-  
tionem in monasterio teneat qui quotidie in  
ecclesiastico cogitur officio permanere. pro-  
inde fraternitas tua hoc quolibet in loco fa-  
ctum est emendare festinet quia ego nullo  
modo patior loca facta ut per clericorum  
ambitu destruantur. Vos itaque ita agite ut  
mihi de hac re correctam causam sub cele-  
ritate nunciatis.

**Gregorius felici et sitiaci abba-  
tibus**

**Q**uerelam theodosie religiose femine  
subdite vobis relationis explanat  
satis series. In qua plura et non ad  
sacerdotalem pertinentia mansuetudinem  
contra Ianuarium fratrem et coepiscopum  
nostrum capitula comprehensa religimus  
Ita ut post fundatum a se seruorum dei mo-  
nasterium omne quod ad auaritiam turbule-  
tiam preiudiciumque pertinet tempore dica-  
tur oratorij ipsius dedicationis exhibitum

Fo

XLI

Quamobrem si ita est ut antefata eius sug-  
gestionem comprimimus et hoc quicquid cogno-  
scitis indecentem fuisse dimissum. Hec tamur  
ut musicum abbatem monasterij agilitatu  
remotis prius omnibus preiudicijs ut in  
monachos suos quos illic ordinare ceperat  
sumopere vacare festinet quatenus ipsi ve-  
nerabili loco decenti regularique modo prius  
domino iuuante disposito nec frequens vos  
predicte religiose femine de non impletis bo-  
nis desiderijs suis querela concuciat ne cum  
vestre detrimento sit aie sitam pium appo-  
situm aliqua vobis negligentibus quod non cre-  
dimus dilacione torpescat.

**Gregorius dominico episcopo iij**

**U**eniens ad nos propter presentium  
latore responsalis vellet per alios vobis  
caritatis affectus scilicet vobis vras  
epistolam cum allegatione principalium ius-  
tionum apud vos habita porrexit. Quibus  
relectis et de vestro gratulati sumus que  
pastoraliter geritis zelo et piissimos deos  
ocasio illatas venalium personarum re-  
nouisse calumnias maxime autem quia stu-  
dit fraternitas vestra africanam incon-  
cussam seruare puinciam ut nullatenus de-  
vias hereticorum sectas cum seruo facer-  
dotali coherere negligatis. De quibus etiam  
cunctis sapiendis et antequam caritatis vobis  
consulerentur apicibus in tunc nos subtilius  
diffinisse meminimus et nihil curius de his  
vobis respondere necessarium credamus. Quam  
quam ergo hec ita se habeant et desideremus  
omnes hereticos a catholicis sacerdotibus  
vigore semper rationeque compelli tunc subti-  
liter intuentes omnino nos tetigit ne per ea  
que apud vos geste sunt alioquin concilio-  
rum primatibus quod auerterat dominus ge-  
neretur scandalum. Sententia namque a vo-  
bis prolata est in conclusionem gestorum in  
qua dum pro intelligendis illos hereticis  
admonitis sub intulit eos qui negligunt  
substantiam dignitatemque priuatione ple-  
tendos. Optimum est igitur frater carissi-  
me ut in his que fecis sunt corrigenda pri-  
us caritas interna fuerit ut sumis mente  
subiecti quod maxime vobis grauitatis pro-  
iudicamus etiam personis dignitate in mo-  
ribus. Tunc etenim totis conuocatis viribus he-  
reticorum comodius obuiatis erroribus cum  
sini morem sacerdotij vestri studueritis in-  
terius ecclesia sancta custodire secediam.

**Gregorius victori episcopo pa-  
normitano**

**U**lterius presentium gregorium ab-  
batem atque presbiterum monasterij  
sancti Theodori nulla quidem ratio  
permittebat ut post lapsam celle ipsi pena



51

- 51 **Gregory I, Saint, Pope.** *Dialogorum libri quattuor.* Venice: Hieronymus de Paganinis, 13 November 1492

Chancery 4<sup>o</sup> (205 x 149mm.), 79 leaves (of 80, without final blank leaf), double column, 37 lines and headline, Gothic letter, 2-, 6- and 7-line initial spaces, heading on a1 recto printed in red, printer's woodcut device of St Peter on A1 recto, modern vellum, library stamp on A1, *A1 repaired at inner margin and slightly soiled*

Gregory I's *Dialogues* tell the lives of St Benedict and other early Latin saints. They were printed in at least eleven incunable editions, the earliest being that printed anonymously by Heinrich Eggestein at Strassburg, c. 1472-1474 (Goff G399). Translations in German, Italian and Spanish were also printed before the end of the century.

De Paganinis printed an edition of Gregory I's *Pastorale* exactly one month after the present edition.

*References:* HC \*7963; GW 11401; BMC v 457; Goff G405; IGI 4422

£3,000-5,000

€4,850-8,100



52

52 Gregory I, *Saint, Pope*. *Homiliae super Ezechielem*. [Basel: Michael Furter], 1496

Chancery 4<sup>o</sup> (201 x 140mm.), 102 leaves, double column, 47 lines and headline, Gothic letter, 4-, 6- and 7-line initial spaces with printed guide-letters, sixteenth-century Spanish blind-stamped light brown goatskin over pasteboards, outer roll-border composed of snails, birds, dogs and hares, inner floral roll-border, central panel with an acorn tool at corners and with a tool of a warrior's head in profile in the centre, plain edges, a few early manuscript notes in margins, early Spanish note of ownership on final pastedown deleted

The third edition of Gregory's homilies on Ezechiel, the first printed anonymously at Brussels by the *Fratres Vitae Communis*, c. 1476-1477 (Goff G424), the second, also anonymously at Paris by Georg Wolff, c. 1489-1491 (GW 11426).

*Provenance*: Don Mateo de Norzagaray, with printed label on A1 recto

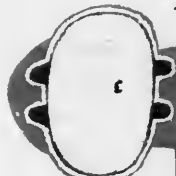
*References*: HC \*7946; GW 11427; BMC iii 784; Goff G425

£4,000-6,000

€6,500-9,700

Fol.

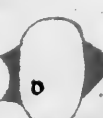
J.



Um inter sapienciales  
spiritalisq; sciencias q  
diuine seu diuinales vo  
cant sciencia de vera  
religione z fide q fun  
damenti illius est et de  
sinceritate cultus q fo

lus deo altissimo acceptus e ac de legib  
ac ritibus z factis quintu locu obtineat z  
quinto loco sit tractanda doctda atq; discen  
da. Facile e manifestu tibi fieri scienciam  
de sacramentis z sacramentalib; atq; iustifi  
cationibus inter sublimes istas nobilesq;  
sciencias consequentē locu id e sextum ordi  
ne rectissimo ordinere. Cum em ista tria q  
nominauim; nō sint nisi ppter cultu z re  
ligione diuina manifestu e ipsa posteriora  
ipsis esse qsi z psequēcia. Sacramentis em  
sanant z sanctificat homies ad dei religi  
one z cultu. Sacramentalibus vero partim  
adiuuant atq; pficiunt. Sacramentis  
partim sanant z sanctificant res necessarie  
ministerio diuini cultu. Iustificatioes ho  
mī vñ p seipsas manifeste siue note. boni  
tas iusticie. quedā opationes quib; iuste  
viuntur quibus p se iusticia acquirif cōser  
uatur roborat nutritur z auget. **Amp.**  
q; idē e ordo scienciarū qui z rerū necessa  
rio qui e ordo sanctitatis z sacramētū idēz  
erit sciencie de sanctitate z sciencie de sacra  
mentis. Quare post sciencā de ipsa qua dici  
mus de sacramentis. Sanctitas em princi  
piū est totius vte religionis ac sacri cultus

**Amp.** quoniam prior e dom; q; por  
ta eiusdē cū ppter domū sit porta. Sacra  
mentavero sunt porte sanctitatis ac religi  
onis p illa em in eas intrat quare post il  
lā necessario e ista sciencia qua hic tractare  
z tradere intendimus. Apparet etiā cōue  
niencia ordinis istius euidenter cum alte  
ram post alterā inspereris. Quid enim re  
stat quidue consequēs e post stabilitā reli  
gionis veritatē post declaratā diuini cult  
tus sinceritatē post pserutatā legis veri no  
minis puritatē post demonstratā deo gra  
tissimā sinceritatē **Hay;** omnīū inestimā  
bilem fructuositatē nisi vias patefacere et  
portas aperire quibus ad eas veniat z in  
eas intretur. Hec autē vic et hec porte illa  
tria sunt de quibus hic intēdim;. Quare  
post sciencā de hīs ordine rectissimo seq  
tur sciencia de sacramētis z sacramentali  
bus atq; iustificationibus.



Itemus igit q; sacramento:ū  
virtus z vtilitas trib; vijs pre  
ter illa qua hic intendim; sta  
bilitur. primo attestacione di  
uinoz miraculorū. Secūdo expiēcia ve  
lut sensu spūali virtutis diuine et opatio  
nis in eis. Tercio attestacione sacro:ū elo  
quiorum. Quarto via pbatiorū. De pi  
mo exemplū e illa famosa curatio a mor  
bo elephancie imperatoris Konstantini  
Secūdo z apparitio saluatoris qua ipemet  
impator; sibi factā in ipō salutarī ac viuifi  
co lauacro testatus e. Ipe etiā mor; aque  
qui ibidē visus e ac si aqua ipsa virtute bñ  
dictionis z sanctificationis viuificata eēt;  
z vitalē motū exinde suscepisset. Sed et il  
lud de virtute z efficacia sacri bapāsmat  
fidem facit qd accidit cuidam qui vocat;  
e barbas volenti mutare formā sacramē  
ti illius z dicenti. Bapāsmo te barbas in no  
mine patris p filiū in spiritu sancto aqua  
statim disparuit quasi blasphemā psum  
ptuose mutationis iniuriā diuine auctori  
tatis et institutionis q formā aliam dicto  
sacramento pscripterat ferre nō sustinens  
Sunt z alia multa hmoi quib; virtus di  
uina in illo sacramento z p illud euidenter  
se opari ostendit. Item quia tria illa q in  
bapāsmo domini saluatoris facta legun  
tur nō modicam efficaciam bapāsmi sua  
dent pie intelligentibus videlicet celozum  
apertio descensus spiritus sancti in colūbe  
specie et vox omnipotentis patris ibi audi  
ta dicens. hic e filius meus dilectus in q mi  
hi cōplacuit. sicut legif; Mathei. iij. et luce  
iij. et Marci pmo. Que em erat necessitas  
z sup ipm bapāsmatū celi aperientur. spū  
tus sanctus in columbe specie descenderet  
z vox patris audiret. dicens. hic e fili; me;  
dilectus z cū semp eidem celi apri essent  
nunq; clausi spiritus sanctus semper in eo  
fuerit plenitudine charismatū ex quo pro  
nobis factus e homo et filius dei patri sp  
dilectus similiter fuerit nisi quia ipse est li  
ber scriptus intus z foris in quo quicquid  
factū e vita erat id est liber vite nostre. In  
quo nō solū omīs regula nostre informa  
tionis legitur sed vl; etiā quid in nobis  
virtus diuina operetur cōspectū intelligi  
tur. **¶** ergo bapāsmatis p graciā bapāsmatis  
sanctificationis celi aperiant z liber eis  
in celū ingressus pateat q; spiritus sanctus  
in eis ibi descendat q; filij dei et heredes  
p graciā adoptionis officiant tribus hūa

A

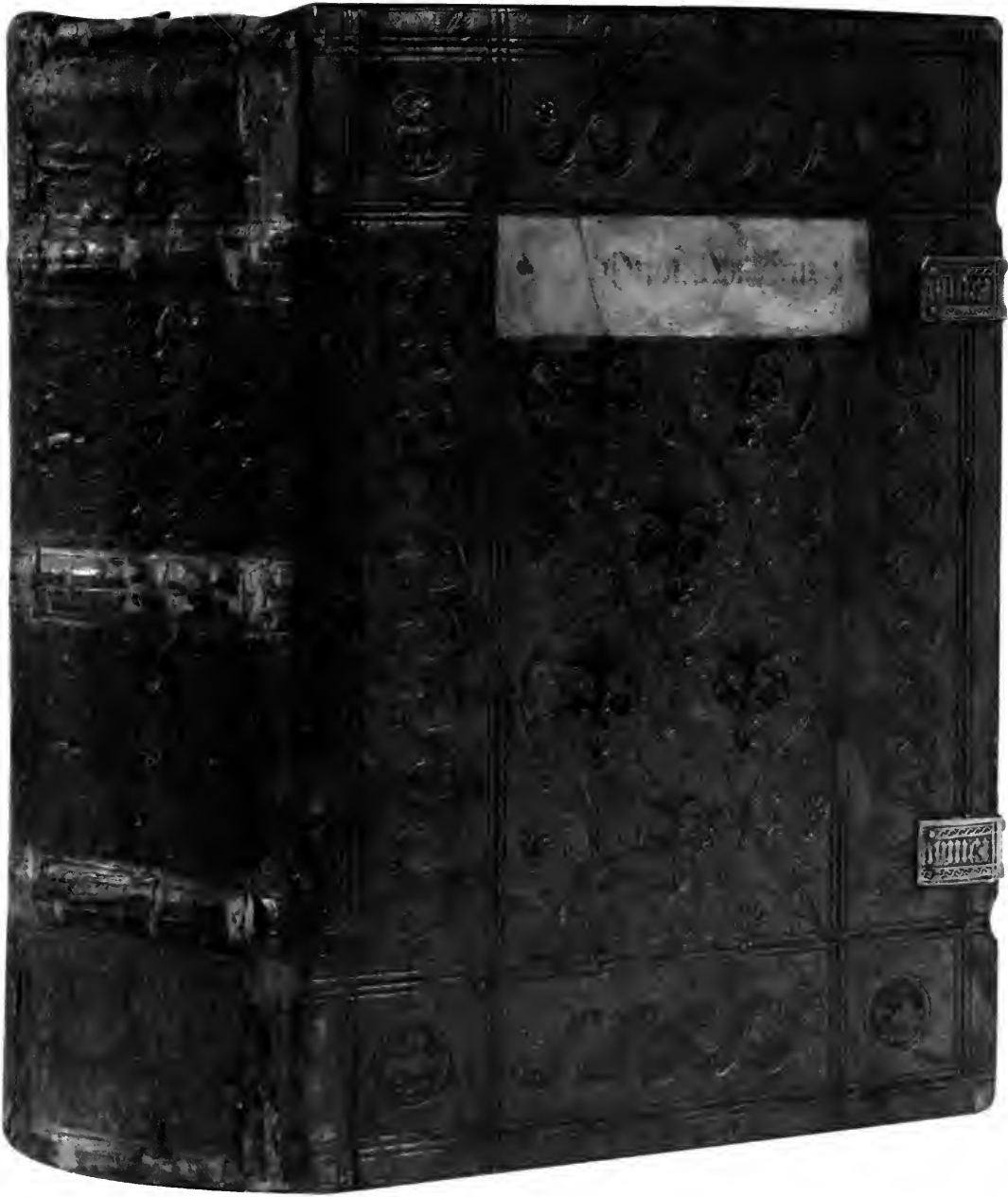
53 **Guilelmus** (Alvernus). De sacramentis. De causis cur deus homo et de penitencia cum registro. [*Nuremberg: Georg Stuchs, not after 1497*]

Chancery 2<sup>o</sup> (290 x 208mm.), 136 leaves, double column, 54 lines and headline, Gothic letter, 3- and 7-line initials alternately in red and blue, paragraph-marks in red and blue, initial-strokes in red, modern limp vellum, many uncut edges, *tear in lower margin of F3 repaired, margins of final leaf repaired, a few light damp-stains in margins, final leaf lightly browned*

*References:* HC 8316; GW 11869; BMC ii 470; Goff G723; BSB-Ink G-472

£3,000-4,000

€4,850-6,500



54 **Guilelmus Paraldus.** *Summa de vitiis.* [Basel: Bertold Ruppel, c. 1473-1474]

FIRST EDITION, Chancery 2<sup>o</sup> (283 x 202mm.), 351 leaves (of 352, without final blank leaf), 38 lines, Gothic letter, 3-, 4-, 5- and 6-line initial spaces, contemporary Augsburg blind-tooled calf over wooden boards, two brass fore-edge clasps, vellum title-label on upper cover, printed-waste paste-downs from Günther Zainer's shop (see below), plain edges, modern cloth box, early manuscript foliation in upper margins, *the first gathering (table) bound between gatherings 16 and 17*

FIRST EDITION. Paraldus, a native of Peyraut between Vienne and Lyon, was for some years prior of the Dominican convent in Lyon. The *Summa de vitiis*, probably composed c. 1236, is a florilegium of moral examples arranged under the seven deadly sins; it was followed some dozen years later by a *Summa de virtutibus*. Both *Summae* had a very wide diffusion.

None of Ruppel's early printing is dated. The present edition is printed with his type 2, and several of his books printed with this type can be dated not after 1474, on the basis of inscriptions. The P-marked papers of the Paraldus may have been on the market about 1473 (see G. Piccard, *Wasserzeichen P*, Abt. IX, nos. 175-178, 199, 202). Basel University Library's copy is in a original binding with and endleaf marked with one of the Bull's Head papers from the so-called Constance Missal (Goff M655), and that paper too was on the market in 1473-1474 (see T. Gerardy in *Archiv für Geschichte des Buchwesens* 5, 1962, 399 sqq.). A second Basel edition by Michael Wenssler (Goff P90) has the same collation as the present edition and was probably copied from it. It is dated not after 1475 on the basis of an inscription in the British Library copy.

The present binding is from an anonymous Augsburg shop which was active from the early 1470s onward. The waste printing used as pastedowns are two leaves from Günther Zainer's second edition of the German *Plenarium*, dated 1474 (see lot 85). The rear pastedown, fo. xxxiii, includes a woodcut of the Adoration of the Magi (Schramm ii Abb. 304).

*Provenance:* George Abrams, with bookplate (sale in our rooms, 16 November 1989, lot 60)

*References:* H \*12385; BMC iii 715; Goff P89

£15,000-20,000

€24,300-32,300







55 detail

55 *Heiligen Leben (Der)*, Sommerteil. Augsburg: Johann Bämle, 19 August [14]75

Third edition, Chancery 2<sup>o</sup> (270 x 192mm.), 420 leaves, 28 lines, Gothic letter, one 6-line woodcut Maiblumen initial at the beginning, 125 small woodcuts in the text, a few coloured by hand, full-page woodcut of the Virgin and Child on verso of fol. 420, partial woodcut border on fol. 1 recto, contemporary German blind-stamped pigskin over wooden boards, metal corner- and centre-pieces, 2 clasps and catches, modern cloth box, early manuscript foliation, *a few small wormholes in first few leaves, border in upper margin of fol. 1 slightly shaved, occasional short tears in text, light damp-staining in a few leaves, one corner-piece on lower cover partly detached*

A FINE COPY, ONE OF ONLY SEVEN RECORDED. Bämle had printed the *Winterteil* on 20 March of the same year.

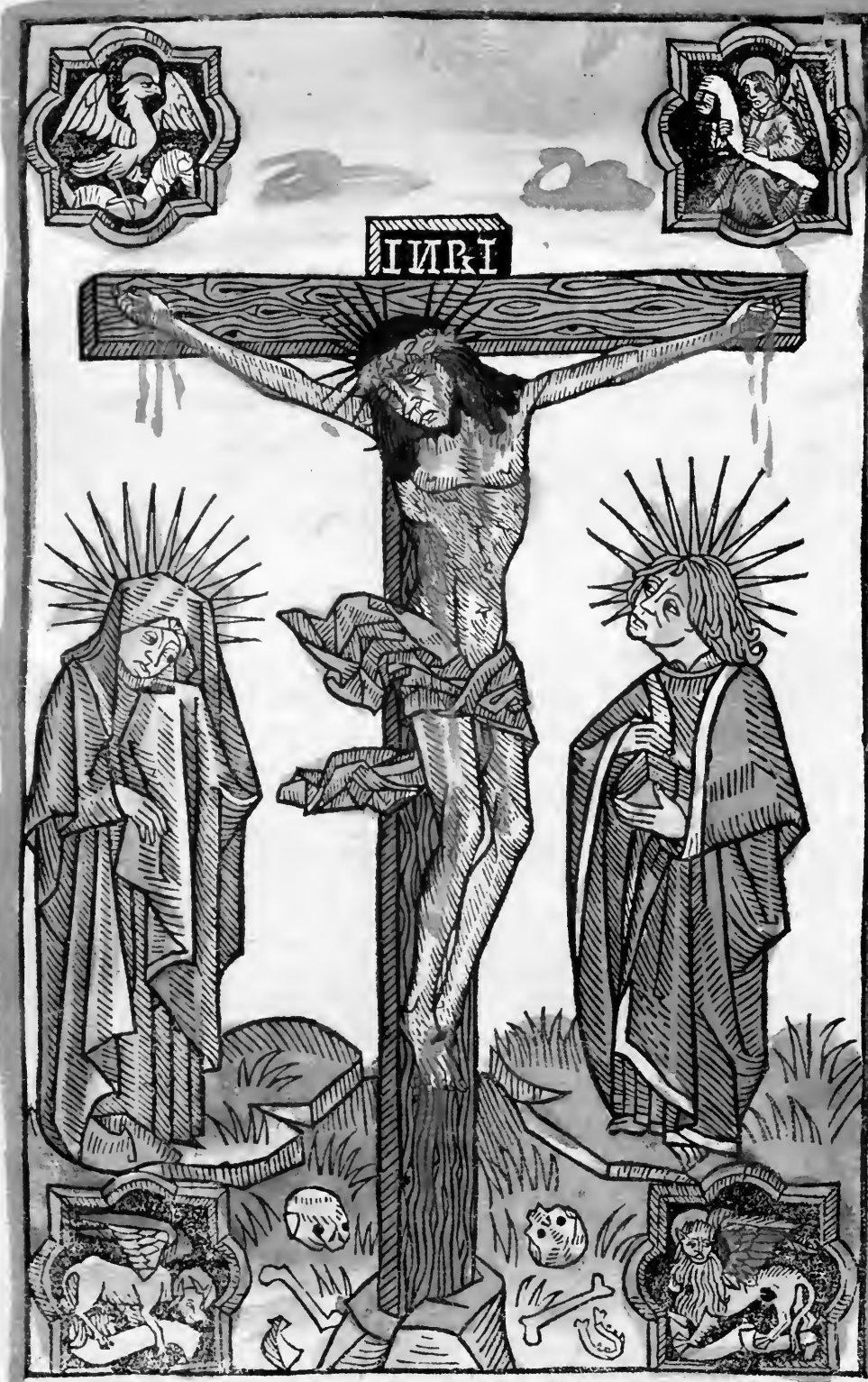
*Der Heiligen Leben*, a late fourteenth-century compilation was first printed in two parts, the *Winterteil* and *Sommerteil*, by Günther Zainer at Augsburg, 27 April and 25 October 1472 (Goff J156). Johann Sensenschmidt printed both parts together at Nuremberg on 28 July 1475 (BSB-Ink H-11). A new set of woodcuts was made for each of these editions. The cuts used in the present third edition of the *Sommerteil* were copied from those made for Sensenschmidt's second edition.

*References:* H \*9970; Goff J157; Schreiber 4300

£40,000-60,000

€64,500-97,000





56 Heiligen Leben, Der (Sommerteil). [*Strassburg?: c.1490-95*]

Chancery 2<sup>o</sup> (272 x 191mm.), 208 leaves (a<sup>10</sup> b<sup>8</sup> c<sup>6</sup> d-g<sup>6.8</sup> h-t<sup>6.6.8</sup> v-y<sup>6</sup> z<sup>8</sup> A-B<sup>6</sup> C<sup>8</sup> D-H<sup>6</sup>), a3-H5 foliated j-ccv; 44 lines and headline, Gothic letter, full-page woodcut of the Crucifixion on fol. 1 verso, approximately 130 smaller woodcuts in the text, ALL WOODCUTS COLOURED BY A CONTEMPORARY HAND, contemporary blind-stamped calf-backed boards, tools include a small Agnus Dei (round) and a MARIA scroll, one clasp and catch, *small paper flaw in e7 with loss of a few letters, occasional short tears repaired, some light staining*

EXTREMELY SCARCE: ONE OF ONLY THREE OR FOUR KNOWN COPIES of an incunable which remains to be properly identified. A copy is known at the municipal library of Nancy (cursorily described in Polain's notes as Pellechet-Polain 6537-8); courtesy of the Gesamtkatalog commission two more copies can be cited, one at Gotha, and one (apparently different from the present copy) auctioned by Karl & Faber in 1970, where it was described as an early sixteenth-century edition.

From what is presently known of its physical elements, the edition can with reasonable probability be dated to about 1490, and perhaps localized to Strassburg. One of its paper stocks is a P/quatrefoil very close to Piccard's P VIII 579 and 581, traced by him from an unspecified Strassburg incunable of 1495; another is Fleur-de-lis/crown, perhaps identical to Piccard's Lilie 636 (Frankfurt/Main 1489) and very close to Briquet 7233 (Luxemburg 1485, with variants Mainz, Strassburg, Metz, 1486-92). Both stocks are plausibly from Lorraine mills. The text type is a Schwabacher, very close to such founts as Grüninger's type 5:98 and Pruss's 12:93.

The in-text woodcuts are apparently those used in Johann Otmar's Reutlingen edition of the Sommerteil, 12 March 1482 (an extremely rare edition entered in ISTC as part 2 of Otmar's Winterteil, n.d., Goff J-160). The full-page crucifixion cut is either a close copy of, or was copied by, a block used by Martin Schott in Strassburg for his Missale Vratislaviense, 17 Dec. 1491 (GfT 442; IBP 3771: a single copy recorded at the National Library of Warsaw). Finally, the open lombards used as initials are close but not identical to such sets as those used in Speyer by Peter Drach (GfT 1189), and in Strassburg by Martin Schott (GfT 438) and Grüninger (GfT 445, 447).

*References:* Pellechet-Polain (vii) 6538 (6537)

£10,000-15,000

€16,200-24,300

Expositio Symboli Ruffini Aquilegensis præsbyteri ad Laurentium papam: In qua singulos articulos fidei noui ac ueteris testamenti auctoritatibus confirmat: & hæreses contrarias destruit. Epistola Prima.



**M**HI Quidem Fidelissime Papa Laurenti ad scribendum animus non est tam cupidus: q̄ nec idoneus: scienti nō esse absq̄ periculo multoꝝ iudicii ingenium tenue & exile cōmittere. Sed quoniā (ut cum uenia tui dixerim) id temere in epistola tua per Christi me sacramenta quæ a nobis maxia cum reuerentia suscipiuntur astrigis: ut aliquid tibi de fide secundum symboli traditionem rationemq̄ cōponam: quis supra uires nostras sit pōdus præcepti (Non enim me latet sententia sapientum: quæ probe admodum dicit: q̄a de deo & uera dicere periculosum est) tamen si expertōis a te ipso/ sitæ necessitatem orationibus iuues: dicere aliqua obedientiæ magis reuerentia q̄ igenii p̄sumptione tentabimus: quæ q̄dem non tã perfectōꝝ exercitiis digna uideant: q̄ quæ ad paruuloꝝ in Christo & incipientiũ librentur auditum. Equidẽ cōperi nōnullos illustriũ tractatorum aliqua de his pie & breuiter edidisse. Photinum uero hæreticũ scio eatenus scripsisse: nō ut rationẽ dictoꝝ audietibus explanaret: sed ut simpliciter fideliterq̄ dicta ad argumentum sui dogmatis traheret: cum in his uerbis sanctus spiritus prouiderit nil abiguum: nil obscurũ: nil a reliquis dissonã uideri: q̄a in his uere cōpletur p̄phetia quæ dicit Verbum enim consumans & breuias iniquitatẽ: q̄a uerbũ breuiatũ facit dominus sup̄ terrã. Nos ergo simplicitatem suã uel uerbis apostolicis reddere & signare tẽtabimur: uel quæ om̄issa uidentur a prioribus adimplere. Sed ut manifestius fiat argumẽtum uerbi huius ut diximus breuiati: causã qua hæc traditio ecclesiis data est ab origine retemus. Tradunt maiores nostri q̄ post ascensionẽ domini cũ per aduentũ spiritus sancti supra singulos quosq̄ ap̄stolos igneæ linguæ sedissent: ut loquelis diuersis uariisq̄ loq̄rentur: per quod eis nulla gens extranea: nulla linguæ barbaries inaccessa uideret̄ & inuap̄ceptum eis a domino datum hoc ad p̄dicandũ dei uerbum ad singulas quencq̄ p̄ficiendos natos. Discessuri itaq̄ abiuicẽ normã sibi prius futuræ p̄dicatōis in cōmune cōstituũt: ne forte alii alio abducti diuersum aliquid his qui ad fidẽ Christi inuitabãtur exponerẽt. Omnes igitur in uno positi: & spiritu sancto repleti breue istud futuræ sibi ut diximus p̄dicatōis indicium in unum conferendo quod sentiebat unusq̄q̄ cōponunt: atq̄ hanc credentibus dandã esse regulã statuunt. Symbolũ aut̄ hoc multis & iustissimis ex causis appellari uoluerunt. Symbolũ enim græce & indicium dici p̄t̄ & collatio: hoc est quod plures in unum cōferunt. Id enim fecerunt apostoli i his sermonibus in unum cōferẽdo quod unusquisq̄ sensit. Indicium autem uel signum iccirco dicitur: quia in illo tempore sicut Paulus apostolus dicit & i actibus apostoloꝝ refert̄ multi ex circũuentibus iudæis simulabant se esse apostolos Christi: & luci alicuius uel uentris gratia ad p̄dicandũ p̄ficiẽbãtur: nōiantes qdẽ Christũ sed non integris traditionũ lineis nunciãtes. Iccirco istud indicium posuerũt: per quod agnosceretur is qui Christũ uere secundũ apostolicas regulas p̄dicaret. Deniq̄ & in bellis ciuilibus hoc obseruari ferunt: quoniã & armõꝝ habitus par: & sonus uocis idẽ: & mos unus est. Atq̄ eadẽ istituta bellãdi nequa doli surreptio fiat: symbola distincta unusquisq̄ dux suis militibus tradit: quæ latine signa uel idicia nuncupãtur: ut si forte occurrerit quis de quo dubitetur symbolum p̄dat si sit hostis uel focus. Iccirco deniq̄ hæc nō scribi chartulis aut mēbranis: sed requiri in credentium cordibus tradiderunt: ut certum esset hæc neminẽ ex lectōne quæ interdũ peruẽnire etiã ad infideles solet sed ex apostoloꝝ traditōe didicisse. Discessuri igitur ut diximus ad p̄dicandũ istud unanimatus & fidei suæ apostoli indicium posuere: nō sicut filii Adam discessuri ab alterutrum turtem ex latere cocto & bitumine cōstruẽtes: cuius cacumen usq̄ ad cælum pertingeret: sed monumẽta fidei quæ starent aduersum faciem inimici e lapidibus uiuis & margaritis dominicis ædificãtes: quam neq̄ uenti impellerent: neque fulmina subruerent: neq̄ tẽpestatum ac procellãꝝ turbines promouerent. Merito igitur

57 **Hieronymus, Saint.** *Epistolae et tractatus. Parma: [Printer of Hieronymus], 18 January-15 May 1480*

2 volumes, Super-Royal 2<sup>o</sup> (422 x 277mm.), 584 leaves, 53 lines, Roman letter, 2 8-line initials supplied by an Italian hand in colours on gilt grounds, 2-, 4- and 6-line initials and paragraph-marks alternately in red and blue, early eighteenth-century Italian sprinkled calf, spines gilt with red labels, sprinkled edges, modern morocco-backed boxes, *bindings rebaked retaining original spines, worn at edges*

FIRST EDITION WITH THESE SUPPLEMENTS. There were numerous fifteenth-century editions of the collected letters and tractates of St Jerome, together with various pseudo-Jerome writings, letters addressed to Jerome, and several lives of Jerome. The present edition derives from the collection assembled by Theodorus Lelius (d. 1466) and printed after his death by Sweynheym and Pannartz, 13 December 1468 (Goff H161) and by Sixtus Riessinger, not after 1470 (Goff H163). Mentelin's Strassburg edition of not after 1469 (Goff H162) and Schoeffer's Mainz edition of 7 September 1470 (Goff H165) are independent compilations. The present edition was reprinted from Miscomini's 1476 Venice edition (Goff H166), with the addition of several letters and tractates in volume 2; these additional texts are advertised in the colophon as not available in other editions. The anonymous life of Jerome (Socii Bollandiani, *Bibliotheca hagiographica latina*, 1898-1901, no. 3873) included in Miscomini's edition is here replaced with the life by pseudo-Sebastian of Monte Cassino (*ibid.*, no. 3870), which was first printed by Sweynheym and Pannartz's 1468 edition.

This eponymous press has never been identified. The present edition was its first and most important production, followed by some five folio and quarto editions of classical texts, including Chrysoloras's Greek-Latin grammar (GW 6697).

Blank spaces have been left in the text of the present edition for the supply of Greek words in manuscript, but the word ΤΕΛΟΣ is printed in Greek at the end of the life of Jerome and at the end of the second colophon.

*Provenance:* Augustinian Hermits of Milan, with contemporary inscription: 'Iste liber est Conventus sancte marie coronate mediolani fratrum Eremitarum sancti Augustini observantium congregationis Lombardie'; Count Carlo Archinto of Milan, 1670-1732, with bookplate (sale Paris, 1863); Cuthbert Hamilton Turner, with inscription, bought in Paris, 1919; Albert Ehrman, Broxbourne Library, with bookplate (sale in our rooms, ii, 7 May 1978, lot 493); George Abrams, with bookplate (sale in our rooms, 16 November 1989, lot 65)

*References:* HC \*8558; BMC vii 942; Goff H169

£50,000-60,000

€81,000-97,000



**Incipit Expositio Symboli Gloriosi Ieronimi  
Contra Iouinianum hereticum.**

**C**redo in deo patre omnipotente. Ver-  
pium q̄ incipiam de ipsis sermonū vir-  
tutibus disputare. illud nō impotune  
cōmonēdū patet qd̄ in diuersis eccl̄is  
aliqua in h̄is verbis inueniuntur adiecta. In ec-  
clesia tñ vrbis rome hoc nō deprehenditur sem̄  
p̄ eo arbitror. q̄ neq; heresis vlla illic sumpfit  
exordium. ⁊ mos inibi seruatur antiqu⁹. eos q̄  
gratiam baptis̄mi suscepturi sunt. publice idem  
fidelium populo audiēte simbolū reddere. ⁊ vti  
q; ad iedionem vni⁹ saltem sermonis eorū qui  
precesserunt in fide nō admittit̄ auditis. In ce-  
teris autē locis. q̄ntum intelligi datur p̄pter non  
nullos hereticos addita quedā videntur p̄ que  
nouelle doctrine sensus videtur excludi. Nos tñ  
illum sequamur quē in Aquiliensi eccl̄ia p̄ laua-  
cibi grām suscepim⁹. ¶ Credo ergo. Primo oī-  
um ponitur. sicut ⁊ apostol⁹ ad hebreos scribēs  
diat. Credere enim primo omnium. accedentē ad  
deum oportet. q̄ est ⁊ credentib⁹ in se fit ēmune-  
rator. S; et p̄pha di. Nisi credideritis. neq; intel-  
ligetis. vt ergo intelligētē ibi adiutus pateat.  
recte primo oīm te credere profiteris. Quia nec  
nauiū quis ingreditur. ⁊ liquido ac profundo

58

58 Hieronymus (pseudo-) [Rufinus Aquileiensis] Expositio symboli gloriosi Ieronimi  
contra Iouinianum hereticum. [Cologne: Ulrich Zel, c. 1472]

Chancery 4<sup>o</sup> (217 x 143mm.), 30 leaves, 27 lines, 4-line initial space, initials, paragraph-  
marks and initial-strokes in red, nineteenth-century blind-stamped calf, edges stained  
green, corners rubbed

Rufinus's commentary on the apostle's creed was, following a common manuscript  
tradition, attributed to St Jerome both in this editio princeps, and in the Oxford edition  
of 17 December 1478 (Goff R352).

*Provenance:* Dukes of Arenberg, with inventory label on spine (Schab catalogue 23, no.  
42); Walter Goldwater, with bookplate (sale New York, ii, 5 December 1985, lot 119)

*References:* HC \*8578; BMC i 191; Goff R351; VK 1057

£7,000-10,000

€11,300-16,200

De immortalitate anime.



59 actual size

- 59 Houppelande, Guillelmus. *De immortalitate animae*. Paris: [Pierre Le Dru for] Denis Roce, 4 September 1499

Chancery 8<sup>o</sup> (131 x 91mm.), 24 leaves, 31 lines, Gothic letter, one 7-line initial space with printed guide, printer's woodcut device on title, later vellum

The last of four fifteenth-century editions, all printed in Paris. Although described by most bibliographies as quarto, this edition is in fact printed in octavo, like the three earlier editions.

References: HR 8969; Goff H495; IGI 4909; CIBN H-301; Oates 3130.5

£400-600  
€650-950

πάρωσιγ' αματόεργα, χαμαί πείσομ' ἐν κορήσσι·  
 ἰδρῶθ' ἰδέσσω· ὄδ' ἐλάξ' ἐν σήβησι βαιῶν,  
 τὰ χεῖρά τ' ἐν ἄριξί, καὶ ὄχόμενος ἔπος κ' ἴδα·  
 λήψ' ἐτέθω ὄντωγι, γέας δαυαῶν ταχυτάτων·  
 τρώες ὑπὸ φιάλοι Διφῆς ἀκόρητοι αὐτῆς·  
 ἄγης μὲν λῶθησθε καὶ ἄσχεος οὐκέτι δ' ἄψ·  
 ἢ ἐμέ λῶθησασθε κακὰ κώες, οὐδέ τι θυμῷ  
 ζῆνος ἐρίβρεμέτω χαλεπῶν ἐδ' ἴσταε μήνιν  
 ξφῆιου· ὅς τε ποθ' ὕμμι διαφθέρσθ' ὑόλιμ' αὐτῶν·  
 οἶμεν κουρὶ δ' ἴν' ἄλοχον, καὶ κτηματὰ πολλὰ  
 μάψ' οἴχεσθ' ἀγάγοις, ἐπὶ φίλεισθε παρ' αὐτῆ·  
 μῶ αὐτ' ἐν μυστῆν μεμείψετε πορτοπόροισι,  
 πύρ' ὀλοὸν βαλεῖν, κτ' ἔμμελ' ἠρώας ἄχαιούς·  
 ἀλλὰ ποθὶ σήσασθε, καὶ ἐγὼ ὑμειοῖσ' ἄρνος·  
 ζῶ πατέρ· ἢ τί σε φροσὶ πρὶ φρένας ἔμμελαι ἄγῳ  
 ἀνδρῶν ἠδ' ἐβῶν· σέο δ' ἐκ τὰ δ' ἐ πάντα πείλουται·  
 οἶον δ' ἢ ἀνδρῶσι, χαρίζεαι ὑβρίτησσι  
 τρωσῖν· τῶν μένος αἰὲν ἀτάσθαλον· οὐδέ δ' ἄνωγται·  
 φυλοπῆδος κορίσασθαι ὁμοῖον πολέμοιο·  
 πάντων μὲν κόρος ἐστὶ καὶ ὕβρου καὶ φιλότιτος  
 μολῶησθε γλυκῆς καὶ ἀμύμονος ὀρχηθμοῖο·  
 τῶν πέρ τις καὶ μάλλου ἐέλδεται ἐξ ἔρον ἄψαι,  
 ἢ πολέμου· ῥῶες δ' ἐμάχης ἀκόρητοι εἰσιν·  
 ὦς ἔφθων, τὰ μὲν ἔν τε ἀπὸ χροῶς αματόεργα  
 συλῆσας ἐτάροισι δίδου, μεγέλαος ἀμύμων·  
 αἰὼς δ' αὖτε ζαντίσιων προμάχοισιν ἐμίχθῃ·  
 ἐνθά οἱ ὕος ἐπ' ἀλτο, φυλαμίνιος βασιλῆος,  
 ἀρταλίων ὄσρα παρὶ φίλῳ ἔπειτο πολέμιζων  
 ἐς ροῖκῃ· οὐδ' αὖ τις ἀφίκετο παρὶ δαίαια·  
 ὄσρα τότ' ἀρ' ἴδαο μέσοσ' ἀκός οὐτασε Δούρι  
 ἐγγύθεν· οὐδέ δ' αὖ πρόδωκ' ἴδαο χαλκὸν ἐλάσσει·  
 ἀψ' ἀτάρων ἔς ἔθρος ἐχάριτο κηραλέμων  
 πάντοσε παπῶων μή τις χροῶ χαλκῶ ἐπ' αἶρη·  
 μηριόνης δ' ἀπ' οἴμτος ἴδ' χαλκῆρ' οἴσθῃ,  
 καὶ ῥ' ἐβαλε ἴλουτον κατὰ δεξιόν· αὐτὰρ οἴσθῃ  
 ἀντικρὺ κατὰ κύστιν ὑπὸ πείσομ' ἐξεπέρησεν·  
 ἐξόμενος δ' ἐκατὰ βί φίλων ἐν χροῶν ἐταίρων  
 θυμὸν ἀποπρήων, ὥστε σκώληξ ἐπὶ γαῖῃ  
 κέτο ταβῆς· ἐκ δ' αἶμα μέλαρ ῥέει, δάκε δ' ἐγαῖαν·

Στοιχασμοὶ ἐν  
 ἡ Μορσίου

(Ἐπιπέμω)  
 ἀδύνατον

Αὐτοῦτο ποιοῦν  
 ἀπὸ τῆς ἀδύνατον

τὸ (Ἐπιπέμω)  
 ἀδύνατον

Μορσίου ἐν τῷ  
 ἀδύνατον

Ἐπιπέμω  
 ἀδύνατον

Ἐπιπέμω  
 ἀδύνατον



- 60 **Homer.** Opera [Greek] (edited by Demetrius Chalcondylas). *Florence: Demetrius Damilas [in the shop of the Printer of Virgil (Copinger 6061)] for Bernardus and Nerius Nerlius, and Giovanni Acciaiuoli, 9 December 1488 [dedication printed 13 January 1488/89 or shortly after]*

bound in 2 volumes, Median 2<sup>o</sup> (325 x 235mm.), 189 leaves (of 190, without final blank leaf), 39 lines, Greek letter, 2- and 10-line initial spaces, brown crushed morocco by Marius Michel, brown morocco gilt doublures decorated with a semé of fleurs-de-lys, gilt edges, occasional contemporary manuscript notes, *lacking final blank leaf*

FIRST EDITION IN GREEK OF HOMER, PRINCE OF POETS, AND THE FIRST LARGE-SCALE PRINTING IN GREEK.

The editor, Demetrios Chalcondylas, had come to Italy at the invitation of Cardinal Bessarion in 1447 and came under the patronage of Lorenzo de' Medici in the 1470s.

The Greek font of the Homer is, with variants of a few sorts, that of the earliest Milanese Greek font, used in 1476 and after. The maker of this font was Demetrius Damilas of Crete, whose skill and pains are commemorated in the colophon and dedication of the Homer. Despite the lengthy and circumstantial colophon, bibliographers have had trouble in agreeing on the correct imprint and date. Robert Proctor (*The Printing of Greek in the Fifteenth Century*, 1900, p. 66 sqq.) argued that the edition was actually printed in the shop of Bartolommeo di Libri, whose type was used to print the dedication to Piero de' Medici on the first page. BMC assigned the edition rather to the Nerli brothers. Roberto Ridolfi (*La stampa a Firenze nel secolo XV*, 1958, p. 95 sqq.) has pointed out that the Nerli were well-born and wealthy Florentines whose role would have been a purely financial one. He has assigned the Homer to the anonymous Florentine shop, the Printer of Virgil (Copinger 6061, Goff V183), which flourished from 1488 to 1490 or so. Ridolfi has supposed that only the first, dedication page was printed in di Libri's shop, more than a month after the completion of the edition proper, this page hitherto having been planned as a blank.

The *Batrachomyomachia* ('Battle of the Frogs and Mice'), a pseudo-homeric text, which is also included here with the Iliad, Odyssey and Homeric Hymns, had been earlier printed in an unsigned Greek-Latin edition printed perhaps at Brescia or Ferrara, which is known only from the unique copy in the John Rylands University Library, Manchester.

*Provenance:* University of Lyon, with stamp ACAD. LUGD. and release stamp dated 1843; Constantine Radoulesco, with leather booklabel; H. Bradley Martin, with bookplate (Sotheby's New York, 14 June 1990, lot 3355)

*References:* HCR 8772; BMV vi 678; Goff H300

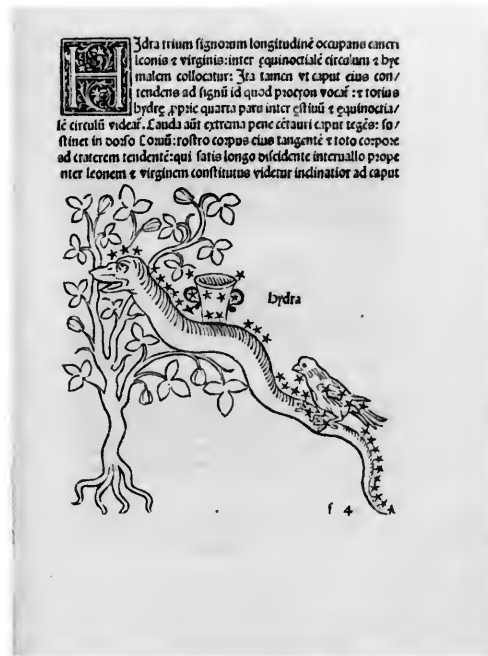
£60,000-80,000

€97,000-129,000

pore devenit ad terram: qui cum totus occidit ut pendere pedibus  
 ex arctico circulo videatur. Exorietur ante pedibus quam reliquis mem-  
 bris. Habet autem in capite stellam unam. In sinistro brachio unam.  
 In utroque humero singulas clare lucentes. In manu sinistra unam.  
 In dextro cubito unam. In utroque latere singulas: sed clariorem  
 in sinistro. In dextro femore duas. In genu unam. In poplite unam.  
 In crure duas. In pede unam que dicitur clara. In sinistra  
 manu quatuor. quas pelle leonis nonnulli esse dixerunt. Ita sunt  
 omnino decem et novem:



Hercules



61

61 Hyginus Mythographus. Poeticon astronomicon (edited by Jacobus Sentinus and Johannes Lucilius Santritter). Venice: Erhard Ratdolt, 14 October 1482

Chancery 4<sup>o</sup> (186 x 143mm.), 57 leaves (of 58, without the initial blank leaf), 31 lines, Gothic letter, 5-, 6- and 11-line white-on-black woodcut initials, heading on a2 recto printed in red, 47 woodcuts in text, nineteenth-century polished calf, modern morocco-backed slipcase and chemise

SECOND, BUT FIRST ILLUSTRATED EDITION, CONTAINING THE EARLIEST PRINTED REPRODUCTIONS OF THE CONSTELLATIONS, PLANETS AND SIGNS OF THE ZODIAC. The first edition, printed at Ferrara in 1475, contains blank spaces presumably intended for hand illustrations. The woodcuts of the present edition, ascribed by Hind to one of the two editors, Johannes Lucilius Santritter, were reused by Ratdolt in his 1485 reprint of the same work (see lot 62) and also in his 1488 Augsburg edition of Johannes Angelus, *Astrolabium* (see lot 10).

The text is often misattributed to Caius Julius Hyginus, Augustan freedman, librarian of the Palatine Library, and friend of Ovid. Its primary source is the *Phaenomena* of Aratus (c. 315-240 BC), a poem about the constellations and weather signs which became, after the *Iliad* and *Odyssey*, the most widely read poem in the ancient world. In it we find clearly explained the basics of astronomy, world, sphere, diameter and pole, as well as a treatment of the 42 constellations and the zodiac, all embroidered with mythological stories. When discussing Capricorn we are told of an divine assembly in Egypt, in which irrupted the enemy Typhon. To escape him nay gods changed their shape: Mercury turned into an Ibis, Apollo became a crane, and it was for this reason that the Egyptians considered these birds to be gods.

Leaf a3 is signed b3; but d3 is correctly signed (see BMC).

*Provenance:* Gilbert R. Redgrave, Ratdolt's bibliographer, with bookplate and a long bibliographical note on flyleaf dated 13 May 1891; Robert Honeyman IV, with bookplate (sale in our rooms, iv, 6 November 1979, lot 1735); George Abrams, with bookplate (sale in our rooms, 16 November 1989, lot 69)

*References:* HC \*9062; BMC v 286; Goff H560; Sander 3472; Essling 285; Klebs 527.2; Redgrave, *Ratdolt*, 30

£25,000-30,000

€40,400-48,500



Andromeda ppe cassiopeiã supra caput persei bre-  
 ui interuallo dissidete pspicit collocata: manibus  
 diuersis uincta ut antiqs historiis e traditũ: cuius  
 caput equi pegasi uetri cõiungit. Eadẽ eni stella ut  
 umbilicus pegasi & andromedẽ caput appellatur  
 Huius mediũ pectus & manũ sinistra circulus estiuus diuidit. Oc-  
 cidit autẽ cũ pisce de duobus secũdo: quẽ andromedẽ subiectum  
 brachio supra diximus. Exoriente libra & scorpione capite prius/  
 q̃ reliquo corpe puenit ad terrã. Exoritur autẽ cũ piscibus & ariete  
 Hęc ut supra diximus h̃z i capite stellã clare lucẽtẽ unã. In utroq;  
 hũero. i. In cubito dextro. i. In ipsa mãu. i. In sinistro cubito ul' i



d 4

62 Hyginus Mythographus. Poeticon astronomicon (edited by Jacobus Sentinus and Johannes Lucilius Santritter). Venice: Erhard Ratdolt, 22 January 1485

Super-Chancery 4<sup>o</sup> (214 x 155mm.), 56 leaves, 32 lines, Roman letter, 3, 5- and 11-line white-on-black woodcut initials, full-page woodcut schematic sphere on a1 verso, 47 woodcuts of the constellations, nineteenth-century olive morocco, early Hebrew notes in Rabbinic script on verso of final leaf and captions for woodcuts, occasional early manuscript annotations in Latin, *c1 and c8 misbound in place of each other, small paper repairs in lower margins of a few leaves, some light damp-staining in a few leaves, edges of binding slightly rubbed*

Third edition. The woodcuts were first used in Ratdolt's 1482 edition (see previous lot). This second, Ratdolt edition is printed in Roman type rather the Gothic used in his earlier edition. It also contains a full-page schematic sphere at the beginning of the text, and the two concluding *Carmina ad lectorem* by Sentinus of the earlier edition are here omitted.

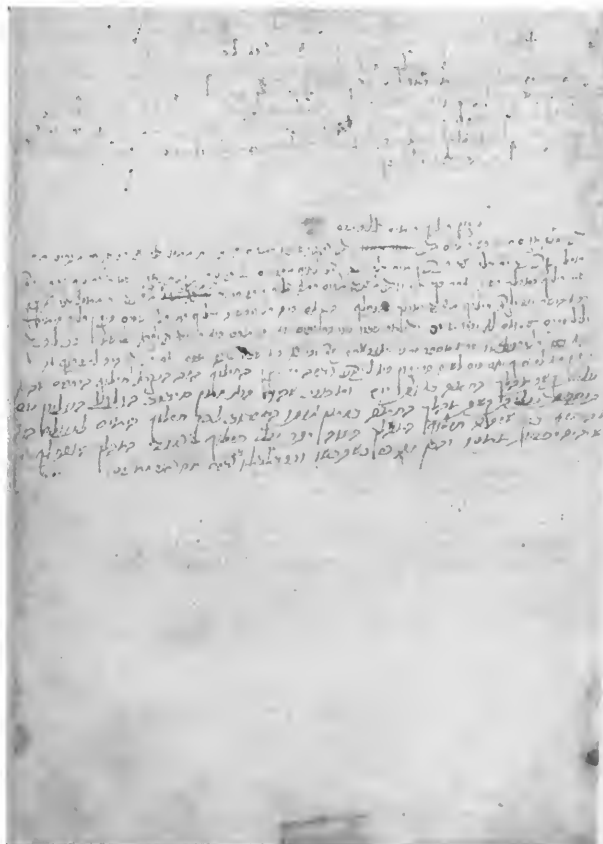
The present copy contains early Hebrew notes in Rabbinic script on the blank verso of the final leaf and in a few captions for the woodcuts.

*Provenance:* Hewell, with bookplate; Robert George Windsor-Clive, P.C., C.B., Earl of Plymouth, with bookplate

*References:* HC \*9063; BMC v 289; Goff H561; Sander 3473; Essling 286; IGI 4960; Redgrave, *Ratdolt*, 48

£10,000-15,000

€16,200-24,300



stro pede eiu . qui auriga appellatur . inter huius finitionem cor  
poris & arietis caudam stellæ sunt: quas uergelias nostri græci  
autem pleidas appellauerunt. Hic auersus occidit & exonitur.  
Habet in cornibus singulas stellas: sed in sinistro clariore. Vtrif  
qꝫ oculis singulas. in fronte media unâ. Ex quibus locis cornua  
nascuntur singulas: quæ septem stellæ hyades nuncupâtur. Et si  
nõnulli quas duas diximus nouissimas stellas negauerit eẽ: ut  
oĩno hyades esset quinqꝫ. Præterea in sinistro genu priorè habet  
stellâ unâ. Et super unguâ unâ. in dextro genu unâ. & inter sca  
pilio tres: nouissimâ earũ cæteris clariorem. in pectore unâ Quæ  
sunt omnino præter uergelias quatuordecim.

Σ in Signum Zetiani



Taurus

63 Hyginus Mythographus. Poeticon astronomicon. Venice: Thomas de Blavis, de Alexandria, 7 June 1489

Chancery 4<sup>o</sup> (204 x 141mm.), 56 leaves, 34 lines, Roman letter, 5-, 6- and 11-line white-on-black woodcut initials, some initial spaces with printed guides, 47 woodcuts of the constellations, ALL COLOURED BY AN EARLY HAND, some early manuscript notes and captions in red ink, other early manuscript notes on first leaf, nineteenth-century vellum, occasional staining

A reprint of Ratdolt's 1485 edition (see lot 62), from which the woodcuts are copied, some in reverse. Copies of this edition are known with the date 1485 (see H 9064 and Proctor 4760). The heading for the schematic diagram on a1 verso is here printed in Gothic letter, while in Ratdolt's 1485 edition this was in Roman letter.

*References:* HC \*9065; BMC v 318; Goff H562; Sander 3474; Essling 287; IGI 4961; Proctor 4765

£3,000-5,000

€4,850-8,100

## IAMBlichVS DE MYSTERIIS.

## Decognitione diuinorum



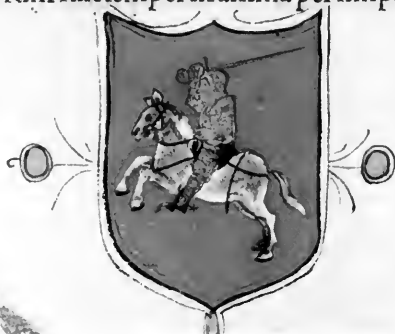
Egyptii scriptores putantes omnia inuēta esse a Mercurio, suos libros mercurio inscribebāt. Mercurius p̄est sapiētiā & eloq̄o. Pythagoras. Plato. Democritus. Eudoxus. & multi ad sacerdotes ægyptios accesserūt. Dogmata huius libri sūt assyriorū, & ægyptiorū & ex colūnis Mercurii. Pythagoras & Plato didicerūt philosophiā ex colūnis Mercurii in ægypto. Co

lumnæ Mercurii plenæ doctrinis. Ante omnē rationis usum inest naturaliter insita deorum notio. Immo tactus quidā diuinitatis melior, quam notitia, ex quo incitatur naturalis appetitus boni, & ratiocinatio atq; iudicium. Essentialis cognitio diuinorū, quæ anima est perpetua ac re uera non est cognitio hæc, qua deo fruimur. In cognitione enim est alteritas, sed contactus, quidam essentialis & simplex. Non enim possumus attingere unitatem ipsam, nisi unitissimo quodam & unitate mentis, quæ super animæ, mentis que proprietatem extat. Vnitas ipsa deorum unit sibi animas ab ætherno per unitates earum secundum contiguitatem tam propriam & efficacem, ut esse continuitas uideatur. Intellectus diuinus dat esse animæ per intelligere suum essentialē. Ergo esse animæ est quoddam intelligere scilicet deum unde dependet. Esse nostrum est deum cognoscere. quia præcipuum esse animæ, est intellectus suus, in quo idem est, esse quod intelligere diuina actu perpetuo. Ab illo autem esse præcipuo deriuantur potentiæ animæ discurrentes. Post deos ponimus demones. heroes. animas puras, hi tres ordines pedissequi sunt deorum. Non possumus solitis humanæ rationis discursionibus attingere deorum pedissequos demones: heroes animos puros. Sed necesse est consurgere ad cēntialem intelligentiam & æthernā.

Sicut dii semper attinguntur notione innata, sic numina deorum pedissequa, tunc primum attinguntur quando anima deposuit modum cognitionis; mobilem, qui ad potentiam spectat rationalem, quæ intellectu intelligentiāq; formatur, quem uocant intellectum adeptum. Nā prima notitia in agente intellectu consistit. Cum cognitio per adæquationem fiat, sequitur ut minima sempiterna, & immobilia attingamus, notione sempiterna immobili simplici. Cognitio qua cognoscimus substantias separatas: est in alia specie, q̄ illa. qua cognoscimus alia.

: Cognitio diuinorum fuit semper in anima per simplicem intuitum

a iii





64 **Iamblichus.** *De mysteriis aegyptiorum, chaldaeorum, assyriorum* (and other Platonic and neo-Platonic writings, translated and edited by Marsilius Ficinus). Venice: Aldus Manutius, September 1497

FIRST EDITION, Super-Chancery 2<sup>o</sup> (291 x 199mm.), 185 leaves (of 186, without the final blank leaf), 37 lines and headline, Roman letter, 3- and 7-line initial spaces with printed guide-letters, outline woodcut on a3 recto illuminated in gilt, red, green and blue, an armorial painted in lower margin of a3 recto, early nineteenth-century Italian sheep richly gilt, green silk pastedowns with gilt dentelle borders, gilt edges, modern morocco-backed slipcase and chemise, *sides slightly rubbed*

FIRST EDITION of this important collection of classical and Byzantine Platonic texts translated and edited by Marsilio Ficino (1433-1499), dedicated to Cardinal Giovanni de' Medici (later Pope Leo X), second son of Ficino's patron Cosimo de' Medici. It was at the behest of Cosimo that Ficino learned Greek and for whom he made translations of Plato's works. These translations were first printed at Florence by Laurentius de Alopa, c. 1484-85 (Goff P771). Ficino was also the founder and leading spirit of the Platonic Academy of Florence.

The present collection comprises two groups of translations: the first (Iamblichus to Priscianus Lydus) made in the late 1480s; the second (Alcinous-Xenocrates) in the early 1460s. To this second group is added Ficino's own early tract *De voluptate* (written in 1457). For details on the dates and textual history of each text, see Paul O. Kristeller, *Supplementum Ficinianum*, 1937, iii, Index operum; and for identification of the Greek manuscript sources used by Ficino, see Kristeller, *Marsilio Ficino and his Work after Five Hundred Years*, 1987, appendix V.

Iamblichus (c. 245-325AD), a pupil of Porphyry, is one of the most important figures in the history of Neoplatonism, and through his *Vita Pythagorae* and *Protrepticus* of Pythagorean number symbolism. Iamblichus also knew the works of Hermes Trismegistus, and was an early critic of certain spuria. In his *De mysteriis* Iamblichus writes of the importance of ritual and of how the initiate (*mustes*) must transcend corporality and matter in the service of the gods, and become one with them through the power which unites the cosmos.

The importance of Iamblichus in the late fifteenth and early sixteenth centuries cannot be overstated, nor can his influence on the history of Neoplatonism. His successors credited him with the whole orientation of later Neoplatonic philosophy, by his establishing a curriculum, drawing up a system for the interpretation of Plato, by his extension of the use of mathematics in philosophy (cf. his *In Nichomachi arithmetica introductio*), by his refining of Neoplatonic metaphysics, and by his extraordinary syncretism of the various theologies, demonology and rites of the ancients, including the Egyptians, Persians, Chaldaeans and others. Some of his lost works were known to Macrobius and to the Emperor Julian the Apostate.

All but two of the texts are here published for the first time. Alcinous was first printed in the translation of Petrus Balbus at Nuremberg in 1472 (Goff A365), and the original Greek text of the Pythagorean Golden Verses was included in the first book from Aldus's press, Lascaris's *Erotemata* of 1494/95 (Goff L68).

This handsome copy, later in the Saks and Abrams collections, belonged in the nineteenth century to Lord Vernon the great Dante scholar, whose editions of Dante and the commentators upon him are of great importance. The manuscripts of his own commentary on Dante are in the College Library, Eton, which has a number of his books.

*Provenance:* George John Warren, 5th Baron Vernon (1803-1866), with bookplate (sale in our rooms, 10 June 1918, lot 300); John A. Saks, with bookplate (sale New York, 1 October 1980, lot 122); George Abrams, with bookplate (sale in our rooms, 16 November 1989, lot 70)

*References:* HC \*9358; BMC v 557; Goff J216; Klebs 529.1; Renouard p. 13; Ahmanson-Murphy 17; *Christ, Plato, Hermes Trismegistus* (1990) no. 127

£25,000-30,000  
€40,400-48,500

## III

tempus ostendunt. **C**anicula stella que & Sirius dicitur est tunc mensibus in medio centro caeli est & dum sol ad eam ascenderit. coniuncta cum sole duplicatur calor eius & dissoluunt corpora & vaporantur. Unde & ex ipsa stella dies caniculares dicuntur. quando et moleste sunt purgationes. Canis autem vocatur propter quod corpora morbo afficiat. siue propter flammam candorem. quod eiusmodi sit ut pre ceteris lucere videatur. Itaque quo magis eam cognoscerent siron appellarunt. **C**ometes stella dicta est. eo quod comas luminis ex se fundat. Quod genus sideris quando apparuerit. aut pestilentiam. aut famem. aut boella significat. Cometes autem latine crinite appellantur. quod in modum crinium flammam spargunt. Quas stoici dicunt esse ultra xxx. quarum nomina & effectus quidam astrologi scripserunt. **L**ucifer dicitur eo quod inter omnia sidera plus lucem ferat. Lucifer enim est una ex planetis. Haec proprie & iubar dicitur. eo quod iubar lucis ex se fundat. Sed & splendor solis. ac lune & stellarum iubar vocatur. quod in modum iube radii ipsorum extendantur. **V**esperus stella occidentalis. quam cognominatam perhibent a vespero rege hispanie. Est autem & ipsa ex v. stellis planetis noctem ducens & sequens solem. Fertur autem. quod haec stella oriens luciferum occidens vesperum facit. De qua stacius. Et alterno dependit vnus in ortu. **P**lanete stelle sunt que non sunt fixe in caelo ut reliqua sed in aere feruntur. Dicte autem planete a potesplanes id est ab errore. Nam interdum in austrum. interdum in septentrionem. plerumque contra mundum. nonnunquam cum mundo feruntur quarum nomina graeca sunt. pheton. plerion. daphirion. pheton. phetonta. phiriona. hesperus. stelbon. Haec romani nominibus deorum suorum id est iouis. saturni. martis. veneris. atque mercurii. sacrauerunt. Decepti enim et decipere. volentes in eorum adulationem qui sibi aliquid secundum amorem prestitissent. sidera ostendebat in caelo. dicentes quod iouis esset illud sidus. & illud mercurii. & concepta est opinio vanitatis. Hanc opinionem erroris diabolus confirmavit christus euertit. **T**am vero illa que ab ipsis gentibus signa dicuntur. in quibus & animantium imago de stellis formatur. ut arcton. aries. taurus. libra. & huiusmodi alia. Et quod sidera preuiderunt in numero stellarum speciem corporis superstitiosa vanitate permoti finxerunt. ex causis quibusdam deorum suorum & imagines & nomina confirmantes. Nam arietem

canis major 273

ergo comete se stella est  
omninoque utdam voluit  
a ybgtu con pto y/psla d  
sentit. Epithor poty comet

Lucifer 273  
Stella matutine 772 221

Stella vesperina 273 221

planete 573 - 221

planete

Saturnus  
Jupiter 773  
Mars 273  
Sol 273  
Venus 773  
Mercurius 273  
Stella 273



# Prologus

fo. i.

Incipit prologus in legēdas sancto-  
rum quas collegit in vñū frater Jacobus  
ianuensis de ordine predicatorū.



## Vniuersus

tempus presentis vi-  
te in quatuor di-  
stinguit. scilicet in tempore  
deuatiōis. renoua-  
tionis siue reuoca-  
tiōis. recōciliatio-  
nis. et peregrinatio-

nis. **T**empus deuatiōis fuit ab Adā  
postq̄. scilicet a deo deuauit. et durauit vsq̄  
ad Abōysen. et istud tempus representat ec-  
clesia a septuagesima vsq̄ ad pascha. vñ  
et tūc legitur genesis liber. scilicet in quo ponit̄  
deuatiōis primorū parentū. **T**empus  
renouatiōis siue reuocatiōis incipit a  
Abōyse: et durauit vsq̄ ad natiuitatem  
xp̄i in quo hoīes per prophetas ad fidē re-  
uocati sunt et renouati. **E**t istud tempus  
representat ecclesia ab aduentu dñi vsq̄ ad  
natiuitatē xp̄i. vñ tūc legitur Isaias vbi  
de hac reuocatiōe aperte agit̄. **T**em-  
pus reconciliatiōis est tempus in quo per  
xp̄m sumus recōciliati. **E**t istud tempus  
representat ecclesia a pascha vsq̄ ad pen-  
thecosten. vñ et tūc legitur apocalipsis  
vbi plene agit̄ de misterio huius recōcilia-  
tionis. **T**empus peregrinatiōis est tem-  
pus presentis vite in quo peregrinamur  
et in pugna semp sumus. **E**t illud tempus  
representat ecclesia ab octaua penthecostes  
vsq̄ ad aduentū dñi. vñ tūc legunt̄ li-  
bri regū et machabeorū. in quibus de mul-  
tiplici pugna agit̄ per quam nra pugna  
spiritualis signat̄. **T**empus autē il-  
lud quod est a natali dñi vsq̄ ad septua-  
gesimā: partim continet̄ sub tpe reconci-  
liatiōis quod est tempus leticie. scilicet a nata-  
li vsq̄ ad octauā epyphanie. partim sub  
tempore peregrinatiōis. scilicet ab octaua epy-  
phanie vsq̄ ad septuagesimā. **E**t pot̄  
accipi hec quadruplex temporū variatio.  
primo penes quattuor temporū distin-  
ctiones. vt byems referat̄ ad primū. ver-

ad scdm. estas ad tertium. autūnus ad  
quartū. **E**t rō appropriatiōis satis pa-  
tet. Secūdo penes quattuor partes diei  
vt nox referat̄ ad primū. mane ad scdm  
meridies ad tertium. vespera ad quartū.  
**L**icet autē prius fuerit deuatiō q̄ reno-  
uatiō: tñ ecclesia oīa officia sua poti⁹ in-  
cipit in tēpore renouatiōis q̄ deuatiō-  
nis. i. in aduentu poti⁹ q̄ in septuagesima.  
**E**t hoc duplici rōne. primo ne videat̄  
incipere ab errore: tenet enī rem et non se-  
quit̄ ordinē tēporis. sicut et euāgeliste se-  
pius faciūt. Secūdo qm̄ per aduentū xp̄i  
oīa renouata sunt. ppter quod tēpus istud  
dicit̄ tempus renouatiōis. Apoca. xxi.  
**E**cce ego noua facio oīa. Congrue igit̄  
in hoc tēpore renouatiōis ecclesia oīa  
officia sua renouat. **E**t igit̄ h̄ ordo tēpis  
ab ecclesia distinctus seruet̄. primo age-  
mus de festiuitatibus que occurrūt in-  
fra tempus renouatiōis. quod tempus repa-  
sentat ecclesia ab aduentu vsq̄ ad nati-  
uitatē dñi. Secūdo de illis que occurrūt  
infra tempus quod partim corinef̄ sub tē-  
pore reconciliatiōis. partim sub tpe pere-  
grinatiōis. quod tempus representat eccle-  
sia a natiuitate vsq̄ ad septuagesimā.  
**T**ercio de illis que occurrūt infra tempus  
deuatiōis. quod tempus representat eccle-  
sia a septuagesima vsq̄ ad pascha. **Q**uar-  
to de illis que occurrūt infra tempus recon-  
ciliatiōis. quod tempus representat ecclesia a  
pascha vsq̄ ad octauam penthecostes.  
**Q**uinto de illis que occurrūt infra tem-  
pus peregrinatiōis. quod tempus representat  
ecclesia ab octaua penthecostes vsq̄ ad  
aduentū dñi. **E**xPLICIT prologus.

Incipit legēda sanctorū que longbar-  
dica noiatur historia. **E**t primo de ad-  
uentu domini.

## Aduentus domini

per quattuor septimanas agit̄. ad  
significandū q̄ est quadruplex aduentus  
scilicet in carne. in mente. in morte. et ad iudi-  
ciū. **A**ltima autē septimana vix finit̄. qz  
sanctorū gloria que dabit̄ in vltimo ad-

81

Ad  
Biblioth. aul. Eysb. Henf.

66 **Jacobus de Voragine. *Legenda aurea sanctorum*. Nuremberg: Georg Stuchs, 1 October 1488**

Median 4<sup>o</sup> (229 x 169mm.), 276 leaves, double column, 47 lines and headline, Gothic letter, first 8-line initial in blue on a gilt panel with coloured borders, other 2- and 3-line initials supplied alternately in red and blue, paragraph-marks in red, contemporary Nuremberg binding, blind-tooled calf over unbevelled wooden boards, both covers with an outer border ruled in blind, that on upper cover decorated with a repeated leafy staff tool and a gryphen, central panel filled with a repeated artichoke tool, title originally tooled in gilt at head of the upper cover, lower cover decorated with a leaf staff tool, a large rosette and a gryphen, four metal corner- and centre-pieces, two clasps and catches, title lettered along upper edges, modern cloth box, *lower margin of initial blank leaf and M4 strengthened, slight worming in margins of last few leaves, some leaves in gathering L misbound, rebacked, new endpapers*

The *Legenda aurea sanctorum*, written by the Italian Dominican friar Jacobus de Voragine (1230-1298), was a popularly written collection of lives of the saints following the church year. Of wide circulation and influence from the late thirteenth century onward, it was first printed by Heinrich Eggestein at Strassburg, not after April 1472 (Goff J81), and was reprinted at least seventy times before the end of the century.

A Nuremberg binding by the 'Hieronymus Münzer Binder' (Kyriss 116), so-called after his chief customer (see E.P. Goldschmidt, *Hieronymus Meunzer und seine Bibliothek*, Warburg Institute, 1938).

*Provenance:* Library of the Prince Bishop at Eichstätt, with note of ownership on title 'Ad Biblioth[ecam] aul[icam] Eystettense[m]'; The Brother Julian, F.S.C. Collection, Manhattan College, with bookplate recording gift from Christian A. Zabriskie

*References:* C 6450; BMC ii 468; Goff J120

£5,000-7,000

€8,100-11,300

**S**equens questio determinata est in quolibeto  
 studij Erfordensis Anno. 1486. post Bartholo  
 mei ad petitione multoz tam religiosoꝝ q̄ se/  
 culariũ contra triplicem errorẽ. ¶ Primo cõtra  
 eos. qui presumũt calculare ⁊ determinare die nouissimũ.  
 Contra quos posita est conclusio p̄ma cuꝝ suis correlarijs  
 quo ad aliqua. ¶ Secõdo cõtra quendã tractatũ impressũ.  
 qui dicit. q̄ antiꝝ p̄s non sit p̄sonaliter ventur⁹. nec Enoch  
 ⁊ Helias sunt p̄sonaliter venturi. sed q̄ machabe⁹ fuerit  
 ver⁹ ⁊ p̄sonalis antiꝝ p̄s / Quantũ autẽ iste tractat⁹ deuiet  
 a veritate sacre scripture ymo a fide credentiũ apparebit  
 scõda cõclusionẽ cum suis correlarijs ⁊ in primo correlario  
 cõclusionis p̄me. ¶ Tertio ista questio est d̄terminata p̄tra  
 quendã librum cuiusdã solitarij. quem intitulant de cogni  
 tione vere vite. ⁊ ascribunt beato Augustino. sed falsissi  
 me. In quo tractatu auctoz nititur pbare. q̄ regnũ celoz  
 non sit aliud q̄ visio dei. Et d̄natio reproboꝝ nõ sit aliud  
 q̄ priuatio visionis dei. Et ex hijs concludit. q̄ nõ sit loc⁹  
 vbi recipiant beati. nec sit loc⁹ vbi colligant d̄nati. Et sic  
 negat celum empirreũ esse locũ beatoꝝ. Et realem infer  
 num in terra consistentẽ. Et concludit ex hijs. qd̄ d̄teri⁹ e.  
 scilz q̄ x̄ps non vere ascendit ad celos. nec vere descendit  
 ad inferna. que omnia quantum sint sacre scripture ⁊ fidei  
 cõtraria. ymo pessima venena heretica ostendẽt in tertia  
 conclusionẽ. cum suis correlarijs annexis.

¶ Sequitur Questio.

67 [Johann von Paltz]. *Quaestio determinata contra triplicem errorem de Antichristi revelatione. Memmingen: [Albrecht Kunne, after 24 August 1486]*

Chancery 4<sup>o</sup> (197 x 139mm.), 44 leaves, 33 lines, Gothic letter, 4-line initial, initial-strokes and underlining all in red, modern calf, yellow edges (from an earlier binding), *some spotting and staining*

Second edition, closely reprinted from the first edition printed at Erfurt (Goff A771). Johann von Paltz, an Augustinian Hermit, was a leading intellectual in Erfurt at the end of the fifteenth century and the beginning of the sixteenth. His *Quaestio de Antichristo* was an academic disputation delivered at the University of Erfurt in August 1486. In it Paltz argues against the orthodoxy of two printed works: Annius's *De futuris Christianorum triumphis* (Goff A750 sqq.), which claimed that Mohammed was the Antichrist; and the pseudo-Augustine (i.e. Honoré of Autun) *De cognitione verae vitae* (Goff A1250), which denied the physical reality of heaven and hell.

*Provenance:* George Abrams, with bookplate (sale in our rooms, 16 November 1989, lot 74)

*References:* HC \*1155; BMC ii 604; Goff A772

£5,000-8,000

€8,100-12,900

Libers 29

Capitulum quartum

varia et diuersa patiaris. gaudere debes in immensum existimando  
 q̄ habeas vel s̄m equiualentiam. vel supereminenciam omne genus  
 mundanorū gaudiorū. Nimirum sicut p̄r̄ per sororem meam didi-  
 cisti q̄ tribulatio in presenti auget coronā in futuro. Ita ad gaudij  
 tui augmentum existima. q̄ varietas tribulationum varium seu di-  
 uersum future corone tue. vel s̄m equiualentiam adicit ornatum  
 Sicut ergo in corone materiali non esset bonum carere ullo genere  
 gemmarū corone diuinentium. Ita etiam cum p̄uentu potentie su-  
 stinendi. que in ip̄is tribulationib⁹ fidelis de⁹ facit. meli⁹ est ullo  
 carere genere tribulationum.

Capitulum quartū continens consolaciones super gueris pacifi-  
 co statui contrarijs.

Varto post p̄missa ad supradictā dominam consola-  
 tricem accessit. et ali⁹ tristis cōsolationem requirens  
 super se turbantib⁹ gueris. cui illa pro cōsolatione  
 de suis puellis duas deputauit.

## I. CONSIDERATIO.

Prima puella sic ait. aut turbaris de gueris ex eo q̄ vergunt in  
 malum tuū p̄sonale. aut ex eo q̄ vergunt etiam in malum ali-  
 orū. Si ex eo p̄scise q̄ vergunt in malum tuū p̄sonale plene po-  
 teris consolari in hoc opere diuersis in capitulis p̄ dicta meā. s̄oda-  
 lium pariter et dicenda. Si vero ex eo turbaris q̄ vergunt guerre  
 in malum aliorū. eam super hoc consolacionē recipias quā circa finē  
 toti⁹ hui⁹ libri poteris reperire ubi ponent⁹ consolaciones hominis  
 p̄passi p̄pter passiones aliorū p̄patiēdo cruciatū.

## II. CONSIDERATIO.

Secūda puella sic ait. Nescis q̄ militia est vita hominis super  
 terram. Militanti autem valet exercitium. qd̄ in gueris vel  
 forinsecus magis q̄ paucis tempore est parum. quippe pacis tem-  
 pore torpent homines inbertia atq; ab intra piculosis⁹ impugnan-  
 tur. tunc em̄ inimici hominis domestici eius. tunc temptat luxuria  
 tunc inuidia. tunc auaricia. tunc et alia vitia plura numero q̄ i guer-  
 ris quib⁹ pacis tpe inferuitur.

Capitulum quintū cōtinēs consolaciones sup bello seu oflictu et  
 vniuersaliter sup impugnatōe in cōmuni.

Vinto post p̄missa accessit ad dominam supradictā  
 etiā ali⁹ tristis de bellis seu oflictib⁹ imminētib⁹ to-  
 tū perturbat⁹ desiderans consolari cui illa mox pro  
 consolacione de suis puellis septem deputauit.

## I. CONSIDERATIO.

Prima puella sic ait. O miles xp̄i nescis q̄ maius bonū est bo-  
 num pacis q̄ malum sic malū belli imminētis. patet hoc ex

Capitulum quintum



68 **Johannes de Tambaco.** *Consolatio theologiae.* [*Strassburg: printer of Henricus Ariminensis (Georg Reyser?), c. 1478*]

Chancery 2<sup>o</sup> (287 x 208mm.), 294 leaves, 44 lines, Gothic letter, 2-, 3-, 4- and 5-line initial spaces, contemporary South German (Franconian?) binding of wooden boards, blind-tooled pigskin spine, the leather extending 90mm. over the boards, green edges, modern cloth box, contemporary manuscript headlines and annotations in table at the end, *lacking two clasps, upper board split and repaired, upper joint repaired, some light damp-staining*

FIRST COMPLETE EDITION. Johannes de Tambaco (1288-1372), from Dambach, near Strassburg, was a Dominican of Strassburg until his appointment to a lectureship at Prague in 1347.

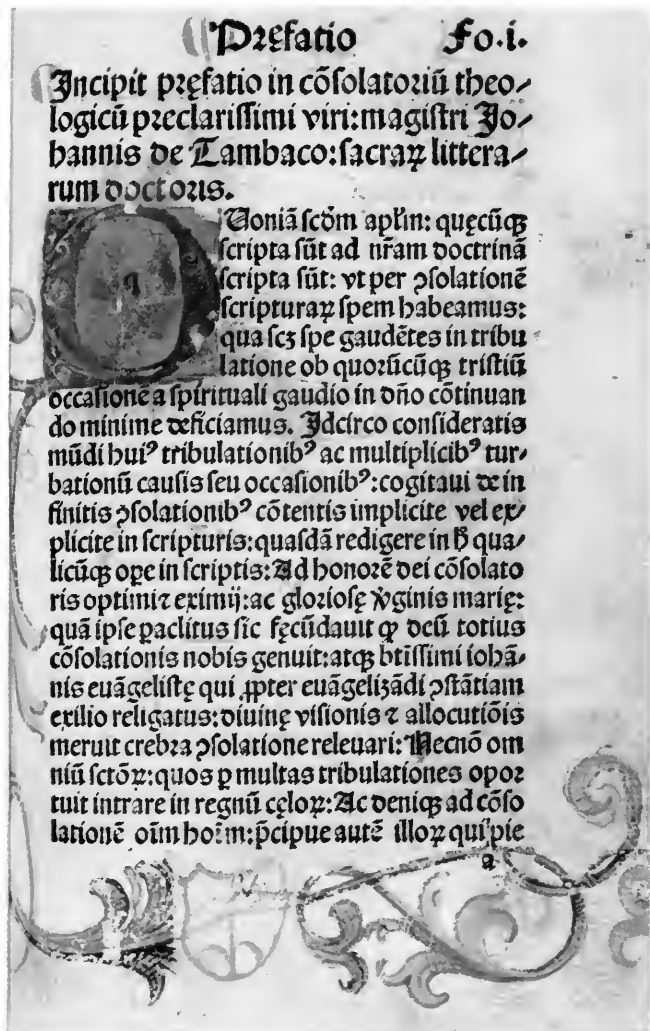
This unsigned edition was assigned by BMC and Polain to Speyer. It is printed in the type (4:88G) which is ascribed by Ohly to Georg Reyser. BMC records a copy presented to the Kreuzherren at Düsseldorf in 1479.

*Provenance:* Franciscans of Würzburg, with seventeenth-century inscription at head of first leaf; E. Gordon Duff, with inscription; Laurence W. Hodson, with booklabel; John Gribbel, St Austell Hall, with bookplate

*References:* HC (+ Add) \*15236; BMC ii 484; Goff J436

£6,000-10,000

€9,700-16,200



69 actual size

## 69 Johannes de Tambaco. Consolatio theologiae. Basel: Johann Amerbach, [14]92

Chancery 8<sup>o</sup> (136 x 92mm.), 112 leaves, 27 lines and headline, Gothic letter, 6-line initial on a1 recto supplied in blue on a gilt panel with green and pink leafy decoration in margin, 4-line initials supplied in red and blue, 2-line initials and paragraph-marks supplied in red, crushed red morocco by A. & R. Maylander, gilt edges, a few early manuscript notes in margins and some underlining, *initial on a1 recto rubbed, first few leaves lightly soiled in margins*

One of several abridged versions of the complete text. Amerbach presented twelve copies of this book to the Basel Charterhouse in 1492.

References: HC \*15237; BMC iii 754; Goff J437

£2,000-3,000

€3,250-4,850



70

70 Johannes de Tambaco. *Consolatio theologiae*. Basel: Johann Amerbach, [14]92, 112 leaves

Gerardus de Zutphania. *De reformatione virium animae*. [Basel: Johann Amerbach], 1492, 60 leaves, woodcut of Adam and Eve within a four-piece border on a1 verso

Bernardus Claravallensis (pseudo-) *Meditationes de interiori homine*. [Basel: Johann Amerbach], 1492, 32 leaves

3 works in one volume, Chancery 8<sup>o</sup> (143 x 100mm.), 27 lines and headline, Gothic letter, 2-, 4- and 6-line initial spaces with printed guide-letters, contemporary Tübingen binding (Kyriss workshop 123), blind-tooled pigskin over wooden boards, border of a hunting roll, one clasp and catch, contemporary manuscript notes including a list of contents on front pastedown and minor penwork additions to the woodcut

The woodcut of Adam and Eve in the Gerardus de Zutphania is one of the fifty-five used in Ludwig Moser's *Bereitung zu dem Heiligen Sakrament*, printed at Basel by Michael Furter, c. 1493 (Goff M866).

*Provenance*: Canons Regular of Waldsee, with contemporary inscription

*References*: Johannes de Tambaco: HC \*15237; BMC iii 754; Goff J437; Gerardus de Zutphania: HC \*16291; BMC iii 755; Goff G171; Schreiber 4096; pseudo-Bernardus Claravallensis: HC \*2883; GW 4032; BMC iii 754; Goff B404

£4,000-6,000

€6,500-9,700

talibus diuitiis. nec muniti quod boni operis continentur. Alioquin valde absurdum videtur. tunc iudex noster nec alias quidem aque frigide mercedem se promissit negaturum nos dicit nisi magna sint que gerimus et ingratia. nichil perdet munitio. immo vero ego eam illud addo. quod si quibus prava non detinetur et munitio. certum est quod paulatim eam ad magna perueniat. Qui vero spernit munitio sicut scriptura dicit paulatim decedet. Et ideo arbitror dominum et saluatorem nostrum in rebus minus magnas statuisse mercedes. Quid enim tam leue tam facile. quam visitationem infirmorum. Et tunc hinc tam eriguo operi remunerationem posuit. Et iterum. quid tam facile. quid tam gratum. quam esurienti prebere cibum. siacienti potum. nudo indumentum. clusum in carcere requiem. Et hoc que tam prava sunt et tam munitio. ita magna et summa. ut ea non hominum. sed sibiipsum deus deputet ministeria. et plus regnum celestium promissit. Aggrede igitur amice karissime. aggredere iter eterne vite. et rursus suscipe iugum christi suauiter et onus leue. recupe in temetipso animi virtutes. et sine redde munitio sile. nec paucis tantum tibi et tanto labore quam spiritum spiritualium gratiarum depure sensum. Percipit enim si persistas in peccatis. et a gratia beatorum deum in actibus tuis. Si vero persistas sensus tui fiat munitio iactura. et persistas ita tua nonis iudiciorum repleat. excludas irruptionum fauces. et ingressum prohibeas in undanum viaorum poteris rursus pristina reparare culturam. et ad

fructus solitos rursum optatum quodam exerte noualia. Erurge ergo et urge. sicut propheta dicit. eruite puluerem puluerem tuum. erurge de terra. statim crede. terrebitur aduersarius tuus. Ille enim ita te quidem deiecit. quod vult te non resurrexerit. Si autem videat te resurrexisse de terra. et brachia rursus certantem pro tendente. ipsa tui audacia deterrebitur. et quanto tu perperas. tanto ille formidolosior fiet. et quanto tu maiora presumes. tanto ille firmior fragiliorque reddet. Sed illud cogita quod est maiora audacia adicit deus. illi vero scelerum sciam et audacia labefactabit et vires. Si mi credeas iam michi videor. vide erga te dei nutum. et te quidem sublimi auxilio diuino. aduersarium vero tuum pudore ipso et confusione terrei. In mente spero. quod omni te gratulacione. atque omni fauore totus ad se iuret virtutum chororum. tamen nichil reformides. nichil trepides. sed prope modo audacior. te de alacrior. erupe iam lenior. non ego usque per vultus deero. sed semper aiabo te sermone. semper hortabor. et presentem viva voce. et absentem literis suscitabo. quamvis certus sum. quod si hec libenter legas. alia vult medicina non querat.

Explicit liber beati Johannis crisostomi episcopi constantinopolitani de reparatione lapsi. siue ad amantissimi lapsu. Septimo Anno domini M. CCC. XC. In festo Georgii martiris post pascha. Per me Germanum rueniensem fratrem conuicti altissimi memoris. Deo gratias.

magis  
faciam

71 **John Chrysostom, Saint.** *Homiliae super Matthaeum.* Cologne: Johann Koelhoff, the Elder, 1487, 140 leaves, double column, 45 lines and headline, Gothic letter, first 7-line initial supplied in blue, other 2-, 3- and 5-line initials, paragraph-marks and initial-strokes in red

**John Chrysostom.** *Libri II De cordis compunctione.* Manuscript on paper, 14 leaves, double column, 49 lines, two 7-line initials in blue, heading, and initial-strokes in red

**John Chrysostom.** *Liber De reparatione Lapsi.* Written at Hohenbusch by frater German Ruremund, 23 April 1490. Manuscript on paper, 16 leaves, double column, lines, one initial in blue, heading and initial-strokes in red

3 works in one volume, Chancery 2<sup>o</sup> (271 x 206mm.), eighteenth-century marbled calf over contemporary wooden boards, *fol. 1 of first work remargined, heavy staining in first few leaves of first work, some damp-staining in fore-margins, slight worming in margins of last few leaves*

Second edition of the *Homiliae super Matthaeum*, preceded by Mentelin's Strassburg edition of not after 1466 (Goff J288). The present copy is bound with two signed and dated manuscripts of further texts by John Chrysostom, written by frater German Ruremund, Crutched friar of Hohenbusch, as recorded in the colophon: *Explicit liber beati Johannis Crisostomi episcopi constantinopolitani de reparacione lapsi - sive ad amanticum lapsum. Scriptum Anno Domini MCCCCXC in festo Georgii martiris Post pascha per me Germanum Ruemundensem fratrem conventi altinemoris. Deo gracias.*

*Provenance:* Crutched friars of Hohenbusch, with manuscript colophon dated 1490 and inscription at beginning of first work dated 1778

*References:* H \*5035; BMC i 228; Goff J289; Voull (K) 647

£7,000-10,000

€11,300-16,200

## Explicit scds. Incipit tercius.

### Ufficere quidem ⁊ ista

poterāt que dicta sūt ad extiguēdam meroris  
flāmā: atq; ad psuadēdū meliore ac trāquillio  
re cē aio. Verū vt consolatio sit cumulatio: et  
hūc libzū adicere institui Illud abs te primū  
inquirēs. Dic oro. Si q̄s te ad regnū terrestrē ⁊ iperū vocaret:  
atq; ante ingressū eius ciuitatis: in qua coronādu es: in sta  
buiū diuertere necesse cēt: vbi luti ac fimi plurimū: viatorūq;  
tumultus et latronū pturbatio: sinnaq; pressura ⁊ angustia: nū  
ad illa tristia cogitationē diuerteres: an illa oia quasi nihil essēt  
gaudio ⁊ spe regni cōtēpneres: Per quā igit ineptū ⁊ indignū  
ē: terrenis mortalibusq; rebus potiturū: nihil hys que iteri con  
ciderit cōtrahi: eterni aut regni spe elatū ⁊ erectū: atq; ad celos  
accerfitū: per singula que in hoc diuersorio cōtingūt tristia deci  
dere atq; pturbari. Profecto enī diuersorio ac stabulo nihil p̄e  
sentis vite status melior ē Idq; cū facti p̄ces n̄i nobis idicare  
cuperēt: hospites sc̄ptos ac peregrios appellabāt: hys v̄bis nos  
erudiētes ⁊ leta seculi p̄ntis ⁊ tristia pari mētis altitudine cōtē  
nere: atq; a terra longissime remotos: toto animo celestia am  
bire atq; ad ea totā trāsferre cogitationē Age itaq; ad sanctos  
illos Veniamus a Ioseph ad Moysen orationem transferētes  
¶ Dic enī Moyses oim qui in terra versabāt mitissimus: ḡg  
nitus quidē gētibus suis vi durissime seruitutis oppressis. Ahe  
natis aut a p̄tibus vel parētibus ignoransq; a quibus genitus  
fuisse: priorē erat omnē a barbaris viris educat: quo quid ḡ  
uins hebreo singulariq; pudētia p̄dito adolescenti potuit cō  
tingere: ⁊ si miles filius regis filius putaretur: Non autē hoc  
soloangebatur ille tunc. Verum q; intueretur gentem suā sup̄  
mis calamitatibus opprimi grauissimū sibi videbatur. Qui enī  
p̄ter illorum salutem: ne vincere quidem neq; in dei libro con  
scribi patiebatur: quando aule regie regniq; bonis frui potuis  
set: cū tāta oēs tēpestare iactari gētiles cerneret. Nam si nos q̄q;  
post tam multa secula exortos: nullūq; huiusmodi miseratiōis  
p̄uilegium ad iudeos habētes tanta subit miseratio: cum ifan  
tium illam imanissimā iugulationē audim⁹ aut legim⁹. Quid

72

72 John Chrysostom, *Saint*. De providentia Dei (De dignitate humane originis). *Alost*:  
Thierry Martens, 22 March 1487/88

FIRST EDITION, Chancery 4<sup>o</sup> (201 x 136mm.), 42 leaves, 40 lines, Gothic letter, 5- and 6-  
line initial spaces, vellum leaf from a later printed hymnal over modern boards, 2 tears  
through text of g1 repaired without loss, light damp-staining in a few margins, early  
inscription and library stamp washed from a1

The only fifteenth-century edition of this text, printed at the third press of Thierry  
Martens, who printed firstly at Alost with Johannes de Westfalia in 1473, and then  
continued on his own for a few months. There then followed a period of twelve years when  
he did not print and may have visited Venice, before he returned to Alost in 1486 and  
continued to print until 1492, producing some fifteen books. His two main types are  
modelled on Ratdolt's Venetian types.

*Provenance*: Eric Sexton, with bookplate (sale Christie's New York, 8 April 1981, lot 4)

*References*: HC 5053; BMC ix 127; Goff J293

£10,000-15,000

€16,200-24,300

## De sancto Nicolao

## Sermo II

tuit: in qua nullus sibi similis fuit: vt appareret sapientia dei que in rãta varietate sanctorum rãta posuit varietate virtutum: que licet nobis no sit cognita: deo rãmen est nota. Si em̄ tanta est varietas in facieb' hominũ no mirũ si tanta potest esse in aiabus. ⁊ q̄a beatus Nicolaus maxime excessit in operib' misericordie. Juxta illud. Luce. vi. Estote misericordes: sicut pater vester cele. miseric. est. Ideo dicit. Non est inuentus similis tẽ.

Non est inuentus similis illi.

In sanctificatione.

In generatione.

In nobilitate.

In educatione.

In perfectione.

In iustificatione.

In electione.

In conuersione.

In emigratione.

In rumulatione.

In assumptione.

In miraculor' operatione.

**P**rimo non est inuentus similis beo nicolao in sanctificatione. Licet em̄ in vtero matris sanctificat' no fuerit: tamẽ mox natus sanctus fuit. Juxta illud psal. Dñe preuenisti eũ in bñdictionib' dulcedinis. Intellegendũ: q̄ quatuor modis alii qui sanctificat. Primo in vtero matris. sicut Johannes baptista. Luce. i. Spũs sancto replebit adhuc ex vtero matris. Et ps. In re cõsignatus sum ex vtero de ventre matris mee. Secũdo natus ex vtero: sicut Nicolaus: q̄ spũs sancti gratia ab vberib' matris abstinebat. ps. Spes mea ab vberib' matris mee. Tertio in iuuetute: sicut Adam: q̄ in sua iuuetute deo seruire cepit. ps. Spes mea dñe a iuuetute mea. Quarto in senectute: sicut Iatro in cruce: dicit. Adhementro mei dñe dum veneris in regnũ tuũ. ⁊ xp̄us sanctificans eũ dixit. Amen dico tibi: hodie meũ eris in paradiso. vt dicit Adar. xxvii. Talis autem cum nõ possit de suis meritis confidere ne projiciatur a dei misericordia debet orare. psal. Ne picias me in tempore senectutis: cum defecerit virtus mea. ne derelinquas me. In secundo modo sanctificationis non est inuentus similis beato Nicolao.

Secũdo modo nõ est in-

uentus similis beato Nicolao. In generatione. Fuit em̄ gratiose generatus ppter q̄ tuor. Primo ex parte virtuosã generationis. Licet em̄ esset iuuenes tamẽ mox vt Nicolaus natus est p̄uenit virtutũ. vnde erat matrimonio iuncti nõ vt libidini deseruirent: vt p̄ter educandã ad dei seruitiũ generaret. Sicut em̄ miraculũ fuit in natiuitate iobis bapti. q̄ patri muro loquelã reddidit. Luce. ii. Sic miraculũ fuit in natiuitate bti Nicolai: q̄ vtriq; parenti dñentia deinceps im̄ p̄trauerit. Secũdo ex parte genti quo ad corpus. q̄ ad vbera pendes: quarta ⁊ sexta feria ieiunabat. hoc aut nõ fuit a natura. q̄ tũc in oibus parulis idem dñingeret semp̄ vel frequẽter. vt dicit. ii. psal. Nec a casu: q̄a tunc feria a feria nõ distingueret. nec a proprio s̄to. q̄ tũc vltim libert' arbitrii non haberet. Kestat ergo q̄ fuerit ex singulari dei dono. Job. viij. Pacatũ redder habitaculũ iusticie tue. Tertio ex parte genti quo ad anis mã: q̄ mox vt natus est beatus Nicolaus fuit habitaculũ spũs sancti. Et ps. ii. In quo r̄vos coedificamini in habitaculũ dei in spũs sancto. ⁊ statim cepit seruire deo. Et cl. xliij. In habitatione sancta corã ipso ministrant. Adhãgnũ miraculũ fuit q̄ iobes baptista quicquid desiderat p̄terit: ⁊ ieiunare cepit. S; maius miraculũ est q̄ Nico. mox natus carnẽ suã mortificauit. Ideo. iij. Reg. ii. dicit. Afferte vas nouũ non vetustus ⁊ mittite in illud sal. Quarto ex parte modi generandi: q̄ generatus est per orationẽ. Sicut em̄ ysaae per orationẽ ab abãe genitus est. vt dicitur Genes. xv. Et sicut Samuel per orationẽ annũ. vt patet. i. Reg. i. Sic parentes beati Nicolai deum exorauerunt: vt filiu eia concederet. quem non tantũ diuitiarum. sed etiam morum haberent heredem. i. Reg. i. Pro puero isto orauit: ⁊ dedit mihi dominus petitionẽ meã.

**T**ertio non est inuentus similis beato Nicolao in nobilitate. s̄m enim Grego. Nazãzenũ nobilitas est quadruplex. Prima causatur ex carnis p̄paratione. scilicet cum quis ex nobilibus parentibus nascitur. Unde Bernardus in epi stola ad magistrum Hualterũ de celionõte dicit sic. Venus clarum. corpus apertus. forma cuidens: ingenium veloc: cruditiõnis vtilitas. et morum honestas. gloriosa quidem sunt. Nec ille. Hanc autem non

73 Leonardus de Utino. Sermones de sanctis. Lyon: Johannes Trechsel, 14 March 1495/96

4<sup>o</sup> (199 x 137mm.), 222 leaves, double column, 53 lines and headline, Gothic letter, printer's woodcut device at the end, first 6-line initial supplied in red on a green and brown panel, 3-line initials and paragraph-marks supplied in red and blue, some underlining in red, contemporary blind-stamped pigskin over unbevelled wooden boards, two clasps and catches, a few early manuscript notes in margins, *slight worming of fore-margins of first and last few leaves (with very slight loss of printer's device), occasional light staining, one clasp renewed*

References: HC \*16138; BMC viii 298; Goff L164

£2,000-3,000

€3,250-4,850



Ptolome⁹ Aristoteles Sibilla Brigida Reynhard⁹





74

74 Lichtenberger, Johannes. *Prognosticatio latina*. Mainz: [Jacob Meydenbach], 8 June 1492

Chancery 2<sup>o</sup> (254 x 196mm.), 36 leaves, 45 lines, Gothic letter, 9- and 11-line woodcut initials, 43 large woodcuts (3 full-page), sixteenth-century German vellum, decorative borders and central arabesque stamped in black, *some small wormholes in text at the beginning and end*

Second Latin edition published in Germany. Johannes Lichtenberger, a hermit named after the Clairmont region of Alsace where he lived, was astrologer to Emperor Frederick III. His prognostications relate to the years 1490 to 1567 and were calculated upon the conjunction of the planets on 25 November 1484. They were first printed in Latin probably at Heidelberg by the Printer of the 'Vocabularius', after 1 April 1488 (Goff L204; BMC and Schreiber both assigned this edition to the Ulm press of Johann Zainer). Italian and German translations were also printed in the fifteenth century, and the life of the text continued well into the next.

The striking series of woodcuts was first used in the earlier Latin edition (there with a further two cuts not used here), and was then reused for Meydenbach's German edition printed barely a month after the present book (ISTC il00205500). The first image depicts Ptolemy, Aristotle, the Sybil, St Bridget and Ramon Lull, the five people who were the inspiration for Lichtenberger's work. The cut on A4 verso shows the author kneeling before God and below, on A5 recto, line 11, Lichtenberger is named.

This is the second book printed by Meydenbach, the first being his *Hortus sanitatis* dated 23 June 1491.

*Provenance:* Anton Schiller?, Convent of the Blessed Virgin, Vienna, with inscription on title-page

*References:* H \*10082; Goff L205; Schreiber 4500; Schramm xv 7; Klebs 606.6; Fairfax Murray 239; Zinner 476

£20,000-30,000  
€32,300-48,500

75 *Margarita davitica, seu expositio psalморum. Augsburg: Günther Zainer, [c. 1475-76]*

Chancery 2<sup>o</sup> (297 x 208mm.), 124 leaves, 35 lines and headline, Gothic letter, 19-line woodcut knotwork initial in margin of fol. i verso, 12-line Maiblumen initial (partly coloured in red) with floral extensions forming woodcut in inner margin of fol. ii recto, 3-line outline woodcut initials, contemporary wooden boards, modern cloth box, *fos. ii and viiii supplied from another copy, a few small wormholes in text of first few leaves, several small wormtracks in margins throughout, repairs in upper margin of last two leaves with partial loss of a few letters in each case, a few other small repairs in margins, rebaked with modern pigskin, lacking one clasp and catch*

First edition. This compilation of 'pearls' from the Psalms are largely based on the great commentaries of St. Ambrose, St. Augustine and Cassiodorus. The Psalms have always been the focus of a personal approach to religion, and from early christian times onwards have served as a source of devotion and piety. Said to have been written by King David, king, priest, poet and musician, generally depicted with his harp in *Horae*, through divine inspiration, the Fathers of the Church, as well as later commentators, interpreted them *more mystico*. The fact that throughout the Middle Ages (and to this day) they were sung as the poetry of the church on a daily basis, and the fact that music and metre were by some viewed as divine emanations, was again recognised as of great importance by Renaissance Neoplatonists (see C.V. Palisca *Humanism in Italian Renaissance musical thought*, New haven & London: Yale UP, 1985)

This book, the only recorded edition of this anonymous, popular explanation of the Psalms, was listed in Zainer's second advertisement of c. 1476.

*Provenance:* Henricus, Nicolaus and Leo de Alberg, *nobiles*, of Galen, near Regensburg, with inscription dated 1521; Jorge Beristayn, with bookplate

*References:* HC \*10754; BMC ii 323; Goff M262; *Christ, Plato, Hermes Trismegistus* (1990) no. 141

£10,000-15,000

€16,200-24,300

.ij.

Incipiunt tituli psalmo-  
rum et expositio eorum.



Prophecia est  
inspiratio di-  
uina q̄ euēct̄  
reruz; immobili  
veritate: per  
facta: vel per  
dicta pronū-  
ciat. ¶ Multis  
autē modis  
hec gr̄a data  
est. ¶ Vel per  
opacōes ho-

minū. vt fuit archa noe. gen̄. vi. vii. Et  
sacrificiū abrah̄e. Gen̄. xxi. Et transit̄  
maris rubri. Exo. xii. ¶ Vel p̄ natiui-  
tates. vt esau ⁊ iacob. q̄ futura signifi-  
cabāt. gen̄. xxv. ¶ Vel p̄ loq̄ntes anglos  
sic abrah̄e. Gen̄. xviii. Et loth. gen̄. xix:  
loquit̄: ⁊ alijs. ¶ Vel p̄ visiōes sic p̄saie  
psa. vi. et ezechieli. ezech. i. ⁊ ceteris. ¶ Vel  
p̄ somnia. sic salomoni. iij. R̄. iij. Et  
Danieli. Dan. j. Et p̄ nub̄m. Exo. xix.  
Et p̄ vocem de celo vt moysi. exo. xix. ⁊  
xxii. ¶ Vel adhuc ⁊ alijs mōis. heb. j.  
¶ Dauid aut̄ nullo horū: sed celesti inspi-  
racōe int̄ etwāt̄. spū in eo loquente re-  
pletus ē. In libro regū dicit̄ est spūs  
dñi in dauid. primo. R̄. xvj. Et dñs.  
Si dauid in spiritu vocat eum dñm.  
quomodo filius eius est. Mathi. xxi.

## Q VARTVS

nis eius qualibet intentionis depulsiō est: quæ intentionis depulsiō nō ē: ea nec cōstitutio est: nec pars cōstitutiois. Itē: particularis abdicatiua pōt hoc mō cōverti. Si. n. quoddā aial hō nō est. Quoddā non hō aial est. Et i hac cōuersiōe obuiadū ē: ubi nō est negatiō directo pponim⁹: ibi sū dū cōuertim⁹. Hæc uicisily cōuersiōe; recipit duo p loq; quæ illā primā nō recipiāt. Solū uniuersale abdicatiu; nō aliā recipit. uocet ergo dicēdi causa illa primā cōuersiōe; hac lectūda. Hæc autē proloq; quemadmodū inter se affecta sūt: hoc mō manifestus apparēbit.

De affectis inter se.

Quatuor lineis quadrata formula exprimat: in primo āngulo iū perioris lineæ scribat uniuersalis dedicatiua: & i alio eiu(s)dem āngulo uniuersalis abdicatiua. Itē; infra ad primū āngulum inferioris lineæ particularis dedicatiua: ad āngulū reliquū particularis abdicatiua. Deinde ducantur āngulares lineæ: & ab uniuersali dedicatiua ad particulare; abdicatiua: & ab uniuersali abdicatiua ad particularem dedicatiuam.



76

76 **Martianus Capella.** *De nuptiis Philologiae et Mercurii* de grammatica (edited by Franciscus Vitalis Bodianus). *Vicenza: Henricus de Sancto Ursio, Zenus, 16 December 1499*

FIRST EDITION, CHANCERY 2<sup>o</sup> (302 x 204mm.), 124 leaves, 37 lines and headline, Roman letter, 3-, 4-, 5-, 7- and 8-line initials with printed guide-letters, printer's woodcut device at the end, one diagram on g6 recto, eighteenth-century vellum, occasional early manuscript notes in margins, *a few small wormholes in text of first and last few leaves, slightly more extensive worming in some margins, some light staining mostly in margins, spine slightly wormed*

Martianus Capella (fl. 5th century AD) was a native of North Africa and an advocate at Carthage. His encyclopedia of the liberal arts, written in the form of an allegory in prose and verse, was widely used in the Middle Ages. It is composed of nine books, the first two of which are entitled *De nuptiis Philologiae et Mercurii* and recount how Mercury gives his bride, who is made divine, seven maidens each representing one of the liberal arts. The seven remaining books then contain the declamations by each of the maidens on each of these arts. The seventh book relates to arithmetic, the eighth to astronomy and the ninth to music.

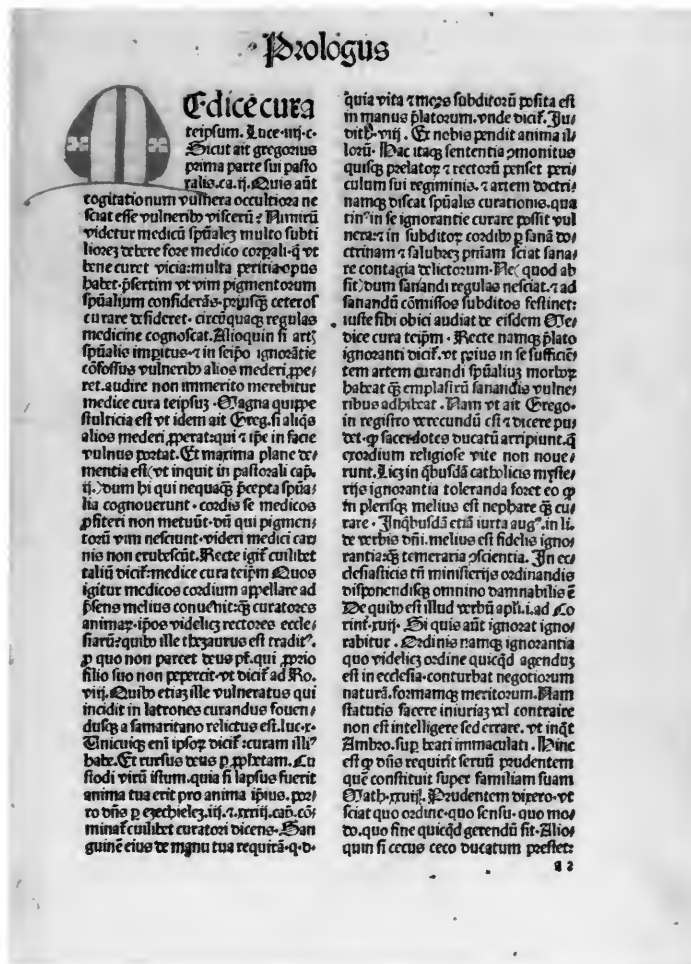
The earliest book to contain the name of Henricus de Sancto Ursio is an edition of Juvenal dated 1480; he continued to print until 1507.

*Provenance:* L.S.F.C.S.D.M.H.M.F, initials inscribed on title-page with date 1558

*References:* H 4370; BMC vii 1048; Goff C117; Klebs 668.1; Smith p. 66; Stillwell (Science) 77

£5,000-7,000

€8,100-11,300



77

77 Nicolaus de Blony. Tractatus sacerdotalis de sacramento. [Strassburg: Johannes Prüss], 21 October 1486

Chancery 2<sup>o</sup> (261 x 193mm.), 76 leaves, double column, 45 lines and headline, Gothic letter, one 5-line initial supplied in blue, 3-line initials in red, eighteenth-century speckled calf, *light damp-staining in first 9 leaves, a few other light damp-stains in margins, a few small wormholes in text of first few leaves, an early ownership inscription on title pasted over*

Second edition, scarce. Nicolaus de Blony (fl. 1434-1438) was chaplain to the Bishop of Posen, Poland, and this work was first printed in Breslau c. 1475 (Goff N80).

Polain assigned this edition to the Basel press of Michael Wenssler, and erroneously described it as containing 78 leaves.

*Provenance:* B.F. Bisping 'parocchie Harsewinkelensium sacellanus', with inscription dated 23 April 1801

*References:* HC 3250; Goff N81; BSB-Ink N-85; Polain(B) 2809; IGI 6798; Oates 207

£1,000-1,500

€1,600-2,450

PVBLII OVIDII NASONIS META  
MORPHOSEOS LIBER PRIMVS.

**I**N NOVA FERT ANIMVS  
mutatas dicere formas  
C orpora . dii cœptis (nam  
uos mutastis & illas)  
A spirate meis: primaq;  
ab origine mundi  
A d mea p̄petuum deducite  
tempora carmen.  
A nte mare & terras:&  
quod tegit oīa cælū

V nus erat toto naturæ uultus in orbe:  
Q uem dixere chaos: rudis indigestaq; moles.  
N ec quicq̄ nisi pondus iners: congestaq; eodem  
N on bene iunctarum discordia semina rerum.  
N ullus adhuc mundo præbebat lumina titan.  
N ec noua crescendo reparabat cornua phœbe.  
N ec circumfuso pendebat in aere tellus  
P onderibus librata suis. nec brachia longo  
M argine terrarum porrexit amphitrite.  
Q uaq; erat & tellus: illic & pontus & aer.  
S ic erat instabilis tellus: innabilis unda:  
L ucis egens aer. nulli sua forma manebat.  
O bstabatq; aliis aliud: quia corpore in uno  
F rigida pugnabant calidis: humentia siccis:  
M ollia cum duris: sine pondere habentia pondus.  
H anc deus: & melior litem natura diremit:  
N am cælo terras: & terris abscedit undas:  
E t liquidum spisso secreuit ab aere cælum:  
Q uæ postq̄ euoluit: cæcoq; exemit aceruo:  
D issociata locis concordia pace ligauit.  
I gnea conuexi uis & sine pondere cæli  
E micuit: summaq; locum sibi legit in arce.  
P roximus est aer illi leuitate: locoq;  
D ensior his tellus: elementaq; grandia traxit:  
E t pressa est grauitate sua. circumfluus humor  
V ltima possedit: solidumq; coercuit orbem.  
S ic ubi dispositam quisquis fuit ille deorum  
C ongeriem secuit: sectamq; in membra redexit:  
P rincipio terram: ne non æqualis ab omni  
P arte foret: magni speciem glomerauit in orbis .

78 Ovidius Naso, Publius. Opera (edited by Johannes Calphurnius). [Venice]: Jacobus Rubeus, [before December] 1474

Median 2<sup>o</sup> (331 x 225mm.), 412 leaves, 43 lines, Roman letter, first 10-line initial supplied in maroon on gilt panel with floral border extension in gilt and gold, blue, red and green paint, 4-, 6- and 7-line initials supplied in red and blue with reserved white decoration, with penwork infill and extensions in black and red, one initial historiated with a monster, 2-line Lombard initials and paragraph-marks alternately red and blue, red headlines and capitals with yellow wash, modern tan morocco by Zaehnsdorf, edges gilt from an earlier binding, a contemporary manuscript index on front flyleaf, *the first leaf hinged, occasional stains*

Third edition. The first two editions were printed in 1471, by Azoguidus in Bologna (Goff O126), and by Sweynheym and Pannartz in Rome (Goff O127), with slightly different respective contents. The present edition is apparently reprinted from the Bologna edition. Its *Vita Ovidii*, though left anonymous, is that supplied by Franciscus Puteolanus (d. 1490) for the Bologna book, and the remaining contents are identical, though in a different order. Puteolanus wrote of the *Epistola consolatoria ad Liviam* (on the death of Drusus, 9 B.C.) as 'recently discovered'. No manuscript of it before the mid-fifteenth century is known; it is generally accepted as authentically ancient, though not by Ovid. Puteolanus correctly identified the Philomena, Pulex and Nux as not authentic (on the first, see P. Lehmann, *Pseudo-Antike Literatur des Mittelalters*, 1927, 3 sqq.).

A terminus within 1474 for this edition is provided by the dogal reckoning: Nicolo Marcello died on 1 December 1474. Rubeus completed in January 1475 an edition of Virgil in the same format (Goff V166).

The illumination and rubrication of the present copy are Flemish. The Pierpont Morgan Library's copy was decorated, somewhat more elaborately, in the same shop; closely similar combinations of illumination and rubrication are found in several of the manuscripts collected by Raphael de Mercatellis, humanist abbot of St Bavo, Ghent (see A. Derolez, *The Library of Raphael de Mercatellis*, 1979, especially no. 10, acquired by Mercatellis in 1479). A portion of Rubeus's edition must have been marketed in Flanders, presumably via Bruges, aimed at a more or less de luxe market. In *Heroides II* (Phyllis) the missing lines 18-19 (attested before the printed tradition only in a Giessen manuscript) are supplied by an early hand, signed A. Tournes (?).

*Provenance:* Earls of Sunderland (sale in our rooms, iv, 6 November 1882, lot 9111); William Morris, with the Kelmscott House bookplate; Richard Bennet (by *en bloc* purchase of Morris's library, then sold by him in our rooms, 5 December 1898, lot 923); C.S. Ascherson, with bookplate and note that he commissioned the present binding; H.R. Creswick, with bookplate (sale in our rooms, 27 April 1982, lot 473); George Abrams, with bookplate (sale in our rooms, 16 November 1989, lot 91)

*References:* HC 12138; BMC v 214; Goff O128

£100,000-150,000

€162,000-243,000

TRIVMPHVS

CASTITATIS







79

- 79 Petrarca, Francesco. *Trionfi e canzonieri* (commentaries by Bernardo Lapini da Siena, Franciscus Philelphus and Hieronymus Squarzafricanus; revised by Gabriel Bruno and Girolamo Centone). Venice: Bartholomaeus de Zanis, 11 July-30 August 1497

2 parts in one volume, Super-Chancery 2<sup>o</sup> (316 x 216mm.), 135 leaves (of 136, without initial blank leaf) and 97 leaves (of 98, without final blank leaf), 62 lines of commentary and headline, Roman letter, 4-, 6- and 9-line white-on-black woodcut initials, 3-line initial spaces with printed guides, 6 full-page woodcuts within woodcut borders, Italian(?) red morocco of c. 1700, crudely gilt with small rosettes and fleurs-de-lys, two 'scallop' clasps and catches, modern cloth box, a few early manuscript notes and underlining in text, *a few small wormholes in text of first and last few leaves (one small hole running through text), some light staining, recased and rebaced retaining original spine*

The six full-page woodcuts of the triumphs of Love, Chastity, Death, Fame, Time and Eternity were first used in the edition printed by Giovanni Capcasa at Venice between 12 January 1492/93 and 28 March 1493 (Goff P388). They are copies of the blocks used for the 1490 edition printed by Petrus de Plasiis Cremonensis on 22 April 1490 (Goff P386). In this copy, as in that in the British Library, the inner form of sheet aa3.6 was mis-imposed, with pages 6r.3v instead of 3v.6r.

*References:* HC \*12776; BMC v 433; Goff P392; Essling 81; Sander 5606

£6,000-10,000

€9,700-16,200

**T**ractatus petri blefensis de cō  
fessione facienda Prologus Epif  
tola CCXV.

**R**ogasti me ut tibi a  
liquid de virtute con  
fessionis tractare sibi  
in sedulis sicut soleo  
exarare. Sic aquam  
postulat fons a iuuo/magister a dis  
cipulo scientia / contemplatiuus ab  
actu / ab archidiacono presul/spi  
ritualis a carnali/sanctus a peccato  
re/sapiens ab ignoro/desideriu qui  
dem huius opis in me ptunt affec  
tuosa deuotio Red sicut propheta  
comemorat/vires non habet partu  
rens. fano quide quod possit. et si a  
tra limites facultatis suspendatur  
affectus. votis tamen exuberans et  
accumulata ac accurata voluntas.  
meu suppleat imperfectu. vtar itaqz  
vix totis que obtusa est. et tamen  
feru acuit. Et ut verbo sapientis  
minus sapiens vtar/quod sine fic  
tionem didici. vestre sine iudicia comu  
nico sanctitati. Incipio ergo nichil  
de spiritu meo prophetaus. sed ea  
que presens tractatus exposcit. sac  
toru patru auctoritate confirmans  
Quicquid enim collegi que cadent de  
mensa dominoz meozu. et cu turh  
moabitide/in agro booz. spicas co  
adunau que manz euascent mes  
soz. si forte in eaz exussione inue  
niatur mensura ephi. de qua in val  
le plorationis. pegrinantes a dno  
confiteas sibi panem confiant lacri  
marum

**T**ractatus.

**L**ocus est dominus ad moysen  
dicens. vir in cuius cute varius  
apparuit color veniet ad sacerdo  
tem et se ostendat illi. per quod itel  
ligi datur qd peccati confessio de sig  
nata per lepram facienda est sacre  
doti. Verbum enim augustini est.  
Nemo dicat sibi occulte. confiteor  
et ago penitentiam apud deum. Si  
enim sufficiens est ista confessio. ce  
go su causa date sunt clauces petro  
fustra etiam dictum est. Quodam  
qd soluetis super terram erit solutu  
et in celis. Omnia sane in confesioe  
lauatur. Et sicut corde creditur ad  
iustitiam. ita ore confessio fit ad sa  
lutem. Magna est confessionis vir  
tus quia sicut beatus ambrosius  
in libro de paradiso scribit. Confes  
sio lauat animam. confessio aperit  
paradisu. hec est se da post naufragi  
um tabula / baptis mus qd et peniten  
tia Deuota confessio est. tanqz pa  
tio valida secutans corda et tence / p  
tingens vsqz ad diuisionem anime  
ac spiritus. et exhaucens de medul  
lis anime. nociales affectus. Si  
autem p ingratitude peccata  
redeunt / sic per confessionem opera  
mortua renouantur. Vnde augus. in  
libro de penitencia. piuum est credere  
qd cum in homine gratia dei. mala  
destruxerit. Prima remunerat bona  
et cum destruxerit qd non erat. suu  
dirigit bonu et fouet qd ipse planta  
uit. Apostolus ad hebreos. Facien  
tes fundamentum penitentie ab ope  
ribus mortuis Opera mortua sunt  
que fecimus. dum in peccato eramus  
hec teste gregorio. sicut per pecca

166 opus  
marius

80 **Petrus Blesensis. Epistolae.** [Brussels: *Fratres vitae communis*, c. 1480]

FIRST EDITION, Chancery 2<sup>o</sup> (289 x 212mm.), 207 leaves (of 208, without initial blank leaf), double column, 40 lines, Gothic letter, 2-, 3- and 7-line initial spaces, initials and paragraph-marks in red and blue, underlining in red, initial-strokes in yellow, modern calf, note by the rubricator dated 1486 at the end, early manuscript notes in red in margins, modern calf, new endpapers, note in red chalk on verso of final leaf 'Epistole Blesensis', *slight worming in inner margin of first few leaves*

Peter of Blois (c. 1130-c. 1203), statesman and theologian, came to England from his native France and became Henry II's chief counsellor. In 1176 he was appointed chancellor to the Archbishop of Canterbury and Archdeacon of Bath, and in 1177 and 1187 was sent on diplomatic missions to the popes. After the death of Henry II in 1189 he entered the service of Eleanor of Aquitaine, to whom he was secretary from 1190-1195 and was made Archdeacon of London.

The Brothers of the Common Life at Nazareth Cloister established the first and only fifteenth-century press in Brussels. Their first book was printed in 1475 and they produced thirty-five known editions between then and 1485, almost all theological texts. Their earliest type appears to have been supplied by the prototypographer of Louvain, Johann Veldener.

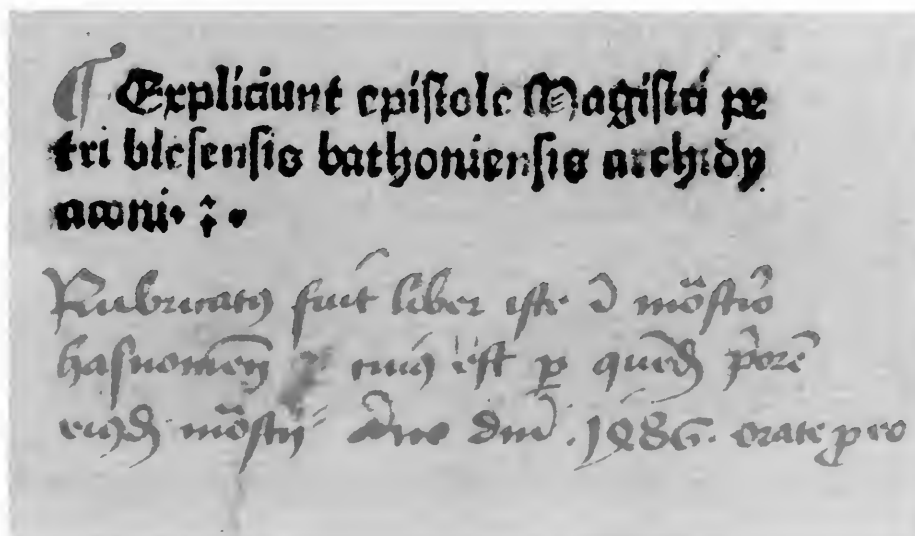
The type of the present edition (1<sup>a</sup>:100B) was in use between 1476 and 1481. The present copy bears a rubricator's date of 1486.

*Provenance:* Benedictines of Hasnon, near Valenciennes, with rubricator's inscription dated 1486; William Hutchinson, of Eggleston, with bookplate

*References:* HC (+Add) 3240; BMC ix 174; Goff P456

£20,000-30,000

€32,300-48,500



# Prohemium in scolasticam historiam.

Incipit prologus epistolarius.



**M**uerendo  
pri ac do

mio suo guilbelmo. dei gratia senonensi archiepo. Petrus seruus christi presbyter trecentis. Vitam bonam et eritum beatum. Causa suscepti laboris fuit in tanta petito locorum. Qui cum historia sacre scripture in serie et glossis diffusis lectitarent. breuiter nimis et inpositas. opus aggredi me compulerunt ad quod pro veritate historie consequenda recurrerent. In quo sic animum stilo impauit. ut a dictis patri non recederet. et non uitas fauorabilis sit. et multas aures. Porro a cosmographia moysi inchoans. riuulum historie; deduci usque ad ascensionem saluatoris. pelagus mysteriorum peritio. in quibus uilia et uetera persequi. et noua credere licet. De historie quoque etibnicorum quedam incidentia pro ratione temporis inserui. instar riuuli qui secus alueum diuerticula que inuenit repleta. preterfluere non cessat. Veruntamen quod stilo rudi opus est lima. uobis pater indite lima referuauit. ut huic operi deo uolente corectio uestra splendor. et auctoritas pbeat pbennitate. Per omnia benedictus deus.

Incipit historia scolastica theologie disciplina.

**I**mperatorie maiestas est in palatio tres habere mansiones. auroreum uel consistorium in quo iura decernit. cenaculum in quo cibaria distribuit. ibalamum in quo quiescit. Ad hunc modum imperator noster qui imperat uobis et mari mundum hunc habet pro aurore. ubi ad nutum eius omnia disponuntur. Unde illud ysaias. Celum et terras ego impleo. Secundum hoc dicit dominus. Unde. Huius est terra et plenitudo eius. Animum iusti habet pro ibalamo. quod deliciae sunt tibi quiescere et esse cum filiis hominum. Secundum hunc disponit.

anima cuiusque sponsa. Sacra scriptura habet pro cenaculo. in qua sic suos inebuat. ut solibus reddat. Unde. Ambulauimus in domo dei cum consensu. id est in sacra scriptura idipsum sapientes. Secundum hanc dicit paterfamilias. Effimera est febris que durat tantum per diem a verme dicta. que eodem die moritur que nascitur. Historia annalis est factum quod per annos factum est. kalendaria historia. que in uno mense facta est. factum aliquid in signis. quod in uno mense factum est. Effimera est figurat. Tropologia domus culmini superpositum que per id quod factum est quid a nobis sit factum inueniat. Prima planior. Secunda acutior. Tertia suauior.

**F**undamentum sumemus principium loquendi. primo ab ipso sunt fundamentum principio. eo iuuante que cum principis est et principium.

enim est indiuidua rationabilis nature substantia. Quia a numero. ut apprehendent septem mulieres uiri unum. et a septem dona gratiarum. Quia a loco. ut per montem in quo docebat christus eminentia uirtutum. Quia a tempore. ut non sit fuga uestra hieme uel sabbato. in refrigeratione caritatis. Quia a facto. ut in infectione golie a dauid. id est in infectione diaboli a christo. Tropologia est sermo conuersiuus. pertinet ad mores animi. Et magiamouet que allegoria que pertinet ad ecclesiam militantem anagoge ad triumphantem. et ad dei trinitatem.

Sequitur tabula in historia Benefig. De creatione empirei celi et quattuor elementorum. ca. i. De primaria mundi confusione. ca. ii.

Allegoria

7. 109

Sic imperator in domo... tra... q... pat... uer...

Iura dicit... cibaria... sunt...

disponit... fac... fig... qu... m... 109... f... m... reddat...





81 **Petrus Comestor.** *Historia scholastica*. Strassburg: [Printer of the 1483 *Jordanus de Quedlinburg* (Georg Husner), 'after' 24 February 1485]

Chancery 2<sup>o</sup> (298 x 207mm.), 231 leaves (of 232, without blank leaf A8), double column, 47 lines and headline, Gothic letter, first initial supplied in pink on green panel with leafy border-piece in lower margin of the page highlighted in gold, other 4-, 9- and 10-line initials alternately in red and blue, paragraph-marks and underlining in red, initial-strokes in yellow, contemporary (central European?) blind-stamped pigskin over wooden boards, brass clasp plates, modern cloth box, contemporary manuscript notes and sketches in margins, *clean tear in K6 just touching the text, occasional light soiling and browning, lacking two clasps*

Petrus Comestor's twelfth-century schoolbook of sacred history, *Historia scholastica*, contains much information drawn from rabbinic scholarship. It enjoyed great popularity: after it was first printed in Strassburg [not after 6 February 1473], printed editions continued to appear until the 1540s.

The present copy contains several early sketches in the margins of women, women's heads, animals, the Tower of Babel and other subjects.

*Provenance:* Bartholomaeus of Lewnpergk [Lemberg/Lvov?], with presentation inscription dated 1581 to; the priest Sebastianus Prachaticaenus; Antonius Augustus Frankowsky, parish priest of Putimy (Bohemia), with ownership inscription dated 1768; Martin Schøyen, sale at Sotheby's New York, 12 December 1991, lot 33

*References:* H \*5533; BMC i 132; Goff P463

£15,000-20,000

€24,300-32,300

## Proemiū in scholasticā h istoriā

Incipit plogus epistolario.



### Reuerendo

patri ac dño suo Bui-  
belmo dei gratia leno-  
nensi archiepo. Petrus  
seruus chr̄isti presbyter  
reuerens. Vltā bonā z  
erctum beatū. Causa su-  
scripti labori fuit instās  
peritio socioꝝ. Quā cū h̄istoriā sacre scriptu-  
re in serie z glorioſa diffuſam lectitarent breue  
nimis et inceptā. opus aggredi me cōpu-  
lerunt ad qd̄ p̄ veritate h̄istorie cōsequenda  
recurrerēt. In quo sic anlm̄ stilo impauit. vt  
a d̄ctis patrū non recederēt. Licet nouitas fa-  
uorabilis sit. z malens aures. Porro a cos-  
mographia moysi inchoans. titulū h̄istori-  
cum deduci vsq; ad ascensionē saluatoris. pe-  
lagus mysterioꝝ peritioꝝ. relictū relinquens. in q̄  
bus vtilia z vetera p̄d̄. z noua cūdere licet.  
De h̄istoriis quoq; abniscoꝝ quedā inciden-  
tia pro ratione tempoꝝ. inscriuit. instar riuul-  
qui secus aluēum diuerticula que inueniunt  
replens. p̄terfluere n̄ nō cessat. Verūtamē  
q̄ stilo rudi opus est līma. vobis pater incli-  
te līma referuauit. vt huic operi deo volēte  
correctio vestra splendorē. z auctoritas p̄be-  
at penitentiā. Per oīa benedict̄ deus.

Incipit h̄istoria scholastica theologie d̄s  
sc̄iplina.

### Imperatorie ma-

gestatis ē in palatio tres habere mā-  
stiones. auditoriū vel consistoriū in  
quo iura decernit. cenaculum in quo cibaria  
d̄istribuit. thalamū in quo quiescit. Ad hūc  
modū impator noster qui imperat vnicuique  
māni mundū hunc habet pro auditorio. vbi  
ad nutū eius omnia disponunt. Unde illud  
Esaie. Celū z terram ego impleo. Sc̄oꝝ hoc  
dicit dominus. Unde. Dominū ē terra z pleni-  
tudo eius. Animā iustū habet pro thalamo.  
quia delicta sunt ei ibi quiescere z esse cuz fl̄-  
lia hominū. Sc̄oꝝ hoc dicit sponſus. z an-  
sua cuiusq; sponsa. Sacram scripturā habet  
pro cenaculo. in qua sic suos inebriat. vt so-  
brios reddat. Unde. Ambulauimus in dor-  
mo dei cum consensu. id est in sacra scriptura  
idipſū sapientes. Sc̄oꝝ hanc dicitur pater-

familias. Cenaculū  
huius tres sūt par-  
tes. fundamētū pa-  
ries. tecum. H̄isto-  
ria fundamentū ē  
cuius tres sūt speci-  
es. Annalis. Kalē-  
daria Effimera Al-  
legoria partes sup-  
inuitens que per fa-  
ctum aliud factum  
figurat. Tropolo-  
gia doma culminis  
superpositū que p̄  
id quod factum est  
quid a nobis sit fact-  
eūdū insinuat. P̄-  
ma plantor. Sc̄oꝝ a

Ad fundamētū sume-  
mus p̄ncipium lo-  
quendi. imo ab ip̄o  
fundamenti p̄nci-  
pio. eo iuuante qui  
omnium p̄ncipis  
est z p̄ncipium.

stantia. Quandoq; a numero. vt apprehēdit  
septem mulieres virum vnum zc. id ē septem  
dona gratiarū. Quandoq; a loco vt p̄ mōtē in  
quo docebat christus emittēta p̄ntū. Quā-  
doq; a tēpore. vt nō sit fuga vestra bycne vel  
sabbato. id ē in refrigeratiōe charitatis. Quā-  
doq; a facto: vt interfectio Solie a David. id  
est interfectio diaboli a christo. Tropologia  
est sermo conuersiuꝝ. pertinet ad mores anti-  
mi. Et magis mouet q̄ allegoria que p̄tinet  
ad ecclesiam militantē anagoga ad triūphan-  
tem. z ad dominū trinitatem.

Sequit̄ tabula in h̄istoriam Genesis.  
De creatione emp̄ret celi z quattuor elemen-  
torum. ca. i.  
De p̄maria mundi cōfusione ca. ii.  
De opere p̄me diei. ca. iii.  
De opere secunde diei. ca. iiii.  
De opere tertie diei. ca. v.  
De opere quarte diei. ca. vi.  
De opere quinte diei. ca. vii.  
De opere sette diei. ca. viii.  
De creatione hominū. ca. ix.

¶ 2

### 82 Petrus Comestor. Scholastica historia. Strassburg: [Georg Husner], 15 July 1500

Chancery 2<sup>o</sup> (255 x 186mm.), 207 leaves (of 208, without final blank leaf), double column, 51 lines and headline, Gothic letter, 3-, 4-, 5-, 7- and 8-line initials supplied in red, eighteenth-century calf, sides ruled in blind and with fleurons in blind, a few headlines shaved, rebacked retaining original spine, new endpapers

References: H \*5538; BMC i 163; Goff P466

£4,000-6,000

€6,500-9,700



4

Iste liber est monasterij .s. magni Insuaburj alpiu

De intelligētia harū loquētiōnū.  
 Deū scit: ut dicitur. Deus scit oia  
 ut vult aliquid.

Quōd dei voluntas: sūme bona. cā  
 est omnium que naturaliter sunt:  
 cuius causa non est querenda. qz  
 p̄ma sūma cā est oim.

Quibus modis accipit dei volūtas  
 Quod p̄cepto. p̄hibitiō. p̄missiō  
 consiliū. opaco. nomine volun-  
 tatis. interdum itelliguntur ut  
 accipiuntur.

Scitū d̄s vult ab oibz fieri ea que  
 p̄cipit & nō fieri ea que p̄hibet.

80 Quōd volūtas dei que ip̄e est in nul-  
 lo cessari potest.

Quō itelligendū sit illō uolui cō-  
 gregare filios tuos. n̄ cluisti illō  
 q̄ vult oēs hoies saluos fieri.

Scitū mala deo nolēte & volēte fiāt  
 Quō itelligendū sit illō aug.  
 mala fieri bonum est.

De multiplici acceptiōe boni.  
 Quod mala vniuersitati valent.

81 Quōd i deo n̄ est cā qz sit vltior hō  
 Quō volūtas dei de homine implet  
 quocumqz se vult.

Ex quo sensu quedam dicuntur  
 fieri: contra dei volūtatē.

82 Quare p̄cepit deus oibz bona fa-  
 cere: & mala vitare. & si nō id ab  
 oibz vult impleri.

Quod homo aliquā bona volūta-  
 te aliud vult quam deus et mala  
 idē quod deus.

Quōd dei volūtas p̄ malas hominū  
 volūtates impletur.

Scitum placuerit viris sanctis qz  
 x̄ps moreretur & pateretur.

Scitum passiones sanctorum de-  
 beamus velle.

**U**terque ac noue le-  
 gis cōtinētiā  
 diligētī indagi-  
 ne. atqz etiā con-  
 siderantibz nob:  
 p̄uia dei gr̄a inno-  
 tuit sacre p̄gine tractatū: cēa res  
 ut signa p̄cipue versari. Et enim  
 egius doctor aug. ait in libro de  
 doctrina xp̄ana. Omnis doctrina  
 ut res est ut signoz. s̄ res etiā  
 p̄ signa discunt. Proprie autē h̄  
 res appellant que non ad signifi-  
 candū aliquid adhibent. Signa  
 vō quoz vsus est in significan-  
 do: eoz autē aliqua sūt: quozum  
 omnis vsus est. in significando  
 nō in iustificando id est quibz nō  
 vtimur. nisi aliquid significandi  
 gr̄a ut aliqua sacramta lega-  
 lia. Alia que nō solū significant  
 s̄ ostēdūt qd̄ intus adiuuet. sicut  
 euangelica sacramta. Et q̄ apte  
 intelligit: q̄ h̄is appellant signa  
 res ille videlicet: q̄ ad significan-  
 dū aliqd̄ adhibent. Omne ḡ signū  
 etiā res aliqua est: qd̄ cū nulla  
 res est: ut in eodē aug. ait: oīo  
 nichil est. nō autē eodē: oīs  
 res signū est qz nō adhibetur ad  
 significandum aliquid. Cumqz  
 h̄is in tenent theologozū specu-  
 laciō studiosa atqz modesta: diuī-  
 nā scriptam: formā p̄scriptam in  
 doctrinā tenē adiuet. De h̄is ḡ  
 nobis adiutum ad res diuinas ali-  
 quatenus intelligendas: deo duce  
 apire nolentibz differendum est  
 et primum de rebus postea de sig-  
 nis differemus.  
 De rebus omnimodis agit.



83 Petrus Lombardus. Sententiarum libri IV. [Strassburg: Heinrich Eggestein, not after 1471]

FIRST EDITION, Royal 2<sup>o</sup> (397 x 295mm.), 266 leaves, double column, 42 lines, Gothic letter, 3- and 6-line initial spaces, initials and headlines supplied in blue and red, initial-strokes and underlining in red, contemporary vellum over bevelled wooden boards, sides ruled in blind, brass corner- and centre-pieces on each cover, two contemporary labels on upper cover lettered with title and pressmark, several uncut edges, contemporary manuscript signatures (some shaved), *occasional small wormholes in margins, light damp-stain in fore-margin of last few leaves, lacking two clasps*

A FINE, TALL, MONASTIC COPY OF THE EDITIO PRINCEPS OF ONE OF THE FOUNDATION THEOLOGICAL TEXTS OF THE MIDDLE AGES. Peter Lombard, Bishop of Paris, wrote his *Sentences* between 1146 and 1158 (for further discussion of the text, see the sale in our rooms, 'A selection of printed books... the property of J.R. Ritman', 6 December 2000, lot 29).

The *Sentences* of Peter Lombard, Bishop of Paris, is one of the most important books of the Middle Ages. Written between about 1146 and 1158, it was divided into four books by the author, who also introduced the *capitula*, although the full division into *Distinctiones* is somewhat later, and far from regularised. The subjects covered are:  
 Book I (48 *Distinctiones*) The Trinity and attributes of God  
 Book II (44 *Distinctiones*) Creation, grace, angels, original sin  
 Book III (40 *Distinctiones*) Incarnation, christology, redemption, the commandments etc.  
 Book IV (50 *Distinctiones*) The sacraments (an excellent summary is given in Fr. Ghellinck's article in DTC xii 2 col. 1969-1972).

Its success was enormous, although Lombard's ideas on the Trinity did not escape criticism and even persecution, notably from Joachim of Flora, but at the Lateran council of 1215 he was formally received as orthodox: 'Nos autem, sacro et universali concilio approbante, credimus et confitemur cum Petro'. The use of the *Sentences* quickly spread to Germany, where he was studied by Eberhard of Bamberg and others, to France and to England. Manuscripts quickly found their way into monastic libraries: three English libraries possessed texts before 1200; he was copied at Clairvaux in 1158 and other Benedictine and Cistercian houses also had the text.

Not only was the text quickly diffused but before 1176 the *Sentences* were already attracting commentary, and were taking their place at the centre of the Schools, and their use by the student members of the great orders like the Dominicans and Franciscans, extended to the great universities: the Sorbonne received before the middle of the fourteenth century 50 copies as gifts, and Merton College, Oxford by about 1360 had fifteen copies (Powicke, *The Mediaeval Books of Merton College*, Oxford, 1931 pp. 54-55).

The *Sentences* attracted numerous commentaries, including those of St Bonaventure, Thomas Aquinas and Duns Scotus. A copy of Koberger's 1491 edition of Bonaventure's commentary on the *Sententiae* also from the Abbey of St Magnus at Füssen was sold in the first selection of printed books, the property of J.R. Ritman, sale in our rooms, 6 December 2000, lot 31.

*Provenance:* Benedictine Abbey of St Magnus at Füssen, with contemporary ownership inscriptions

*References:* H \*10183; BMC i 67; Goff P479

£70,000-80,000

€113,000-129,000

See also illustration on p.171



- 84 Picus de Mirandula, Johannes. Opera (Cyprianus: De Pascha; Johannes Franciscus Picus: Vita Pici; edited by Johannes Franciscus Picus). Venice: Bernardinus Venetus, de Vitalibus, 14 August-9 October 1498

Chancery 2<sup>o</sup> (303 x 207mm.), 262 leaves, 44 lines and headline, Roman letter, 6-line outline woodcut initials, 3-, 4-, 5- and 6-line initial spaces with printed guides, one woodcut diagram on k1 recto, contemporary blind-stamped calf over wooden boards, borders of a floral roll and an interlocking strapwork roll, central panel filled with a vertical roll of birds and flowers and a small rosette, OPERA MIRAN stamped at head of upper cover, two clasps and catches, brass corner- and centre-pieces on covers, modern cloth box, *slight worming in margins of several gatherings, title browned, some other light dampstaining, spine repaired at head and foot*

Second or third edition, reprinted from the first, which was printed at Bologna by Benedictus Hectoris in 1496 (Goff P632). In addition to the present edition, there is another printed anonymously at Lyon by Jacobinus Suigus and Nicolaus de Benedictis, which also reprints the colophon of the first edition; it is dated by CIBN as not after 1498 and therefore may or may not precede the present edition. The work is edited by the author's nephew.

The texts in this edition include Pico's famous manifesto of the Renaissance, his *Oratio de hominis dignitate*, in which he refers to the saying of Hermes Trismegistus, 'Man, Oh Asclepius, is a great miracle'.

*References:* HC \*12993; BMC v 548; Goff P634; Klebs 764.2

£30,000-50,000

€48,500-81,000





85 detail

85 *Plenarium*. [German] *Plenari*. [Augsburg: Günther Zainer], 4 April 1474

2 parts in one volume, Chancery 2<sup>o</sup> (269 x 192mm.), 341 (of 342) leaves, 33 lines and foliation, Gothic letter, full-length woodcut initial in inner margin of fol. 2 recto, 7-line woodcut Maiblumen initials, 54 woodcuts in the text, ALL WOODCUTS AND INITIALS COLOURED BY A CONTEMPORARY HAND, sixteenth-century South German pigskin over bevelled wooden boards, richly decorated in blind with four rolls, THE UPPER COVER OVERSTAMPED with numerous impressions in black of a lozenge-shaped acorn tool, pale brown edges, modern cloth box, *lacking fol. 1 with woodcut on verso (as in almost all copies), damp-stain in upper margin of several gatherings, margins of fos. 76-78 (part 2) repaired, occasional light spotting, lacks two clasps and metal corner- and centre-pieces*

A FINE COPY FROM THE ANCIENT BAVARIAN ABBEY OF ST. QUIRINUS AT TEGERNSEE, IN A REMARKABLE BINDING.

Intended as a devotional manual for the laity, and using the liturgical gospel texts which were read out loud at mass on the Sundays and feast days of the year, but here presenting them for personal and internal study and reflection, the *Plenarium* is not unlike the *Speculum humanae salvationis* (in fact some editions contain part of it). Expounding through Scripture the life of Christ, it is a product of that religious atmosphere of the fifteenth century which gave rise in the Low Countries to the *Devotio moderna*, the founder of which, Groote stressed the Gospels 'for they contain the life of Christ'. It is perhaps worthy of note that the early editions of the *Plenarium* were like the first edition of the *Imitatio Christi* from the press of Zainer at Augsburg. The present edition is the second, preceded by Zainer's edition of the previous year (Goff E72). ISTC lists forty-six editions, of which seven are in Low German.

The colophon of the present edition reads as follows: 'finiunt feliciter Anno incarnationis d[omi]nice Millesimo quadringentesimo Septuagesimo q[ua]rto die ip[s]o die mensis...', which ISTC interprets as '4 April 1474', which if correct would give it precedence over Bämmler's edition which is dated 20 September of the same year (see lot 86).

Of the dozen or so recorded copies of this edition, the full-page woodcut at the beginning of the text is known in only a couple of copies. Its conjugate leaf is unnumbered and inserted between fol. x and xi, suggesting that it may have been printed after the main body of text.

We know of no other example of a binding similarly over stamped in black. The over stamping predates the application of the title-label (now faded) and the Tegernsee pressmark to the upper cover. Loosely inserted is a postcard about the binding written by Ernst Kyriss.

*Provenance*: Benedictine Abbey of St Quirinus, Tegernsee, with ownership inscription inside the lower board and pressmark label P II 3<sup>o</sup> pasted on upper cover (the Tegernsee books were removed to Munich at the time of the Secularisation in 1803 and many were subsequently sold as duplicates); Dukes of Arenberg (?)

*References*: HC 2317=2319; Goff E74; Schreiber 4946; Schramm ii 11 & 24, nos. 300-349; Fairfax Murray 335

£60,000-90,000

€97,000-146,000



Disse epistel ist an dem oster tag  
 fratres expurgate veteris fementum ut sicut noua cori  
 petro prima corinthi - v. capitulo -

**B**üchere werffent auf den altē vrbab  
 dz er seyt ein neüwe besprengig / als  
 er seyt daz brot / wān vns er oster  
 ist cristus geopffert / vñ also werde  
 wir gepuffet mit in dem altē vrbab  
 noch in dem vrbab der possheit vñ  
 der schaltheit / sinder in dem dērbē  
 brot der lante leyt vñ der warheit -

An dem heyligen oster tag ewangelium marci - xvj -



Maria magdalena  
 et Maria iacobi a sa  
 lome emunt areo  
 mata / vt venientes  
 vngent ihesu - mar  
 ci - xvj - capitulo -

In 8 zeit Maria  
 magdalena vñ Ma  
 ria iacobi vñ salo  
 me kauffen salben  
 das sy kometen vñ salbtē ihu. Vñ dēns haligē tages zū  
 mal stū kometen sy zū dem grab do die sunn auff was gā  
 gen / vñd sprachen zū samen. Woz walget vns den stein  
 von dem grab / vñd also sy also vnsahen do sahen sy dz  
 der stein ab was gewalget / vñd der was zumal grech





86

86 *Plenarium*. [German] *Plenari*. Augsburg: Johann Bämmler, 20 September 1474

2 parts in one volume, Chancery 2<sup>o</sup> (312 x 218mm.), 368 leaves, 28 lines and foliation, Gothic letter, 54 woodcut Maiblumen initials, text on fol. 1 verso printed in red, 2 full-page woodcuts of the Salvator Mundi on fol. 1 recto and of the Entombment of Christ on fol. 168 verso, 55 small woodcuts in text, ALL WOODCUTS AND ALMOST ALL INITIALS COLOURED BY A CONTEMPORARY HAND, contemporary South(?) German calf over wooden boards slightly bevelled outwards, decorated in blind with vertical rows of tools, a free rosette, rectangular flowers, square unicorn and 'maria hilf' scroll, at head and foot are three impressions of a square tool of the eagle of St John, the lower cover decorated with the same tools to a different design, plain edges, many uncut leaves, with contemporary manuscript signatures, inscription dated 1541 on verso of final blank leaf, *slight worming in first and last few leaves and in inner margins of fos. 161-168 just touching edge of text, short tear in border of woodcut on fol. 1, short tear at head of fol. 46 in first 5 lines of text, light soiling in margins of first few leaves, lacking two clasps, both covers slightly worn*

A FINE, VERY TALL AND COMPLETELY UNSOPHISTICATED COPY WITH CONTEMPORARY COLOURING.

The third German edition of the *Plenarium*, the first to be printed by Bämmler, who copied the woodcuts of Zainer's two earlier editions. Two variants of this edition exist: in some copies, as here, the full-page woodcut at the beginning of part 2 shows the Entombment of Christ; in others this is replaced with a woodcut of the Resurrection.

This is perhaps an Augsburg binding. The unusual large square tool of the eagle of St John and the rectangular flower tool are identical, or almost identical, with tools belonging to the Augsburg printer and binder Ambrosius Keller. The rosette (although very similar to one of Keller's), unicorn and 'maria hilf' scroll are not recorded in his kit (see Ernst Kyriss, 'Der Augsburger Drucker Ambrosius Keller als Buchbinder', *Gutenberg-Jahrbuch*, 1952, 176-179, pls. XV-XVI, tools 11 and 30).

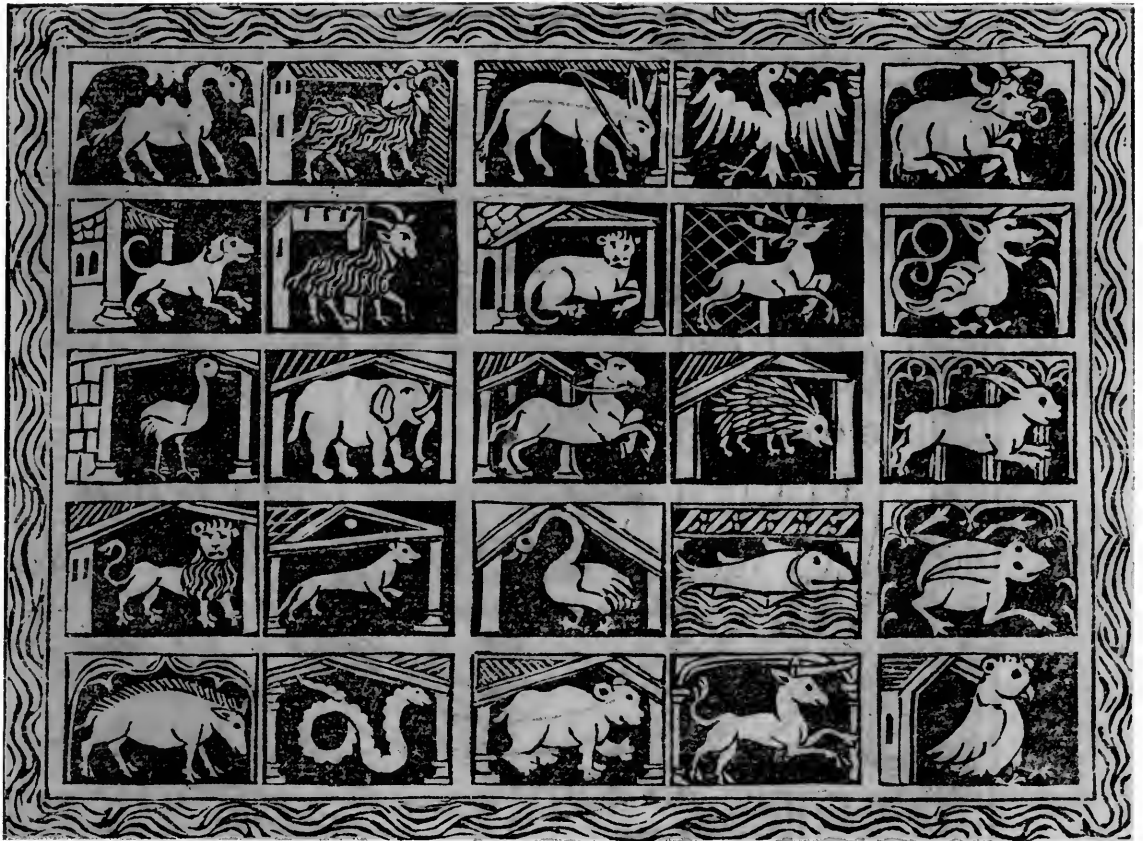
*References*: C 2318; BMC ii 332; Goff E73; BSB-Ink 580, copy 2; Schreiber 4947; Schramm iii 5 & 25, nos. 103-149, 151

£120,000-150,000

€194,000-243,000







87

87 Publicius, Jacobus. *Oratoriae artis epitomata (Artes orandi, epistolandi, memorandi)*.  
*Venice: Erhard Ratdolt, 30 November 1482*

FIRST EDITION, Chancery 4<sup>o</sup> (174 x 137mm.), 67 leaves (of 68, without initial blank leaf) leaves, 31 lines, Gothic letter, 2-, 5- and 11-line white-on-black woodcut initials, heading on A2 recto printed in red, full-page woodcuts of a tree of oratory, a mnemonic diagram with movable snake pointer, another mnemonic diagram composed of twenty-five animals, 42 woodcut roundels of a white-on-black pictorial alphabet, ruled in red throughout, brown morocco by Matthews, gilt edges, *occasional light spotting in margins, rebacked retaining original spine*

FIRST EDITION. AN APPARENTLY UNRECORDED VARIANT ISSUE, in which the colophon and accompanying woodcut of a chessboard are printed on the recto of d8 with the verso of d7 left blank. In most copies the colophon is printed on d7 verso and d8 is blank.

This manual of oratory deals in particular with commonplaces and mnemonics. Publicius, a Spanish humanist, lectured at Leipzig, Erfurt and Basel in the 1460s. Many more manuscripts of his works survive in northern libraries than Italian ones, and it may well be that Ratdolt's copy came into his hands from north of the Alps.

Ratdolt reprinted the present work twice: firstly at Venice in 1485 (Goff P1097); and secondly at Augsburg in 1490 (Goff P1098).

*Provenance:* duplicate from the Royal Library, Munich, with stamps; H.M., with pencil note recording purchase at the sale of Hamilton Cole's Library, New York, 8 April 1890; Walter Goldwater, with bookplate (sale New York, ii, 5 December 1985, lot 108)

*References:* HC \*13545; BMC v 287; Goff P1096; BSB-Ink P-868; Redgrave 31; Klebs 816.1; Essling 292; Sander 5982

£20,000-25,000  
 €32,300-40,400

**A**cies ordinata. Cañ. 6. Nota q̄ inter alia que se-  
pius uictoriam iducūt est ip̄sarū acierū ordo. q̄n sc̄z  
omēs seq̄untur duces suos & principes seu tribunos  
Nam si exercitus est sine ordine diuiditur & diuisus cito fran-  
gitur et supatur. Vñ Vegetio de re militari Nichil enim ī acie  
magis est custodiēdum. quā ut oēs milites incedendi ordinē  
seruent. quod aliter non potest fieri nisi ut ambulare celeriter  
et equaliter exercitus discant. Periculū enī ab hostibus semp  
grauissimū sustinet diuisus et inordinatus exercitus. ¶ Sp̄ua-  
liter Ecclesia sancta dei. cuius acies est optime ordinata a sup-  
no dūce habz suos principes idest apostolos. et tribunos por-  
tantes uexillum eterni regis. sub quibus milites xp̄i sc̄z fide-  
les xp̄iani ordinati sunt miro ordine. ¶ Figura Numeri. 2.  
Mbi legimus q̄ fuerūt electi duodecim principes super filios  
israhel. qui habebant instruere. de libris mandatorū dei. ut sci-  
rent quid obseruare deberēt. ut illa faciēdo possent intrare &  
possidere terram promissionis. ¶ Sp̄ualiter. duodecim princi-  
pes israhel significant duodeci apostolos a deo ordinatos sup  
populū xp̄ianū. Illi enim uerbo & ope nos docuerūt manda-  
ta dei. que cōsistunt in uera caritate. quam seruando cū deo &  
proximo debellatis hostibus nostris seure pergitur ad pos-  
sidendū terram promissionis. Nec igitur uexilla. ip̄i beati pri-  
cipes nostri uictoriosē portauerunt. neqz unquam pena uel  
morte potuerūt de manibus eoz cadere. Vñ apostolus Ro. 8  
Quis nos sepabit a caritate xp̄i. Si igitur hanc caritatē seque-  
mur & exerceamus. quam hii apostoli seruauerūt. quādmō  
ip̄i uicerūt hostes. et supauerūt uicia & mutauerūt elemēta. ita  
et nos facimus. Vñ Augo in sermone de apostolis. Dedit  
dñs potestatem apostolis sup naturam ut eam curarēt Super  
demonēs ut eos uincerēt. sup elemēta ut ea mutarēt. sup mor-  
tem ut eam cōtempnerēt. sup angelos ut corpus dñi cōsecre-  
rēt. Nec eiam potestas data est eoz successoribz. secū dū illud  
apoc. 6. Nii sunt qui habēt potestatem claudendi celū. & cōuer-  
tendi aquam in sanguinem: ¶

**I**rtitudo et decor indumētū eius. Prouer. 30. Vege-  
cius de re militari dicit Inter alia que cōsueuerūt cōtra  
hostes uictoriam facere dicit q̄ ē pulchritudo armorū  
unde ait Plurimū enim terroris hostibus armorū splendor im-

88 [Rampigollis, Antonius] *Compendium morale*. [Augsburg: Monastery of SS Ulrich and Afra, not after 1473]

Chancery 2<sup>o</sup> (264 x 179mm.), 178 leaves (of 179, without blank fol. 9), 38 lines, Gothic letter, 3- and 7-line initials supplied in red, paragraph-marks and initial-strokes in red, eighteenth-century vellum, a few early manuscript notes (some shaved), *light damp-stain in lower outer corners, a small wormhole in text of last few leaves, a few others in margins*

The prologue to this work is that of the *Aurea biblia, sive repertorium aureum bibliorum* of Antonius Rampigollis (see lot 89), but signed N. de Janua, from whom Hain created a Nicolaus de Janua. BMC suggests rather that Antonius de Janua, i.e. Rampigollis, or a scribe, wrote N (i.e. *Nomen*) instead of his name.

The press at the Benedictine monastery of SS. Ulrich and Afra was established by Abbot Melchior von Stamhaim in 1472. Most of the books from this press are undated, but editions of the *Speculum humanae salvationis* and Gregory I's dialogues in German were printed in 1473 and of Vincent of Beauvais's *Speculum historiale* and Leonardus de Utino's *Sermones de sanctis* in 1474.

The present edition is dated on the basis of the Tegernsee copy which was given to them in 1473.

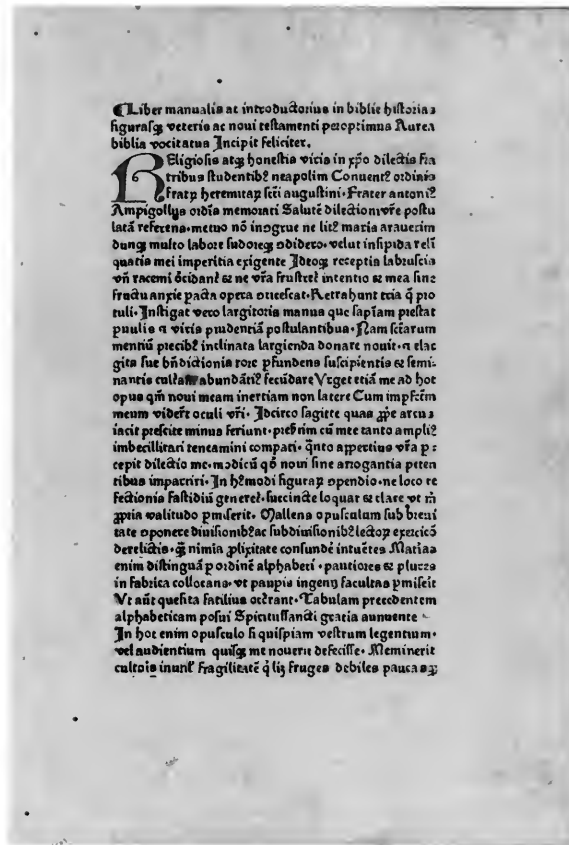
*Provenance:* Johannes Franz Ecker, Freiherr von Kapfing und Lichteneck, Bishop of Freising 1695-1727, with engraved bookplate

*References:* H \*9359; BMC ii 339; Goff R22

£10,000-15,000

€16,200-24,300





89

89 Rampigollis, Antonius [and Bindo of Siena] Aurea biblia, sive Repertorium aureum bibliorum. *Ulm: Johann Zainer, 17 June 1475*

Chancery 2<sup>o</sup> (289 x 204mm.), 159 leaves (of 160, without initial blank leaf), 34 lines and headline, Gothic letter, 3-line outline woodcut initials coloured in red, paragraph-marks and initial-strokes in red, contemporary German pigskin over wooden boards bevelled outwards, blind-tooled to an unusual design of a saltire decorated with impressions of a foliate border-tool, the other tools include a lozenge-shaped crowned eagle displayed, a round rosette, a small square lion rampant and a 'maria' scroll, modern cloth box, contemporary signatures in red in the lower margins, a few early manuscript annotations, *some light spotting and damp-staining, a few small wormholes at the beginning and end of text, two clasps renewed*

The first dated edition, and probably the *editio princeps*, of the *Aurea biblia*, of which only the prologue was written by Antonius Rampigollis. The rest of the text was composed by Bindo de Senis. Rampigollis's prologue also appears in the *Compendium morale* (signed 'N. de Janua', see lot 88) and the *Figurae bibliae* (Goff R23-26).

Another unsigned edition of this work printed at the Monastery of SS Ulrich and Afra in Augsburg is dated [c. 1475]. Zainer reprinted the present edition in 1476.

The binding tools are not recorded in Kyriss or Schwenke/Schunke.

*Provenance:* Jorge Beristayn, with bookplate

*References:* HC \*13681; BMC ii 524; Goff R12

£10,000-15,000

€16,200-24,300

.xlv.

Der herodes ydumeus ist der erst vslendisch künig by den iuden gesin des selben hystoria beschribt der meister gar flislichen vñ spricht. Es sy gesin ein gestrenger vnd gloubhaftiger man der sich in allen dingen redlich hab gehalten. vnd ist gewest gar genem. den römern vnd dem volck die fridosam wozend vnd fride lieb hetten. Er hat ouch vil güter werck gethon die der gedechtnuß wol würdig werend Aber in sinem alter do er den römern zü vast wolgefallen wolt vnd hdyet von der geburt ihesu cristi do sdycht er sere er würde als ein vslendiger von dem rich gestossen vñ vil elendiglich vñ schentlich von sinen synnen vnd ver ließ sin alte erberkeit vnd gute werck. vnd ließ die vnschuldigen kydlen tsten vnd ouch etlich siner sün do von er sich ouch besorgt das er vertriben würde in sinem alter dorumb in zü lest yderman hasset vnd vigend wurde. vnd starb eines ellendiglichen todes

Die künig iudee.



Ascolonita. xxxvñ. iar

Iar der welt.

.vñ. xci. .

Die linie cristi.

11

\* Jnqes enjw roa jey wjg

Zacharias vñ elisabet sind bede eins heiligñ lebens gesin vñ eltern sant iohāns baptist Joachim vñ anna sind clar vñ schinbare in heilikeit irs lebens die dornoch vñ sündlicher genade vnd heilikeit würdig sind gesin zü gebern die blumen d gantzen selikeit. mariam. die do ybertriff alle creatur. welche maria vns got gebozn hat.

Johannes baptista wart gebozn dem nymant größer vnder der geburt der wiber vñ er trich ye erstunde.

In den 3yten sind vff komen die burgundiones die all 3yt sind gar manbar gesin vñ menslich gestriten habent vnd angesehen das sy vñ dem rinfam vil bürg gehabt haben sind sie genant worden burgunder. Albarcus agrippa ein schwager octauiani des keisers. hat angefangen zü buwen vñ dem rin ein stat nach sinem namen genant agrippina. welche stat dornoch Ldin geheissen worden ist.



90 Rolewinck, Werner. *Fasciculus temporum* [German]. Eyn bürdin oder versamlung der zyt. Basel: Bernhard Richel, 31 August 1481

FIRST EDITION IN GERMAN, Chancery 2<sup>o</sup> (288 x 210mm.), 142 leaves, 43 lines (variable), Gothic letter, 12 woodcuts in the text (including 4 repeats), numerous woodcut roundels enclosing typeface, contemporary wooden boards, one clasp and catch, contemporary inscription 'fassiculus tpm deutsch' at head of initial blank leaf, *final leaf repaired in inner margin with loss of some letters in each line (supplied in pen facsimile), a few small wormholes with loss, mostly in the first and last few leaves (one in inner margin extending through several gatherings with occasional minimal loss), upper outer corner of fol. 99 lacking (paper flaw), rebaked with modern blind-stamped calf, clasp mounting renewed*

THE FIRST EDITION IN GERMAN OF ROLEWINCK'S CELEBRATED WORLD HISTORY. Werner Rolewinck (1425-1502) inhabited the Cologne Charterhouse for more than fifty years. The *Fasciculus temporum* was first printed in Latin at Cologne by Arnold ther Hoernen in 1474 (Goff R254) and at least another twenty editions followed in the fifteenth century (including one printed by Richel the year after the present edition, Goff R267). A Dutch translation was first printed at Utrecht in 1480 and a French translation at Geneva in 1495.

The *Fasciculus*, like the famous *Liber cronicarum* of Hartmann Schedel, is a 'world history', beginning with the Creation, and passing through biblical, classical and medieval times, right up to the contemporary period. It synthesises two chronological systems, that of Creation in the year 1 continuing up to 6673, and that also treating the birth of Christ as the year 1 and working backwards (BC) and forwards (AD), in which scheme the BC dates are printed upside down. The work is horizontally presented. On f. [61] verso the birth of Christ (on the verso of the leaf with the woodcut of the city of Cologne) is printed as an announcement in the middle of the page within a border, forming, as it were, a firm break in the history of the world.

The eight woodblocks, which appear to be copied from those cut for the Cologne edition of 1476 printed by Conradus de Hoemborch and from one of Ratdolt's Venice editions, depict Noah's Ark, the Tower of Babel, the Temple of Solomon, and four small town views, including one of Cologne showing boats on the Rhine.

*References:* HC \*6939; BMC iii 738; Schreiber 5121; Goff R281

£25,000-30,000  
€40,400-48,500



91

91 Rolewinck, Werner. *Fasciculus temporum*. [Strassburg: Johann Prüss, not before 1490]

Chancery 2<sup>o</sup> (280 x 196mm.), 96 leaves (of 98, without 2 final blank leaves), 49 lines and headline, Gothic letter, woodcut of a blind pilgrim on verso of title, 17 small woodcuts (including repeats) and numerous woodcuts diagrams and roundels, eighteenth-century vellum, new endpapers, a few early manuscript notes in margins, *inner margin of first leaf restored, some light browning and spotting, short tear in lower margin of F4, small repair in fore-margin of first and final leaf*

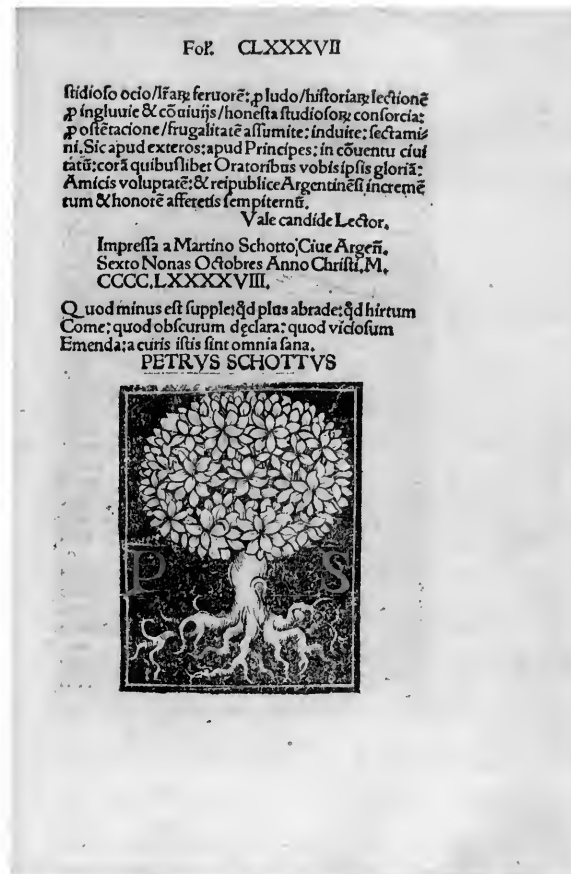
The text of this edition ends with the death of King Mathias (Corvinus) of Hungary on 6 April 1490.

*References:* HC \*6915; BMC i 127; Goff R275; Schreiber 5120

£3,000-4,000

€4,850-6,500





92

- 92 Schott, Peter. *Lucubratiunculae ornattissimae* (edited by Jacob Wimpheling). *Strassburg: Martin Schott, 2 October 1498*

Chancery 4<sup>o</sup> (213 x 155mm.), 192 leaves, 34 lines and headline, Roman letter, Peter Schott's woodcut device at the end of the text, modern morocco-backed boards, extracts from Ovid, Horace and others copied onto the final blank leaf by the original owner Beat Volck, *library stamp on title, small wormhole in text of first 4 leaves, a small tear affecting headline on x1 recto*

The only collected edition of Peter Schott's writings, edited posthumously by Jacob Wimpheling. Schott (1458-1490) was one of the earliest members of the circle of Alsatian humanists. His writings consist of verse, legal consilia and letters, the latter addressed to leading scholars of the day, including Wimpheling, Johann Reuchlin, Sebastian Brant, Geiler von Keisersberg, Rudolph Agricola and Adolf Rusch.

Martin Schott was related to Peter and son-in-law of Johann Mentelin, the prototypographer of Strassburg. His usual device of a cabbage has been transformed into a flourishing tree for this commemorative volume.

*Provenance:* Beat Volck of Strassburg, with inscription: *Ego Beatus Volck Argentinus depositus sum a domino baccalaureo Nicolao Textoris spirensis Anno domini 1499 in festo sancti Thome de Aquino ordinis predicatorum*; Heneage Wynne Finch, signature dated 1936 on flyleaf; Alfred Ehrman, Broxbourne Library, with bookplate (sale in our rooms, ii, 9 May 1978, lot 594); George Abrams, with bookplate (sale in our rooms, 16 November 1989, lot 112)

*References:* HC (+Add) \*14525; BMC i 167; Goff S321; Proctor 765; C. Schmidt, *Histoire littéraire de l'Alsace*, ii, p. 332 no. 54a

£5,000-7,000  
 €8,100-11,300

Inapit liber qui vocatur  
 Spaulum Xpristiani

**I**temimus ¶ In principio cuiuslibet  
 operis pmitte dñicam orōem & signum  
 Crucis ¶ In fronte . In nomine pa  
 tris & filij et spiritus sancti Amen

**M**agna est differentia inter p̄dicationē &  
 Doctrinam . P̄dicationē ē ubi ē conuo  
 catio siue p̄li Imitatio ? in diebus festiuis ¶ In  
 ecclesiis seu i aliis locis & t̄pibz ad hoc t̄pu  
 tatis . et p̄tinet ad eos qui ordinati sunt ad hoc  
 & Iurisdictionem & auctoritatem habent et nō  
 ad alios . Informare autē & docere p̄tēt unus  
 quisqz fr̄m suū i omni t̄pe & loco oportuno . si  
 videatur sibi expedire . quia hoc ē elemosina ad  
 qm̄ quislibet tenetur ( Domina dicente ) Qd  
 ḡtis accepistis . ḡtis date ¶ Unde Petrus A  
 postolus ¶ Unusquisqz sicut accipit ḡram in  
 alēutrū . illam administrare debet

**Q**uomodo p̄tēt veraciter quis dicere se Deum  
 diligere & eius amorem appetere . si eius

93 *Speculum Christiani*. London: William de Machlinia, for Henry Frankenbergh, [c. 1484-1485]

FIRST EDITION, Chancery 4<sup>o</sup> (183 x 131 mm.), 118 leaves, 23 lines, Bastarda and Gothic letter, 2- and 3-line initials and paragraph-marks supplied in red or blue, eighteenth-century mottled calf, spine gilt in compartments, red edges, a few early manuscript notes in margins, *a few small wormholes at beginning and end of text, further worming in lower margins repaired, corners of binding slightly worn*

FIRST EDITION of this anonymous religious treatise of the second half of the fourteenth century. It is erroneously ascribed by Duff, Goff, Pforzheimer, STC and others to one John Watton or Wotton, who was no more than the scribe of a fifteenth-century tract volume containing the *Speculum Christiani* together with many other treatises (Corpus Christi College, Oxford, MS 155). The text, of which more than sixty extant manuscripts have been recorded, is divided into eight chapters, or *tabulae*, devoted to the Athanasian and Apostles' Creed, Ten Commandments, Seven Virtues, and so on. Scattered through the Latin text is miscellaneous English verse intended to serve as doctrinal mnemonics for the laity. This first printed edition added to the text two distinct groups of additional doctrinalia, one group interpolated into *Speculum Christiani* proper, the other added to it; none of the recorded manuscript copies contains these additions.

The *Speculum Christiani* is largely derived from a Latin pastoral 'summa', the *Cibus anime*, 'the parent of a complex family of texts of which the *Speculum Christiani* appears to have been the most successful and most widely circulated... whereas the *Cibus anime* adopts a tone of tolerant fraternal exhortation... the *Speculum Christiani* is more urgent and more pragmatic, in a manner typical of manuals aimed at the clergy and not simply for their use' (V. Gillespie, 'The evolution of the *Speculum Christiani*' in A.J. Minnis, editor, *Latin and Vernacular Studies in late-medieval texts and manuscripts*, Cambridge: D.S. Brewer, 1989, pp. 39-62 (with a complete list of surviving manuscripts and of the printed editions)).

This edition shares paper stocks with several Caxton editions dated or datable to 1484-1485, notably Mallory's *Morte d'Arthur*, completed by Caxton on 22 July 1485. Machlinia printed his edition 'at the instance and expenses' of an alien merchant of London, Henry Frankenbergh, who is known to have been active in importing continental printed books for sale in England (see Nelly J.M. Kerling, 'Caxton and the trade in printed books', *Book Collector*, iv, no. 3, 1955, 191 sqq.). It may be that, conversely, Frankenbergh exported some copies of *Speculum Christiani* for sale on the continent. This copy was probably in France from the time of its first sale: its rubricator was manifestly incapable of supplying initials competently to the English passages. *Speculum Christiani* was not reprinted in England, but there were at least six Parisian editions of the late fifteenth and early sixteenth centuries (cf. Shaaber W-141 to 146), derived from Machlinia's edition but omitting the English portions.

*Provenance*: Paul Beuvain de Beauséjour, Archbishop of Toulouse, with bookplate (sold in our rooms, 27 March 1972, lot 155); H. Bradley Martin, with bookplate (sale Sotheby's New York, ix, 14 June 1990, lot 3354)

*References*: HC 14914; Goff W9; Duff 415; Pforzheimer 1097; STC 26012

£50,000-70,000

€81,000-113,000

### **Quis qui faciat pascua inueniat**

Nec est secūda pars in qua ponit secūda naturā cerui. Et diuiditur in duas pres. nā pmo facit hoc. 7 secdo ponit allegoriā. scda ps ibi. Per tales mores. Et dicit pmo sic. scda natura cerui ē scz dū cerui pascua q̄rūt tūc p̄tingit eos aliq̄n p̄ aliq̄n flumiū natate. 7 in natatōne talē obseruāt modū 7 ordinē q̄ oēs ordinate p̄cedūt scz vn̄ post aliū etiā si centū fuerint in ordine vnusquisq̄ ceruoz ponit os suū sup femur cerui p̄cedētis. et dū ceruus anterior fessus ē tūc retrocedit 7 ponit os suū sup femur cerui vltimi 7 isto mō oēs cerui se vertūt 7 muruo se porrāt 7 itez eozum p̄ficiūt sic p̄cedendo nec aliq̄ eoz deficiūt. Tūc ibi. Per tales mores. Autor ponit allegoriā dicte nature dicēs sic recte sicut ceruus subleuare debilitatē coruū. sic hoies fortiores subleuare dñt debiliores. 7 diuites de bent paupibz in eoz necessarijs subuenire 7 sic adimplēda ē lex xp̄i. cui⁹ legem 7 p̄cepta q̄ adimplerit ad celestē pacē pueniat vbi vire sūt pascua. Un̄ dicit apls. Alter alteri⁹ onera portate. 7 sic adimplebitis legē xp̄i. Un̄ onus alterius portate nihil aliud ē q̄ miam h̄re circa pximū suum. scz infirmos visitando. nudos vestiendo. esuriētes satiādo. molestos cōsolādo. oppressis cōpariēdo. charitatē amādo. 7 sic de alijs. Itē alibi Que cūq̄ vultis vt vobis faciāt hoies hec eis facite. Item ceruus dicitur a cetos grece quod est cornu latine.

### **De aranea**

#### **Ernis aranea licet exiguus**

Plurima vila neccit assiduus

Texere qui studet artificijs

Sunt ea reberia musca tibi

Ut volitans capiaris ibi

Dulcis et vtilis esca cibi

Huic placet illud opus tenere

Et sibi nil valet vt fragile

Quelibet aura trahit in patulum

Rumpitur et cadit in nihilum

Hos sequitur homo vermiculos

Decipiēdo suos minimos

Quos comedit faciens miseros

Et placet sibi inde nimum

94 **Theobaldus, *Episcopus***. *Physiologus de naturis duodecim animalium*. [*Cologne: Heinrich Quentell, 1495*]

Chancery 4<sup>o</sup> (200 x 135mm.), 14 leaves, 46 lines of commentary, Gothic letter, initial-spaces, modern vellum, *some browning and spotting*

Theobaldus's verse 'physiologus' was written in the eleventh century and was first printed in Antwerp in 1487. It is composed of allegorical interpretations of twelve animals: the lion, eagle, snake, ant, wolf, stag, spider, whale, siren, elephant, turtle-dove and panther.

This is the last of four editions printed by Quentell.

*References:* HC \*15468; BMC i 295; Goff T140; Klebs 956.8; Voullieme(K) 1131

£5,000-6,000

€8,100-9,700

In hoc volumine continentur subscripta

Jeronimus de viris illustribus cum tabula capuloꝝ in principio cõlibet libri.  
 Jeronimus de essentia diuinitatis  
 Thomas de aquino de articulis fidei et ecclesie sacramentis  
 Augustinus de quantitate anime  
 Augustinus de Soliloquio. Item. Speculum peccatoris.  
 Quatuor libri p̄ciales de imitacõẽ xp̄i cum tabula capuloꝝ in fine cõlibet libri.  
 Item errores iudeorum ex Talmut  
 Item veritates pro probacione articulorum xp̄i  
 Processus iudicialis ipsius Mascaron procutis tartaroz s̄ genus hũanũ  
 Donat̄ arte gr̄amatic̄ hõĩ in sui ipsiõẽ ognicõẽ p̄ allegoriã s̄fect̄ vtilissim̄  
 Preciosissimus liber de arte moriendi

Apud latinos aut̄ Varro. Santranepos. iustinus. et  
 ad cuius nos exemplũ ius prouocare t̄nquillis Sed  
 non ẽ in ea ex illoꝝ similis traditio Illi. n. historias  
 veteres annalesq; replicantes. potuerũt q̄si de ingenti  
 prato quam opustuli sui coronam texere. Ego quod  
 adurus qui nullũ p̄cium seq̄s pessimũ vt d̄m̄ ḡm̄  
 memetip̄m habeo et eusebius pamphili in. x. ecclesiis.  
 Historie libris. maximũ nobis adiumentũ fuerit. et  
 singuloꝝ de quibus scripturi sumus volumina etates  
 auctoꝝ suoz sepe testent̄. Itaq; d̄nm̄ ih̄m̄ xp̄m̄ precor  
 ut qd̄ cicero tuus q̄ in arce rōne eloq̄cie stetit. non ẽ  
 facere dedignant̄ libro inbruto oratoꝝ latine lingue  
 texens ca tologũ. id ego in ecclesie eius scriptoꝝ enu-  
 merandis digne cohortacione tua impleaz. Si q̄ aut̄  
 q̄ usq; hodie scriptitant a me in h̄ voluie p̄termis̄ s̄  
 sibi magis q̄ mihi imputare debent̄ Neq; n. celantes  
 scripta sua de h̄is q̄ non legi nosse potui. et qd̄ alijs  
 notũ. mihi in hoc terraz angulo fuerit ignotũ Certe  
 cũ scriptis suis claruerit nõ magnope nõ silentij dis-  
 pendia sustinebũt Distat̄ ī celsus. porphiriũ. iulianus  
 rabidi adũsus xp̄m̄ canes distat̄ sectatores eoz q̄ pu-  
 tant ecciaz n̄llos p̄hos et eloq̄tes n̄llos habuisse doc-  
 tores q̄nti ⁊ q̄les viri eã fũdauerit instruxerit acorna-  
 uerit ⁊ desinat̄ fidẽ nr̄az rustice tm̄ s̄pliciatatis arguẽ  
 suãq; potius impiciã recognoscãt Explicit. v. i. d. i. x.

- 95 **Thomas à Kempis.** *Imitatio Christi*. [Augsburg:] Günther Zainer, [before 5 June 1473], FIRST EDITION, 76 leaves. Goff H192; PMM 13
- Hieronymus, Saint.** *De viris illustribus* (with continuation of Gennadius of Marseilles). 37 leaves. Goff H192
- Hieronymus (pseudo-)** *De essentia divinitatis* (Thomas Aquinas: *Summa de articulis fidei*). 16 leaves. Goff H179
- Augustinus, Saint.** *De animae quantitate*. 29 leaves. Goff A1225
- Augustinus.** *Soliloquia* (Anon.: *Speculum peccatoris*). 28 leaves. Goff A1333 & 1337  
[Theobaldus *subprior*] *Errores iudaeorum* (*Probationes Novi Testamenti*). 12 leaves. Goff E106
- Bartholus de Saxoferrato.** *Processus iudicarius*. 10 leaves. Goff P1001
- Gerson, Jean.** *Donatus per allegoriam traductus*. 8 leaves. Goff G221
- [Nider, Johannes] *Liber de arte moriendi*. 21 leaves. Goff A1089

9 works in one volume, Chancery 2<sup>o</sup> (285 x 196mm.), 35 lines, Gothic letter, 3-, 5- and 6-line initials supplied in red, title-slip of 12 lines (85 x 190mm.) bound at the beginning with text on recto (originally reversed, with text on verso), calf over unbevelled wooden boards, blind-stamped in the gothic style, brass corner- and centre-pieces, morocco-backed box, contemporary manuscript headlines and occasional marginal notes in some works only, *a few small wormholes in text, spine repaired at head and foot, a remboitage*

FIRST EDITION OF THE 'IMITATIO CHRISTI' THE MOST INFLUENTIAL DEVOTIONAL TEXT OF THE LATER MIDDLE AGES. The *Imitatio* has remained among the most read and printed classics of Christian spirituality, printed in a huge number of editions (more than 3000 are recorded), in many formats and languages. AN OUTSTANDING COPY BOUND WITH 8 OTHER CONTEMPORARY THEOLOGICAL TRACTS.

The *Imitatio* is made up of four independent treatises: *Admonitiones ad spiritualem vitam utiles*, *Admonitiones ad interna trahentes*, *Devota exhortatio ad sacram communionem*, *Liber internae consolationis*, consisting of 25, 12, 59 and 18 chapters. It takes its title from the title of the first chapter of Book I: 'Incipit libellus consolatorius ad instructorum devotorum cuius primum capitulum est de imitatione christi & contempotu damni vanitatum mundi. Et quidam totum libellum sic appellant. Sicilicet libellum de imitatione christi. Sicut evangelium Mathei appellatur liber generacionis ieshu christi eo quo in primo capitulo sit mentio de generacione Christi secundum carnem...'.

Written as a model of the spiritual life for the brethren of the *Devotio moderna*, it became the most widely read of all texts of this movement.

The text was remodelled over a period of about twenty years, and it was only when Thomas à Kempis judged it definitive that he added the colophon on the last page of his autograph manuscript, 1441. But over those twenty years the various sections had been many times copied, sometimes all together, sometimes in manuscripts containing one, two or three of them, and some thirty manuscripts dated before 1441 are known. The text was therefore well known by the time it was printed.





Even before the death of Thomas à Kempis, this work was often attributed incorrectly to Jean Gerson and this false attribution persisted in many incunable editions and beyond. Zainer, however, correctly attributes the text to 'Thomas, canon regular of St. Agnietenberg near Utrecht'. A manuscript of the *Imitatio Christi*, dated 1471, at Harvard University (fMS lat. 246), formerly owned by the Carthusians of Buxheim, presents a text very close to that of Zainer's edition; whether it served as Zainer's exemplar has not been definitively shown. As in most copies, leaf 3/10 is here a cancel; the uncanceled leaf survives for example in the New York Public Library and Lilly Library copies.

The *Imitatio Christi* is one of nine theological tracts printed by Zainer in identical format, c. 1472-early 1473, and marketed together. The complete set of nine is present here, with the *Imitatio Christi* bound fifth. Hain describes a complete set with a rubricator's completion date of 5 June 1473; the Otto Schäfer copy of all nine was acquired by the Benedictines of St Mang at Füssen in 1473; and a copy of the first part tract, Jerome *De viris illustribus*, contains a rubrication date of 1472 (L. Feinberg catalogue 4, 1979, no. 1). When the entire group was sold together, perhaps ready bound, it was provided with an inserted title-slip of 12 lines, listing the contents (present in this copy).

The present volume, although perhaps integral from the eighteenth century onwards, is apparently made up from three different copies, as indicated by variations in rubrication, presence or absence of manuscript headlines, and patterns of worming. the Thomas à Kempis and the Theobaldus both appear to be of separate provenance from the remaining 7 tracts. An early owner of the *Imitatio Christi*, Leonardus Pruckhain, wrote several marginal notes dated 1530, including one referring to the Franciscans of Landshut and another referring to an act of witchcraft in 'flickendorff'(?).

*Provenance: Imitatio Christi:* Leonardus Pruckhain, priest of Chambstorff (?), fl. 1530, with inscription; an unidentified religious house (perhaps Unering, near Starnberg), with deleted inscription, ...*BVM Vnelensium 1606*; Augustinians of Polling (Upper Bavaria), with inscription dated 1769; *all parts:* Lucius Wilmerding, with bookplate (sale Sotheby's New York, ii, 5 March 1951, lot 343); Charles van der Elst, with bookplate (sale Ader Picard Tajan, 13 May 1985, lot 183; the Collection of the Garden Ltd., with booklabel (sale Sotheby's New York, 9 November 1989, lot 12)

*References:* H \*8589; BMC ii 318; IGI 5106; *Christ, Plato, Hermes Trismegistus* (1990) no. 184

£50,000-70,000

€81,000-113,000

**D**as i plac  
**H**ie vaket an daz erst teil vō  
 der nachuolung cristi. Vnd vō  
 verschmächung der welt.

**D**as erst Capitel.



Er herz sprichett.  
 Wer mir nachuol  
 get der wandlett  
 mit in der vnster-  
 nuss. Dises seynd  
 die wort cristi du  
 rch die wir erma-  
 net werdent. Das  
 wir nachuolgent  
 seinem leben vnd

seinen sÿtten. ob wir warlich wölten erleu-  
 chtet werde. vnd von aller plintheit des her-  
 ezen erlediget. Darumb vnser höchster flei-  
 se sey zebetrachten das leben cristi. Wann cri-  
 stus ler übertriffet aller heÿligen ler vñ dÿe  
 menschen. die den geÿst gotes haben. die sin-  
 den darinn das verporffen himelprot. aber  
 es beschihet dick das vil menschen kleine be-

*fg des für der fang des*

96 **Thomas à Kempis.** Die wahre Nachvolgung Christi. *Augsburg: Anton Sorg, 20 November 1486*

Chancery 4<sup>o</sup> (202 x 141 mm.), 198 leaves, 23 lines and headline, Gothic letter, 4- and 10-line woodcut Maiblumen initials, contemporary Nuremberg binding blind-tooled calf over unbevelled wooden boards, outer frame of triple fillets, outer border with small lozenge-shaped stamp of a pierced heart, central panel divided with triple fillets into triangular compartments each containing the stamp of an artichoke (Kyriss workshop 113, Taf. 227, no. 9), metal corner- and centre-pieces, one clasp and catch, modern cloth box, a few early manuscript notes at the beginning, *outer corner of fol. 1 repaired, short tear in fol. 161, first few leaves lightly damp-stained, rebacked retaining some of original spine, clasp renewed*

FIRST EDITION IN GERMAN OF THE 'IMITATIO CHRISTI'. Although Goff places Johann Zainer's Ulm edition earlier, c. 1480 (Goff I39), the type employed in that edition was not used by Zainer until 1487. A fine copy in a contemporary binding.

In the present edition the text is treated as anonymous. A German translation was made as early as 1434, and there are several manuscripts of fifteenth-century Dutch translations.

The present copy contains an apparently unrecorded setting of fos. 106 and 112, in which they are misnumbered 'cxii' and 'cvi' respectively. Anton Sorg, like Zainer, printed many works in German in this format. The British Library copy has the early sixteenth-century ownership inscription of a German nun.

*Provenance:* Augustinians of Herzogenburg, near St Pölten, Austria, with bookplate and inscriptions; Rendel Harris library, with stamp

*References:* HC \*9116; BMC ii 352; Goff I40

£25,000-30,000

€40,400-48,500



97 actual size

97 **Trithemius, Johannes.** De triplici regione claustralium et spirituali exercitio monachorum. Mainz: Peter von Friedberg, 6 August 1498, FIRST EDITION, 98 leaves, 36 lines, Gothic letter, title printed in red, initials in red

**Trithemius, J.** De statu et ruina monastici ordinis. [Mainz: Peter von Friedberg, after 11 April 1493], 32 leaves, 36 lines, Gothic letter

**Trithemius, J.** De cura pastoralis. Mainz: Peter von Friedberg, [after 1 May 1496], FIRST EDITION, 10 leaves, 36 lines, Gothic letter, initials supplied in red

**Trithemius, J.** Oratio de duodecim excidiis observantiae regularis. [Mainz: Peter von Friedberg, after 28 August 1496], FIRST EDITION, 22 leaves, 35 lines, Gothic letter, initials supplied in red

4 works in one volume, Chancery 4<sup>o</sup> (212 x 143mm.), initial-strokes supplied in red throughout, contemporary South German blind-stamped pigskin over wooden boards, metal corner- and centre-pieces, 2 clasps and catches, contemporary paper label on upper cover, modern cloth box, a few small wormholes in margins, some light staining in margins

A collection of four works on monastic spirituality by Trithemius (1462-1516), abbot of the Benedictine Abbey of Spanheim, three of them first editions, all printed by the Mainz printer Peter von Friedberg. Of the twenty-six editions of Trithemius listed by Goff, eighteen are from this press, mostly dating from the mid 1490s. The Abbey of Spanheim is in the diocese of Mainz. Trithemius became abbot on the 9th July 1483.

The *De triplici regione* is an important work, and in 1499 the annual chapter decided to adopt it, together with the *Exercitium Spirituale* of Thierry of Bursfeld, as an official book. For Trithemius reading was very important - lectio sacra mentem provocat - and his own collections and works bear testimony to this.

Another undated edition of *De statu et ruina monastici ordinis* was printed by Peter von Friedberg (Goff T453), which BMC describes as the first edition.

References: *De triplici regione*: HC \*15618; BMC i 49; Goff T456; *De statu et ruina monastici*: Goff T454; *De cura pastoralis*: Goff T436; *Oratio de duodecim excidiis*: Goff T449

£15,000-20,000

€24,300-32,300

Ad sanctissimum ac beatissimum dominum · om̄m̄ Pium secundum  
pontificem maximū editio in librum psalmozū quē alij soliloquiū  
dicunt incipit feliciter · a · Iohanne de turre cremata · Sabinenſi ep̄o  
ac sc̄e romane ec̄cie Cardinalis sc̄i Sixti vulgariter nūcupato edita,

**B**eatissimo patri ac dementissimo domino Pio  
secundo · pontifici maximo · Iohannes de turre  
cremata Sabinenſis ep̄us sancte romane ecclesie  
cardinalis sancti Sixti vulgariter nuncupatus ·  
post humilem recōmendationē ad pedū oscula  
beatorum · Perſcrutanti mihi studioſe psalmoz  
librum · quē alij soliloquiū dicunt · quod est collocutio hoīs cum deo  
singulariter · vel ſecū tantum · quozū utrūq; laudāti cōuenit et orāti  
alij librum hymnoz · hymnus autē est laus dei cū cantico · alij psal-  
terium · quia q̄ intus dauid diuina inspiratiōe percipiebat · hec mo-  
dulato carmīe proferebat · mirā occurrit pulcritudo ſenſuū · et stillan-  
tium medicina verborū · et amplissima copia virtutū ad oēm anime  
perfectionē · ut merito aptet̄ prophete illud ps̄ · c · i · Habundātia in  
turribus tuis · id ē in psalmis tuis · q̄ recte turres appellari p̄nt · Tū  
propter incōprehensibilem altitudinē sapiētie ī eis cōtente · Tū p̄  
indeficiētis defensiōis auxiliū · qđ aduersus hostiles incurſus prestat  
his q̄ intento ſensu · et vigilantī mēte psalmodiā oīpotenti deo exsol-  
uunt · In his turribz ē habundātia maxie utilitatis · Plane hic psal-  
moz liber registrū ē totius sacre scrip̄e · et consumatio totius sacre  
pagine · Alia nāq; sunt ut ait Augustinus q̄ prophete tradūt · alia  
q̄ historici libri · lex q̄ alia · alia libri p̄b̄ioz · psalmoz vō liber que-  
cunq; utilia sunt ex oībz cōtinet · et ſuā predicat · Dic enī anūciatio  
xp̄i in carnē futi · hic oīm xp̄i misterioz reuelatio · hic cōis resurrecti-  
onis spes predicatur · supplicioz metus · glorie pollicitatio · Liber iste  
veterū gesta cōmemorat · legē viuētibz tribuit · gerēdoz statuit modū  
Et ut breuī dicā · cōis quidē hōe doctrīe thesaurus ē · quid enī est qđ  
nō discat̄ ex psalmis · hic oīs magnitudo virtutis · norma iusticie · pu-  
dicicie decor · prudētie consumatio · paciētie regula · Psalmodia ut ait  
Augustinus fugat demones · angelos ī adiutoriū vocat · excitat de-  
uotioēs · placat deū · impetrat veniā hilarat aīam · illuīat cōscientiā



98

98 Turrecremata, Johannes de. Expositio super toto psalterio. [Augsburg:] Johann Schüssler, 6 May 1472, 134 leaves (of 136, without 2 blank leaves), 35 lines, Gothic letter, 2- and 6-line initials, paragraph-marks, initial-strokes and underlining in red

**Bible.** Latin. Gospel of St Matthew. Manuscript on paper, 24 leaves, double column, initials, headings, and initial-strokes in red, [last quarter of the fifteenth century]

**Manuscript** [begins:] 'Alpha et omega principium et finis Deus omnipotens', manuscript on paper, 47 leaves, double column, initials, and initial-strokes in red, [last quarter of the fifteenth century]

3 works in one volume, Chancery 2<sup>o</sup> (307 x 215mm.), contemporary blind-stamped calf over wooden boards, *slight worming in upper outer corner of first few leaves, one leaf soiled, rebacked, library stamps erased*

Juan de Torquemada (1388-1468), Dominican and Cardinal, uncle of the Spanish Grand Inquisitor Tomás de Torquemada, played an important role at the councils of Basel (1432-1437) and Florence (1439). His commentary on the Psalms was first printed by Ulrich Han at Rome in 1470.

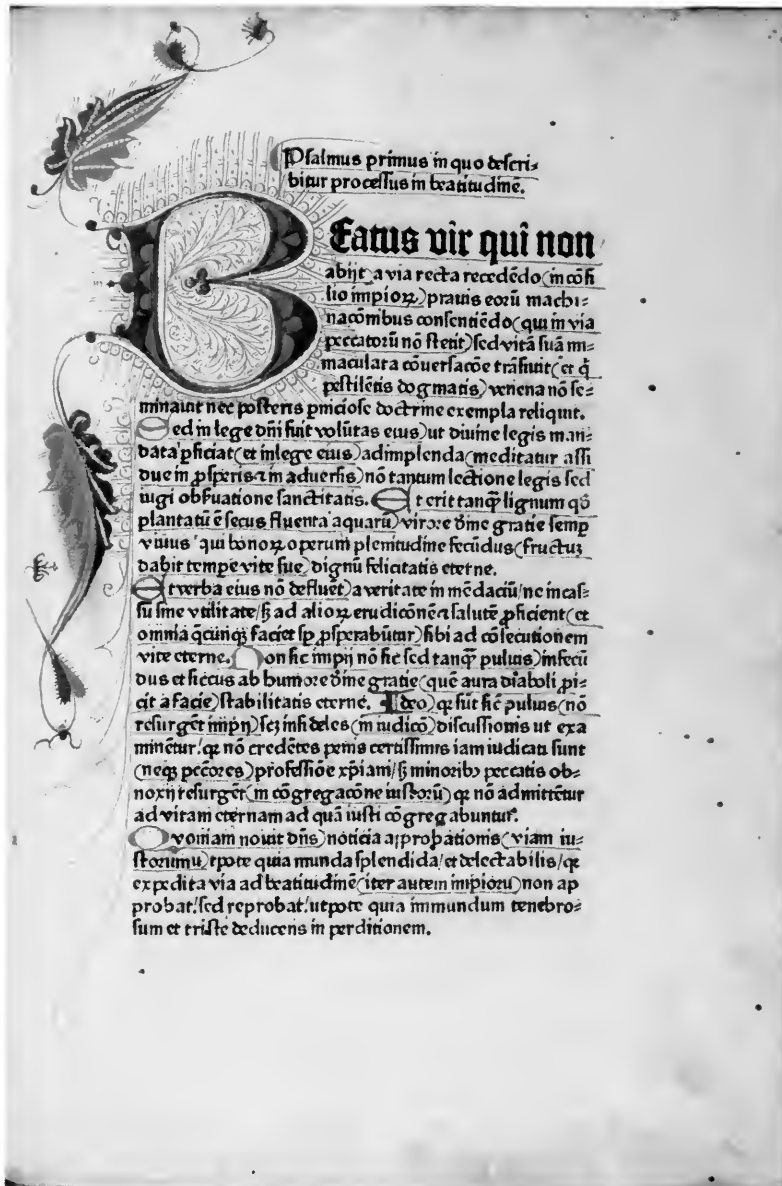
The present, third edition of this commentary is reprinted from Schüssler's undated edition, printed not after 1471. The text of Schüssler's editions is based on a different manuscript from that used by Han. The present edition corrects the textual disorder in quires 11 and 12 that exists in Schüssler's earlier edition; there are also a few changes in the setting of the final leaf.

The second of the two manuscript texts appears to be the 'Postilla Gratiae dei dicta' by Johannes Milicius, a manuscript of which exists in Budapest (Univerzitna Kniznica, Lat. 42).

*References:* HC \*15696; BMC ii 329; GoffT519

£40,000-50,000

€64,500-81,000



99

99 Turrecremata, Johannes de. *Expositio super toto psalterio*. Mainz: Peter Schoeffer, 11 September 1474

Chancery 2<sup>o</sup> / Royal 4to in half-sheets (313 x 215mm.), 173 leaves, 35 lines, Gothic letter, colophon and printer's device printed in red, first 2 initials supplied in blue and red with leafy red penwork extensions, 2- and 3-line initials and paragraph-marks in red and blue, initial-strokes and underlining in red, CONTEMPORARY ERFURT BINDING BY CONRADUS DE ARGENTINA, blind-stamped calf over wooden boards, sides ruled in blind, stamped with tools, brass corner-pieces, plain edges, modern cloth box, *several small wormholes in first few leaves, a few at the end, some worming on upper board, lacking 10 metal bosses and 2 clasps, small neat repairs to joints and at head and foot of spine*

Fourth edition of Turrecremata's commentary on the psalms, the text being that used in the editio princeps printed by Ulrich Han at Rome in 1470. The second and third editions, both printed by Schüssler in Augsburg [not after 1471] and 6 May 1472 (see previous lot), derive from a different manuscript of the text.

The psalm incipits are printed in the smaller of Fust and Schoeffer's two Psalter types, while the text type is that used in their 1462 Bible. The broad printed versal initials of the present edition were based on those used by Han for his edition. They are not used in the





99

first quire, in the second quire in the inner formes only and from the third quire onwards in all formes.

Like the British Library and Pierpont Morgan Library copies, the present, unusually tall copy has Royal half-sheets of paper in quire 17 (bifolia 2.11, 4.9, 5.8 and 6.7); and additionally in this copy in quire 15 (bifolia 4.7 and 5.6).

The binding is apparently from the Erfurt workshop of Conradus de Argentina, active late 1460s to mid-1470s; a little over a dozen examples of his work are recorded. In about 1475 Conradus apparently moved back to Strassburg, where his tools merge with those of Kyrius's shop 147 (Michael Laird, *Bulletin du bibliophile*, 1998, 7-36). The present volume stands chronologically more or less at the crux of that move, and is conceivably Conradus's Strassburg work, but the brass corner-pieces hint at Erfurt as the likelier place.

*Provenance:* Sir Thomas Phillipps, with his printed-book number label 887 on spine; Raymond and Elizabeth Hartz, sale Sotheby's New York, 12 December 1991, lot 197

*References:* H \*15698; BMC i 31; Goff T520

£50,000-60,000

€81,000-97,000

**P**salms primus in quo describitur processus in beatitudinē.

**H**ic vir qui non abiit a via recta recedendo (in consilio impiorum) pravis eorum machinacionibus consentiendo (qui in via peccatorum non stetit) sed vitam suam immaculatam a uerlacione trahit (et quod pestilentis dogmatis) venena non

semmauit nec posteris pro maiore doctrinae exempla reliquit.

**S**ed in lege domini fuit voluntas eius (ut diuine legis mandata proficiat (et in lege eius) ad implenda (meditatur assidue in prosperis et in aduersis) non tantum lectione legis sed iugiter obseruatione sanctitatis. **E**t erit tanquam lignum quod plantatum est secus flucta aquarum) virore domine gratie sempiternus: qui bonorum operum plenitudine fecundus (fructus dabit tempore vite sue) dignum felicitatis eterne.

**E**t verba eius non defluunt a ueritate in mendacium (ne in casu sine uilitate sed ad aliorum eruditionem et salutem proficiat (et omnia quaecumque faciet spiritus prosperabuntur) sibi ad consecutionem uite eterne. **N**on sic impij non sic sed tanquam puluis insecundus et siccus ab humore domine gratie (quae aura diaboli picit a facie) stabilitatis eterne. **I**deo quod sicut puluis (non resurgit impij) sed infideles (in iudicio) discussi omnes ut examinentur: quod non credentes per misericordiam certissimis iam iudicati sunt (neque peccatores) professione christiani sed minoribus peccatis obnoxij resurgunt (in congregacione iustorum) quod non admittentur ad vitam eternam ad quam iusti congregabuntur.

**Q**uoniam nouit dominus (noticia approbationis) uiam

100 Turrecremata, Johannes de. Expositio super toto psalterio. Mainz: Peter Schoeffer, 10 March 1476

Chancery 2<sup>o</sup> (273 x 204mm.), 197 leaves (of 199, without the two blank leaves), 31 lines, Gothic letter, colophon and device printed in red, first initial in red with blue penwork decoration, second initial in blue with red penwork, 2-line initials, paragraph-marks, initial-strokes and underlining in red, modern brown morocco, red edges from an earlier binding, contemporary manuscript foliation, *some leaves with brown stains from removal of marginal leather tabs*

Sixth edition: a reprint of Schoeffer's 1474 edition (see lot 99). The large titling capitals were copied from those used by Ulrich Han in his *editio princeps* of Turrecremata (Goff T517). The headings are set from the smaller fount of the 1457 Psalter. In quire 8, the compositor skipped a page of copy when setting the outer forme of sheet 3. This was rectified by the insertion of a single leaf between fols. 2 and 3, with 22 lines on its recto, and 14 on its verso. These lines were set to a narrower measure than the standard page. Fol. 8/2 verso was also set 3 lines short, implying that the order of composition was from the middle of the quire outward. The red-ink colophon and device were printed in a separate, second impression.

*Provenance:* Albert Ehrmann, Broxbourne Library (sale in our rooms, ii, 8 May 1978, lot 349); George Abrams (sale in our rooms, 16 November 1989, lot 124)

*References:* HC \*15699; Goff T522; CIBN T379

£30,000-50,000

€48,500-81,000

**R**euerendissimi cardinalis/tituli sancti Sixti domini  
iobannis de Turrecremata: expositio breuis et utilis  
super toto psalterio Moguntie impressa/ Anno domini  
.M. cccclxxvi. decima die marcij p petru Schoepffer de  
gernhaym feliciter est consumata.



**P**salms primus in quo  
describitur processus in be-  
nitudinem.

**B**

**atus**

vir qui non  
abijt a via re-  
cta recedendo:  
in p̄silio im-  
piozum pra-  
uis eoz ma-  
chinationib⁹

consentiendo qui in via peccato-  
rum non stetit s; vitā suā imma-  
culata p̄uersione trāsiuit et qui pe-  
sulentis dogmatibus venena non  
seminauit nec posteris p̄niciose doo-  
ctrine exempla reliquit.

Sed in lege dñi sunt voluntas  
eius vt diuine legis mādata p̄ficiat  
et in lege ei⁹ adimplēda medita-  
tur assidue in prosperis et in  
aduersis nō tm̄ lectione legi sed in  
ḡ obseruatiōe sanctitatis.

Et erit tanq̄ lignū quod plan-  
tatum est sec⁹ fluenta aq̄uarii  
virore diuine gr̄e sp̄ viu⁹. q̄ donozū  
opeꝝ plenitudine fecūdu fructu⁹  
dabit tpe vite sine dignū felicitas  
eterna. Et verba ei⁹ non  
defluent a veritate in mendacium  
ne incausus sine vtilitate s; ad alioꝝ  
eruditiōe ⁊ salutē p̄ficiēt et om-  
nia quecuq; faciet sp̄ p̄spera-  
buntur sibi ad consecutionem vite  
eterna. Non sic impij n̄ sic  
sed tanq̄ puluis infecūdu et  
siccus ab humore diuine gr̄e que au-  
ra diaboli p̄icit a facie stabili-  
tatis eterna.

Ad eo quia sunt sicut puluis non  
resurgent impij s; infideles in

iudicio discussionis vt examinetur  
quia nō credentes penis certissimis  
iam iudicati sunt neq; peccato-  
res professione xp̄iant: s; minorib⁹  
peccatis obnoxii resurgēt in Agre-  
gatione iustozū quia nō admitti-  
tentur ad vitā eternā ad quā iusti  
congregabuntur

Quoniam nouit dominus  
nōtia approbatiōis viam iusto-  
rum vt p̄te quia mūda splendida ⁊  
delectabilis: q; expedita via ad bea-  
titudinem iter autem impioꝝ.  
nō approbat: sed reprobat. vt p̄te  
quia immundū tenebrosum ⁊ triste  
deducens in p̄ditionē.

Psalms. xi. in quo de ma-  
chinatione et rebellione moli-  
entium p̄tra regnū ch̄usti et  
de ipsius ch̄usti excellentia et  
dignitate.

Propheta admirans mali-  
ciam persecutoꝝ ch̄usti quā  
p̄uidebat spiritu ait:

**Q**uare fremu

erunt more feraz sine ra-  
tione gētilēs romani mi-  
lites crucifixoꝝ xp̄i et populi in-  
deoz meditati sunt inania cre-  
dentes p̄ ch̄usti mortem extinguere  
nomē ⁊ famā ⁊ regnū eius.

Afferunt huic malicie p̄bētes  
fauoz: herodes ⁊ pilatus sacrilegis  
mentibus in hoc scelere cōsentites  
⁊ sacerdotum principes conue-  
nerunt in vna praua volunta-  
te aduersus dominum deus pa-  
trem et aduersus ch̄ustum filium  
eius. dicētes Viri p̄muis  
vincula. s. doctrinā ⁊ miracula ⁊ p̄-  
missiones quibus ch̄ustus et eius

101 Turrecremata, Joannes de. Expositio super toto psalterio. Strassburg: [Printer of the 1481 Legenda Aurea], 23 April 1482

Chancery 2<sup>o</sup> (286 x 203mm.), 125 leaves (of 126, without initial blank leaf), double column, 42 lines, Gothic letter, 4-, 7- and 9-line initials in red, paragraph-marks and initial-strokes in red, red morocco by Riviere & Son, gilt edges, 2 small wormholes in text of first 2 leaves, a few others in margins of first few leaves, a few repairs in margins of first 2 leaves, scratch on upper cover repaired

A scarce edition.

Provenance: Bibliothek Oberherrlingen, with bookplate dated 1839

References: H \*15703; BMC i 97; Goff T527

£6,000-10,000

€9,700-16,200

Incipit tractatus de efficacia aque benedictae per venerandum magistrum Johannem de turre cremata sacre theologie professorem / ordinis predicatorum / tempore concilij basilienensis compilatus contra petrum anglicum hereticorum defensorum in bohemiam.

Nunciat mihi nuper paternitas vestra pater / propleuma respondendo magistro Johanni de Ragisio primo bohemos articulo respondenti per magistrum petrum anglicum propositum notare cum diligentia Annotavi siquidem pater et dicitur veneratissimo amplissime ne dum propleumatis titulum memorie consignans. verum etiam eiusdem propleumatis latentis ambiguitatis. dissolventi nodulos animi parum accomodans. quod benignissime paternitatis illuminatissime sapientie emendandum offero et supplementum. Cuius quidem propleumatis videlicet virtus aqua benedicta sit maius efficacie et virtutis quam sacramentum sensibile altaris. de his iuxta prescriptum et questum duos completitur articulos. Quamquam benedictam heretici tanquam rem inutilem et nullius virtutis deesse dicuntur. De cuius institutione ac efficacia virtute per diversa capitula distributa est primus. Secundus vero articulus respondebit proposito dubio.

De tunc aqua benedicta

Capitulum primum.

Triplex genus aque benedictae reperitur / cuius usum christiane religionis ritus ceuote amplectitur et observat. Prima aqua benedicta est que divinis precibus sacrat et benedicitur in dedicatione ecclesie et altaris. De qua fit mentio extra de consecratione ecclesie vel altaris. c. prosumisti. et. c. Aqua per episcopum benedicta. Secunda aqua benedicta est fontis baptismalis. de qua de consecratione. vi. c. in sabbato sancto pasche et penthecostes. Si quis aquam benedictam et consecratam velit in domum suam ad aspersionem recipere / ante culinam infusionem recipiat. Tercia aqua benedicta est qua communiter aspergimur in ecclesia. de qua de consecratione. vi. c. Aquam. ubi dicitur. Aquam sale aspersam populis benedictam ut ea cum conspersi sanctificent. Omnis duobus generibus aque premissis de tercio genere de quo propleuma propositum motus est. nunc sermo habendus est. Et quod uniuscuiusque rei notitia a quo

102

- 102 Turrecremata, Johannes de. De efficacia aquae benedictae. [Augsburg: Anton Sorg, c. 1475]

Chancery 2<sup>o</sup> (280 x 198mm.), 8 leaves, 38 lines, Gothic letter, 3- and 5-line initial spaces, modern morocco-backed boards, slipcase

Presumed second edition. The *Efficacia aquae benedictae* was printed by Bartholomaeus Guldinbeck at Rome in an edition 30 August 1475. Sorg printed a second undated edition in the following year.

*Provenance*: Georg Kloss, with bookplate; Society of Writers to her Majesty's Signet, Edinburgh, with bookplate; Alex Bridge, with bookplate

*References*: H \*15739; BMC ii 342; Goff T508

£10,000-15,000

€16,200-24,300

Incipiunt questiones euangelioꝝ  
de sanctis.

## In festo beati An- dree est euangelium.

Ambulans ihus. z. Math. iij. Circa qd  
possunt disputari sequentes questiones.

¶ Prima. An christus uenienter voca-  
uit ad pdicationis officiu Petrum et An-  
dreeam et Jacobum zebedei et Johannem  
¶ Secda. An oporteat sequentibꝝ xpm  
omnia temporalia relinquere. ¶ Tertia. An  
bruius Andreas et alij q secū sūt vocati hac  
vocatione. fuerit vocatus ad apostolatū.

**A**d p̄mā que-  
stōem sic pro-  
ceditur. Et videt q̄ christus  
non cōuenienter vocauit  
ad pdicationis officium  
Petrum z Andreeā et Ja-  
bum zebedei z Johannē. de quibꝝ in euan-  
gelio. Quia simplices et indocti p̄hibentur  
eligi. vt. xxxij. dis. de petro. Sed isti aposto-  
li erāt simplices z indocti. ergo uenienter nō  
debuerūt eligi. ¶ Secdo sic. Electio ad of-  
ficiū quod respicit vniuersū orbē d̄z esse de  
p̄sonis de omni natione et non de vna spe-  
ciali. ergo xps eligens ap̄los de vna gente.  
scz de iudea videt incōuenienter elegisse. ¶  
Tercio queritur. quare magis d̄ arte p̄sca-  
toria q̄ videtur vilioꝝ eē inter oēs elegerit  
eos q̄z de alia. ¶ In oppositum est euāge-  
liū. cui non p̄t subesse falsum. nec in op̄ibus  
xpi aliqd̄ inconueniens. ¶ R̄s̄deo dicen-  
dus. q̄ xpus uenienter elegit Petrum et  
Andreeam. z. ad pdicationis et dispensationis  
diuini vbi m̄lterū. P̄daret. q̄ xps ē v̄rus z  
sapia. i. Coz. j. ergo ip̄e sapient̄ oia fecit z vir-  
tuose. ¶ Ad r̄atōes i oppositū. ¶ Ad p̄mā  
r̄s̄det. q̄ isti apli cuz a xpo fuerūt deputati  
pdicationis officio. ip̄e secū ip̄os idoneos et  
doctos et suppleuit oēs defectus in eis. qui  
bus ait. Ego dabo vobis os z sapiam cui

non poterūt resistere oēs aduersarij vestri.  
Voluit at̄ hos simplices z indoctos assu-  
mere ad pdicationis officiu. ne aliq̄s eorum  
gloraret se sua v̄rute aut sapia eligi meru-  
isse. Hec ratio assignata Paulo apostolo  
i. Coz. j. dicens. Videte vocationem vestraꝝ  
fr̄es. q̄niam non multi sapientes sm̄ carnes.  
non multi potentes. non multi nobiles. s̄  
q̄ stulta sūt m̄di. i. eos q̄ sm̄ mundū stulti  
videbāt. elegit deus ad pdicationis officiu.  
scz p̄dicatores illiteratos. et h̄ vt confūdāt  
sapientes. i. eos q̄ de sapientia m̄di. confi-  
dunt. z infirma mundi. i. boies imp̄ctes.  
sm̄ mundū. i. rusticos et colonos elegit d̄s  
ad pdicationis officiu. et h̄ ideo. vt confūdāt  
fortia. i. potentes b̄ mundi. Item elegit ad  
pdicationis officiu ignobilia mundi. eos q̄  
sm̄ mundū sūt ignobiles. et p̄tempibilia.  
id est. eos q̄ sm̄ mundū sunt p̄tempibiles.  
vt paupes. et ea q̄ non sūt. i. eos q̄ n̄ vident  
esse in seculo aliqd̄ elegit ad pdicationis offi-  
ciu. et hoc ideo. vt ea que sunt. i. eos q̄ fallē  
mundo aliqd̄ esse vidēt destrueret. Et assu-  
gnans r̄onem boꝝ dicens. ideo non elegit  
excellentes in seculo sed abiectos. vt nō glo-  
rietur ois caro in p̄spectu eꝝ. i. vt nullꝝ pro  
quacūq̄z carnis excellentia gloriē p̄cōpa-  
ratōem ad deū. ex h̄ enī q̄ mundū sūt h̄c  
subiecit non p̄sublimes in m̄do sūt seculo  
sed per abiectos nō potest hō gloriari q̄ p̄  
aliquā carnalem excellentiā saluat̄ sūt m̄-  
dus. Nota t̄n q̄ licet christus a principio vo-  
cauerit ad pdicationis officiu simplices bo-  
munes non t̄n ita q̄ nullū vocauerit litera-  
tum. q̄ Ihabanaelez z Ricodemū voca-  
uit. vt patz Job. j. et. iij. q̄ si solos simplices  
vocasset credi posset q̄ fuissent ex simplici-  
tate decepti. Veruz t̄n simplices magis cō-  
stituit ap̄los et pdicatores euangelij q̄z lit-  
teratos vt fides euangelij magis attribue-  
retur sapientie diuine q̄z humane. sicut d̄i-  
cum est. ¶ Ad sc̄dam r̄s̄pondet. negan-  
do p̄sequentiā. imo conuenienter de illa sola  
gente iudaica assumendi erant apostoli. d̄  
qua assumpti fuerāt p̄p̄ete. cui erat fides  
vnius veri dei q̄ fecit celum et terram. An  
beatus Augustinꝝ libro de consensu euā-

- 103 **Turrecremata, Johannes de.** *Questiones evangeliorum de tempore et de sanctis* (Nicolaus de Byard. [Dictionarius pauperum] *Flos theologiae sive Summa de abstinentia*). [Strassburg: Printer of the *Jordanus de Quedlinburg* (Georg Husner), c. 1487], 292 leaves, double column, 47 lines and headline, gothic letter, 3-, 4- and 5-line initials, paragraph-marks and initial-strokes in red

*Corona Beatae Virginis Mariae.* [Strassburg: Printer of the *Jordanus de Quedlinburg* (Georg Husner), not after 1488], 86 leaves, double column, 47 lines and headline, gothic letter, 4- and 7-line initials, paragraph-marks and initial-strokes in red

2 works in one volume, Chancery 2<sup>o</sup> (298 x 217mm.), contemporary blind-stamped calf over unbevelled wooden boards, outer border composed of alternating tools of a four-leaved flower and a lion passant, central panel ruled to a diaper pattern, with alternating rows of small fleurs-de-lys and rosettes, four metal bosses on each cover, 2 clasps and catches, remains of a hasp on lower cover, modern cloth box, *inner margins of first leaf repaired, tears in margins of 2/3, b1, f3 and N2 (first work) repaired, b2 and 3 of the second work misbound with contemporary manuscript note recording the error on b3, rebacked retaining original spine*

The *Flos theologiae*, or *Dictionarius pauperum*, is attributed to Nicolaus de Byard. It was first printed with five of the thirteen incunable editions of Turrecremata's *Quaestiones*, and therefore by association is often attributed to Turrecremata himself. The *Quaestiones* were first printed at Rome by Johannes Schurener de Bopardia in 1477 (GoffT544).

*Provenance:* Franciscans of Bielefeld, with inscription on first page; Hans Fürstenberg, with booklabel

*References:* *Turrecremata:* HC \*15713; BMC i 136; GoffT554; *Corona BMV:* HC \*5746; GW 7573; BMC i 136; Goff C923

£12,000-15,000

€19,400-24,300

Iesus a seculo latus  
Iesus uoce laudatus

Iesus & lachrymatus  
Iesus zelo armatus

Cap. i.

Iesus rex orbis ueniens  
Iesus urbi copatiens

Iesus templum ingreditus  
Iesus urbi copatiens

ribus fidelium diffunduntur. d. sc. Quid uobis cum uirtutibus qui dei uirtute iesum ignoratis? Vbi na queo uera prudentia nisi in xpi doctrina? Vnde & uera iusticia nisi de christi misericordia? Et ubi uera temperantia nisi in christi uita? Et ubi uera fortitudo nisi in christi passione? Et infra. In casum quidem qd laborat in acquisitione uirtutu si aliu de eas spera das putat q a domino uirtutu. Cuius doctrina seminarium prudentie. Cuius misericordia opus iusticie. Cuius uita speculu temperantie. Cuius mors insigne e fortitudinis: hec Ber. ¶ Vbi dicit q unguenta spon si sunt uirtutis fragrantie & suauitatis descendentes in sponiam quibus attrahit in crucem post ipsu. Na eius sapientia e oculutu fidei. Eius emi nentia arduu spei: summa bonitas incendium charitatis: & eius doctrina regula prudentie: eius uita forma temperantie eius misericordia infusio iusticie: eius strenua passio uigoratio fortitudinis nature. ¶ Hi sunt influxus spiritualis tracture dilecti iesu quibus petit sponia se trahi post dilectu iesu: & pmit tit sibi non oco se recipere: sed simul cu oibus his q sibi uoluerint adhuc delectabiliter currere in odo rem unguento: sue precedentis: dirigenti: ad uita tis: & delectantis prece: donec introducat in cella uinaria in qua inebriatur ab ubertate domus sicut eam ia no trahi oporteat odore longinquo sed in amplexibus dilectissimi iesu eternaliter con quiescat. ¶ Et hic terminetur liber tertius qui plus q oecidi: diffudit ramos doctrine iesu & miraculo soru operum: quibus sua diuinitate condescende tem humano generi in unione nostre infirmitatis sibi facte per assumptionem passibilis nature nostre monstrauit.

Explicit felicit lib tertius arboris crucifixe uite iesu. Incipit eiusdem uite iesu prologus quarti libri.

**M**ultiplicatis tamis perfectionis uite & do ctine iesu & operationis miraculose mul tiplis: & adhesionem disciplinans cohors que omnia secundum proportionem radices & sti pins huius sacre arboris processerunt. Ia tempus est ut in hoc libro quarto hec felix arbor producat ad sumu. Ita tri q eius sinus principio & medio appa reat couenire: Na in oibus premillis claret per currenti quod scriptu e: q sumus deus iesus p assu pra naturam semp ab humilitate incipiens creature in suu sumu uirtualiter reseruat. Qui cu semper hunc ordinem seruauerit coples quod docuit maxime circa suu finem euidentissime demonstrauit: du ab humilitate a seculo incipiens: & per sacratissime cruos suppliciu usq ad inferna descendens: & post uictor mortis gloriose resurgens ad dexteram dei patris ete naliter sessurus ascendens. Et quia sancta mat eccle sia in die palmarum filiu dei iesu incipit passionem: ideo hunc librum quartum ab hac die uelociter dicimus.

Iesus a seculo latus  
Iesus uoce laudatus  
Iesus & lachrymatus  
Iesus zelo armatus

Iesus rex orbis ueniens.  
Iesus urbi copatiens  
Iesus templum ingreditus  
Cap. i.



Trende q i hoc facto domini saluatonis mystico & mirabili coprehenduntur multa deuota memorie rumina da: que ut facilius occurrerent memone illius q uult uita xpi tracturere i uitos meditatio uerficu los: quod sub uno poterat uer

siculo dici. In septem multiplicauit qd & in aliis locis sepe feci: ubi sut saluatonis facta mystica & deuota: ut per multos respectus eiusde facti licet sint diuer sa opa multiplicetur & attenda deuotio meditatis. Et licet de quolibet posset per se caplm fieri ualde magnu: pp couictione memorie & breuitatis amo re simul tractatu pstringo. ¶ In hoc autem facto mystico continet historialiter christi

Recessio de bethania sumo mane

Misio discipulor p adductione pulli & asine

Sessio xpi sup iumenta discipulor: uelibus adomata

Ocurus turbaz ipsu ut regē recipientium

Prostratio uestimetor in uia:

Et cesio de arboribus ramorum oliuaru:

Et baiulario & oblatio palmaru:

Et omniu simul precedentiu & sequentiu cocors ac clamatio: ut saluarentur p potentia noui regis. Infi diano phariseor & increpato dicenti sibi ut disci pulos: & turbas laudates increparet. Copassio be nignissima dni iesu cu uidisset sacrilega ciuitatem: super cuius futurū excidiu i uoces laudantiu cu ma gno fletu assupsit lametu. Comotio totius ciuitatis pro gloria introeitis iesu. Et ingressus i teplu ubi symoniacos & rapaces & pplm latrocinio spoliantes: sup edo miraculo eiecit de teplo cu duro icre patiois uerbo. Ibiq in teplo multis sanatis cecis & claudis & aliis infirmis acclamatiuibus puenis. Ofana filio dauid i teplo: & pharisei tabescetes inuidia & iracundia dislocati circūderunt eu. Et ostēdentes indignationē cordis sui de laude pueroru audierunt cōsulationē per uerbu ppheticū. Et iteru idigne se tentes expulsionē suos: factioz de teplo quesierūt a xpo. In qua potestate hoc faceret: ubi p negatiua nisi fuissent ceci eis plene mīde: & sic benignif simus iesus tota die cu eis disputas ad ipsos couertēdos: & i oculis eoz facies dñitatis miracula & at trahens turbā gentiliū ad se: uoce ad ipsū dilapū de clarificatione paterna sic dicit. Ioannes passiois sue modū & mirabile fructū eis predicans: usq ad uespera p̄dicauit: & circūspectis oibus sicut dicit Mar cū ia uespera est hora: quasi aspiceret si qs eum ex pietate in tota ciuitate sacrilega inuitaret. hospitio: & non inueniens cū suis discipulis ē de ciuitate egres sus famelicus & ieiunus. Qui tamē mane a popu

104 Ubertinus de Casali. *Arbor vite crucifixe Jesu*. Venice: Andreas de Bonetis, 12 March 1485

Chancery 2<sup>o</sup> (265 x 193mm.), 250 leaves, double column, 58 lines and headline, Roman letter, 3-, 6- and 8-line initial spaces, initials and paragraph-marks supplied alternately in red and blue, seventeenth-century Spanish vellum, title lettered in ink on spine, several early manuscript notes in margins, *tear in the first 6 lines of text of c8 without loss, some light staining in margins, lower hinge broken*

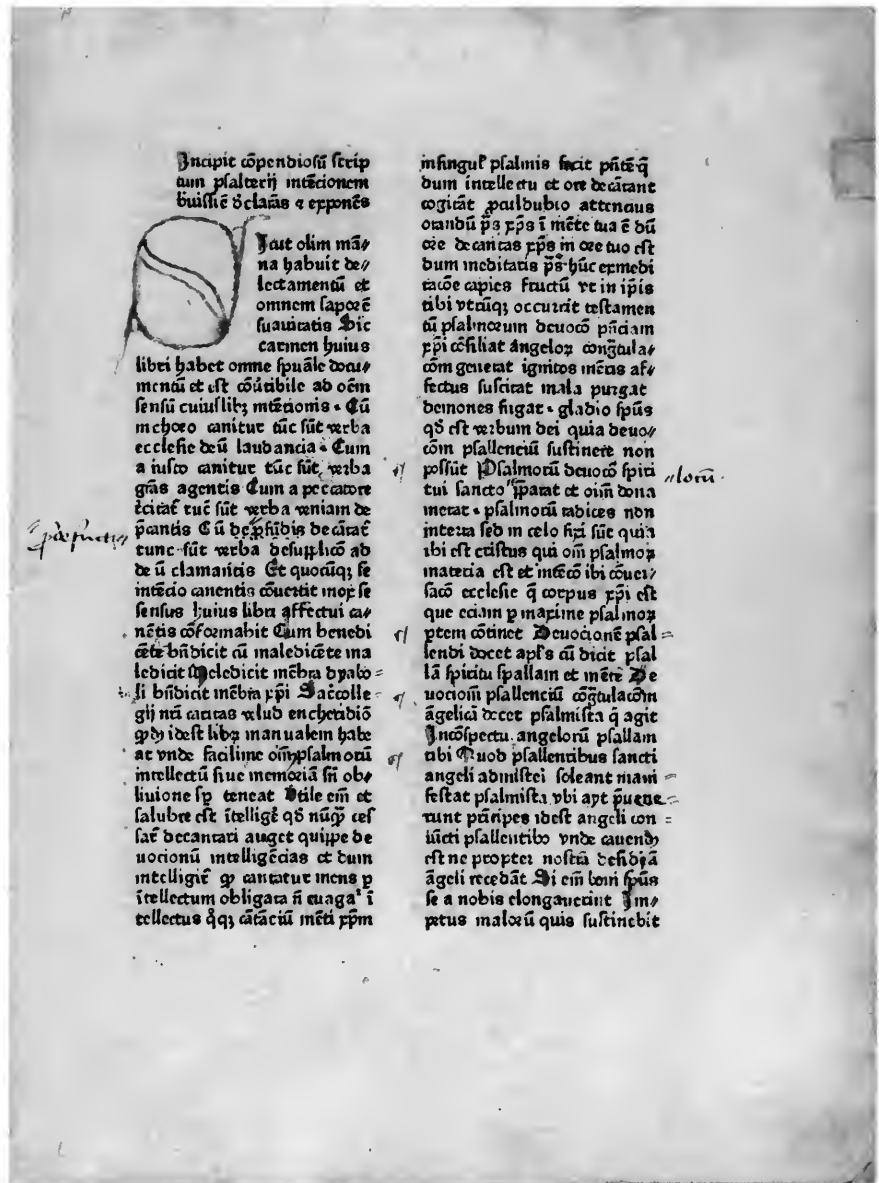
The Franciscan Ubertinus de Casali wrote his *Arbor vite crucifixe Jesu*, a meditation on the Passion, in 1305. This is the only fifteenth-century edition of the work.

References: HC \*4551; BMC v 361; Goff U55

£2,500-3,000

€4,050-4,850





105

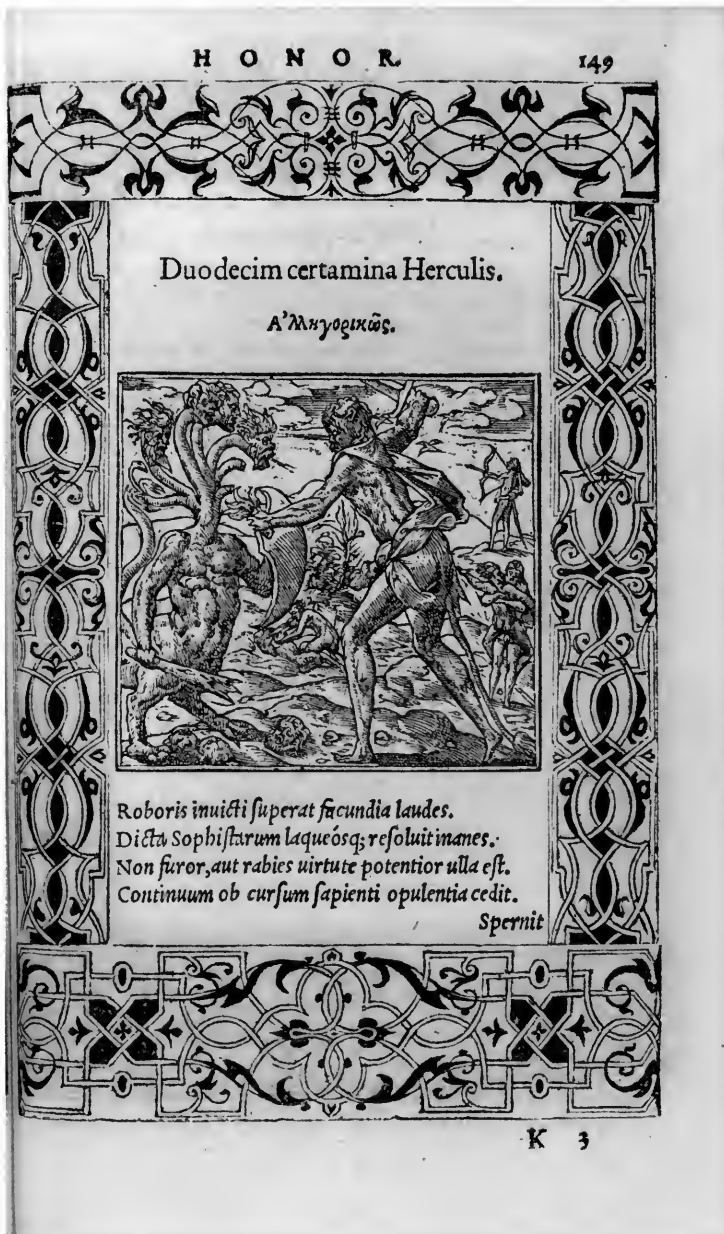
105 [Walafrius Strabo] *Scriptum compendiosum Psalterii intentionem declarans*. [Basel: Johannes Solidi (Schilling), c. 1472-1474]

Chancery 2<sup>o</sup> (287 x 210mm.), 30 leaves, double column, 38 lines, Gothic letter, 3-, 4- and 6-line initials supplied in red outling, initial-strokes in red, modern vellum-backed boards, a few early manuscript notes, *slight worming in some inner margins, some light damp-staining*

The press of Johannes Schilling, formerly located in Cologne, is now reassigned by Dalbanne and Droz to Basel. See Paul Needham, *Corsten Festschrift*, pp. 126-127. None of the books printed by Schilling at Basel is dated, but the Uppsala copy of the Albertus Magnus has a purchase inscription dated 1473 and the Hain copy of the Leonardus de Utino a purchase inscription dated 1474. Schilling's first set of matrices are almost identical to those used by the Printer of the Flores Sancti Augustini c. 1472.

*References:* H \*14571; BMC i 237; Voullieme (K) 1108; Claude Dalbanne and Eugénie Droz, *L'imprimerie à Vienne en Dauphiné au XV<sup>e</sup> siècle*, Paris, 1930, V

£6,000-8,000  
€9,700-12,900



106

## SIXTEENTH AND SEVENTEENTH CENTURIES

106 Alciati, Andrea. *Emblemata*. Lyons: Mathieu Bonhomme, 1550

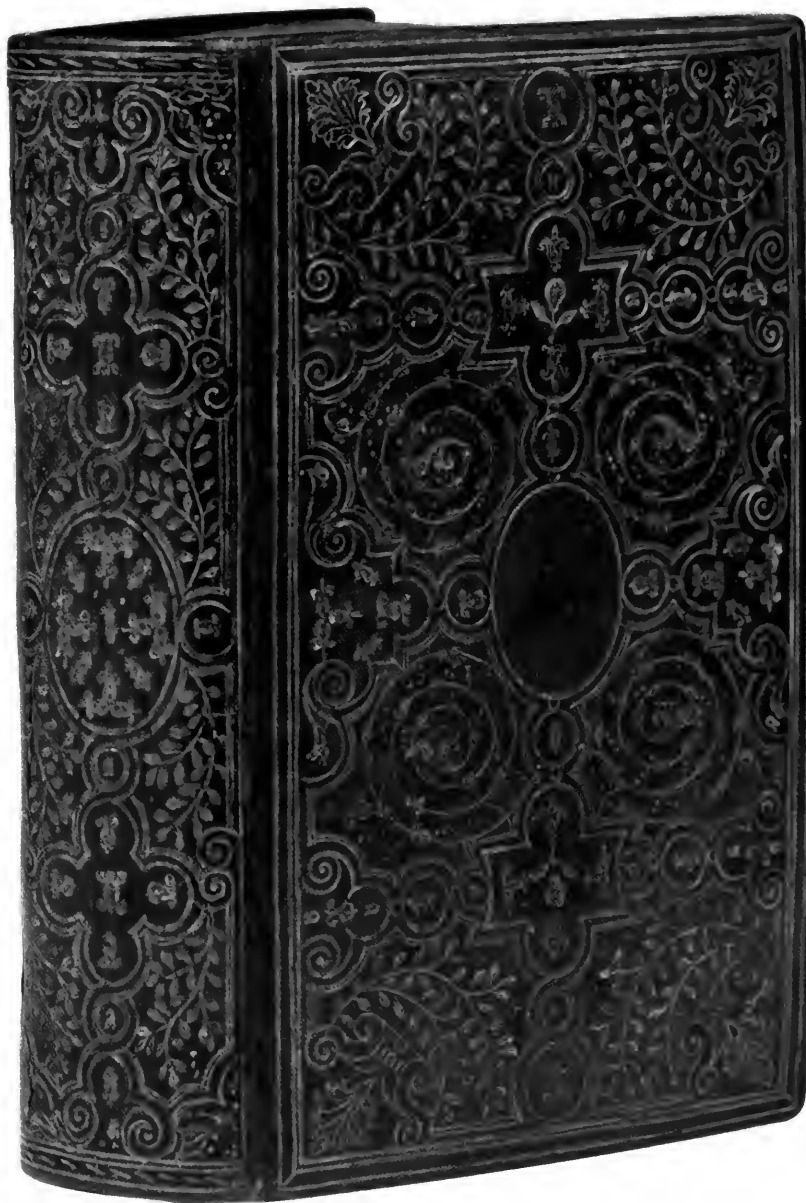
8<sup>o</sup> (190 x 117mm.), title within architectural woodcut border, 197 woodcut emblems, 14 small woodcuts of trees, each page within a woodcut border, red morocco by Trautz-Bauzonnet, gilt edges, *some light spotting*

The emblems of the Italian humanist and jurist Andrea Alciati (d. 1550) were first published in 1531 and enjoyed enormous popularity during his lifetime and after. The present edition, published by both Bonhomme and Guillaume Rouillé, is the last to be printed during his lifetime and contains emblem no. 97 for the first time. The woodcuts were designed by Pierre Eskrich for Bonhomme and Rouillé's first edition of 1548.

*References:* Green 45; Landwehr, *Romanic emblem books*, 51; cf. Harvard Catalogue 15 & 16 (1549 & 1551 editions)

£1,500-2,000

€2,450-3,250



107

- 107 Alciati, Andrea. *Omnia emblemata* (edited and commented by Claude Mignault).  
*Antwerp: Christopher Plantin, 1581 (1580)*

8<sup>o</sup> (168 x 103mm.), title within woodcut border and with printer's device, 196 woodcut emblems within borders, 14 full-page woodcuts of trees, CONTEMPORARY PARISIAN FANFARE BINDING, calf gilt à la fanfare, flat spine similarly decorated, gilt edges, nineteenth-century morocco slipcase and chemise, occasional underlining in text, *some light spotting and staining*

Claude Mignault's commentary was first printed by Plantin in 1573. Mignault (1536-1606) was professor of canon law at Paris.

*Provenance:* Leo Olschki, with booklabel; James William Ellsworth, with bookplate

*References:* Green 99; Voet 29; Landwehr 18

£4,000-5,000

€6,500-8,100

Tertia te phtiā tempestas læta locabit  
 Quidam ait in somnis uisus adesse sibi  
 Prædixisse suo cuidam tunc fertur amico:  
 Quod tris ad dies interiturus erat.  
 Cecropidis illum morti damnantibus inquit:  
 Et uos fata simul imperiosa trahent.  
 Cum precii magni uestem donaret amicus  
 Qua sepeliretur: dumq; recusat: ait.  
 An mihi dum uiuo uestis mea conuenit: atq;  
 Apra est: defuncto congruet illa minus  
 Damnato iniuste moreris cum diceret uxor.  
 Ille refert. iuste me cupis ergo mori.

De xenophonte archiāo.



Enophon patre gryllo patria uero archiāus  
 expago attico discipulus fuit Socratis. Flo-  
 ruitq; nonagesima q̄rta olympiade atq; ob-  
 iit corinthi iam grandis natu.

Eius sententia est.

Ille coronatus dum sacrum reddit ad aras  
 Accepit grylli funera acerba sui.  
 Atq; ita deposita fertur dixisse corona  
 Iam scio mortalem progenuisse mihi.  
 Sed postquam audiuit pulchre cecidisse: coronam  
 Delapsam capiti composuisse suo.

108 Antonius Nebrissensis, Aelius. *Vafre dicta philosophorum*. [Salamanca: Juan de Porras, c. 1502]

One part only (of 2), Chancery 4<sup>o</sup> (205 x 152mm.), 30 leaves, 29 lines, Roman letter, one 4-line initial space with printed guide-letter, 3- and 5-line white-on-black woodcut initials, brown morocco by Riviere & Son, gilt edges, early manuscript foliation and a few early manuscript notes in margins, *lacking part 2 (see below), lightly washed, upper cover partly detached*

RARE: ONE OF ONLY EIGHT RECORDED COPIES. Traditionally assigned by Haebler, Vindel and GW to the Salamanca press of the Printer of Nebrissensis, 'Grammatica', this edition is more recently assigned by Norton, ISTC, IBE and Ruiz Fidalgo to the Salamanca press of Juan de Porras, c. 1502. Norton and Ruiz Fidalgo describe the work as containing 52 leaves, with the second part (not here present) containing Antonius's commentary. Of the copies listed by Ruiz Fidalgo, that in Madrid contains only the first part (as here) and that in Toledo contains only the second part.

The *Vafre dicta philosophorum* was printed in at least nine editions in the late fifteenth and sixteenth centuries, in several recensions (see Antonio Odriozola, *La caracola del bibliofilo Nebricense*, Madrid, 1947, 51-52). Based on the 'Lives of the Philosophers' of Diogenes Laertius, it comprises brief notes on Greek philosophers followed by Nebrija's Latin couplets on each. The present edition may be the only one to include additional neo-Latin poetry by Nebrija, including his exchange of verses with Petrus Martyr Anglerius (1455-1526), historian of the early American explorations.

*Provenance*: Maggs catalogue 656, *Bibliotheca incunabulorum*, 1938, no. 395; George Abrams, with bookplate (sale in our rooms, 16 November 1989, lot 8)

*References*: GW 2244; Goff A911; Haebler(BI) 478; Vindel ii 227 no. 143; Norton 463; IBE Post-incunables 36; Sallander 2040; Palau 189238; L. Ruiz Fidalgo, *La imprenta en Salamanca 1501-1600*, Madrid, 1994, 28

£20,000-25,000

€32,300-40,400

aurlio vnicorni. Draco vero se terrificauit versus eos et ignem et fetores ex ore mittebat. sed cum os aperiret vnicornis quicquid cucurrit volens ipsum in gutture transfundere. Draco vero agitauit caput et vnicornis cornu in terram ixit dicens moriendo. Qui pro alio vult pugnare se cupit trucidare. Sic enim statum est de se confidere ac de quo sibi non pertinet agonizare. Unde eccle. De ea re que te non molestat ne certaueris. Ergo require in animo tuo a teipso quod est quod facere vis. Utrum factum illud a te pertinea: an potius ad alium. te imiscere non debes. Noli pro alio pugnare nec inter discordationes discordiam augere. Sed facit dicit seneca. Semper dissensio ab alio incipiat: a te reconciliatio. Quendam aggressi sunt inimici sed alius quidam occurrit volens ipsam defendere et armauit se versus inimicos illius. Illi autem dixerunt. Amice tibi insuriam non facimus. tolle quod tuum est et vade quoniam de nostro vindictam querimus. Qui non acquiescens sermonibus eorum ad bellum contra eos se parauit. illi autem indignati cum inimico ipsum mutilauerunt.

**De elephante qui plauit coram leone. Capitulum. lxxxix.**



Lephas cum sit inter alias feras nominatissimus et famosus tamen se gentulare non potest propter quod genua non habet. Quaedam autem vice leo iens per siluam cum se retransiebant omnes ei genua flectebant ut regiferarum. Elephas non genua flectit quia non potuit. Unde quedam fere in iudicio ad leonem conuenerunt et elephante infamauerunt. Leo autem ad elephante accessit dicens. Quare es tu ita durus et acerbus quod genua ante me non flectis ut ceteri. Cui elephas. Domine posse meo te diligo et bonoro sed flectere me non possum. propter quod genua non habeo. At leo si tu

109 **Destructorium vitiorum** ex similitudinum creaturarum exemplorum appropriationem per modum dyalogi. Lyon: Claude Nourry, 11 June 1509

4<sup>o</sup> (239 x 167mm.), 68 leaves, title printed in red and black, heading on a3 recto printed in red, 5-, 6- and 14-line woodcut initials, numerous woodcuts in the text, modern brown morocco, two-line gilt border on sides, gilt edges, several early manuscript notes on title and in margins (washed and deleted), *some light browning and soiling*

VERY SCARCE: von Gültlingen records only two copies of this edition, one in the British Library, the other in the Bibliothèque municipale in Lyon (the latter incomplete).

This anonymous work, first printed in 1480 by Gerard Leeu at Gouda under the title *Dialogus creaturarum moralisatus* (Goff N151), ranks alongside Aesop and the Fables of Bidpai by Johannes de Capua as one of the three great illustrated fable books to be printed in the fifteenth century. It is ascribed both to the physician Mayno de Mayneriis (d. 1368), on the basis of a manuscript in Cremona, and to Nicolaus Pergamenus, on the basis of Paris BN MS. lat 8512.

A dozen or so editions were printed by the end of the fifteenth century, including translations into Dutch and French; and all but two of them used Leeu's original woodblocks. The woodcuts of the present edition, and another printed by Nourry on 4 September 1511, are copies of Leeu's blocks.

*Provenance:* J.B. Asseste(?), with French purchase inscription dated 1587 on title; unidentified Jesuit house, with inscription dated 1635 on title; Robert George Windsor-Clive, Earl of Plymouth, with bookplate

*References:* von Gültlingen i p. 76 no. 32; Baudrier xii 108

£30,000-40,000

€48,500-64,500



D A V I D Saulis armis reiectis , ac solius Dei  
potentia confisus , lapide funda iacto Gos  
liath interficit. Philisthæos in fugam uertit.

I. REGVM XVII.





110 [Holbein, Hans] *Historiarum veteris instrumenti icones ad vivum expressae*. Lyons: Melchior and Gaspar Trechsel [for J. and F. Frellon], 1538

FIRST EDITION, second issue, 4<sup>o</sup> (187 x 130mm.), printer's woodcut device on title, 92 woodcut illustrations, colophon within woodcut frame on recto of final leaf, green morocco gilt by Chambollo-Duru, wide border of leafy tendrils, gilt edges, morocco slipcase, *K1 neatly remargined, early manuscript notes on M2 and foliation partly washed out*

FIRST EDITION OF HOLBEIN'S FAMOUS SERIES OF ILLUSTRATIONS OF OLD TESTAMENT SCENES. Two further woodcuts were added in the second edition of 1539, and all editions thereafter contain 94 illustrations. Eighty-six of the woodcuts were used in the same year for the Trechsel brothers' folio Latin Bible.

This is the second issue with signatures of gatherings I-M in larger type and with woodcuts transposed in gathering I.

*Provenance:* Sir David Salomons, with bookplate (sale Christie's, 25 June 1986, lot 172)

*References:* Harvard Catalogue 277; Baudrier v 175; von Gültlingen, vi, 139

£7,000-10,000

€11,300-16,200



111 **Homer. Οδυσσεΐα. Βατραχομυομαχία. Ὕμνοι λβ.** Ulyssea. Batrachomyomachia. Hymni xxxii. [Venice: Aldus Manutius, 1504]

8<sup>o</sup> (164 x 100mm.), Greek letter, initial spaces with printed guides, Aldine anchor and dolphin device on title-page, CONTEMPORARY PADUAN (?) RED MOROCCO GILT, line borders in gilt in borders, small gilt fleuron at corners, gilt figure of Fortune and her sail in centre of sides, 3 double and 4 single sewing bands on spine, edges gilt and gaufered, black morocco box by Sangorski & Sutcliffe, *15 recto dust-soiled, small repairs to two corners*

THE FIRST ALDINE EDITION OF THE ODYSSEY, the second volume of the Aldine complete edition of Homer which also includes the Vitae Homeri. This is in fact the first octavo edition, printed in the smallest size of Aldus' Greek font. Although textually of no importance, it occupies an important place in the reading of Homer forming part of the group of Octovo texts, published from 1501 onwards, both in the classical languages and in Italian - Virgil, Sophocles, Euripides, Petrarch, Dante etc. - which revolutionised books and reading. One of Aldus's early customers wrote in 1501: 'For since my various activities leave me no spare time... your books - which are so handy that I can use them walking, and even, so to speak, while playing the courtier... have become a special delight to me' (cited by Grafton, 'The humanist as reader' in Cavallo and Chartier, *A history of reading in the West*, 1999, p.186). There is no colophon, the preface is dated 3 November 1504.

Grolier owned a copy of this edition (Austin 232.1) now in the Grolier Club. The *impresa* of Fortune stamped on the covers is discussed by Mazzucco in Marcon & Zorzi p. 176-177, and the tools illustrated, and is reproduced in Hobson (1989) p. 262 in his discussion of Paduan bindings from a shop active from about 1530 onwards, many of them on Aldine editions.

*Provenance:* German-speaking Capuchin convent, with stamp partly erased; Tammaro de Marinis; The Garden Ltd., with booklabel (sale Sotheby's New York, 9 November 1989, lot 33)

*References:* Renouard p. 46; Ahmanson-Murphy 68/2; Marcon & Zorzi, *Aldo Manuzio*, 1994 no.99

£15,000-25,000

€24,300-40,400

112 Homer. Ομηρου Ιλιας... Οδυσσεια. Homeri Ilias... Ulyssea. Venice: in aedibus Aldi, et Andreae Asulani soceri, April 1524

2 volumes, 8<sup>o</sup> (160 x 99mm.), Greek letter, Aldine anchor and dolphin device on title-pages and at the end of each volume, initial spaces with printed guides, early nineteenth-century French blue straight-grained morocco gilt, narrow leafy border, inner beaded line border, small corner-pieces with dotted grounds, spine gilt in compartments, three with dotted grounds, gilt edges, inner gilt border with Greek key pattern border, *occasional very slight worming in lower margins, edges of bindings very slightly rubbed*

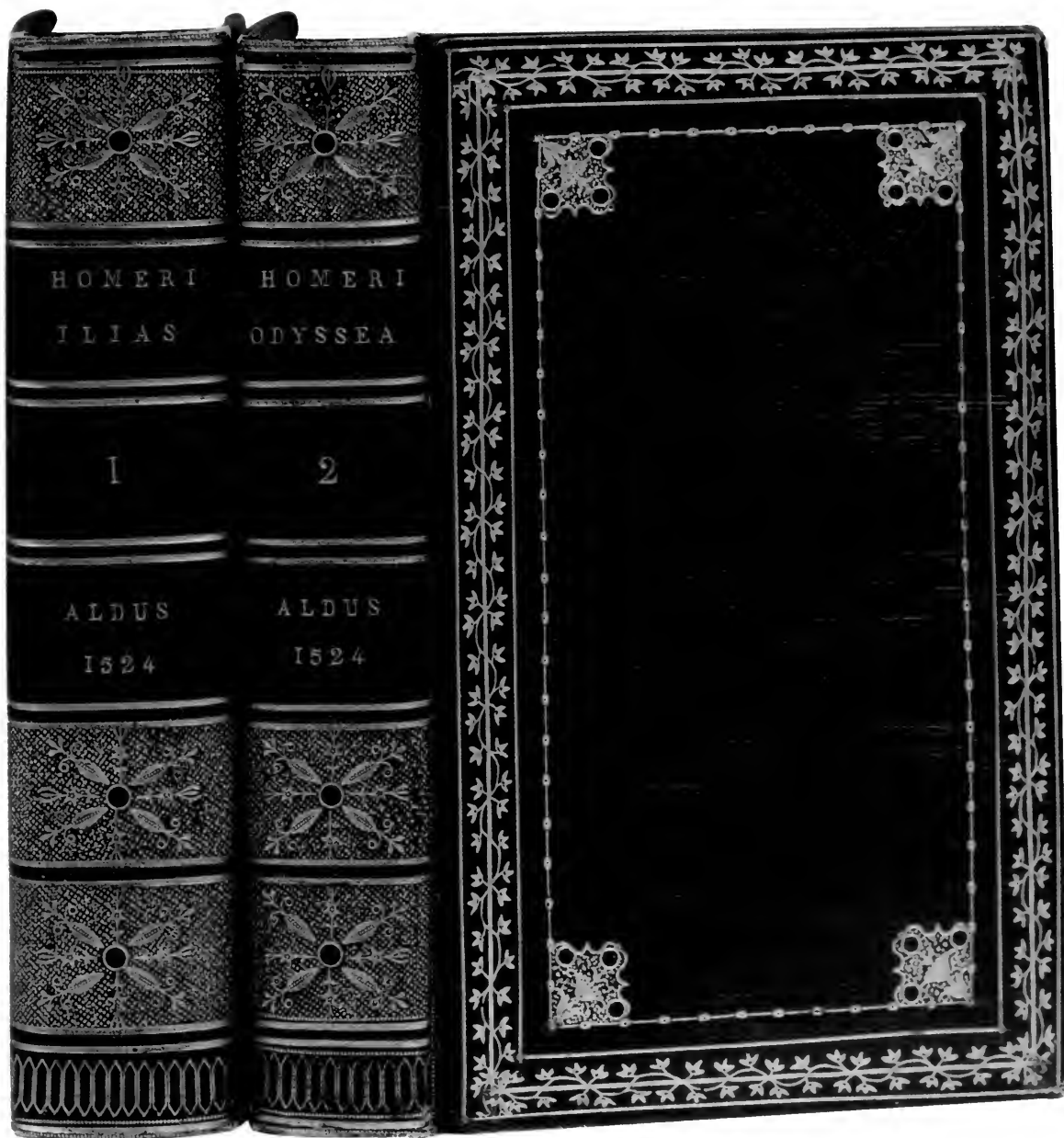
Third Aldine edition. A VERY PRETTY, CLEAN COPY. The Aldines in the Clive collection passed to the 2nd Earl of Powis, often described before his father's death as Lord Clive. They were sold as one lot and formed the base for Quaritch's *Catalogue of a most important collection of publications of the Aldine press* (1929). The binding is reminiscent of work by Bozerian.

*Provenance:* College of St Charles, Salzburg, with inscription on first title; Edward Herbert (1785-1848), 2nd Earl of Powis, Viscount Clive, with bookplate; Earl of Powis (sale in our rooms, March 23, lot 479)

*References:* Renouard p.98; Ahmanson-Murphy 197/1 & 2; Hoffmann ii 460

£3,000-5,000

€4,850-8,100





- 113 **Homer.** *Odysea ad verbum translata, Andrea Divo Iustinopolitano interprete. Eiusdem Batrachomyomachia... Aldo Manutio interprete. Eiusdem Hymni deorum XXXII. Georgio Dartona Cretense interprete. Paris: Chrétien Wechel, 1538*

8° (169 x 108mm.), italic letter, woodcut white-on-black initials on criblé grounds, woodcut printer's device on title-page and at the end, SIXTEENTH-CENTURY FRENCH CALF GILT FOR THOMAS MAHIEU, in the atelier of Claude de Picques, outer border of two fillets painted red and white, sides decorated with interlacing fillets painted in red, white, green and yellow, leafy azure tools, including the stirrup stamp, within the central cartouche and between the fillets, upper cover lettered in gilt in centre HOMERI/ODYSSEA and at the foot TO MAIOLI ET AMICORUM, lower cover lettered in the centre INGRATIS/SERVIRE/NEPHAS, flat spine decorated with gilt cross-hatching, gilt edges, modern morocco box, *some light damp-staining, lacking two pairs of ties, spine slightly damaged at head and foot and neatly repaired, colours slightly rubbed in a few places with some repainting*

BOUND FOR THOMAS MAHIEU, principal secretary to Catherine de Médicis from 1549 to 1560, and later a *conseiller du Roi* at the court of Henri II. Some 109 books from his library are recorded almost all in Latin or Italian. The present book is no. 40 in G.D. Hobson's list (*Maioli, Canevari and others*, 1926, in his group VI). It was exhibited at the Burlington Fine Arts Club Exhibition, 1891, was reproduced in the catalogue (pl. XLI); it was also included in the First Edition Club Exhibition of Bookbindings in 1926.

The present edition of Homer's works includes a second volume containing the *Iliad* which is not present here. Of the two copies in the British Library, the Grenville copy also lacks, as does that in the Bibl. Mazarine, the *Iliad*. Legrand (374) describes it as a 'rare et jolie édition'. He also describes another similar edition in two volumes of these texts published in the same year at Lyons with the device of Vincentius de Portionariis (no. 373; Baudrier v 467; von Gültlingen ii (1993) p. 186 nos. 248-249).

As can be seen the provenance of this copy is extremely distinguished, having belonged to Mahieu, to Richard Heber who bought it at Leigh & Sotheby's in February 1812 - possibly at the sale of duplicates from Colonel Stanley's library (19 February) or possibly at the sale of Matthew Raines's library (27 February), then to the great Dante scholar Vernon (cf. lot 64), and then to the Holfords of Dorchester House.

*Provenance:* Thomas Mahieu; Richard Heber, with autograph note of purchase 'Sale by L. & S. Feb. 1812. £6.0.0' (sale, ix, 11 April 1836, lot 1465, for £3.0.0 to Thorpe); George John Warren, 5th Baron Vernon (1803-1866); Robert Stayner Holford; Sir George Holford (sale in our rooms, ii, 5 December 1927, lot 370)

*References:* Hoffmann ii 478; Adams H773; Foot, 'Thomas Mahieu and his binder' in *The Henry Davis Gift*, vol. 1 (1978)

£15,000-20,000

€24,300-32,300





114 **Homer. Ilias...** Latino carmine reddita, Helio Eobano Hesso interprete. *Paris: Guillaume Morel for Martin Le Jeune, 1 July 1550*

16<sup>o</sup> (116 x 80mm.), italic letter, ruled in red throughout, CONTEMPORARY PARISIAN BROWN CALF GILT, border of interlaced fillets, two large azured bud-tools, leaves and roundels, dotted grounds in some compartments, partly painted black, spine gilt in compartments, gilt edges, new spine label, cloth box, *spine repaired at head and foot, corners repaired*

POSSIBLY BOUND FOR THOMAS WOTTON. This binding is the work of the binder of Wotton Group I (see H.M. Nixon, *Twelve Books in Fine Bindings... Hely-Hutchinson*, 1953, p. 10), and as it has an English provenance from at least the eighteenth century, it is quite possible that it was bound for Wotton.

Most of the bindings executed for Wotton are either identifiable because they have his name or arms on them, or because they have a provenance which stems ultimately from Boughton Malherbe, the Wotton seat in Kent, such as the books sold in the April 1919 sale, which came from Lord Carnarvon (e.g. the Eton Agrippa, 1533, at Eton, which resembles this binding, see reproduction in Nixon (1953) pl. 10, and in Quarrie, *Treasures of Eton College Library*, New York: PML, 1990, no.112). This volume has no such obvious connection.

These delightful 16mo volumes, which were very popular from the mid-sixteenth century onwards, and led, one may presume, to the bijou Elzevier formats of the seventeenth century, were printed in Paris in the 1530s and 1540s by Simon de Colines, by Le Jeune in Lyons by Gryphius, Payen, Frelon and others, by Plantin in Antwerp, and in Geneva. Some were also printed in England. They were often, but not exclusively used for Latin writers or translations, e.g. the Lactantius owned by Jacques Malenfant in the Henry Davis Gift, the series of volumes owned by Pietro Duodo, printed in the 1590s by Gryphius in Lyons and Stoer in Geneva, the various editions of Ovid, Virgil, Horace, the Psalms, Juvenal, Aesop and others printed by Plantin from the 1550s onwards, and often found in handsome bindings. Another feature of these small books is that they are generally (as here) ruled in red.

Scrope Berdmore, who owned the book in 1790, was warden of Merton College, Oxford.

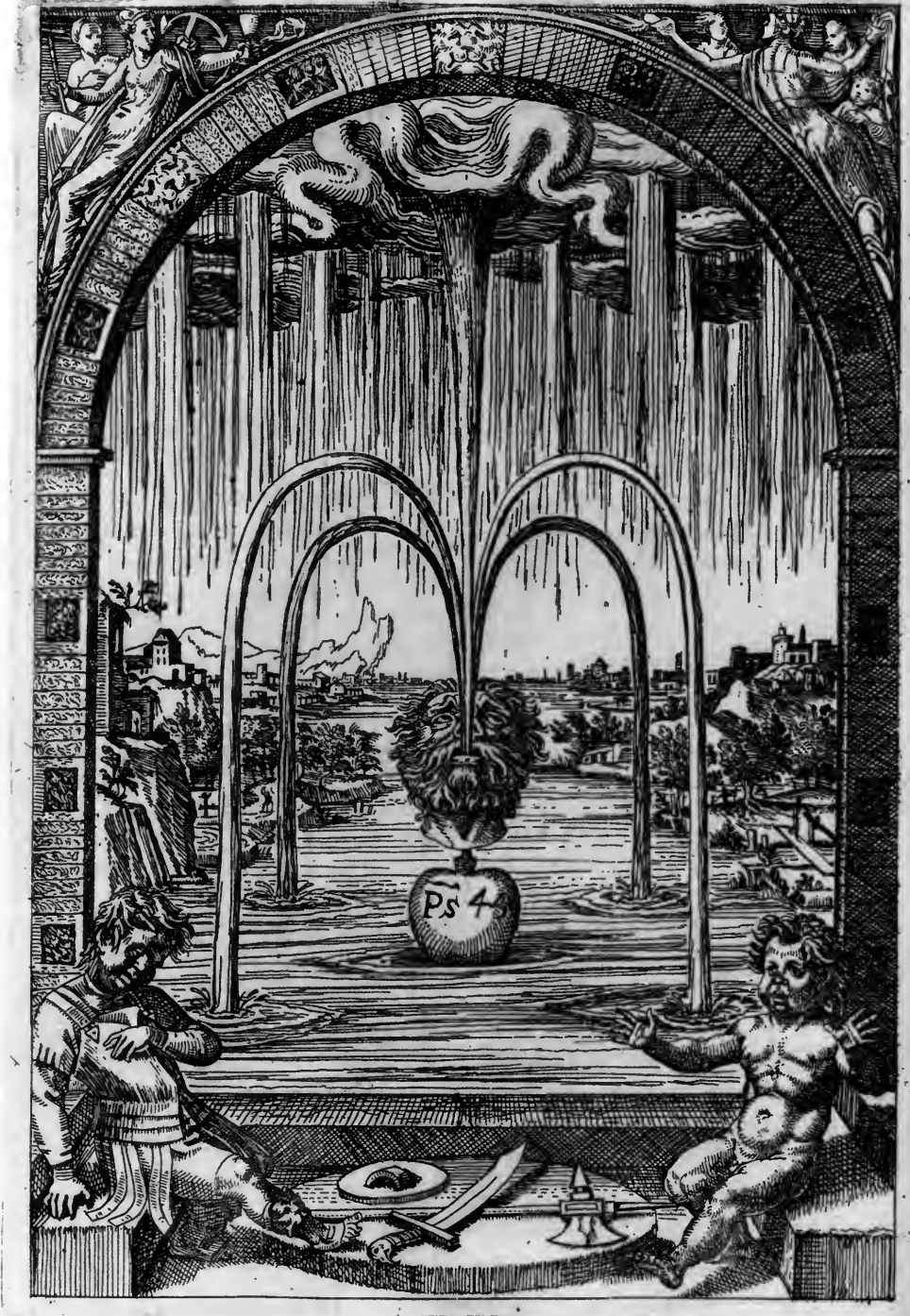
*Provenance:* Scrope Berdmore, 1790, with bookplate; Henry C. Compton of Lyndhurst, with bookplate; H.B. Wheatley (sale in our rooms, 8 April 1918, lot 16); Lt.-Col. W.E. Moss (sale in our rooms, 2 March 1937, lot 821); J.R. Abbey, with morocco book-labels (sale in our rooms, iii, 20 June 1967, lot 1916)

*References:* Adams H785; G.D. Hobson, *English Bindings of J.R. Abbey*, no. 11

£3,000-5,000

€4,850-8,100

Die fonteyn is ontspronghen / oer alle Landen wtgebloeyt.



Een seer ghoede Reden berst my ter herten wt. Psalm. 45.

- 115 [Joris, David] *T'Wonder-Boeck: waer in dat van der Werltd aen versloten gheopenbaert is. Opt nieuw ghecorrigeert unde vermeerderd by den Autheur selve: Int Jaer 1551* [Vianen: Dierck Mullen, 1584]

Second edition, 4 parts in one volume, 2<sup>o</sup> (312 x 208mm.), 3 full-page engravings, 2 engravings in the text, 6 woodcut illustrations in text, seventeenth-century Dutch vellum, bibliographical notes in Dutch on front flyleaf, *upper margin of title-page cut away*

Second edition of *T'Wonderboeck* by David Joris (1501-1556), one of the most important Anabaptist leaders in the Low Countries and the founder of the Davidists, or Jorists, a sect whose members considered Joris a prophet. *T'Wonderboeck*, Joris's most important work, was first published in 1542, with woodcut illustrations said to have been designed by Joris himself (his first known occupation was as a glass-painter and he is known to have worked as such in Holland, France and England).

The present edition was published at the instigation of Herman Herberts, prescher in Dordrecht and Gouda, for whom the printer Dierck Mullem had already printed three works. Mullem later admitted under interrogation that he had printed on commission in 1583/4 an edition of 100 copies which had been sent to Emden. The three large woodcuts of the first edition were replaced with two engraved and one etched plate, two of which were by Hieronymus Wierix. There are also two engravings in the text, that of the Lamb on †2 recto and that of a river scene on 4C6 recto. The woodcut diagram on 4C6 verso contains some captions printed in civilité type. A third edition was printed by the same printer at Rotterdam c. 1595, in which the two text engravings were replaced with woodcuts.

*Provenance:* W. van Rossen, with bookplate

*References:* A. van der Linde, *David Joris Bibliografie*, s'Gravenhage, 1867, no. 57; Paul Valkema Blouw, 'Printers to the 'arch-heretic' David Joris, Prolegomena to a bibliography of his works', *Quaerendo*, 21/3 (1991), pp. 163-209; Roland H. Bainton, 'David Joris, Wiedertäufer und Kämpfer für Toleranz', in *Archiv für Reformationsgeschichte*, Ergänzungsband VI, Leipzig, 1937; P.V. Blouw, *Typographia Batava 1541-1600* (Nieuwkoop: De Graaf, 1998) no. 5643

£6,000-10,000  
€9,700-16,200

AT filius indignatus seruorum suafione, patrem in sua sede interemit. Fiat igitur amalgama cum aqua bene purgata &c.



*scilicet  
et aurum  
p. h. filosofia*

*h. est  
p. filosof*

COLLIGIT in tertio loco filius sua ueste patris sanguinem, quod est secundum opus & in Methodo iam declaratum.



*so luto p  
losopson*

\*\*\*

116 **Lacinius, Janus, editor.** *Pretiosa margarita novella de thesauro, ac pretiosissimo philosophorum lapide... collectanea ex Arnaldo, Rhaymundo, Rhasi, Alberto & Michaele Scoto. Venice: apud Aldi filios, 1546*

FIRST EDITION, 8<sup>o</sup> (142 x 97mm.), Aldine anchor and dolphin device on title and on verso of final leaf, 22 woodcut illustrations, initial spaces with printed guides, modern calf, some early manuscript annotations to illustrations, *a few slight stains*

FIRST EDITION OF AN IMPORTANT ALCHEMICAL WORK, the *Pretiosa margarita novella*, purported to be written by one Petrus Bonus in c. 1330. To this abbreviated version of the text, Janus Lacinius, of Calabria, added writings by Raymond Lull, Arnold of Villanova, Albert the Great and Michael Scotus.

Janus Lacinius [Therapsus] (Giano Lacinio) is named as editor of this work. He was, as he and the various liminary verses proudly proclaim (those by Hippolytus Fantotius of Perugia, written as if the 'Ars divina' is speaking give both his forenames), a native of Calabria from Psychronea, and a minorite friar, i.e. a Franciscan. Sbaralea (*Suppl...ad scriptorum trium ordinum s. Francisci*, II, Rome, 1921 p. 22) treats the name as a pseudonym and identifies him with John of Croton, from a promontary in Calabria called Lacinium. The *Pretiosa Margarita novella* circulated in manuscript and is attributed generally to one Petrus Bonus (Pietro Bono, see article by C. Vasoli in *DBI* 12 pp. 287-289), who in turn refers to many earlier alchemical sources. It is interesting not only for its alchemical content, and the practicalities of alchemy, but also for the light it throws generally on fourteenth-century technology. It is (as Vasoli remarks) distinguished 'for the noteworthy simplicity of the procedures proposed and by nature of being a practical manual, written for a public of 'scientists' and scholastic academics'.

This edition, the only such work to be published by the Aldine press, was said by Georgius Merula to have many errors (Thorndike, *op.cit.* v, 546), but it was nevertheless much read, and also reprinted. Another edition *Preciosa... artis chymicae collectanea* appeared in Nuremberg in 1554 from the press of G. Hayn (also Basel, 1572, Mömpegard 1602 and Strassburg 1608). That the work remained very much alive is shown by the publication in 1714 of a German translation published in Leipzig, and in the 1890s the Englishman Arthur E. Waite abbreviated and translated this Aldine edition (London: J. Elliott & Co., 1894, reprinted London, 1963). There is also a modern Italian translation, *Preziosa margarita novella / [di] Pietro Bono da Ferrara ; edizione del volgarizzamento, introduzione e note a cura di Chiara Crisciani*, Firenze: La nuova Italia, 1976.

The present copy contains the errors in the headlines of gathering L as described in the Mellon catalogue. The copies in the Beinecke Library and in the Garden Ltd. collection (sale Sotheby's New York, 9 November 1989, lots 55 and 56) all have these errors corrected.

Another issue of this edition appeared with the first 8 leaves reprinted, with the device of Giordano Ziletti and the date 1557 on the title-page.

'Ce volume est rare et ne se trouve guère que mal conservé et délabré: il aura dû éprouver plus d'un accident auprès des fourneaux des adeptes' (Renouard).

*Provenance:* John Carr (1764-1817) of Dunston Hill, co. Durham, and Hedgeley, Northumberland, who was in Florence from May 1792 until 19 November 1793 (see Ingamells *A dictionary of British and Irish travellers in Italy 1701-1800* (1997) pp. 185-186)

*References:* Renouard p. 135; Ahmanson-Murphy 312; Caillet 5910; Duveen 332; Ferguson ii 2; Mellon Collection 17; Thorndike, iii, chapter ix *passim*

£800-1,000

€1,300-1,600

P E N S E E S

DE

M. PASCAL  
 SUR LA RELIGION  
 ET SUR QUELQUES  
 AUTRES SUJETS,

*Qui ont été trouvées après sa mort  
 parmi ses papiers.*



A PARIS,

Chez GUILLAUME DESPREZ,  
 rue Saint Jacques, à Saint Prosper.

M. DC. LXX.

*Avec Privilège & Approbation.*

- 117 Pascal, Blaise. *Pensées de M. Pascal sur la religion et sur quelques autres sujets, qui ont esté trouvées après sa mort parmy ses papiers. Paris: Guillaume Desprez, 1670*

8vo (154 x 86mm.), 234 leaves, (41 + 183 + 10), [82], 365, [21] pp., (a<sup>12</sup> e<sup>12</sup> i<sup>8</sup> o<sup>8</sup> u<sup>1</sup>, A-P<sup>12</sup> Q<sup>4</sup> R<sup>8</sup> S<sup>2</sup> (-S<sup>2</sup>=u<sup>1</sup>?), *Contents*: a1<sup>r</sup> title (verso blank); a2<sup>r</sup>-i8<sup>v</sup> preface [de Port-Royal, by Etienne Périer]; o1<sup>r</sup> -o6<sup>r</sup> approbations; 06<sup>v</sup> -07<sup>v</sup> contents; 08<sup>r</sup> extrait du privilège; 08<sup>v</sup> errata; u1<sup>r-v</sup> avertissement on the subject of editing; A1<sup>r</sup> -Q3<sup>r</sup> text (Q3<sup>v</sup> blank); Q4-S1<sup>v</sup> table des matières, RULED IN RED THROUGHOUT, monogrammatic printer's device on title, contemporary French red morocco, gilt triple fillets on covers enclosing a central panel of triple fillets with flower spray fleurons at corners, spine gilt in 5 compartments, one compartment lettered in gilt, gilt turn-ins, all edges gilt, in red morocco slip-case by Mme Alix, *occasional very light browning*

FIRST EDITION. THIS IS PROBABLY THE FINEST COPY KNOWN, RULED IN RED AND IN A FINE CONTEMPORARY MOROCCO BINDING, COMPLETELY UNRESTORED.

Pascal's *Pensées*, published posthumously in 1670, is the greatest work of one of the outstanding French thinkers of the seventeenth century. Despite being composed largely of notes and fragments jotted down 'à mesure qu'elles lui venoient dans l'esprit' in preparation for a treatise which he did not live to complete, it is a major exercise in Christian apologetics. The *avertissement* underlines the disjunct nature of the work by drawing attention to the typographical distinction of certain *Pensées*. The published work was not something carefully overseen by its author, but rather a work in which the hand of the editors at Port-Royal was very powerful. In fact the *Pensées* were already circulating in manuscript by the time of publication, as were other works by Pascal, which was a source of concern to his nephew's family. They therefore acquired a privilege for the *Fragments et pensées* at the end of 1666 and registered it with the booksellers on 7 January 1667. The work of editing continued from 1667 until 1669.

The original autograph *recueil* (now BnF. ms f.fr. 9202) is a collage of disparate fragments pasted into a guard book. Pascal originally made his notes on large sheets of paper (23.5 x 35cm., sometimes divided in half). These he divided up taking care to put a small cross at the top of the page. When in mid-1658 he decided to classify them, he cut up these large sheets and constructed bundles held together by a thread or a metal staple. The guard book into which they were pasted was made later, and was presented in 1711 to the library at Saint Germain-des-Prés in 1711 by Etienne Périer, where it remained until the Revolution. Two other copies exist: BnF f.fr. 9203 (C1), and f.fr.12449 (C2), both of these containing some new material. It is on these manuscript sources that modern texts of the *Pensées* are based.



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The 'achevé d'imprimer' of the 1670 edition is dated 2 January 1670, but the bulk of the text was printed in 1669. In fact, two copies of a so-called *édition préoriginale* with the date 1669 are known to exist, one at the BnF (Rés. D.21374, acquired in the 1850s, and used by Sainte-Beuve) and the other at Troyes. The copy in Paris consists of 30 preliminary leaves, 365pp. for the text and 1 leaf at the end of *Table des matières* (Q4), which ends at the letter C: it has no approbations, privilege, table of chapters, errata or *avertissement*. These absences would definitely serve to accord it a quasi interim status (does it have a title-page solely as an identifying mark?). The 1669 'edition' has 424 fragments, of which five were suppressed before the appearance of the 1670 edition, the *édition originale*.

The supposition is that the 1669 copies were printed 'à tirage restreint' (Le Guern speaks of thirty or so copies) for submission to the censors and friends: the approbations are dated August-November 1669, and a letter from Arnauld to Florin Périer (dated 20-xi-1669) mentions some of the difficulties connected with this *édition préoriginale*. Certainly



the *édition originale* was published early in 1670: the archbishop of Paris Hardouin de Péréfixe had summoned the printer Desprez, who, after consultation with Arnauld and others, provided one on 24 December 1669, although he declined to add the declaration by the curé de Saint-Etienne (on Pascal's denial of Port-Royal on his deathbed), which the archbishop wanted to insert with the *approbations*. Daniel Huet bought his copy of the first edition (now in the BNF Rés. D. 21375) in February 1670. The 1670 edition contains additionally twelve fragments drawn from Pascal's letter to the Roannez family, five taken from the letter on the death of his father, and fifteen taken from the *Prière pour le bon usage des maladies* (=section xxxii, the text being divided into 32 sections.) It is clear that substantive changes were made to the text very late in 1669.

The long preface by Etienne Périer, Pascal's nephew, gives some account of Pascal and of his virtue and piety, and of the work: 'de quelle manière ces Pensées ont été écrites et recueillies: ce qui en a fait retarder l'impression [Pascal died 19 August 1662]; quel était le dessin de l'auteur dans cet ouvrage et comment il a passé les dernières années de sa vie.'

Desprez, who was the 'official' printer for Port Royal, published another edition in 1670 with identical title-page, and ornaments, but with 221 leaves ([64], [1]2-312, 307-330, 313-334, [20] pp.), and the errata corrected (Le Guern C; Maire 6). He also published the *Seconde édition* (348 pp., Le Guern D; Maire 70), and the *textus receptus* of 1678. There are two other editions with his name but these are clearly Low Countries piracies or clandestine editions (Le Guern A; it has a woodcut fleuron on title-page, a frieze bandeau on [2]nd A1, rose cul-de-lampe on p. 294 (end XXX) and fruit cul-de-lampe on p. 342 (end XXI) as well as a number of other differences), and another (Le Guern B, with a fleuron of two crossed palms with interlacing leaves and flowers.)

In this copy the list of errata the final item has been crossed out: an addition to p. 337 l. 12 where 'car leur but principal n'estoit pas d'instruire, mais d'échauffer' should have 'seulement' added after 'instruire'.

*Provenance:* Montcelor, seventeenth-century inscription on title; sold Paris, Ader Picard Tajan, 29 March 1984, lot 78; The Garden Ltd. (sale Sotheby's New York, 9-10 November 1989, lot 126)

*References:* T. Goyet, 'Le Visage de 1670', in *Les Pensées de Pascal en trois cent ans*, Clermont-Ferrand: Bussac, 1971; H.J. Martin (1987) 'Guillaume Desprez, libraire de Pascal et de Port-Royal', reprinted in his *Le livre français sous l'Ancien Régime*, Paris: Promodis, 1987, pp.65-78; Antony McKenna, *De Pascal à Voltaire: le rôle des Pensées de Pascal dans l'histoire des idées entre 1670 et 1734*, Oxford: Voltaire Foundation 1990, vol 1.; Pascal, *Oeuvres complètes II Édition présentée... par Michel le Guern*, Paris: Gallimard, 2000; *Printing and the Mind of Man* 152

£100,000-120,000

€162,000-194,000



118

118 Petrarca, Francesco. *Il Petrarca con l'espositione d'Allessandro Vellutello*. Venice: Bernardino de Vidali, February 1528

2 parts in one volume, 4<sup>o</sup> (197 x 138mm.), hand-coloured double-page woodcut map of the Vaucluse region, two full-page illuminations in camaieu d'or on title-page and subtitle, gold on brown with occasional touches of green, early nineteenth-century diced russia by Binda of Milan, edges marbled and gilt, modern cloth box, manuscript poem in a sixteenth-century hand on n3 verso and n4 recto, *two wormholes in title and one in last 5 leaves repaired, illuminated border on title slightly shaved at head, lower cover detached*

FROM THE LIBRARY OF PIETRO BEMBO, ILLUMINATED BY BENEDETTO BORDONE. This is one of the few surviving books from the library of the Renaissance humanist and Cardinal Pietro Bembo (1470-1547), who edited Petrarch's *Rime* for Aldus Manutius's 1501 edition. This edition of Petrarch was very highly regarded and established Bembo's reputation as one of the finest literary scholars (for Bembo's editing of Petrarch and other writers see B. Richardson *Print Culture in Renaissance Italy*, Cambridge 1994 chap. 4). His own copy of this edition, printed on vellum and with his arms illuminated on the first leaf of text, is in the John Rylands University Library of Manchester. The Pierpont Morgan Library has a 1501 Petrarch on vellum with miniatures attributed to Bordone (reproduced in Fletcher *In Praise of Aldus Manutius*, 1995, plates 1-2). In 1544 Bembo was able to purchase Petrarch's autograph manuscript, from which he had earlier prepared the Aldine edition. Alessandro Vellutello's commentaries were first printed by the da Sabbio brothers in 1525.



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The illumination appears to be the work of Benedetto Bordone (c. 1450/60-c. 1530), who worked in Venice as a book illuminator from the early 1500s and was the author of the *Isolario* published in 1528. The architectural border on the title-page is designed as a marble monument with a classical frieze of figures at the foot. Below the title the arms of Bembo are within a cartouche. The other border, on the sub-title to the *Trionfi*, is also architectural and is composed of satyrs, eagles, putti and and ram's head. At the foot is a classical frieze with figures and Medusa heads, and above the title is a semi-circular compartment depicts the Triumph of Love watched by a seated poet.

The Bembo provenance of this copy was only identified by Cecil H. Clough in 1969-1970 (see below).

*Provenance:* Pietro Bembo, with his illuminated arms added to title-page; Miss B. Hall, Beech House, Cheltenham (sale in our rooms, 24 April 1939, lot 44); Major J.R. Abbey, with faded acquisition note on end flyleaf; sale in our rooms, 16 May 1977, lot 35

*References:* Sander 5631; C.H. Clough, *Pietro Bembo's Library*, 1971, note 27; and his article, 'The library of Bernardo and of Pietro Bembo', *The Book Collector*, 33, 1984, pp. 305-331, especially p. 317; Nella Giannetto, *Bernardo Bembo*, Florence 1985.

£15,000-25,000  
€24,300-40,400



119 actual size

- 119 Reisch, Gregorius. *Margarita philosophica, cum additionibus novis. Basel: Michael Furter, 5 March 1517*

4<sup>o</sup> (203 x 148mm.), Gothic, Greek and Hebrew types, title printed in red within woodcut border, 17 full-page woodcuts, some woodcut illustrations and diagrams in text, numerous small woodcuts in margins of the chapter on geometry, printer's woodcut device at the end, some music printed on 4-line staves, WOODCUTS ALL COLOURED BY HAND, woodcut initials, border on title, initials, paragraph-marks and initial-strokes all supplied in red, modern morocco, sides ruled in blind to a diaper pattern, title and author lettered in an early hand round the margins of title, red silk indexing tabs on most of the full-page woodcuts, *lacking the world map found in some copies and two folding diagrams relating to Music, short tear at head of a3*

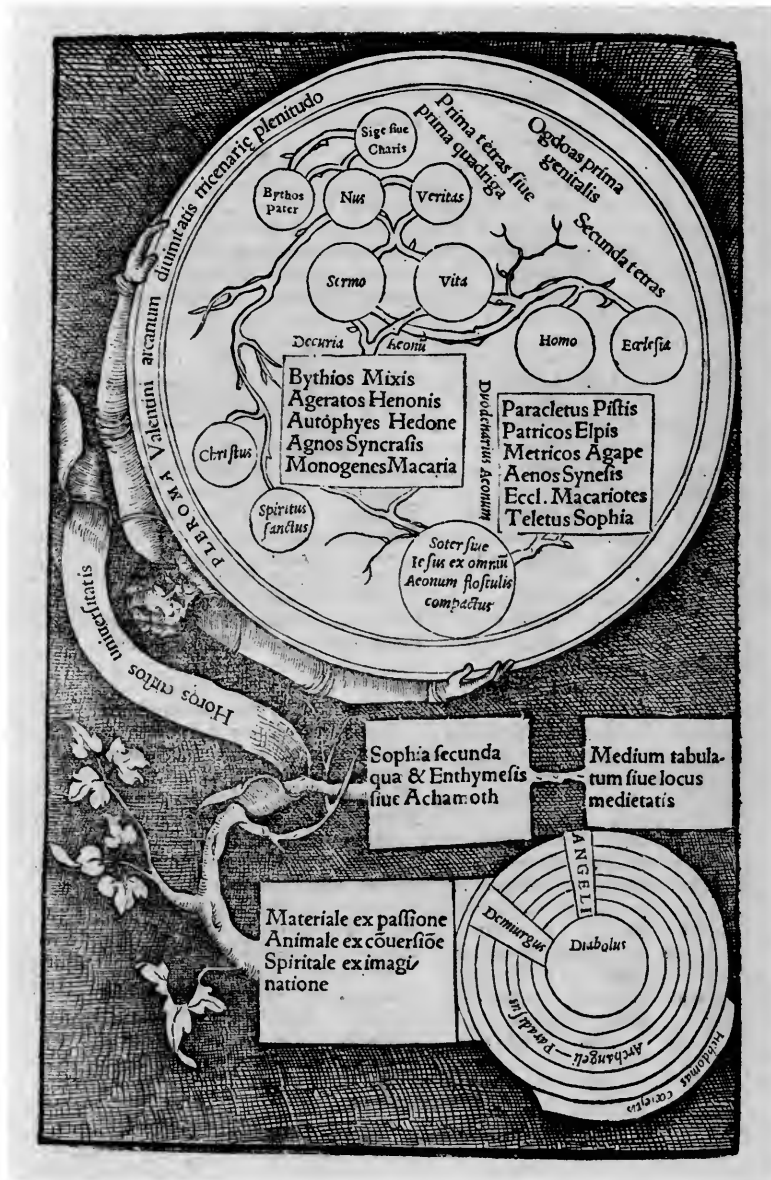
Eighth edition, the fourth to be revised by the author. Gregor Reisch, prior of the Carthusian monastery of Mons S. Joannis Baptistae near Freiburg im Breisgau, was confessor to Emperor Maximilian I. His popular handbook was a compendium of the trivium, the quadrivium and the natural and moral sciences and was first printed in Freiburg by J. Schott, before 13 July 1503. Following this first edition, a pirated edition was produced by Grüninger at Strassburg in 1504; Schott then printed the third in 1504, and the fourth in partnership with Michael Furter at Basel on 17 February 1508. Grüninger then produced three further pirated editions in 1508, 1512 and 1515, before the present edition appeared.

The woodcuts in the present edition are those used in the first edition, with the exception of that of Geometry, which did not appear in the first edition. The subjects of the large cuts are: Philosophy, Grammar, Logic, Rhetoric, Arithmetic, Music, Geometry, Astronomy (2), Astrology, the Creation (repeated), Fortune, Anatomy, Childbirth, a phrenological head, the mouth of Hell and Purgatory.

*References:* VD16 R1040; Wellcome i 5418; Smith p. 83; Fairfax Murray 354

£15,000-20,000

€24,300-32,300



120

120 Tertullianus, Quintus Septimius Florens. Opera... per Beatum Rhenanum e tenebris eruta. Basel: Hieronymus Froben and Nicolaus Episcopus, March 1539

2<sup>o</sup> (304 x 204mm.), printer's woodcut device on title and at the end, white-on-black woodcut initials, full-page woodcut diagram on P1 verso, contemporary South German binding of blind-stamped calf over bevelled wooden boards, borders and central panel composed of a roll composed of four bust portraits separated by ornament (Hobson, *op. cit.* pl. 4b), two clasps and catches, fore-edge (56 mm. wide) decorated with a painted figure in white robes writing in an open book, lettered Q. SEPTIMUS TERTULLIANUS, top and bottom edges marbled, modern morocco slipcase, gathering Vv misbound, small wormhole in upper margin of title and following leaf, one clasp renewed, spine slightly chipped at head and foot

FROM THE PILLONE LIBRARY, WITH A FORE-EDGE PAINTING BY CESARE VECELLIO. Belluno is a town in the Veneto, due north of Venice, on the edge of the Grappa Hills, and the Pillone (properly 'Piloni') family, originally from the Val Cadore, came there in the late fifteenth century. Antonio Pillone acquired the earliest books in the collection. He moved to Belluno in 1506, where he was a prominent citizen much involved in the town's defence, and died there in 1533. His eldest son Odorico (1503-1594), who in the 1520s



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had been at Padua University, built a villa at Casteldardo in the foothills of the mountains, and established there his *Studio*, collections of books, pictures and other objects. His son Giorgio, author of a history of Belluno published in Venice in 1607, and who may have had some connection with the decoration of the books, died in 1611.

The library was large and varied, but the most remarkable feature of it was a collection of 172 volumes, of which most had beautifully painted fore-edges, decorated with 'portraits' of the authors or similar images. The painter who executed these remarkable paintings was Cesare Vecellio (c. 1521-1601), cousin of the painter Titian, who came from the region and was working in the late 1570s in the parish church at Lentiài and in numerous other churches around Belluno. The work of painting the fore-edges seems to have been carried out over a number of years: certainly in his *Habiti antichi e moderni* (1590) Vecellio pays tribute to the folk at Casteldardo and their hospitality over the years. Confusion with his more famous cousin led to the attribution to Titian of a mural representing the rape of Paola di Lusa, a famous episode in the history of Feltre, dating from 1590, which still existed in 1744 in a room of the villa (see A. Alpagò Novello, *Ville della provincia di Belluno*, Milan: Rusconi, 1982, pp. 411-413, note 4).

It may have been in the late 1570s, therefore, that work began on the decoration of certain chosen books, all already in the library. Those acquired by Antonio Pillone before 1500 were in half bindings of wooden boards and leather spines, decorated only with lines, executed either in the Val Cadore or in Belluno. Later acquisitions had been bound by two Belluno workshops which Hobson distinguished as Belluno bindery A and B; there was a group of books in South German bindings (see below); and a further group (including several volumes in quarto format) acquired later were bound in plain vellum.

The present binding is one of a group of fifty-nine volumes in German bindings of blind-stamped calf or pigskin. Three quarters of these books were printed in Basel or Cologne and the latest was printed in 1550. The bulk of this group were bound in one of two binderies, one at Augsburg (see lot 121), the other (of which the present book is an example) possibly at Görlitz (see Anthony Hobson, 'The Pillone Library', *The Book Collector*, Spring 1958, pp. 34-35).

It is thought that this group of bindings was acquired by Odorico Pillone from the estate of Bonaccorso Grino (d. 1553), who was in the service of Emperor Charles V and was granted the castle of Burtembach, near Augsburg (Odorico's sister had married a member of the Bellunese family of Grino).

The ecclesiastical writer Tertullian (c. 160-240), a native of Carthage, was much admired by both Cyprian and Augustine. His earliest writings were the apologetics of 197. After 206 he joined the Montanist sect and a few years later definitively separated from the Church. Virulent writings against the Church followed and he eventually left the Montanists and founded his own sect, the Tertullianists, who were eventually reconciled to the Church by St Augustine. This is the third edition of his works, edited by Beatus Rhenanus, printed by Froben, preceded by editions in 1521 and 1528.

*Provenance:* Odorico Pillone; Paolo Maresio Bazolle; Sir Thomas Brooke, with his bookplate; Pierre Berès

*References:* *Bibliothèque Pillone* 124 (illustrated); VD16 T561

£30,000-40,000

€48,500-64,500



VNVS DEVS. VNVS CONCILIATOR DEI ET HOMINVM. HOMO CHRISTVS IESVS.  
 QVI DEDIT SEMETIPSVM PRECIVM REDEMPTIONIS PRO OMNIBVS

**THEOPHYLA-**  
**CTI BVLGARIAE AR-**  
**CHIEPISCOPI TOMVS PRI-**  
 mus, Enarrationes in Quatuor  
 Euangelia conti-  
 nens.

IOANNE  
 Interprete.

CVM PRIVILEGIO CAESARAE MAIE-  
 statis ad Sexcentum inte-  
 grum.

**BASILEAE**



ITE IN MVNDVM VNIVERSVM, ET PRÆDICATE EVANGELIVM OMNI CREATVRÆ.







121

- 121 **Theophylactus**, *Archbishop of Achrida*. *Ennarationes in quatuor Evangelia continens*. Ioanne Oecolampadio interprete. *Basel: heirs of Andreas Cratander, August 1541*, title within historiated woodcut border, printer's woodcut device on verso of final leaf, woodcut initials

**Theophylactus**. *In omnes D. Pauli Epistolas enarrationes...* Christophoro Porsena Rhomano interprete. *Cologne: Peter Quentell, January 1531*, index leaf at the end, woodcut initials

2 works in one volume, 2<sup>o</sup> (311 x 209mm.), contemporary South German binding of blind-stamped pigskin over bevelled wooden boards, outer border of a roll of David and his harp, St Paul and the Resurrection (Hobson, *op. cit.*, plate 4a), fore-edge (47 mm. wide) painted with the figure of an archbishop seated at a table covered with a red drape and writing in an open book, upper and lower edges marbled, two clasps and catches, modern morocco slipcase, *a censored copy of the first work with the name of Oecolampadius erased on title and at the beginning of the text and several words erased from Oecolampadius's address to the reader with paper damage and slight text loss, small stain on title and following leaves of first work*

FROM THE PILLONE LIBRARY, WITH A FORE-EDGE PAINTING BY CESARE VECELLIO. One of twenty-six volumes in the library probably bound at Augsburg (see lot 120).

Theophylact, born in Constantinople and Archbishop of Achrida and metropolitan of Bulgaria from 1078 to 1107, was considered the most learned exegete of his time. His fame rests largely on his biblical commentaries. Oecolampadius's Latin translation of his commentary on the Gospels was first printed by Cratander in 1522; and Porsena's translation of the commentary on St Paul was first printed by Quentell in 1527. Melchior von Neuss printed an octavo edition also at Cologne, and in the same year as the present edition.

*Provenance:* Odorico Pillone; Paolo Maresio Bazolle; Sir Thomas Brooke, with his bookplate; Pierre Berès

*References:* *Bibliothèque Pillone* 126; VD16 B4614 & 5001; Hoffman iii 740

£30,000-40,000  
€48,500-64,500

# Eneidos

Cur facūda parū decoro  
inter verba cedit lingua  
silentio. D. Incipit affari.  
Pregidebat cōtextū s̄bo  
rū: vt loq̄ndi spacia p̄fer  
ret in longū. C. Incipit af  
fari. Signū maximi amo  
ris: cū orōne integra non  
pōt vti amās: sed vt puer interrūpit . Hanc rē mire ostēdit  
Florēū petrarcha in eo lyrico. Benchio tabbīa gardato:  
de menfogna: iuxta mia postā : & honorato aīfai ingra  
ra lingua non pogia inhai Re nduto honore: ma factomi  
uergogna. Che quāto piu il tuo aiuto mi bisogna p̄ do  
mā dare m̄cedē allhor tistai semp̄ piu fredda: & se paro  
le fa sono impfeste & come dhuom che fogna. Sed dicit  
aliquis: cum amor cautus: callidusq; sit: etiam eloquens  
erit: Vnde est illud: Disertū faciebat amor: Est quidē disert  
us amās: sed sepe vel subito interuētū: vel vehemētī ali  
qua cogitatione p̄ confirmatur: vt omnia e memoria

Nunc eadem labente die conuiuia querit,  
Iliacosq; iterum demens audire labores  
Exposcit: pendetq; iterum narrantis ab ore,

excitant: subitoq; muta  
scant. i Labente die. S  
quia in vsu nō erā pan  
dia: vt luena. Exul ab  
oētua manus bibit. C.  
Labente die. Ex more ro  
mano: qui sē in die & id  
p̄ solis occasum obit ca  
pēbant: Eamq; coenam appellabant: Deinde copum  
est: vt bis in die epularent. primamq; epulationē p̄dū  
dixerunt. sed de hoc raro meminerunt scriptores: nisi in v  
ra lassiori: vt sepe in Comitibus videmus.  
k Iliacosq; D. consumptis omnibus inuentionibus re  
dibat ad ea q̄ prius erant narrata: misere illū detinere cu  
piebat. l Demens. S. que ea que nouerat cupiebat au  
dire. m Pendet narrantis ab ore. S. vt est inuoco  
tur. et hoc loco per omnia amantis affectus exprimitur.  
CRI. Pendet ab ore. Nā amantis omnia que ab amato  
dicuntur: qualiacunq; sunt admirantur.

piebant: Eamq; coenam appellabant: Deinde copum  
est: vt bis in die epularent. primamq; epulationē p̄dū  
dixerunt. sed de hoc raro meminerunt scriptores: nisi in v  
ra lassiori: vt sepe in Comitibus videmus.  
k Iliacosq; D. consumptis omnibus inuentionibus re  
dibat ad ea q̄ prius erant narrata: misere illū detinere cu  
piebat. l Demens. S. que ea que nouerat cupiebat au  
dire. m Pendet narrantis ab ore. S. vt est inuoco  
tur. et hoc loco per omnia amantis affectus exprimitur.  
CRI. Pendet ab ore. Nā amantis omnia que ab amato  
dicuntur: qualiacunq; sunt admirantur.



In Obscura lūa. S. i.  
nox: Nā nihil tā cōtrariū  
est lūe q̄: obscuritas.  
o Sola. S. sine eo quem  
amabat. Nā regina sola  
esse nō poterat. Est autē  
Plauti: g inducit amato  
rē: in serm̄pos positū di  
gentē q̄ solus sit.  
Mœret. S. p̄ dyphēd̄  
p̄ on est tristis: aliter signi

Post vbi digressi: lumēq; obscura vicissim:  
Luna premit: suadētq; cadētia sydera somnos,  
Sola domo mœret vacua: stratifq; relictis  
Incubat: illum absens absentē auditq; videtq;  
Aut gremio Ascantiū genitoris imagine capta

ficat militat: vt ait mo  
rē: paruo. Sane mœret  
aliud est. q̄ Absens ab  
sentē. S. Teren. P̄is p̄s  
tē: eripi abduct ab ocul.  
D. Illū absens. tm̄ fallo  
bat amātis animo: vt ab  
sentē videri & audire so  
bi videret. r Imagne  
cap. S. amātis s̄trudine.  
s Si fallere pos. a. C. q̄

122 Vergilius Maro, Publius. Opera (edited by Sebastian Brant). *Strassburg: Johann Grüninger, 1502*

2<sup>o</sup> (275 x 200mm.), 449 leaves (A<sup>6</sup> B-G<sup>8</sup> H<sup>10-1</sup> I-S<sup>8</sup> T-V<sup>10</sup> x-z<sup>8</sup> Aa-Hh<sup>8</sup> ii<sup>6</sup> KK-VV<sup>8</sup> xx<sup>6</sup> yy-zz<sup>8</sup> a-f<sup>8</sup> aa-cc<sup>8</sup>), full-page woodcut on title, some 210 other woodcuts in text, some full-page, one double-page, woodcut initials, title printed in red, printer's woodcut device at the end, nineteenth-century blind-tooled green morocco by W. Pratt, gilt edges, a few early manuscript notes in margins, *some headlines shaved, tears in R1, MM3, a7 and f2 repaired with minimal loss in all cases, repairs in margins of a few other leaves, printing flaw on CC8 recto, occasional light spotting*

If for the Middle Ages Aristotle was *ille philosophus*, Virgil was *ille poeta* - 'Ad Maronis mausoleum/ ductus flevit super eum'. It was Virgil, 'savio gentil, che tutto sepe' (Inferno 7.3.) who guided the greatest poet of medieval Catholicism, Dante, through to the gates of heaven, where he has to abandon him.

This first illustrated edition is 'one of the most wonderful illustrated books ever produced' (Redgrave, 'The illustrated books of Sebastian Brant', in *Bibliographica* II (1896) p. 56), and a landmark in the presentation of Virgil. The charming rural evocations for the ten *Eclogae* are founded in contemporary life, as are the illustrations for the Georgics, the first of which shows the poet at his desk with Augustus, the emperor, Pallas (Minerva), and as signs of the contents of the books Neptune and Triptolemus. Each of the four books has a number of carefully considered illustrations, again drawing on what the artist knew. The illustrations of bee-keeping which accompany book IV are particularly striking, even if Orpheus and Euridice on fol. cxviii are somewhat stiff. A similar general allegorical frontispiece heads the Aeneis, and all the great scenes of that great poem are depicted: there is a wonderful wooden horse with a very angry-looking Laocoon, with an enormously long spear, there is a vivid Polyphemus on fol. cciii, a frightening Fama in book IV (fol. xxcv verso), a very biblical looking Dido and her sister Anna with a fearsome high priest on fol. ccx verso, and very martial cuts in the closing books of Virgil and in the additional book XIII of Mapheus Vegius, including on fol. iiii verso of that section a splendid feast with Aeneas, Lavinia, Ascanius and Latinus sitting down to a fine peacock. Even the poems of the Appendix Virgiliana (plus some others like the *Aetna*) are prolifically illustrated: there is a particularly inviting garden with musicians, on fol. vi verso at the end of the *Copa Surisca*, of which Helen Waddell would surely have approved; a group of drunkards outside a thriving whorehouse (fol. vii verso) and beneath it a cut of two black men belabouring a peasant, a cut of games with dice and cards on fol. ix recto, a neatly fronded Priapus on fol. xiii with a bevy of chaste beauties shielding their eyes ('Expurgatio Seb. B. cur priapeia imprimi prohibuerit' is the running title). The final cut is on fol. xxxiii and is of Virgil lying dead 'Hic. Maro. Docte. laces.'



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These illustrations show a detailed knowledge of the text of Virgil and of mythology, but, of course, the styles and locations, like those in *Horae*, are strictly contemporary. In a prefatory poem, Brant traces the history of depiction, listing many painters and sculptors of antiquity, and stressing the importance of illustration for the indoctus:

His legere historias commentaque plurima doctus:  
 Nec minus indoctus perlegere illa potest.  
 Dardanum Aeneam doctum non legimus usque:  
 Picturam potuit lerlegere ille tamen'

The reader may wonder, he says, why he has given these praises of illustration. It is, he continues, that the reader may enjoy the pictures he provides, which no one had done before, and enjoy them with ease:

Quam nisi: ut has nostras quas pinximus ecce tabellas  
 Virgilio: charas tu quoque habere velis  
 Has tibi nemo ante hac tam plane ostenderat usquam:  
 Nemo tibi voluit pingere Virgilium  
 Nunc memorare potes monochromata cuncta maronis  
 Quam leuiter: pictis lector amice locis.

This copy, like those in the British Library, contains nine leaves in gathering H; this ninth leaf is unrecorded by Adams, nor was apparently present in the Klotz copy (sale Christie's, 2 November 1994, lot 259). Adams also records a copy which has gatherings DD and EE are printed in Gothic, rather than Roman type, and without the four woodcuts which normally appear on D2 and 7.



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*Provenance:* John Holmes, with bookplate; Dyson Perrins, with bookplate

*References:* VD16 V1332; Proctor 9888; Schmidt, *Histoire littéraire de l'Alsace*, ii, 369 no. 163; P. Kristeller, *Die Strassburger Buchillustration*, 1888, no. 99; B. Schneider *Vergil Handschriften und Drucke der HAB*. Wolfenbüttel: HAB, 1982, D5; and see the essays by E.W. Leach and Ruth Mortimer in *The early illustrated book Essays in honor of Lessing J Rosenwald* ed. S. Hindman. Washington:LC, 1982

£30,000-40,000  
 €48,500-64,500

END OF SALE

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- Busard 1996: H. L. L. Busard, 'Lateinische Euklidübersetzungen und -bearbeitungen aus dem 12. und 13. Jahrhundert', in *Mathematische Probleme im Mittelalter*, ed. Menso Folkerts (1996: Wolfenbütteler Mittelalter-Studien, 10), 139-57
- CC: Corpus Christianorum, series Latina
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- Geldner: Ferdinand Geldner, *Die deutschen Inkunabeldrucker* (2 v., Stuttgart, 1968-70)
- Glorieux: Jean Gerson, *Opera*, ed. Mgr. Palémon Glorieux (10 v., Paris, 1961)
- Grabmann: Martin Grabmann, *Die Werke des Hl. Thomas von Aquin*<sup>3</sup> (Münster, 1949)
- Kaeppli: Thomas Kaeppli, *Scriptores ordinis praedicatorum Medii Aevi* (4 v., Rome, 1970-93)
- Kl. Pauly. Der kleine Pauly*, ed. Konrat Ziegler et al. (5 v., Munich, 1975)
- LMA: *Lexikon des Mittelalters*, ed. Robert Auty et al., 10 v., Munich 1979-99 (PrinUL Hist. Grad. D101.5 L49)
- Lohr: Charles H. Lohr, SJ, 'Medieval Latin Aristotle commentaries,' *Traditio* 23 (1967) 313-414 [A-F]; 24 (1968) 149-245 [G-I]; 26 (1970) 135-216 [J-Johannes Juff]; 27 (1971) 251-351 [Johannes de Kanthi-M]; 28 (1972) 281-396 [N-Richardus]; 29 (1973) 93-197 [Robertus-end]; 30 (1974) 119-44 [Supplementary Authors]
- LThK: *Lexikon für Theologie und Kirche*<sup>2</sup>, ed. Josef Höfer et al. (10 v., Freiburg i. Br., 1957-67)
- MGG: *Musik in Geschichte und Gegenwart*, ed. Friedrich Blume (18 v., Kassel, 1949-86 [2nd ed. in progress])
- Muñoz Sendino: José Muñoz Sendino, ed., *La escala de Mahoma: Traducción del arabe al castellano, latin y francés, ordenada por Alfonso X el Sabio* (Madrid, 1949)
- Murdoch 1968: John E. Murdoch, 'The Medieval Euclid', *Revue de synthèse* 3rd ser. 49-52 (1968) 67-94
- NDB: *Neue Deutsche Biographie*
- Needham: Paul Needham, 'Venetian Printers and Publishers in the Fifteenth Century', *La Bibliofilia* 100 (1998 [1999]) 157-200
- Neue Pauly. Der neue Pauly*, ed. Hubert Cancik & Helmuth Schneider (Stuttgart, 1996—)
- New Grove: *New Grove Dictionary of Music and Musicians*, ed. Stanley Sadie (20 v., London, 1980)
- OCD: *Oxford Classical Dictionary*<sup>3</sup>, ed. Simon Hornblower & Antony Spawforth (Oxford, 1996)
- Orlandi: Aldo Manuzio editore: *Dediche, prefazioni, note ai testi*, ed. and transl. Giovanni Orlandi (2 v., Milan, 1975)
- Reichhart: Gottfried Reichhart, OSB, *Beiträge zur Inkunabelkunde* [pt. 1: Die Correctoren der Buchdruckereien des fünfzehnten Jahrhunderts] (Leipzig, 1895)
- Rupprich: Hans Rupprich, *Die Deutsche Literatur vom späten Mittelalter bis zum Barock, 1: Das ausgehende Mittelalter, Humanismus und Renaissance, 1370-1520* (Munich, 1970: H. de Boor & R. Newald, eds., *Geschichte der Deutschen Literatur*, vol. 4)
- Sicherl: Martin Sicherl, *Griechische Erstaussagen des Aldus Manutius: Druckvorlagen, Stellenwert, kultureller Hintergrund* (Paderborn, 1997)
- Stegmüller, *Rep. bibl.*: Fridericus Stegmüller, *Repertorium biblicum medii aevi* (11 v., Madrid 1940 [=1950]-80) — *Sent.: Repertorium commentariorum in Sententias Petri Lombardi* (2 v., Würzburg, 1947)

Thorndike & Kibre: Lynn Thorndike and Pearl Kibre, *A Catalogue of Incipits of Medieval Scientific Writings in Latin, Revised ... Edition* (Cambridge, Mass., 1963)

TLGC: Thesaurus Linguae Graecae, *Canon of Greek Authors and Works*, 3rd edition, ed. Luci Berkowitz & Karl A. Squitier (Oxford, 1990) [authors, arranged sequentially, are given reference numbers, and the texts classed under them decimal numbers; page numbers are given below only when

VL: *Die deutsche Literatur des Mittelalters: Verfasserlexikon*, 2nd edition, ed. Kurt Ruh et al. (10 v., Berlin, 1978-1999)

Wadding-Sbaralea: Lucas Wadding, *Scriptores ordinis minorum; Joh. Hycinthus Sbaralea, Supplementum et castigatio* (3 v., Rome, 1906-22)

Zumkeller: Adolar Zumkeller, OSA, *Manuskripte von Werken der Autoren des Augustiner-Eremitenordens in mitteleuropäischen Bibliotheken* (Würzburg, 1966: Cassiciacum, vol. 20)

Texts entered by titles: Auctoritates Aristotelis — Auslegung der heiligen Messe — Biblia Latina — Corona Beatae Mariae Virginis — Gesta Romanorum — Heiligen Leben — Historia septem sapientum Romae — Kalender — Lucidarius — Margarita Davitica — Martyrologium (Viola sanctorum) — Plenarium — Processus iudiciarius — Speculum Christiani

ABRAHAM ibn Ezra, c.1089/90-1164/7, Toledo [*Encyc. jud.* 8.1163; DSB 4.502]

De nativitatibus (*Dixit quoque abraham iudeus: optimum instrumentorum ad inveniendum gradum orientem* [Thorndike & Kibre, 446]; an anonymous Latin version of the mid-12th cent., not, as BSB-Ink. I-130, a version by Petrus de Abano (c.1250-1315/18): Alexander Birkenmajer, 'A propos de l'Abrahamisme', *Archives internationale d'histoire des sciences* 3 (1950) 378-90, esp. p. 385 n. 24] (with: Henricus Bate, *Magistralis compositio astrolabii*): II 1 (A-7)

Adelardus Bathoniensis / Adelard of Bath, early 12th cent. [Sharpe, 23]: tr. Euclides

AEGIDIUS Romanus (Aegidius de Columna), c.1243-1316, OESA, probably not a member of the noble Colonna family [DAGL, 350; LThK 1.193]:

De regimine principum (excerpt: Lib. I.3, chs. 1-9: De XII passionibus animae: *Duodecim sunt passiones animae videlicet amor ...*) [Zumkeller 54, this excerpted form not noted]: II 5 (A-297)

Aegidius de Tebaldis, fl. 1257, of Parma, notary to Alfonso X of Spain [Muñoz Sendino, 84]: translator from Castilian to Latin of Haly

AESOPUS, i.e. the life of Aesop and a composite fable compilation, translated by Heinrich Steinhöwel with extensive editorial prose, and dedicated by him to Duke Sigmund of Tyrol; his sources include Rinuccio da Castiglione's Latin Aesopic translation, printed Milan, 1474 (Goff A-99), with added stories selected from the verse fables of Avianus (cf. OCD, 226), Petrus Alfonsi (DAGL, 683), and Poggio Bracciolini (DAGL, 706). For a detailed account of contents and sources, see Gerd Dicke, *Heinrich Steinhöwels Esopus und seine Fortsetzer* (Tübingen, 1994), 40 sqq.]: II 2 (A-122)

AGRICOLA, Rudolf, 1444-1485, of Frisia, humanist [*Cont. Eras.* 1.15; VL 1.84; G. C. Huisman, *Rudolph Agricola: A Bibliography of Printed Works and Translations* (Groningen, 1985)]: Commendatory verse in Joh. Tritheim, *De laudibus S. Annae*

ALANUS de Insulis, c.1128-1202/3, Lille, OCist, 'Doctor universalis' [VL 1.97; *Alain de Lille: Textes inédits*, ed. with lengthy introduction by Marie Thérèse d'Alverny (Paris, 1965)] **Doctrinale altum seu liber parabolarum** (with anonymous commentary: [*Iste liber duobus modis solet nominari*]) [authenticity questioned, but favored by d'Alverny, 51-2]: II 3 (A-174)  
see also: Ludolphus de Saxonia

Albertus de Orlamunda, 13th cent., OP, of Orlamünde (Thuringia): see Albertus Magnus, *Philosophia pauperum*

ALBERTUS Magnus, c.1193-1280, OP, Paris, Regensburg, Cologne [VL 1.124]

ps.-: **Compendium theologicae veritatis** [Kaeppli 1982: Hugo (Ripelin) Argentinensis; with shortened ending;]: II 4 (A-236), 27.2 (A-237: with table of Thomas Dorniberg)  
ps.-: **Mariale** (*Opus virginis gloriosae*) [A. Kolping, 'Zur Frage der Textgeschichte, Herkunft und Entstehungszeit der anonymen Laus Virginis (bisher Mariale) Alberts des Grossen', *Recherches de théologie ancienne et médiévale* 25 (1958) 285-328]: II 6.1 (A-272), 7 (A-273)

ps.-: **De laudibus Beatae Mariae Virginis**: see Richardus de Sancto Laurentio

ps.-?: **Philosophia pauperum**, sive Isagoge in libros Aristotelis physicorum, de coelo et mundo, de generatione et corruptione, meteororum et de anima [Lohr vol. 23.345 and Kaeppli 112 query or doubt an attribution to Albertus de Orlamunda, q.v. After book IV of *Philosophia pauperum* is an interpolated extract from Aegidius Romanus, **De regimine principum** [Zumkeller 54], treated as a tract **De XII passionibus animae** (*Duodecim sunt passiones animae videlicet amor ...*); book V is then treated as a separate tract (fo. 49r) **De intellectiva**]: II 5 (A-297)

ALCINOUS, 2nd cent.? [OCD, 54; *Neue Pauly* 1.506; formerly assimilated with, now generally accepted as a different figure from Albinos of Smyrna, 2nd cent. AD Platonist]: **De doctrina Platonis** in IAMBlichus

Aldegatus, Marcus Antonius, fl. 1490s, of Mantua: commendatory verse in Bossus

- ALEXANDER Aphrodisiensis [fl. c. 200; OCD, 61; *Neue Pauly* 1.480] (pseudo-): see Aristoteles, Opera (Gr.), vol. IV
- Alten, Bartholomaeus de, M.D., of Nussia, late 15th cent. [Reichhart, 10]: editor of Haly
- AMBROSIUS, *Saint*, c.340-397, Bp. of Milan from 374 [CPL, 39; OCD, 71; *Neue Pauly* 1.582; VL 1.327]  
*Opuscula* I (De officiis – Vita S. Agnetis – Passio SS. Vitalis et Agricolae – Passio SS. Protasii et Gervasii – Paulinus Mediolanensis, Vita Ambrosii): II 8 (A-560)  
*Opuscula* II (*Opuscula* I + De obitu S. Satyri – De resurrectione et cruce domini – de bono mortis): II 9 (A-561)  
 De officiis ministrorum [CPL 144]: *Opuscula* I, II  
 De bono mortis [CPL 129]: *Opuscula* II  
 De lapsu virginis [CPL 149] (extract): see ps.-Hieronymus, In iuvenem sceleris perpetratores  
 ps.-: Vita S. Agnetis [BHL 156]: *Opuscula* I, II  
 ps.-: Passio S. Vitalis et Agricolae [BHL 8690]: *Opuscula* I, II  
 ps.-: Passio S. Protasii et Gervasii et de inventione corporum eorum [BHL 3513-4]: *Opuscula* I, II  
 ps.-: De obitu S. Satyri [BHL 7509]: *Opuscula* II  
 ps.-: De resurrectione et cruce domini [CPPM 1.93-4; Maximus of Turin]: *Opuscula* II
- ANASTASIUS I, d. 401, pope from 399 [CPL, 528; Altaner, 56]  
 Epistola ad Johannem Hierosolymitanam [CPL 1640]: in Hieronymus, *Epistolae et tractatus*
- ANGELUS, Johannes (Johann Engel), d. 1512, of Aichach [VL 2.523; DSB 1.165]  
 Astrolabium planum in tabulis ascendens (*Etsi plurima astrologiae divini numinis accomoda astrolabii officio demonstrantur*), with dedication by Erhard Raddolt to Albrecht IV, Duke of Bavaria: I 1 – II 10 (A-711)
- Anghiera, Pietro Martire d' (Petrus Martyr Anglerius), 1457-1526, of Arona (It.), to Spain 1486, acquaintance of Christopher Columbus, etc., historian of early American explorations [DBI 3.257]: commendatory verse in Antonius Nebrissensis
- ANSELMUS, *Saint*, c.1033-1109, Arbp. of Canterbury from 1093 [Sharpe, 59; *Dict. spir* 1.690; VL 1.375; *Opera*, ed. Franciscus S. Schmitt (6 v., Edinburgh, 1936-61), cit. as SAO infra]  
*Opuscula* (with a prefatory index, 'Annotatio principalium sententiarum ... Anselmi'; contents infra): II 11 (A-761)  
 Cur deus homo (SAO 2.37)  
 De incarnatione verbi (SAO 1.277)  
 De conceptu virginali et originali peccato, with anonymous Declaratio cuiusdam de eodem (SAO 2.139)  
 Monologion (SAO 1.13)  
 Proslogion (SAO 1.93)  
 De processione Spiritus Sancti (SAO 2.175)  
 De casu diaboli (SAO 1.233)  
 Liber apologeticus adversus Gaunilonem Pro insipiente (SAO 1.130) (prefaced by the text of Gaunilo, SAO 1.125)  
 Meditatio ad concitandum timorem (De miseria hominis) (SAO 3.76)  
 De sacramentis ecclesiae epistola (SAO 2.239)
- De sacrificio azimi et fermentati epistola (SAO 2.221)  
 ps.-: Expositio membrorum et actuum Dei  
 ps.-: De voluntate Dei  
 De concordia praesentiae at praedestinationis et gratiae Dei cum libero arbitrio (SAO 2.243)  
 De libero arbitrio (SAO 1.207)  
 De veritate (SAO 1.173)  
 ps.-: De Anselmi similitudinibus [has been attributed to Eadmer of Canterbury (as in Migne PL) or to Alexander of Canterbury (A. Wilmart, 1929), but see Sharpe, p. 49: 'now attributed to Robert de Braci', Augustinian prior of Lanthony, d. 1137]  
 ps.-: De mensuratione crucis  
 ps.-: Meditationes (*Domine Deus meus da cordi meo*) [ps.-Augustinus: extracts, ch. 1-9]  
 Meditatio redemptionis humanae (SAO 3.84)  
 ps.-: Dialogus Anselmi et Beatae Mariae Virginis de passione Jesu Christi [cf. VL 1.378]  
 ps.-: Stimulus amoris. [Ecbertus Schonauugiensis]  
 ps.-: Homilia in Lucam (10.38: 'Intravit Jesus in quoddam castellum') [Radulphus Cantuariensis? (CIBN); Hervaeus Burgidalensis? (BSB-Ink.)]  
 ps.: De excellentia virginis Mariae [Eadmerus Cantuariensis]  
 Epistolae (101, 112, 416, 121, 168, 258, 231, 37, 65, 160, 161, 188, 281, 285; SAO vols. 3-5)  
 ps.-: De imagine mundi [Honorius Augustodunensis: extracts, lib. i-ii]  
 Invocatio matris virginis et filii eius (*Sancta et inter sanctos post deum singulariter*) – Ex gestis Anselmi colliguntur forma et mores beatae Mariae [extracts] (SAO 3.13, etc.)
- ANTONIUS Nebrissensis, Aelius (Elio Antonio de Nebrija), 1441/4-1522, humanist professor at Salamanca and Alcalá [Cont. Eras. 3.9; Antonio Odriozola, 'La caracola del bibliofilo Nebricense', *Revista bibliográfica y documental*, 1 (1947) 3-114]  
 Vafre dicta philosophorum, dedicated to Juan Rodriguez de Fonseca, Bp. of Badajoz 1495-99, with additional verses by Nebrija and by Pet. Martyr d'Anghiera: II 108 (GW 2244)
- APULEIUS, of Madaura (Numidia), Carthage, fl. c.125-159 [OCD, 131; *Neue Pauly* 1.910]  
 Asinus aureus (Commentarii a Philippo Beroaldi conditi in Asinum Aureum ...: commentary, verse, Vita Apulei, and dedication to Petrus de Varda, metropolitan of Kalocza-Bacs and chancellor of the king of Hungary [Eubel 2.147] by Philippus Beroaldus; commendatory verse by Coelius Calcagninus): II 12 (A-938)
- ARGYROPOULOS, Johannes, c.1393-1487, Constantinople, Padua, Florence, Rome [DAGL, 75; DBI 4.129; Geanakoplos, ch. 4]: tr. Aristoteles, De anima
- ARISTOPHANES, c.445-386 BC [OCD, 163; *Neue Pauly* 1.1122]  
 Comediae novem (Greek): the first 8 plays in the recension of, and with prolegomena and scholia by, Demetrius Triclinius (1. Plutus [TLGC 19.11]. — 2. Nebulae [Nubes: 19.3]. — 3. Ranae [19.9]. — 4. Equites [19.2]. — 5. Acharnes [Acharnenses: 19.1]. — 6. Vespae [19.4]. — 7. Aves [19.6]. — 8. Pax [19.5]. — 9. Contionantes



[Ecclesiazusae: 19.10]); edited, and with Greek preface by Marcus Musurus; Latin dedication by Aldus Manutius to Daniel Clarius; 2 Greek epigrams by Scipio Fortiguerra; other Greek introductory material belonging to the Triclinian recension, including a life of Aristophanes [TLGC, 399: 4158.1] and grammatical and metrical sections by or attributed to Hephaestion, Demetrius Triclinius, Platonius, and Thomas Magister [Nigel Wilson, 'The Triclinian Edition of Aristophanes', *Classical Quarterly* 56 (1962) 31-47; Sicherl ch. 3, 'Die Editio princeps des Aristophanes': I 2 (A-958)]

ARISTOTELES, 384-322 BC [OCD, 165; *Neue Pauly* 1.1134]

*Opera* (Greek) [Aldus's collection in 5 volumes of the known Greek works of Aristotle and Theophrastus (some pseudo- or doubtful, some with authenticity still under discussion, some fragmentary); with related texts of Porphyry, ps.-Philo, and ps.-Alexander Aphrodisiensis. The commendatory and introductory material includes Aldus's 5 Latin dedications to Alberto Pio, Prince of Carpi (Orlandi III, VIII, VII, IX, XIII), and Greek verses — Alexander Agathemerus (Bondinus): to the reader (Gr.) — Scipio Carteromachus (Fortiguerra): to students of philosophy (Gr.) and Greek verses — Anonymous verses on the Organon — Diogenes Laertius, *Vita Aristotelis* and *Vita Theophrasti* (Gr.: *Vitae philosophorum*, TLGC 4.1, extracts; the life of Aristotle ed. Düring, 29-56) — ps.-Johannes Philoponus, *Vita Aristotelis* (Gr.: the *Vita vulgata*, ed. Düring, 120-39) — ps.-Galenus, *De historia philosophica* (Gr.: TLGC 530.42). The list below gives the contents in sequence, vols. I-V, using the printed foliation of vols. II-V and printed signatures of vol. I, which lacks foliation. In vol. IV there are five cycles of quiring and foliation, indicated as i-v before the folio numbers. Aristotelian texts are further specified by their page-column numbers in Bekker, which are included in all later editions. Texts are indicated as pseudo-Aristotle according to the grouping of Flashar, 288. On manuscripts identified as printer's copy, see Sicherl, ch. 2.]: II 13 (A-959)

I. (*Organon*), 1 Nov. 1495:

1. Porphyrius, *Isagoge* (A3-B4v) [TLGC 2034.6]
2. *Categoriae* (B5-D6) [TLGC 86.6; Bekker 1a]
3. *De interpretatione* (D6v-E8) [TLGC 86.17; Bekker 16a]
4. *Analytica priora* (E8v-N6v) [TLGC 86.1.1; Bekker 24a]
5. *Analytica posteriora* (a1-e8, v° blank) [TLGC 86.1.2; Bekker 71a]
6. *Topica* (f1-p4) [TLGC 86.44; Bekker 100a]
7. *Sophistici elenchi* (p4-s5) [TLGC 86.40; Bekker 164a]

II. (Natural Philosophy, part 1), Feb. 1497:

8. *Physica* (1-87v, 88 blank) [TLGC 86.31; Bekker 184a]
9. *De caelo* (89-137) [TLGC 86.5; Bekker 268a]
10. *De generatione et corruptione* (137v-62) [TLGC 86.13; Bekker 314a]
11. *Meteorologica* (162v-214v) [TLGC 86.26; Bekker 338a]
12. ps.-Arist.: *De mundo ad Alexandrum* (215-35v) [TLGC 86.28; Bekker 391a]
13. ps.-Philo: *De mundo* (226-36) [TLGC 18.47: extracts from Philo, particularly his *De aeternitate mundi*, TLGC 18.29]

14. Theophrastus, *De igne* (236-45v) [TLGC, 387: 93.5]
15. Theophrastus, *De ventis* (245v-54) [TLGC 93.10, fr. 5]
16. Theophrastus, *De lapidibus* (254-60v) [TLGC 93.4]
17. ps.-Theophrastus (Aldus: "incerti authoris"): *De signis aquarum et ventorum* (261-8v) [TLGC 93.10 (Fragmenta), 5 (De ventis), 6 (De signis tempestatum)]

III (Natural Philosophy, part 2), 29 Jan. 1497:

18. *De historia animalium* (2-145v) [TLGC 86.14; Bekker 486a5]
19. *De partibus animalium* (146-204v) [TLGC 86.30; Bekker 639a1]
20. *De incessu animalium* (205-14) [TLGC 86.15; Bekker 704a4]
21. *De anima* (214v-46v). [TLGC 86.2; Bekker 402a]
22. *De sensu et sensibilibus* (247-59v) [TLGC 86.41; Bekker 436a; Parva nat. 1]
23. *De memoria et reminiscencia* (260-3v) [TLGC 86.24; Bekker 449b; Parva nat. 2]
24. *De somno et vigilia* (264-9) [TLGC 86.42; Bekker 453b; Parva nat. 3]
25. *De insomniis* (269-73) [TLGC 86.16; Bekker 458a; Parva nat. 4]
26. *De divinatione per somnum* (273v-5) [TLGC 86.8; Parva nat. 5; Bekker 462b]
27. *De motu animalium* (275v-81v) [TLGC 86.21; Bekker 698a]
28. *De generatione animalium* (282-362) [TLGC 86.12; Bekker 715a]
29. *De longitudine et brevitate vitae* (362v-5) [TLGC 86.20; Bekker 464b; Parva nat. 6]
- 30a + b *De juventute et senectute, de vita et morte, de respiratione* (365v-79) [TLGC 86.18 + 86.37; Bekker 467b10-480b30. Aldus subdivides with initial for *De respiratione*, fo. 368v; Parva nat. 7]
31. ps.-Arist.: *De spiritu* (379v-85) [TLGC 86.43; Bekker 481a]
32. ps.-Arist.: *De coloribus* (385v-94) [TLGC 86.7; Bekker 791a]
33. ps.-Arist.: *Physiognomia* (394v-404) [TLGC 86.32; Bekker 805a]
34. ps.-Arist.: *De mirabilibus auscultationibus* (404v-18v) [TLGC 86.27; Bekker 830a]
35. ps.-Arist.: *De Xenophane, Zenone et Gorgia* [i.e., *De Melisso, Xenophane, Gorgia*] (419-26) [TLGC 86.47; Bekker 974a]
36. ps.-Arist.: *De lineis insecabilibus* (426v-35) [TLGC 86.19; Bekker 968a]
37. Theophrastus, *De piscibus* (435v-7) [*Theophrastus, his Psychological, Doxographical, and Scientific Writings*, ed. William W. Fortenbaugh & Dimitri Gutas (New Brunswick, N.J., 1992), 347-85 (ed. Robert W. Sharples)]
38. Theophrastus, *De vertigine* (437v-9) [TLGC 93.10 fr. 8]
39. Theophrastus, *De lassitudine* (439-41) [TLGC 93.10 fr. 7]
40. Theophrastus, *De odoribus* (441v-51) [TLGC 93.10 fr. 4]
41. Theophrastus, *De sudore* (451v-5v) [TLGC 93.10 fr. 9]

42. **De historia animalium**, lib. X ([459-65v]: an appendix quire, with note by Aldus re the late arrival of copy to set from) [TLGC 86.14 Bk. 10; Bekker 633b]

IV (Natural Philosophy, part 3), 1 June 1497:

43. Theophrastus, **De historia plantarum** (i.1-119) [TLGC 93.1]

44. Theophrastus, **De causis plantarum** (i.119v-226, v°blank) [TLGC 93.2]

45. ps.-Arist.: **Problemata** (ii.1-116v) [TLGC 86.36; Bekker 859a]

46. ps.-Alexander Aphrodisiensis, **Problemata** (iii.1-42v) [TLGC 732.2]

47. ps.-Arist.: **Mechanica** (iv.1r-12v) [TLGC 86.23; Bekker 847a]

48. **Metaphysica** (v.1r-116v) [TLGC 86.25; Bekker 980a]

49. Theophrastus, **Metaphysica** (v.117r-21v) [TLGC 93.6]

V (Ethics, Economics, and Politics), June 1498:

50. **Ethica Nicomachea** (2-93v, [94] blank) [TLGC 86.10; Bekker 1094a]

51. **Politica** (95-209v, [210] blank) [TLGC 86.35; Bekker 1252a]

52. ps.-Arist.: **Economica** (fragmentary) (unfoliated quire of 12 leaves, 12v blank, '19' on 12r) [TLGC 86.29; Bekker 1343a]

53. **Magna moralia** (210-45v) [TLGC 86.22; Bekker 1181a]

54. **Ethica Eudemica** (246-316) [TLGC 86.9; Bekker 1214a]

#### LATIN VERSIONS:

**De anima** [TLGC 86.2] (Lat.), tr. Johannes Argyropoulos, with title-page Epigramma (*Pythia fatidici monuere oracula Phoebi* l...); ed. Wolfgang Mosnauer with commendatory verse and dedication to Georg Puecher, pastor in Wels: II 15 (A-972)

**De animalibus** (Lat.), i.e. the collection of **De historia animalium** [TLGC 86.14], **De partibus animalium** [86.30], and **De generatione animalium** [86.12], tr. Theodore Gaza with dedication to Pope Sixtus IV; ed. Ludovicus Podocarthus: I 3 (A-973)

**De coelo** [TLGC 86.5] (Lat.), with comms. of Thomas Aquinas [Lohr 29.166 no. 6; Grabmann, 296 (no. 4)] and Petrus de Alvernia [Lohr 28.337 no. 4]; ed. Hermannus de Virsen: II 14 (A-978)

see also: **Auctoritates Aristotelis**

**Auctoritates Aristotelis** (**Auctoritates Aristotelis**, Seneca, Boetii, Platonis, Apulei, Affricani, Porphyrii, et Gilberti Porretani) (*Cum enim aristotelicae*) [*Les Auctoritates Aristotelis: un florilège médiéval*, ed. and comm. Jacqueline Hamesse (Louvain, 1974); see review by Jean-François Gilmont, 'Édition critique et support du texte: à propos des Auctoritates Aristotelis', *Scriptorium* 31 (1977), 283-94]: II 16 (GW 2814), 17 (A-1196)

AUGUSTINUS Aurelius (*Saint*), 354-430, Bp. of Hippo [CPL, 97; OCD, 215; *Neue Pauly* 2.293; VL 1.531]

**Opuscula**, I and II, with (I): **Sequentia in solemnitate sancti Augustini** (*De profundis tenebrarum mundo lumen exit*

*clarum*) — (I-II): Possidius Calamensis, **De vita et moribus sancti Augustini**; commendatory verses (*Barbara quid prodest vel quid romana trophea*) — (II): colophon verses (*Hos inuat arguta scrutari indagine verum*): II 20 (A-1217: *Opuscula* I), II 21 (A-1219: *Opuscula* II)

**Ars praedicandi** (= **De doctrina christiana**, book IV, anonymously edited and with preface by Stephan Hoest: Canon pro recommendatione huius famosi operis (*Cum sit res non solum presumptuosa*): I 4 (A-1227)

**Confessiones** [CPL 251]: *Opuscula* I-II

**De agone christiano** [CPL 296]: *Opuscula* II

**De animae quantitate** [CPL 257]: II 95.4 (A-1225)

**De caritate** [CPL 284 sermo 350]: *Opuscula* II

**De consensu evangelistarum** [CPL 273]: *Opuscula* II; II 18 (A-1257)

**De cura pro mortuis gerenda** [CPL 307]: *Opuscula* I-II

**De decem chordis** [CPL 284 sermo 9; CPPM 1.456]: *Opuscula* II

**De disciplina christiana** [CPL 310]: *Opuscula* II

**De [diversis] quaestionibus LXXXIII** [CPL 289]: *Opuscula* II

**De divinatione daemonum** [CPL 306]: *Opuscula* I-II

**De doctrina christiana** [CPL 263]; see also **Ars praedicandi**: *Opuscula* I-II

**De moribus ecclesiae catholicae** [CPL 261]: II 22 (A-1296)

**De musica** [CPL 258]: *Opuscula* II

**De vera religione** [CPL 264]: *Opuscula* I-II

**De beata vita** [De vita beata] [CPL 254]: *Opuscula* I-II

**Enchiridion ad Laurentium** [de fide, spe et caritate] [CPL 295]: *Opuscula* I-II

**Epistola ad Julianum Demetriadis matrem** (*Domine debitis in christo officii honorandae ... filiae*) [CPL 262, Ep. 188]: in Hieronymus, *Epistolae et tractatus* – [ibid., Ep. 55]: see ps.-Hieronymus, **De celebratione paschae**

**Expositio evangelii Johannis** [CPL 278]: II 22 (A-1275)

**Quaestiones evangeliorum** [CPL 275]: *Opuscula* II  
**Regula** [tertia] **de communi vita clericorum** (*Ante omnia fratres charissimi diligatur deus*) [CPL 1839b; CPPM 2.3592a], in *Opuscula* I with prefatory epistle of Eusebius Corradus to Sixtus IV, 'de errore scribentium sanctum Augustinum fuisse heremitam', and his **Annotatio brevissima in errorem scribentium sanctum Augustinum fuisse heremitam**: *Opuscula* I-II

**Sermo de pastoribus** (*Spes tota nostra quia in christo*) [PL 284, 46]: in Hieronymus, *Epistolae et tractatus*

**Sermones II de vita et moribus clericorum suorum** [CPL 284, sermones 355-6]: *Opuscula* I-II

ps.-: **Soliloquia animae ad deum** (*Cognoscam te domine cognitor meus*) [CPPM 2.3071: 13th-cent. compilation from Augustine, Hugh of St. Victor, and John of Fécamp]: *Opuscula* I-II

ps.-: **Contra V haereses** (*Debitor sum fateor*) [CPL 410; CPPM 1.1204: Quodvultdeus, sermo 10]: in Hieronymus, *Epistolae et tractatus*

ps.-: **De spiritu et anima** [De anima et spiritu] (Prol.: *Quoniam dictum est mihi*) [CPPM 2.153: Cistercian anonymous, late 12th cent.. Leo Norpoth, *Der pseudo-augustinische Traktat: De spiritu et anima* (Cologne, 1971)]: *Opuscula*

- I (abridged recension, 33 chapters) –II (full text, 65 chapters)
- ps.-: **De assumptione beatae Mariae virginis** (Prohemium: *Ad interrogata de virginis matris domini resolutione temporali* – [ch. 1]: *Quia profundissime & sua dignitate altissime sum responsurus questioni: lectorem meum obsecro*) [CPPM 1.161: school of Anselm, c.1100?]: *Opuscula I-II*
- ps.-: **De bono disciplinae** (*Multi sunt qui sanae doctrinae aduersantur*) [CPL 1002, CPPM 1.1122: Valerianus Cemeliensis]: *Opuscula II*
- ps.-: **De cognitione verae vitae** (Prohemium: *Sapientia dei que os muti aperuit et rudibili animali humana verba formare tribuit*) [CPPM 2.156: Honorius Augustodunensis]: *Opuscula I-II*
- ps.-: **De contemptu mundi** (*Audite fratres charissimi salutiferam nostri patris doctrinam*) [CPPM 1.1121=1186: sermo 59 of ps.-Aug., Sermones LXXVI ad fratres in eremo (CPPM 1.1127: Flemish compilation, 12th or 13th century)]: *Opuscula I-II*
- ps.-: **De contritione cordis** (*Nihil certius morte ac incertius hora mortis*) [CPPM 2.3073: chapters 8-29 of CPPM 2.3072h, ps.-Aug., Meditationes (*Eia tunc homuncio*): late 12th century, derived from Anselmus, Proslogion]: *Opuscula I-II*
- ps.-: **De convenientia X praeceptorum et X plagarum Aegypti** (*Non sine causa fratres dilectissimi praeceptorum legis*) [CPL 1008: Caesarius Arelatensis, sermo 100A (ed. Germain Morin, CC 103.413)]: *Opuscula I-II*
- ps.-: **De XII abusionum gradibus** (*Primus abusionis gradus, si sine operibus bonis*) [CPL 1106; CPPM 2.3067; Lapidge & Sharpe 339: Hibernian anonymous, mid-7th century]: *Opuscula I-II*
- ps.-: **De ebrietate** (*Frequenter caritatem vestram*) [CPL 1008, CPPM 1.1080: Caesarius Arelatensis]: *Opuscula II*
- ps.-: **De fide ad Petrum diaconum** (*Epistolam fili Petre tue caritatis accepi in qua significasti te velle ierosolimam pergere*) [CPL 826; CPPM 2.152: Fulgentius]: *Opuscula I-II*
- ps.-: **De honestate mulierum** (*Nemo dicat fratres quod temporibus nostris martirum certamina non possunt esse*) [CPL 1008: Caesarius Arelatensis, sermo 41, De fuga mulierum]: *Opuscula I-II*
- ps.-: **De oboedientia et humilitate** (*Nihil sic Deo placet*) [CPL 605, CPPM 1.1123=1181: Hieronymus]: *Opuscula II*
- ps.-: **De diffinitionibus orthodoxae fidei et ecclesiasticis dogmatibus** (*Credimus unum esse deum et patrem et filium et spiritum sanctum*) [CPL 958, CPPM 2.174: Gennadius Massiliensis]: *Opuscula II*
- ps.-: **De triplici habitaculo** (*Tria sunt sub omnipotentis manu habitacula*) [CPL 1006 note; CPPM 2.155: Patricius episcopus, later 11th century]: *Opuscula I-II*
- ps.-: **De vanitate huius saeculi** (*In hac vita positi fratres*) [CPPM 1.1120=1184: extracts from Eligius, Bp. of Noyon (d. 660), Sermo de supremo iudicio, CPL 2096]: *Opuscula II*
- ps.-: **De vera et falsa poenitentia** (*Quantum sit appetenda gracia penitentiae omnis auctoritas clamat*) [CPPM 2.3081: anonymous, variously dated 9th-11th cents.]: *Opuscula I-II*
- ps.-: **De vita christiana** (*Ego primus peccator et ultimus*) [CPL 730, CPPM 2.157: Pelagius or his circle, early 5th cent.]: *Opuscula II*
- ps.-: **Epistola ad Cyrillum de magnificentissimis beati Hieronymi** (*Gloriosissimae christianae fidei athletae*) [BHM 903, CPPM 2.145 ep. 18: 14th cent., Italy, Dominican]: in Hieronymus, *Epistolae et tractatus*
- ps.-: **Manuale de verbo dei** (*Quoniam in medio laqueorum positi sumus*) [CPPM 2.3074: anonymous, early 13th cent.; CIBN A-669: expanded recension, with 36 chapters]: *Opuscula I-II*
- ps.-: **Meditationes** (*Domine deus meus da cordi meo*) [CPPM 2.3072: mostly extracts from Jean de Fécamp, perhaps an Italian 15th-cent. compilation within the Augustinian order]: *Opuscula I-II*
- ps.-: **Scala paradisi** (*Cum die quadam corporali manuum labore occupatus*) [CPPM 2.3077: Guigo II Carthusiensis]: *Opuscula I-II*
- Soliloquia** (*Volventi mihi multa*) [CPL 252], with ps.-Aug. [but anon. in this edition], *Speculum peccatoris: II 95.5 (A-1333 + 1337)*
- ps.-: **Speculum peccatoris** (*Quoniam fratres carissimi in via huius seculi fugientes*) [CPPM 2.3076: anonymous 13th-cent. compilation]: *Opuscula II* – see Soliloquia (*Volventi mihi multa*)
- Auslegung der heiligen Messe** (Incip.: *Messe singen oder lesen wer das thun sol, wenn, wye, oder wo*) [VL 6.446: ‘Messerkklärung’]: I 5 (A-1396)
- AVICENNA, 980-1037, at court of Isfahan [LMA 1.925; *Encyc. Islam* 3.941]
- Metaphysica** (Lat.), ed. Franciscus de Macerata and Antonius Fracantianus: II 23.1 (A-1431)
- BACHIARIUS, monachus, fl. early 5th cent. [CPL, 198; Altaner, 37]
- Epistola ad Evagrium de levita lapsio**: see ps.-Hieronymus
- Badius, Jodocus, Ascensius, c.1461/62-1535, scholar, printer, and publisher [Cont. Eras. 1.79; Ph. Renouard, *Bibliographie des impressions et des oeuvres de Josse Bade Ascensius imprimeur et humaniste* (3 v., Paris, 1908)]: Commendatory verse in Tritheim, De laudibus S. Annae
- BARBERIIS, Philippus de (Barbieri, Filippo), 1426-1487, OP Syracuse; inquisitor for the kingdom of Sicily 1476 [DBI 6.217; Kaeppli 3.271]
- Discordantiae sanctorum doctorum Hieronymi et Augustini** (*Duo luminaria magna*) [Kaeppli 3371], followed by: [6v]: **Sibyllarum et prophetarum de Christo vaticinia** – [20r]: **Proba Falconia, Cento vergilianus** (extract) [36v] – ps.- Thomas Aquinas: **Praefatio super symbolum Athanasii** – [45v]: **Explanatio super orationem dominicam** – [49v]: **Explanatio super salutationem angelicam** – [52v]: **Explanatio super Te Deum** – [58r]: **Explanatio super Gloria in excelsis** – [61r]: **Donatus theologus**; with Philippus de Lignamine’s dedication to Pope Sixtus IV, describing Barberiis as a kinsman, *affinis meus*: II 24 (B-119)
- BARTOLUS de Saxoferrato, 1313/14-1357, jurist, Perugia, Bologna [DBI 6.640]: see **Processus iudicarius**

- Beissel, Jodocus, d.1514, of Aachen, jurist, councillor of the Duke of Austria [*Cont. Eras.* 1.119, NDB 2.22; also wrote dedication of Goff B-296: Joh. Beets, *Commentum super praeceptis decalogi*, Louvain: Aeg. van der Heerstraten, 1486]: Commendatory verse in Joh. Tritheim, *De laudibus S. Annae*
- Bellatus, Bartholomaeus, d.1479, of Feltre, OFM Conventual, theology lecturer, University of Bologna [DBI 7.614]: part editor of Joh. Duns Scotus
- Bergamo, Petrus de, OP Bologna, fl. 1452–d.1482 [Kaeppli 3.219; Bonaventura Kruitwagen, *S. Thomae de Aquino Summa opusculorum* (Kain, 1924), 82; author of the *Tabula operum Thomae Aquinatis*, Goff P-450 et seq. (Kaeppli 3210)]: ed., Thomas Aquinas, *Commentaria in epistolas S. Pauli*
- BERNARDUS Claravallensis (Bernard of Clairvaux), *Saint*, c.1090-1153 [*Dict. spir.* 1.1454; VL 1.754]  
 Sermones de tempore et de sanctis et de diversis (with contents register by anonymous compiler, addressed to Drach from Heidelberg, 31 Oct. 1481, and commendatory verse, *I nunc i tandem totum Bernarde per orbem* l ...: II 26 (B-437)  
 Flores (Colophon: Flores de diversis sermonibus et epistolis beati Bernardi) [?compiled by Guillelmus de Tornaco]: II 27.1 (B-389)  
 ps.-: *Meditationes de interiori homine (Multi multa sciunt et seipsos nesciunt)*: II 70.3 (B-404 + J-437)
- BERNARDINUS de Siena, 1380-1444, OFM Obs. [DBI 9.215; *Dict. spir.* 1.1518; VL 1.789]  
 Sermones de evangelio aeterno: II 25 (B-350)
- BEROALDUS, Philippus, 1453-1505, Bologna [DBI 9.382; *Cont. Eras.* 1.135]  
 De felicitate opusculum (with dedication to Jakob II, Margrave of Baden, and commendatory verses, including on the German invention of printing [*O Germania muneris repertrix* l ...]: II 28 (B-482)  
 Heptalogos (Libellus quo septem sapientium sententiae discutuntur; with dedication to Johannes von Wartenberg, Bohemian *scholasticus*): II 29 (B-487)  
 Comm.: Apuleius
- BERTHOLDUS, 14th (or 15th?) cent., Germany, OP; possibly identical with Bertholdus Friburgensis, German translator of Johannes Friburgensis, *Summa confessorum* [VL 1.801, Kaeppli 1.241]:  
 Zeitglöcklein [Latin:] *Horologium devotionis circa vitam Christi* [Kaeppli 670 (German), 671 (Latin)]: I 6.1 (B-506)
- Biblia Latina** (with the enlarged prologue set first found in F. Renner's 1475 Venice edition [Goff B-541]; Capitulare lectionum et evangeliorum, and verses *Fontibus ex graecis*, both first printed in this edition; Casus summarii prefixed to the four evangelists; and printed marginal concordances in the New Testament, first found in Richel's 8 Sept. 1477 Basel edition [Goff B-553]): II 30 (B-561)
- BIENATUS, Aurelius, c. 1450-1496, of Milan, Bp. of Martorano (Calabria) from 1485; au. of *Epitomata elegantiarum Laurentii Vallae* (GW 4343-5) [DBI 10.369; Eubel, 206]  
 Oratio in funere Laurentii de Medicis (16 Apr. 1492): II 31 (B-667)
- BINDO de Senis, d. 1390, OESA, prior in Siena 1383 [Zumkeller, 96; LThK 2.483]  
 Distinctiones exemplorum veteris et novi Testamenti: see Ant. Rampigollis
- BOCCACCIO, Giovanni, 1313-1375, Florence [DBI 10.838]  
 De claris mulieribus: II 32 (B-717)
- Bodianus, Franciscus Vitalis, fl. Vicenza, 1499 [briefly cited CTC 2.368]: ed. Martianus Capella
- BONAVENTURA (Johannes Fianza Bonaventura), *Saint*, c.1217-1274, OFM [DBI 11.612; *Dict. spir.* 1.1768; VL 1.937; Distelbrink]:  
 Tractatus et libri quamplurimi (with Octavianus de Martinis, Oratio in vitam et merita S. Bonaventurae, and his dedication to card. Giuliano della Rovere): II 34 (B-927)  
 Apologia pauperum contra calumniatorem [Distelbrink 26]: in *Tractatus et libri*  
 Breve loquium [Distelbrink 1]: *Tractatus et libri*  
 Collationes de decem praeceptis (Sermones de ...) [Distelbrink 55/1]: in *Tractatus et libri*  
 De praeparatione ad missam (Prol.: *Ad honorem gloriosae et individuae Trinitatis* – ch. 1: *Primo accessurus ad mensam caelestis convivii*) [Distelbrink 24]: in *De triplici via*, infra  
 De reductione artium ad theologiam [Distelbrink 3]: in *Tractatus et libri*  
 De regimine animae (Epistola ad dominam Blankam reginam Hispaniae ...) [Distelbrink 16]: in *Tractatus et libri*  
 De triplici via (Parvum bonum / Regimen conscientiae / Fons vitae) (Prol.: *Ecce descripsi eam tibi tripliciter* – ch. 1: *Nunc primo meditationis formam*) [Distelbrink 18; recently attributed to Hugo de Balma, q.v.]: in *Tractatus et libri* – (with ps.-Methodius, *Revelationes* – Bonaventura, *De praeparatione ad missam*): II 33 (B-970)  
 De V festivitibus pueri Iesu [Distelbrink 15]: in *Tractatus et libri*  
 Epistola ad omnes provinciales (cavens a frequentia discursuum, ab importunitate quaestuum, a sumptuositate aedificiorum, librorum, vestium ac ciborum, a praedicatione contra praelatos coram laicis, et a litigiosa invasione sepulchrorum et testamentorum) [Distelbrink 40]: in *Tractatus et libri*  
 Epistola ad omnes provinciales et custodes (de reformandis fratribus) [Distelbrink 39]: in *Tractatus et libri*  
 Epistola continens XXV memorialia [Distelbrink 42]: in *Tractatus et libri*  
 Epistola de sandalis apostolorum (Epistola de eo quod Christus et apostoli ... inceserunt discalciati) [Distelbrink 45]: in *Tractatus et libri*  
 Epistola de tribus quaestionibus (Epistola ad magistrum innominatum eliminans errorem contra regulam beati Francisci) [Distelbrink 46]: in *Tractatus et libri*

- Itinerarium mentis in deum** (*In principio*) [Distelbrink 19]: in *Tractatus et libri*
- Lignum vitae** [Distelbrink 21]: in *Tractatus et libri*
- Questiones disputatae de perfectione evangelica** (Tractatus de paupertate Christi contra magistrum Wilhelmum) [Distelbrink 5]: in *Tractatus et libri*
- Soliloquium** [Distelbrink 23]: in *Tractatus et libri*
- ps.-: **Centiloquium** (Prol.: *Ecce descripsi eam tibi tripliciter* – pars 1: *Malum considerare*) [Distelbrink 67: compilation by Johannes Marchesinus?]: in *Tractatus et libri*
- ps.-: **De VII gradibus contemplationis** (*Contemplativorum aquilonis*) [Distelbrink 107: Thomas Gallus]: in *Tractatus et libri*
- ps.-: **Expositio orationis dominicae** ('*Pater noster ...*' *Oratio haec privilegiata est*) [Distelbrink 140]: in *Tractatus et libri*
- ps.-: **Liber de tribus ternariis peccatorum infamibus** [Distelbrink 114] in *Tractatus et libri*
- ps.-: **Phaetra**: in *Tractatus et libri*
- ps.-: **Speculum beatae Mariae virginis** (*Quoniam ut ait beatus Ieronimus Nulli dubium est*) [Distelbrink 214: Conradus de Saxonia]: II 35 (B-959)
- ps.-: **Viginti passus de virtutibus bonorum religiosorum** (... de informatione spiritualis vitae) (*Si vis in spiritu proficere*) [Distelbrink 238: David de Augusta]: in *Tractatus et libri*
- Commentary** on Petrus Lombardus, Sententiae, q.v. [Distelbrink 2; Stegmüller *Sent.* 111]
- Bondinus, Alexander (Agathemerus), d.a.1505, Venice, Greek scholar, friend of Nicolò Leonicensi [DBI 11.735; Orlandi 2.318 n. 12]: commendatory matter in Aristoteles, Opera (Gr.)
- BOSSUS, Matthaëus, c.1427-?1502, OSA Lateran prior in many houses including Verona, procurator general of the order, 1486-8 [DBI 13.341]
- De instituendo sapientia animo** (with dedication to Severinus Calvus, OSA Lateran, Verona, 19 Sept. 1485; commendatory verse by Marcus Antonius Aldegatus [*Illustret quae vere animum sapientia nostrum* | ...]): II 36 (B-1043)
- BRANT, Sebastian, 1458-1521, humanist jurist [*Cont. Eras.* i.190; VL 1.992]
- Carmina** (with commendatory verse to the publisher's dedicatee Wynmar von Ercklens, decanus of Aix-la-Chapelle): I 8 (B-1099)
- BURLEY, Walter, 1275-1344 or after, Oxford and Paris [Sharpe, 709; C. Martin, 'Walter Burley', in *Oxford Studies Presented to Daniel Callus* (Oxford, 1964) 194-230]
- De vita et moribus philosophorum** [Jan Prelog, 'Die Handschriften und Drucke von Walter Burleys Liber de uita et moribus philosophorum', *Codices manuscripti* 9 (1982) 1-18; GW 5.669, re recensions A ('Cologne'), with complete text, and B (S. German, or better 'Koberger') omitting 13 lives and with other differences]: II 38 (B-1316 [rec. A]), 37 (B-1319 [rec. B]).
- Bussi, Johannes Andrea, 1417-1475, of Vigevano, Bp. of Acci 1463, of Aleria (Corsica) 1466 [DBI 15.565; Eubel 2.88, 95]: ed. Cyprianus
- CAESARIUS Arelatensis, c.470-542, Bp. of Arles from 530 [CPL, 329; *Neue Pauly* 2.926; Altaner, 475]. *Sermo* 47: see ps.-Augustinus, *De ebrietate*.
- Caietanus, Thomas de Vio, 1469-1534, OP, General of the order 1508-18, Cardinal 1517, Bp. of Gaeta 1519 [*Cont. Eras.* 1.239]: Commentator of Thomas Aquinas, *De ente et essentia*; with his dedication to Benedictus Tyriaca.
- Calcagninus, Coelius (Celio Calcagnini), 1479-1541, Ferrara; *Opera aliquot*, Basel: Froben & Episcopius, 1544, F° [DBI 16.492; *Cont. Eras.* 1.242]: commendatory verse in Apuleius
- Calphurnius, Johannes (Giovanni Calfurnio / Giovanni Planza de' Rufinione da Bordogona), d. 1503; prof. of rhetoric, Padua, from c.1474; editor of various classical and humanist texts, Venice and Vicenza, 1470s and after; author of a Simon of Trent verse libel (Goff C-62: Trent, c.1481) [Vittorio Cian, 'Un umanista bergamasco del Rinascimento: Giovanni Calfurnio', *Archivio storico lombardo* 4th ser. 14 (1910) 221-48; Reichhart, 36]: ed.: Ovidius
- Campanus of Novara, d. 1296 [DSB 3.23; DBI 17.420], ed. and comm., Euclides
- Carteromachus: see Forteguerra
- Celtis, Conrad, 1459-1508, poet laureate [NDB 3.181; Lewis Spitz, *Conrad Celtis* (Cambridge, Mass., 1957)]: Commendatory verse in Trithem, *De laudibus S. Annae*
- Chalcondylas, Demetrius, 1423-1511, Byzantine scholar, teacher in Perugia, Padua, Florence, and Milan [*Cont. Eras.* 1.290; DBI 16.542]: editor of Homer
- Chromatius, d. 407, Bp. of Aquileia c.387 [CPL, 75; Altaner, 457], pseudo: see ps.-Hieronymus, *Praefationes in Martyrologium Hieronymianum*; *Responsio ad Chromatium et Heliodorum*
- CICERO, Marcus Tullius, 106-43 BC, Rome [OCD, 1558; *Neue Pauly* 2.1191]
- De inventione**: in *Rhetorica ad C. Herennium*, infra
- De officiis – Paradoxa stoicorum** (with medieval commendatory verses *Tullius hesperios cupiens componere mores* and *Versus XII sapientum* (Baxilius: *Hic iacet Arpinas manibus tumulatus amici*), a commendation by Apollonius Rhodius (*Te nempe Cicero et laudo et admiror*); and Horatius, *carm.* iv.7, *Diffugere nives*): II 39 (C-575)
- Tusculanae quaestiones**: II 41 (C-631)
- ps.-: *Rhetorica ad C. Herennium – De inventione* (ed. Omnibonus Leonicensis [*emendata manu sunt docta | Omniboni: quem dat utraque lingua patrem*]): II 40 (C-672 + C-644)
- Compendiosum scriptum Psalterii intentionem declarans**: see Ludolphus de Saxonia
- CONRAD von Megenburg, 1309-1374, stud. Erfurt, Paris; teacher Vienna, Regensburg [VL 5.221]
- Buch der Natur**: II 42 (C-845)

- CONRADUS de Saxonia, d.1279, OFM Braunschweig, Hildesheim, provincialis for Saxony [VL 5.247; *Dict. spir.* 2.1548]  
*Speculum beatae Mariae virginis*: see ps.-Bonaventura
- Corona Beatae Mariae Virginis (Prol.: *Signum magnum apparuit in caelo*) [attributed in the 17th cent. to one Daniel Agricola, OFM (Obs.), Basel, d.1515 (*Lexicon der Marienkunde*, ed. K. Algermissen [Regensburg, 1967], 1.1251; that is, evidently, the author of the *Passio domini nostri Jesu Christi*, with Urs Graf woodcuts, Basel: Adam Petri, 1511, 4to, unmentioned in the *Lexicon's* entry on Agricola. Evidence for Agricola's authorship of the Coronato BMV is lacking]: II 103 (C-923 + T-534)
- Corradus, Eusebius, 1447-1500, Milan, OSA Lateran [DBI 29.412; Reichhart, 50]: see Augustinus, Regula tertia
- Curtius, Lancinus, d. 1512, of Milan [DBI 31.487]: commendatory verse in Gafurius
- CYRILLUS, d. 444, Bp. of Alexandria from 412 [OCD, 422; *Neue Pauly* 4.309; Altaner, 283]  
 ps.-: *Epistola ad Augustinum de miraculis beati Hieronymi (Illi sancti Hieronymi gloriosi cuius memoria)* [BHM 903, CPPM 2.146 ep. 19: 14th cent., Italy, Dominican]: in Hieronymus, *Epistolae et tractatus*
- CYPRIANUS, Thascius Caecilius, *Saint*, fl. c.240-d.258, Bp. of Carthage from 248/9 [CPL, 11; OCD, 419; *Neue Pauly* 3.253; Altaner, 172]  
*Opera* (ed. Johannes Andreae Bussi, with dedicatory letter to Pope Paul II, and including as final text *De revelatione capituli beati Johannis Baptistae* [BHL 4293: re Pepin's translation of head of St. John Baptist to Angers]): II 43 (C-1010)  
*Epistolae* [CPL 50; of the 83 letters edited by G. Hartel, CSEL 3.2 (1871), the following are omitted: 8, 21-4, 27, 31, 33-6, 41-2, 62, 71-5, 77]: *Opera*  
 Ad Donatum [CPL 38]: *Opera*  
 Ad Demetrianum [CPL 46]: *Opera*  
 De opere et eleemosynis [CPL 47]: *Opera*  
 Ad Fortunatum de exhortatione martyrii [CPL 45]: *Opera*  
 De zelo et livore [CPL 49]: *Opera*  
 De bono patientiae [CPL 48]: *Opera*  
 De mortalitate [CPL 44]: *Opera*  
 De habitu virginum [CPL 40]: *Opera*  
 De catholicae ecclesiae unitate [CPL 41]: *Opera*  
 De lapsis [CPL 42]: *Opera*  
 De dominica oratione [CPL 43]: *Opera*  
 Quod idola dii non sint (*Deos non esse quos colit vulgus*) [CPL 57, CPPM 2.550: authenticity questioned, but defended by most recent editor, Manlio Simonetti]: *Opera*  
 Testimoniarum libri I-II (Ad Quirinum adversus Iudeos) [CPL 39]: *Opera*  
 ps.-: *De singularitate clericorum (Promiseram quidem vobis)* [CPL 62, CPPM 2.3229]: *Opera*  
 ps.-: *De montibus Sina et Sion (Probatio capitulorum)* [CPL 61, CPPM 2.551]: *Opera*  
 ps.-: *Carmen de ligno crucis / de Pascha (Est locus ex omni)* [CPPM 2.544]: in Pico
- Damasus I, pope 366-84 [CPL, 525; Altaner, 354], pseudo: see ps.-Hieronymus, Rescriptum ad Damasum papam
- Danhauser, / Thanhauser, Petrus, of Nuremberg, M.A., fl. 1490s: dedicatee of and commendatory letter in: Thos. a Kempis, *Opera* æ dedication in Guillelmus Alvernus
- DAVID de Augusta, c.1200/10-1272, OFM, novice master in Augsburg, Regensburg [*Dict. spir.* 3.42; VL 2.47]  
 De exterioris et interioris hominis compositione: excerpts in Ger. de Zutphania – see also ps.-Bonaventura, Viginti passus
- Demetrius Triclinius: see Triclinius, Demetrius
- Dio Chrysostom, c.40/50–after 110 AD. [OCD, 470; *Neue Pauly* 3.621]: Vita Homeri [TLGC 612.1, Oratio 53, De Homero (*Orationes*, ed. J. de [Hans Fried. Aug. v.] Arnim (Berlin, 1893-6), 2.109]: in Homer
- Diogenes Laertius, 3rd cent. AD, place unknown [OCD, 474]: Vita Aristotelis — Vita Theophrasti: in Aristoteles, *Opera* (Gr.)
- Directorium vitae humanae: see Johannes de Capua
- DORNBERG, Thomas, c.1440-1497, of Memmingen, Dr. iur. can. Heidelberg, Ratsadvokat of Speyer [Allan Stevenson, *The Problem of the Missale speciale* (London, 1967), 240; Reichhart, 57]: table in ps.-Albertus Magnus, *Compendium theologiae veritatis*
- DUNS SCOTUS, Johannes, c.1265–1308, OFM [Sharpe, 239; DAGL, 256]  
*Questiones in quatuor libros Sententiarum* (Opus Oxoniense version, ed. Thomas Penketh and Bartholomaeus Bellatus: GW 7.702): I 30
- EADMERUS Cantuariensis (Eadmer), d. a. 1124, OSB, Christ Church, Canterbury [Sharpe, 104]: *De excellentia virginis Mariae*: see ps.-Anselmus
- ECBERTUS Schonaugiensis (Ekbert von Schönau), 12th cent., OSB [VL 2.436]  
*Stimulus amoris*: in Anselmus
- EPHRAEM Syrus, c.306-373, of Nisibis [CPL, 373; OCD, 530; *Neue Pauly* 3.1090; *Dict. spir.* 4.788 and esp. 815 'Ephrem Latin'; VL 2.360; Altaner, 373]  
*Libri Sancti Effrem (De compunctione cordis – De iudicio dei et resurrectione – De beatitudine animae – De penitentia – De luctamine spiritali – De die iudicii)* [CPL 1143]: II 44 (E-44)
- Eucherius, Bp. of Lyons [fl. c.428-50: CPL, 174; Altaner, 455]: *Formulae spiritalis intelligentiae* [CPL 488: extracts]: see ps.-Hieronymus, *De essentia trinitatis*
- EUCLIDES / Euclid, early 3rd century BC, Alexandria [OCD, 564; *Neue Pauly* 4.238]  
*Elementa in artem geometriae* (TLGC 1799.1: Latin, tr. Adelard of Bath; ed. and comm. Campanus of Novara; with Erhard Raddol's dedication to Giovanni Mocenigo) [Murdoch 1968; Busard 1996]: II 45 (E-113)

- EUSEBIUS Caesariensis, c.260-c.340, Bp. of Caesarea from c.315 [OCD, 575; *Neue Pauly* 4.309; Altaner, 217]  
**Chronicon** (tr. Hieronymus; with the continuations of Prosper Aquitanus, Matthaecus Palmerius Florentinus and Matthias Palmerius Pisanus, ed. Johannes Lucilius Santritter): II 47 (E-117)  
**Historia ecclesiastica** (Tr: Rufinus Aquileiensis): II 46 (E-126; with dedication to Card. Guillaume d'Estouteville)  
**De situ et nominibus locorum Hebraeorum** (tr. Hieronymus, with prologue) [BHM 202]: in Hieronymus, *Epistolae et tractatus*  
 ps.-: **De vita et transitu Hieronymi** (*Multifariam multisque modis*) [BHM 903, BHL 3866]: in Hieronymus, *Epistolae et tractatus*
- EUTROPIUS, presbyter, fl. c.400, place uncertain [CPL, 197; *Dict. spir.* 4.1729; Altaner, 370]  
**De perfecto homine**: see ps.-Hieronymus  
**De vera circumcissione**: see ps.-Hieronymus, *Epistola de testamento Geruntii*
- FICINUS, Marsilius (Marsiglio Ficino), 1433-1499, Florence [Cont. Eras. 2.27; DBI 47.378]: translator, editor and commentator of the collection of Platonic texts, IAMBlichus, including his own treatise **De voluptate**
- Forteguerr, Scipione (Carteromachus), 1466-1515, of Pistoia, humanist [Cont. Eras. 2.44; DBI 49.163]: Greek commendatory material in Aristophanes and Aristoteles
- Fracantianus, Antonius, c.1450?-1506, Vicenza, Padua [DBI 49.522]: ed. Avicenna
- FRIDOLIN, Stephan, c.1430-1498, Nuremberg, OFM Obs. [VL 2.918; Petra Seegets, *Passionstheologie und Passionsfrömmigkeit im Spätmittelalter: der Nürnberger Franziskaner Stephan Fridolin* (Tübingen, 1998)]  
**Schatzbehalter** [Anonymous; attributed to Fridolin in a notice by his friend Fr. Matthaecus, bound into a former Rebendorf OSA copy, now at Munich SB (BSB-Ink F-263, cop. 1, Rar. 293)]: I 9 (S-306)
- GAFURI, Franchinus, 1451-1522, Milan, cathedral canon and choir master [New Grove 9.410; Paul Hirsch, 'Bibliographie der musiktheoretischen Drucke des Franchino Gafori', *Festschrift für Johannes Wolf*, [ed. Walther Lott et al.] (Berlin: Martin Breslauer, 1929) 65-72]  
**Theorica musicae** (with commendatory verse by Lancinus Curtius): II 48 (G-6)
- Galenus, 129-c.216, of Pergamon [OCD, 621; *Neue Pauly* 4.748], pseudo-: see Aristoteles, *Opera* (Gr.), heading
- Gallus, Jodocus, c.1459-1517, of Ruffach, student and teacher Basel, Heidelberg; member of the Sodalitas litteraria Rhenana; his library bequeathed to the Franciscans of Ruffach [NDB 6.55]: Commendatory verse in Pet. Schott
- GAZA, Theodore, c.1400-c.1477, Byzantine scholar [Cont. Eras. 2.81; Geanakoplos, ch. 3]: tr. of Aristoteles, *De animalibus*
- GENNADIUS Massiliensis, presbyter, Marseilles, fl. late 5<sup>th</sup> cent. [CPL, 309; *Neue Pauly* 4.918; Altaner, 474]  
**De ecclesiasticis dogmatibus**: see ps.-Augustinus, *De diffinitionibus orthodoxae fidei*  
**De scriptoribus ecclesiasticis** [CPL 957]: see Hieronymus, *De viris illustribus*
- Gerardus de Zutphania: see Zutphania, Gerardus de
- GERSON, Jean (Charlier de), 1363-1429, Cardinal [VL 2.1266; *Opera*, ed. P. Glorieux (8 v. in 10, Paris, 1960), cit. as *Opera* by vol. and page, with Glorieux's item numbers bracketed]  
**Opuscula** (De examinatione doctrinarum. — De duplici statu in Dei ecclesia. — Admonitio brevis quo modo caute legendi sunt quorundam libri. — De appellatione peccatoris a divina iustitia ad divinam misericordiam. — De unione ecclesiae. — Dubium de delectatione in servitio Dei): I 10  
**Appellatio peccatoris ad divinam misericordiam** (De appellatione peccatoris a divina iustitia ad divinam misericordiam: *In tua o regina coeli et mundi totius domina*) [Opera 8.536 (no. 420)]: *Opuscula*  
**De delectatione quaerenda in divino officio** (Dubium de delectatione in servitio Dei: *Dubitabat nuper aliquis an delectatio cordis*) [Opera 8.161 (no. 417)]: *Opuscula*  
**De examinatione doctrinarum** (*Attendite a falsis prophetis clamat Christus*) [Opera 9.458 (no. 456)]: *Opuscula*  
**De meditatione cordis** (*Meditatio cordis mei in conspectu tuo semper*) [Opera 8.77 (no. 409)]: in Thos. a Kempis, *Opera*  
**De modo se habendi tempore schismatis** (De unione ecclesiae: *Ad tollendam quorundam in praesenti schismate*) [Opera 6.29 (no. 256)]: *Opuscula*  
**De statibus ecclesiasticis** (De duplici statu in Dei ecclesia: *Pax quam omnes observare convenit*) [Opera 9.25 (no. 424)]: *Opuscula*  
**Donatus moralisatus** (Donatus ... per allegoriam traductus: *Partes orationis quot sunt? Octo. Quae? Cognitio substantiae* ...) [Opera 9.689 (no. 479); GW treats as pseudo-Gerson]: II 95.8 (G-122)  
**Epistola ad fratrem Johannem** (Admonitio brevis quo modo caute legendi sunt quorundam libri: *Quia unum est necessarium*) [Opera 2.259 (no. 55)]: *Opuscula*  
**Monotessaron** (Monotessaron aut unum ex quatuor — Unum de quatuor cuius titulus esse potest Tetramonum vel Monotessaron: *Evangelium latum esse et magnum*) [Opera 9.254 (no. 450), with tables including 'Tabula Confluentina 1471']: I 11 (G-236)
- Gesta Romanorum** (German) ([ch. 1, Von dem sun Gorgonii]: *Gorgonius der kaiser wa z gewaltig zu rom in der stait der nam im das allerschönst weibe*) [VL 3.25; GW 10903 gives contents as 89 stories from the Latin *Gesta Romanorum*, 6 from *Historia septem sapientum*): I 12 (G-299)
- GOBIUS, Johannes [junior], 14th cent., OP [Kaeppli 2.442; *Dict. spir.* 6.542; VL 3.299]  
**Scala coeli** [Kaeppli 2369]: II 49 (G-310)
- GREGORIUS I, *Saint*, fl. 573-d. 604, Rome, Pope from 590 [CPL, 552; OCD, 656; *Neue Pauly* 4.1216; Altaner, 466]  
**Dialogorum libri quattuor** [CPL 1713]: II 51 (G-405)  
**Epistolae** [CPL 1714]: II 50 (G-415)  
**Homiliae Super Ezechielem** (Expositio super ... / Homeliae super ...) [CPL 1711]: II 52 (G-425)

- Gresemund, Dietrich, Jr., 1477-1512, of Speyer, jurist and poet, canon of St. Stephan, Mainz [NDB 7.48; Hans-Heinrich Fleischer, *Dietrich Gresemund der Jüngerer: Ein Bericht zur Geschichte des Humanismus in Mainz* (Wiesbaden, 1967)]: Commendatory verse in Tritheim, *De laudibus S. Annae*
- GUIGO II Carthusiensis, prior of the Grande Chartreuse, d. c.1193 [LMA 4.1777; *Dict. spir.* 6.1175]. *Scala paradisi*: see ps.-Augustinus
- GUILLELMUS Alvernus, c.1180-1249, Bp. of Paris 1228 [LThK 10.1127; *Dict. spir.* 6.1182]  
*Tractatus Guilhermi Parisiensis (De sacramentis [Cum intersapientiales spiritalisque scientias] – Cur Deus homo [Ponam ad hoc quattuor radices] – De poenitentia novus tractatus [Secunda tabula post naufragium])*: II 53 (G-723)
- Guillelmus de Tornaco, fl. 1264-1275 Paris [Kaeppli 2.167; LMA 9.190]: see Bernardus, Flores
- GUILLELMUS Paraldus, c.1200-1274, of Peyraut (Ardèche), OP [Kaeppli 2.133; *Dict. spir.* 6.1229]  
*Summa de vitiis* [Kaeppli 1622]: II 54 (P-89)
- HALY filius Abenragel (Albohazen), 11th cent., d. n.b. 1040, of Tunis [Carmody, 150; GW 10.570; *Encyc. Islam* 3.688]  
*De iudiciis astrorum* [Carmody 28.1a: translated from Arabic to Old Castilian by Jehudah ben Moshe ha-Cohen, then from Old Castilian to Latin by Aegidius de Tebaldis & Petrus de Regio, 1257: *Duodecim sunt signa in celo similia membris corporis* (Thorndike & Kibre, 475)]; ed. Bartholomaeus de Alten; dedicated by Ratdolt to Johann von Werdenberg, Bishop of Augsburg: I 14 (H-4)
- Hassenstein: see Lobkowitz
- Heiligen Leben, Der [VL 3.618: Nuremberg, late 14th century (not before 1384), probably a Dominican compilation of saint's lives, perhaps intended as a refectory text for Dominican nuns; treated as a German translation of Jacobus de Voragine's *Legenda aurea* in most incunable catalogues before Vera Sack's Freiburg catalogue, 1985]: II 55 (J-157), 56 (Pell-Pol 6538)
- HENRICUS Bate, 1246-c.1310, of Malines [DSB 6.272; LMA 4.2088]  
*Magistralis compositio astrolabii (3 Oct. 1274; Prol.: Universorum entium radix et origo)*, composed 'ad petitionem' of Wilhelmus de Morbeke, OP [Thorndike & Kibre, 1604, 14]: in Abraham ibn Ezra
- Hephaestion, 2nd cent. AD, of Alexandria, Greek grammarian [OCD, 681; *Neue Pauly* 5.350]: Epitome of his *Introductio metrica* [TGLC 1402.2; cf. Hephaestion, *Enchiridion*, ed. M. Cornsbruch, Teubner 1906]: in Aristophanes
- Herbenus, Matthaues, 1451-1538, musician, rector of St. Servatius Maastricht [MGG 6.190]: commendatory verse in Tritheim, *Oratio de XII excidiis*
- Herbst, Johannes, pupil of Johann Tritheim, fl. 1490s: Commendatory verse in Joh. Tritheim, *De laudibus S. Annae*
- HERODIANUS, of Syria, fl. c. 180–238 AD [OCD, 696; *Neue Pauly* 5.467]  
*Historia de imperio post Marcum* [TLGC 15.1, transl. by Angelus Politianus; Incip.: *Qui res antiquas posteris prodiderunt*]: I 15
- Herodotus (pseudo), *Vita Homeri* [TLGC 1805.1; ed.: T. W. Allen, *Homeroi opera*, 5.192]: in Homer
- HERVAEUS Burgidalensis, c.1075-c.1150 [LMA 4.2186; *Dict. spir.* 7.373]: see ps.-Anselmus, *Homilia in Lucam*
- HEYNLIN, Johann, von Stein (Johannes de Lapide), c.1430/33-1496, rector of the Sorbonne, founder and patron of the first Paris printing shop, OCarth Basel from 1487 [VL 3.1213]  
*Resolutorium dubiorum circa celebrationem missarum occurrentium*: I 18 (J-374)
- HIERONYMUS (Eusebius H.; Jerome), *Saint*, 331/48-419/20, of Stridon (Dalmatia), Trier, Rome, Antioch, Bethlehem [CPL, 203; BHM; OCD, 794; *Neue Pauly* 5.548; VL 3.1221; Altaner, 394]  
*Epistolae et tractatus* (collected and edited by Theodorus Lelius; with the *Vitae Hieronymi* of ps.-Augustinus, ps.-Cyrillus, and ps.-Eusebius and the laudation of Vergerius; 136 of the 158 letters, ed. I. Hilberg, CSEL 54-6, including a number of letters to Jerome [omitting Jerome's letters nos. 33, 114, 151-4; and other letters nos. 80, 92-6, 98, 100, 113, 135-7, 144, 149, 150, 156]; and a wide variety of other letters, sermons, tractates, and translations, authentic and inauthentic; 16 items [8 of which authentic letters of Jerome] were added to the Lelian corpus in this edition): II 57 (H-169)  
*Ad Paulinianum de opere Didymi de spiritu sancto* [BHM 258, prologue]; *Epistolae et tractatus Adversus Helvidiam* [BHM 251, CPL 609]; *Epistolae et tractatus Adversus Jovinianum* [BHM 252, CPL 610]; *Epistolae et tractatus Altercatio Luciferiani et Orthodoxi* [BHM 250, CPL 608]; *Epistolae et tractatus Apologia adversus libros Rufini* [BHM 255, CPL 613]; *Epistolae et tractatus Contra Johannem Hierosolymitanum* [BHM 254, CPL 612]; *Epistolae et tractatus Contra Vigilantium* [BHM 253, CPL 611]; *Epistolae et tractatus De oboedientia* [BHM 240]: see ps.-Augustinus  
*De viris illustribus*, with continuation of Gennadius Massiliensis [BHM 260, CPL 616]; *Epistolae et tractatus* – II 95.2 (H-192)  
*Dialogi contra Pelagianos* [BHM 257, CPL 615]; *Epistolae et tractatus In die dominica Paschae, I* [BHM 231, CPL 603]; *Epistolae et tractatus In die dominica paschae, II* (In psalmum CXVII) [BHM 232, CPL 604]; *Epistolae et tractatus In psalmum XLI* [BHM 230, CPL 602]; *Epistolae et tractatus Liber tertius adversus libros Rufini* [BHM 256, CPL 614]; *Epistolae et tractatus*



- Sermo de die epiphaniarum [BHM 227, CPL 599]:  
*Epistolae et tractatus*
- Sermo de quadragesima [BHM 228, CPL 600]: *Epistolae et tractatus*
- Tractatus de Exodo in vigilia Paschae [BHM 229, CPL 601]: *Epistolae et tractatus*
- Vita Malchi monachi captivi [BHM 263, CPL 619]:  
*Epistolae et tractatus*
- Vita S. Hilarionis [BHM 262, CPL 618]: *Epistolae et tractatus*
- Vita S. Pauli primi eremitae [BHM 261, CPL 617]:  
*Epistolae et tractatus*
- ps.-: Ad filiam Mauritii laus virginitatis (Ad virgines deo dicatas) (*Quantam in coelestibus beatitudinem*) [BHM 313, CPPM 2.862: Pelagianist, 5th cent.]: *Epistolae et tractatus*
- ps.-: Ad virgines deo dicatas (*Solae idcirco filiae*) [Regula monachorum, ch. 26]: *Epistolae et tractatus*
- ps.-: Carmen de puella (*Quis consoletur te virgo filia Sion*) [BHM 805, CPPM 2.3385]: *Epistolae et tractatus*
- ps.-: De celebratione paschae (*Lectis litteris tuis ubi me commonuisti*) [Augustinus, Ep. 55: Ad inquisitiones Januarii, lib. II]: *Epistolae et tractatus*
- ps.-: De corpore et sanguine Christi (*Magnitudo caelestium beneficiorum*) [BHM 338, CPPM 2.887]: *Epistolae et tractatus*
- ps.-: De diversis generibus leprarum (*Admirabile divinae dispositionis*) [BHM 334, CPPM 2.883]: *Epistolae et tractatus*
- ps.-: De diversis generibus musicorum (*Cogor a te*) [BHM 323, CPPM 2.872: Carolingian, possibly Rabanus]: *Epistolae et tractatus*
- ps.-: De duobus filiis frugi et luxurioso (*Omnium quidem de scripturis quaestionum absolutio*) [BHM 335, CPPM 2.884]: *Epistolae et tractatus*
- ps.-: De essentia trinitatis (*Omnipotens deus pater et filius et spiritus sanctus unus atque trinus*) [BHM 314, CPPM 2.863: extracts from Eucharistia, Formulae spiritalis intelligentiae]: *Epistolae et tractatus* – as De essentia divinitatis, with Thomas Aquinas, De articulis fidei: II 95.3 (H-179)
- ps.-: De homine poenitente (Obiurgatio in eum qui se dicit poenitentem) (*Ad te surgo hominem quem scio esse fidelem*) [BHM 333, CPPM 2.882: Pelagian]: *Epistolae et tractatus*
- ps.-: De honorandis parentibus (*Parentum meritis subiugans*) [BHM 311, CPPM 2.860]: *Epistolae et tractatus*
- ps.-: De lapsu virginis (Obiurgatio acerrima in Susannam) (*Quid taces o anima Susannae?*) [BHM 320, CPPM 2.869]: *Epistolae et tractatus*
- ps.-: De locis et nominibus hebraicorum quaestionum (*Cum in principiis librorum*) [Liber Hebraicarum quaestionum in Genesim, Praefato]: *Epistolae et tractatus*
- ps.-: De nativitate domini (*Hodie versus sol*) [BHM 325, CPPM 2.874]: *Epistolae et tractatus*
- ps.-: De nativitate sanctae Mariae (*Petistis a me*) [BHM 350, CPPM 2.899; cf. CPL 633 ep. 50 re doubts on attribution to Paschasius Radbertus]: *Epistolae et tractatus*
- ps.-: De observatione vigiliarum (*Dignum est fratres aptumque prorsus*) [BHM 331, CPPM 2.880, CPL 648: Nicetas Remesianensis]: *Epistolae et tractatus*
- ps.-: De perfecto homine (*Ecce iterum*) [BHM 306, CPPM 2.855, CPL 566a: Eutropius]: *Epistolae et tractatus*
- ps.-: De resurrectione domini [BHM 324, CPPM 2.873]: *Epistolae et tractatus*
- ps.-: De tribus virtutibus fortitudine sapientia et prudentia (*Tres quodammodo virtutes*) [BHM 308, CPPM 2.857: Origenes, Homilia (5) in Hieremiam]: *Epistolae et tractatus*
- ps.-: De vera circumcissione, ad Terentiam (*Superiori epistola quam ex me*) [BHM 319, CPPM 2.868, CPL 566: Eutropius]: *Epistolae et tractatus*
- ps.-: De virtute psalmodum (*Quia me dulcissimae filiae*) [BHM 351, CPPM 2.900]: *Epistolae et tractatus*
- ps.-: Decem tentationes populi Israel in deserto (*Haec sunt verba quibus corripuit Moyses filios Israel*) [BHM 409, CPPM 2.2346]: *Epistolae et tractatus*
- ps.-: Dialogus sub nomine Hieronymi et Augustini de origine animarum (*Cum apud vos caelestis eloquentia*) [BHM 337, CPPM 2.886: N. Italian, c.430-50]: in Hieronymus, *Epistolae et tractatus*
- ps.-: Epistola [ad Augustinum] (*Cum in urbe leges anteriori tempore*) [BHM 352, CPPM 2.901]: *Epistolae et tractatus*
- ps.-: Epistola ad amicum aegrotum (*Quaquam noverim certissime experientiam tuam*) [BHM 305, CPPM 2.854: Gaul, c.500?]: *Epistolae et tractatus*
- ps.-: Epistola ad Ctesiphontem de oboedientia (*Praesumptionem meam*) [BHM 307, CPPM 2.856: Rome? 5th cent.]: *Epistolae et tractatus*
- ps.-: Epistola ad Damasum de oblationibus altaris (*Noverit sancta auctoritas*) [BHM 343, CPPM 2.892: 5th-6th cent.]: *Epistolae et tractatus*
- ps.-: Epistola ad Demetriadem (*Si summo ingenio parique frequentus*) [BHM 301, CPPM 2.850, CPL 737: Pelagius]: *Epistolae et tractatus*
- ps.-: Epistola ad Desiderium de XII doctoribus (*Vis nunc acriter*) [BHM 357, CPPM 2.906: Hibernian, 8th cent.]: *Epistolae et tractatus*
- ps.-: Epistola ad Eustochium de vinculis Petri (*Saepissimo rogatu o virgo*) [BHM 330, CPPM 2.879: 12th cent.]: *Epistolae et tractatus*
- ps.-: Epistola ad Evagrium de levita lapso (*Nisi vererer beatissime frater*) [BHM 358, CPPM 2.907=836, CPL 569: Bacharius]: *Epistolae et tractatus*
- ps.-: Epistola ad Marcellam de sufferentia temptationum (*Magnam humilitati nostrae fiduciam scribendi*) [BHM 303, CPPM 2.852, CPL 738: Pelagius]: *Epistolae et tractatus*
- ps.-: Epistola ad militem saeculi (*Ersi ignotus tibi sim facie*) [BHM 359, CPPM 2.908, CPL 202 ep.: Paulinus Nolanus]: *Epistolae et tractatus*
- ps.-: Epistola ad Oceanum de ferendis opprobriis (*Diversorum opprobrii tribulationes multiplices*) [BHM 341, CPPM 2.890: Pelagian]: *Epistolae et tractatus*
- ps.-: Epistola ad Oceanum de vita clericorum (*Deprecatus es ut tibi breviter exponerem*) [BHM 342, CPPM 2.891: Pelagian?]
- ps.-: Epistola ad Pammachium et Oceanum de renuntiatione saeculi (*Qui aethiopem invitad ad balnea*) [BHM 332, CPPM 2.881: Pelagian]: *Epistolae et tractatus*
- ps.-: Epistola ad Paulam et Eustochium de assumptione Mariae virginis (*Cogitis me o Paula*) [BHM 309, CPPM 2.858: Paschasius Radbertus]: *Epistolae et tractatus*
- ps.-: Epistola ad Rusticum de VII ordinibus ecclesiae

- (*Sufficere quidem arbitror fidei tuae*) [BHM 312, CPPM 2.861; related to Isidorus Hispalensis, *De ecclesiasticis officiis*]: *Epistolae et tractatus*
- ps.-: *Epistola ad Tullianum* (*Sancti corrumpunt si fuerint negligentes*) [BHM 990, cited from 2 Vatican Mss.]: *Epistolae et tractatus*
- ps.-: *Epistola ad Tyrasium super morte filiae suae* (*Caritatis tuae scripta percepi*) [BHM 340, CPPM 2.889]: *Epistolae et tractatus*
- ps.-: *Epistola ad virginem in exilium* (*Si deus ac dominus nos ter iesus christus securitatem pacem*) [BHM 304, CPPM 2.853, CPL 739; Pelagius]: *Epistolae et tractatus*
- ps.-: *Epistola de testamento Geruntii* (*Cuncti mei sensus*) [BHM 302, CPPM 2.851, CPL 565; Eutropius]: *Epistolae et tractatus*
- ps.-: *Epistola Valerii ad Rufinum de ducat uxorem* (*Loqui prohibeor et tacere non possum*) [BHM 336, CPPM 2.885; Walter Map]: *Epistolae et tractatus*
- ps.-: *Explanatio fidei ad Damasum* (*Credimus in deum patrem omnipotentem cunctorum uisibilibus et inuisibilibus conditorem*) [BHM 316, CPPM 2.865, CPL 731; Pelagius]: *Epistolae et tractatus*
- ps.-: *Expositio fidei ad Cyrillum* (*Credimus in unum deum patrem omnipotentem omnium uisibilibus et in uisibilibus creatorem*) [BHM 317, CPPM 2.866; early 5th cent.]: *Epistolae et tractatus*
- ps.-: *Expositio in symbolum apostolorum* (*Mihi quidem fidelissime papa Laurenti ad scribendum animus tam non est cupidus*) [CPL 196; BHM 514, CPPM 2.840; Rufinus. In Goff R-351 the title is given as *Expositio symboli gloriosi Ieronimi contra Iouinianum hereticum*, and the text begins in ch. 3: *Credo in deo patre omnipotente. Verum priusquam incipiam*]: *Epistolae et tractatus* – II 58 (R-351) –
- ps.-: *Homelia super evangelium Matthaei* (*Sanctus euangelista docet nos*) [BHM 339, CPPM 2.888]: *Epistolae et tractatus*
- ps.-: *In iuvenem sceleris perpetratores* (*De te autem quid dicam fili serpentis*) [Ambrosius, *De lapsu virginis consecratae*, ch. 9, extract]: *Epistolae et tractatus*
- ps.-: *Praefationes in Martyrologium Hieronymianum* (ps.-Chromatius to Jerome, and reply) [BHM 640, CPPM 2.518-20; Gallican, 6th-7th cent.]: *Epistolae et tractatus*
- ps.-: *Prologus in librum de infantia saluatoris* (*Qui terram auri*) [BHM 349, CPPM 2.898]: *Epistolae et tractatus*
- ps.-: *Regula vivendi sanctimonialium* (Prol.: *Tepelescens in membris*) [BHM 560, CPPM 2.3663]: *Epistolae et tractatus*
- ps.-: *Rescriptum ad Damasum papam* (*Legi litteras apostolatus vestri*), with preceding ps.-Damasus, *ad Hieronymum ut Graecorum Psallentiam sibi mittat* (*Dum multa corpora librorum*) [BHM 346-7, CPPM 2.895-6; Rome, 6th cent.?): *Epistolae et tractatus*
- ps.-: *Responsio ad Chromatium et Heliodorum* (*Dominis sanctis ... Qui terram auri*); with ps.-Chromatius, *Epistola ad Hieronymum de ortu beatae Mariae virginis* (*Ortum Mariae reginae*) [BHM 348-9, CPPM 2.897-8 = 515-6]: *Epistolae et tractatus*
- ps.-: *Sermo de nativitate beatae Mariae* (de assumptione ...) (*Scientes fratres dilectissimi*) [BHM 310, CPPM 2.859; 7th cent.]: *Epistolae et tractatus*
- ps.-: *Tractatus fidei, credulitatis et conversationis vitae Christianae* (*David gloriosus in psalmo sic dicit*) [BHM 515, CPPM 2.830; Spain? 4th cent.]: *Epistolae et tractatus*
- tr.: Eusebius Caesariensis, *Chronicon*. — De situ et nominibus locorum Hebraicorum. — Origenes, *Homiliae II in Cantica canticorum*
- see also *Biblia Latina*; Lupus de Olmeto
- Historia septem sapientum Romae** (German) (Ein gar schöne Cronick unnd hystorie ausz den geschichten der Römern) [15th-cent. prose version; VL 8.1174]: I 13 (HC 8729)
- Hoest, Stephan, c.1430-1472, theology professor at Heidelberg University [VL 4.79; Frank Baron, 'Der erste Druck einer Schrift Augustins', *Historisches Jahrbuch* 91 (1971) 108-18]: editor of Augustinus, *De arte praedicandi*
- HOMER, fl. c.700 BC? [OCD, 718; *Neue Pauly* 5.686]
- Opera** (Greek: 1. *Iliad* [TLGC 12.1]. — 2. *Odyssey* [12.2]. — 3. *Batrachomyomachia* [TLGC 1220.1]); ed. by Demetrius Chalcondylas with a preface, with lives of Homer by pseudo-Herodotus, pseudo-Plutarch, and Dio Chrysostom: I 16 (H-300: prelims); II 60 (H-300)
- HONORIUS Augustodunensis, c.1080-1137, fl. Regensburg, perhaps of Irish origin [Sharpe, 179; VL 4.122]
- De cognitione verae vitae**: see ps.-Augustinus
- De imagine mundi**: see ps.-Anselmus
- Elucidarium** [Dagmar Gottschall, *Das Elucidarium des Honorius Augustodunensis* (Tübingen 1992)]: see *Lucidarius* (German)
- HORATIUS Flaccus, Quintus, 65-8 BC [OCD, 724]: see Cicero, *De officiis*
- HOUPPELANDE, Guillermus, mag., fl. 1490s, Paris
- De immortalitate animae** (*Antiquos philosophos floruisse ac studio profecisse*): II 59 (H-495)
- HUGO de Balma, fl. 1289-1304, OCarth. [*Dict. spir.* 7.859; VL 4.225]
- Theologia mystica / Viae Sion lugent** [ed. Francis Ruello, 2 v., Paris, 1995: Sources chrétiennes 408-9]: see Bonaventura, *De triplici via*
- HUGO (Ripelin) Argentinensis, c.1210-c.1270, OP [VL 4.252; Kaeppli 2.251]: see ps.-Albertus Magnus, *Compendium theologiae veritatis*
- HYGINUS (C. Julius H.), fl. c. 28 BC and after, Augustan freedman, prefect of the Palatine library, Rome, author also of a mythographic handbook *Genealogiae / Fabulae* [OCD, 735; *Neue Pauly* 5.778. OCD doubts the identification, accepted by the editor of the Teubner edition, Ghislaine Viré (Hygini *De astronomia*, 1992), suggesting the Poeticon astronomicon belongs to the 2nd cent. AD, its author being essentially unidentifiable as an historical figure]
- Poeticon astronomicon** (ed., and with commendatory verse by Jac. Sentinus and Joh. Luc. Santritter): II 61 (H-560), 62 (H-561), 63 (H-562)
- IAMBlichus, c.240-c.325, of Chalcis (Syria), pupil of Pirphyry [OCD, 743; *Neue Pauly* 5.848]
- De mysteriis Aegyptiorum* ... [A compilation of Marsilius

- Ficinus's translations, many excerpted, of classical and Byzantine Platonic texts; including Ficinus's earlier dedications of individual texts to Card. Giovanni de' Medici, Lorenzo and Piero de' Medici, Philippus Valor, and Giovanni Cavalca. In contents, infra, roman numbers refer to the items in Paul O. Kristeller, *Supplementum Ficinianum* (1937), pt. III: Index operum]: II 64 (J-216)
- Iamblichus, *De mysteriis Aegyptiorum, Chaldaeorum, Assyriorum* (XVIII; TLGC 2023.6)
- Proclus, *In Platonis Alcibiadem* (XIX; TLGC 4036.7) – *De sacrificio et magia* (XIX; TLGC 4036.18)
- Porphyrus, *De occasionibus* (XX) – *De abstinence* (XX; TLGC 2034.3) [BSB-Ink. I-127 as *De divinis et daemonibus*, viz. *Epistola ad Anebonem*, TLGC 2034.13]
- Synesius, *De insomniis* (XXV; TLGC 2006.5)
- Michael Psellus, *De daemonibus* (XXI)
- Priscianus Lydus, *In Theophrastum De sensu* (XV, with interpolations by Ficinus; TLGC 4014.1)
- Alcinous, *De doctrina Platonis* (XXII; TLGC 693 [Albinus].1)
- Speusippus, *De Platonis definitionibus* (XXIII; TLGC 1692.5 (Fragmenta); cf. OCD, 1434)
- Pythagoras (Pythagorica), *Aurea verba – Symbola* (XXVI; TLGC 632.1)
- ps.-Xenocrates, *De morte* (XXIV; TLGC, 322: 59.38, i.e. ps.-Plato, Axiochus)
- Marsilius Ficinus, *De Voluptate* (1457; IX)
- Ilicinus, Bernardus: see Lapini, Bernardus
- INSTITTORIS, Henricus, c.1430–1505, OP [VL 4.1408], jointly with Jac. Sprenger  
*Malleus maleficarum* (Apologia: *Cum inter ruentis saeculi calamitates* — Text: *Super bullam ergo Innocentii octavi adversus haeresim* [Kaeppli 2127 (sub Sprenger)]): I 17
- ISIDORUS Hispalensis, c.560-636, Bp. of Seville 599/600 [CPL, 398; OCD, 768; *Neue Pauly* 5.1122]  
*Etymologiae* [CPL 1186]: II 65 (I-181)
- JACOBUS de Voragine, c.1228/9-1298, OP, Arbp. of Genoa 1292 [Kaeppli 1.348; VL 4.448; *Legenda aurea*, ed. Giovanni Paolo Maggioni, 2 v., Tavarnuzze, 1998]  
*Legenda aurea* (with 27 supplementary lives added at the end, and indicated as 'Additiones'; their order suggests that the edition derives ultimately from that of Anton Koberger, Nuremberg, 11 Aug. 1478 [Goff J-90]): II 66 (J-120)  
see also *Heiligen Leben*
- Jehudah ben Moshe ha-Cohen, fl. 1231–1257 at the court of Alfonso X of Spain, translator of Haly, *De iudiciis astrorum* from Arabic into Old Castilian, from which it was translated into Latin [ed. Gerold Hilty, *El libro libro conplido en los iudizios de las estrellas* (Madrid, 1954), see xxxviii sq. on Jehudah, and also Muñoz Sendino, 85 sq.]
- JOHANNES Chrysostomus, *Saint*, c.349/54–407, Patriarch of Constantinople from 397/8 [OCD, 329; *Neue Pauly* 5.1059; *Dict. spir.* 8.331; Altaner, 322]  
*De providentia Dei*, Lat. (noviter translatus est de greco in latinum: *Opportuerat quidem o mihi amatissime omnium Stagiri*) – *De dignitate humanae originis* (*Dignitate humanae originis facile agnoscitur*) [colophon identifies translator as Ambrosius, abbot general of the Camaldolese order, i.e. Ambr. Traversarius]: II 72 (J-293)  
ps.-: *Expositio super Matthaem / Opus imperfectum in Matthaem*, Lat. (*Sicut referunt, Matheum conscribere evangelium*) [*Dict. spir.* 8.362: A 5th-6th cent. Latin text, of Arianist origin]: II 71.1 (J-289)  
ps.-: *Sermones de patientia in Iob*, Lat. (*Annus ad nos hodierna die certatur orbis*), ed. and trans. Lilius Tifernas, with his dedication to Pope Nicholas V: I 19 (J-304)
- JOHANNES de Capua, fl. 1263-1278, Jewish convert, translator from Hebrew to Latin of the Sanskrit fable collection *Panchatranta* (as transmitted to the Latin West via Persian to Arabic to Hebrew), under title *Directorium vitae humanae* [VL 1.402, s.v. Antonius von Pffor]  
*Directorium vitae humanae* [ed. F. Geissler, Berlin, 1960]; with Johannes's dedication to Card. Matthaes Rubeus Ursinus: I 7 (J-268)
- Johannes de Lapide: see Heynlin, Johannes
- JOHANNES de Tambaco / Dambach, 1288-1372, OP Strassburg [*Dict. spir.* 8.466, Kaeppli 2.400; VL 4.571]  
*Consolatio theologiae* [1366: Kaeppli 2256. Goff J-436 is the full text, J-437 an abridgment]: II 68 (J-436), 70.1 (J-437), 69 (J-437)
- JOHANNES Marchesinus, fl. c.1300, OFM in custodia of Ferrara, au. of Mammotrectus [Wadding-Sbaralea 1.166, 3/204; cf. Stegmüller, *Rep. bibl.* 4776-7]  
*Centiloquium*: see ps.-Bonaventura
- Johannes Philoponus [c.490-c.570/5, Alexandria: OCD, 1168; *Neue Pauly* 9.860], pseudo-: see Aristoteles, Opera (Gr.)
- Kalender (German) [Peter Amelung, ed. and comm.: *Das ist der teutsche kalender mit den figuren gedruckt zu Ulm im Jahre 1498 von Johannes Schöffler* (Dietikon-Zurich, 1978)]: I 20 (H 9745)
- KEMPIS, Thomas (Hemmerken) a, c.1379/80–1471, OSA [VL 9.862; *Opera*, ed. Jos. Pohl, 7 v., Freiburg 1902-22]  
*Opera et libri vitae*, ed. Georg Pirckamer, with commendatory letter by the dedicatee Pet. Danhauser (1. *Imitatio Christi*. — 2. Jean Gerson, *De meditatione cordis*. — 3. *Liber vitae magistri Gerhardi Magni vulgariter Gross*. — 4. *Liber de humilitate Christi* (quam dominus Florentius studuit imitari). — 5. *Liber de discipulis domini Florentii*. — 6. *Soliloquium animae*. — 7. *De disciplina claustralium*. — 8. *Aliqua notabilia de conversatione Thomae de Kempis*. — 9. *Alphabetum* — 10. *Sermones ad novitios*. — 11. (De tribus tabernaculis:) *Libellus de paupertate, humilitate et patientia*. — 12. *De vera compunctione* (cordis). — 13. *Hortulus rosarum*. — 14. *Vallis liliorum*. — 15. *Alphabetum monachi*. — 16. *Consolatio pauperum et infirmorum*. 17. *Epitaphium monachorum*. — 18. *Sermones devoti*. — 19. *Dialogus novitiorum*. — 20. *Canticum de laudibus sanctarum virginum* (et alia). — 21. *Epistolae V*. — 22. *Manuale monachorum*. — 23. *Doctrinale iuvenum*. — 24. *Hospitale pauperum*): I 34 (T-352)

- Imitatio Christi:** II 95.1 (I-4) — (German, anon.): II 96 (I-40) — in *Opera Meditationes de vita et beneficiis Jesu Christi, sive Gratiarum actiones (Si desideras perfecte mundari a vitiis)* [authenticity unclear, anonymous here]: I 6.2 (M-432)
- LACTANTIUS (Lactantius Caelius Firmianus), fl. c.250–325, of Nicomedia [CPL, 24; OCD, 811; *Neue Pauly* 6.1043; Altaner, 185]  
*Opera* (1. De divinis institutionibus [CPL 85] — 2. De ira dei [CPL 88] — 3. De opificio dei vel de formatione hominis [CPL 87] — 4. De phoenice carmen [CPL 90] — 5. Epitome divinarum institutionum (chs. 56-73) [CPL 85]; with Venantius Fortunatus, [Carmen] **De resurrectione Christi** [*Salve festa dies toto venerabilis euo | Qua deus infernum uicit. et astra tenet*): I 21 (L-9)
- Langen, Rudolf von / Rudolphus Langius, c.1438-1519, humanist, canon of Münster cathedral [*Cont. Eras.* 2.290; VL 5.590; Reichhart, 79]; Commendatory verse in Joh. Trithem, *De laudibus S. Annae*
- Lapide, Johannes de: see Heynlin, Johann
- Lapini, Bernardus (Bernardus Illicinus, of Montalcino), 1435-1476, Siena, physician and humanist [C. Corso, 'L'Illicino (Bernardo Lapini)', *Bullettino senese di storia patria* 64 (1957) 3-108; Valerie Merry, 'Una nota sulla fortuna del commento di Bernardo Illicino ai Trionfi petrarcheschi', *Giornale storico della letteratura italiana*, 163 (1986) 235-46; Reichhart, 67]: comm.: Petrarca
- LEONARDUS de Utino, c.1400-1469, of Udine, OP, prior 1456 [Kaeppli 3.80]  
**Sermones de sanctis** [1446; Kaeppli 2874]: II 73 (L-164)
- Leonicenus, Omnibonus (Ognibene Bonisoli da Lonigo), c.1412-1474, taught in Vicenza, Treviso, Mantua; editor also of Jenson's 1471 Quintilian (Goff Q-26) in which he praised Jenson as *librariae artis mirabilis inventor*, etc. [DBI 12.234; Reichhart, 111]; ed., ps.-Cicero, *Rhetorica ad C. Herennium*
- Leontorius, Conradus, OSB, Maulbronn, late 15th cent., member of the Sodalitas litteraria Rhenana [Rupprich, 524; Reichhart, 83]; commendatory material in Pet. Schott
- LICHTENBERGER, Johannes, c.1440-1503, court astrologer to Emp. Friedrich III, c.1476; priest in Brambach 1481 [VL 5.770]  
**Prognosticatio latina** (Prol.: *Quanquam solus deus in sua potestate*): II 74 (L-205)
- Lignamine, Johannes Philippus de, printer in Rome, c.1470-84: dedicatory letter to Card. d'Estouteville in Eusebius, *Historia ecclesiastica*
- Lobkowitz von Hassenstein, Bohuslaw, 1462-1510, I.U.D. Bologna, Bohemian statesman and humanist [NDB 14.730]: commendatory material in Pet. Schott
- Lucidarius** (German) (Ein liebliche hystory von dem hochgeleerten meister lucidarius, incip.: (Meister:) *Dis buch heysset Lucidarius das spricht zu teutsch also vil alsz ein erleuchter*) [VL 5.939; based on Honorius Augustodunensis, *Elucidarium*, q.v.]: I 22 (CR 3041)
- LUDOLPHUS de Saxonia, c.1300-1377, OP then (1340) OCarth, Strassburg, Koblenz, Mainz [*Dict. spir.* 9.1130; VL 5.967]  
**Compendiosum scriptum Psalterii intentionem declarans** (Anon.; *Sicut olim manna habuit delectamentum*) [cf. Stegmüller 5428 (5429, 5430), Sack 2280: entered under Walafridus Strabo in incunable catalogues from Proctor onward, treated as anonymous by BSB-Ink. S-237. Sack treats as an abridgment of Ludolphus's full Expositio psalterii, first printed [Speyer: Peter Drach, 1491], Goff L-336. The relations of the latter with other Psalm commentaries attributed to Alanus (de Insulis?) and Jordanus de Quedlinburg are discussed by Walter Baier, *Untersuchungen zu den Passionsbetrachtungen in der Vita Christi des Ludolf von Sachsen*, 1.86 sqq. (3 v., 1977: *Analecta Cartusiana*, 44)]: II 105 (W-1)
- Lupus de Olmeto: see Olmeto
- Macerata, Franciscus de, fl. 1495, Venice; B.Th., OFM [Reichhart, 86]; ed. Avicenna
- Manutius, Aldus, 1452?–1515, scholar-printer in Venice [*Cont. Eras.* 2.376; Martin Davies, *Aldus Manutius* (London, 1995)]: dedicator of Aristophanes (to Daniel Clarius, 13 July 1498: Orlandi XIV) — of Aristoteles (5 to Alberto Pio, prince of Carpi, Orlandi III, VIII, VII, IX, XIII)
- Marchesinus: see Johannes Marchesinus
- Margarita davitica** seu Expositio psalmodum (Prol.: *In nomine sanctissimae et individuae trinitatis et Ihesu Christi humanitatis ... Liber margarita, Davitica nuncupatus ... regalem exponens prophetam David ... feliciter incipit* — Tituli psalmodum: *Prophetia est inspiratio divina quae eventus rerum immobili veritate ...* Comm. to ps. 1, Beatus vir: *Innutuis ab omni malo*): II 75 (M-262)
- MARTIANUS Capella, fl. later 5th cent., ?Carthage [OCD, 932; *Neue Pauly* 7.961]  
**De nuptiis Philologiae et Mercurii** (ed. Franciscus Vitalis Bodianus, with his dedication to Johannes Chieregatus, Bp. of Cattaro, Vicenza, 3 Oct. [1499?]): II 76 (C-117)
- Martinis, Octavianus de, fl. Rome, late 15th cent., I.U.D., *advocatus consistorialis sacri palatii*: see Bonaventura, *Tractatus et libri*
- Martyr, Peter: see Anghiera
- Martyrologium** (Viola sanctorum: *Si cuncta corporis mei membra verterentur in linguas, et omnes artus*) [A brief digest listing a major saint or occasionally several saints for each day of the year, with printed shoulder notes in form 'Ci A j', 'si b ij', etc., keying these to, respectively, the syllabic Cisioganus, the days of the week (a-g), and the days of the year]: I 23 (M-339)

- METHODIUS (pseudo-), 'St. Methodius, episcopus Pararensis', i.e. St. Methodius, said to have been Bp. of Olympos, martyred in the Diocletianic persecutions (Hieronymus, *De viris illustribus*) c. 311 [OCD, 969; *Neue Pauly* 8.96]  
**Revelationes** (De regnis gentium et novissimis temporibus certa demonstratio Christiana: *Sciendum namque est quod exeuntes Adam quidem et Eva*) [a Syrian-Christian apocalypse, later 7th cent., with early translations into Greek (TGLC, 270: 2959.14-17) and Latin (E. Sackur, ed., *Sibyllinische Texte und Forschungen* [1898] 59-96): in ps.-Bonaventura, *De triplici via*
- Mosnauer, Wolfgang, fl. 1500, *liberalium disciplinarum magister* [cf. Reichhart, 14]: ed., Aristoteles, *De anima*
- Musurus, Marcus, c.1470-1517, of Crete [Cont. Eras. 2.472; DAGL, 586 (s.v. Mousouros); Reichhart, 106]: ed. Aristophanes
- Nebrija, Antonio de: see Antonius Nebrissensis
- Nerlius, Bernardus, Florentine noble, student of Demetrius Chalcondylas, professor of civil law at Pisa, 1492 [R. Ridolfi, *La stampa in Firenze nel secolo XV* (Florence 1958), 96 n. 1]: publisher and dedicator of Homer (to Piero de Medici, 13 January [idib. Ian.] 1488)
- NICETAS Remesianensis, fl. late 4th/early 5th cent., Bp. of Remesiana (Bela Palanka, Serbia) [CPL, 228; *Dict. spir.* 11.214; Altaner, 391]  
**De observatione vigiliarum**: see ps.-Hieronymus
- NICOLAUS de Blony, d. c.1440, M.A. Cracow 1421, priest; of Blony nr. Warsaw [*Dict. spir.* 11.253]  
**De sacramentis**: II 77 (N-81)
- NICOLAUS de Byard, fl. mid-13th cent., OP [Kaeppli 3.148; *Dict. spir.* 11.254]: [Dictionarius pauperum] **Flos theologiae sive Summa de abstinentia** [Kaeppli 3046]: in Joh. de Turrecremata, *Quaestiones Evangeliorum*
- NIDER, Johann, c.1380-1438, OP, of Isny, prior in Basel, professor in Vienna [VL 6.971; Kaeppli 2.500; *Dict. spir.* 11.322]  
**Dispositorium artis moriendi** [Kaeppli 2536]: II 95.9 (A-1089)  
**Formicarius** [Kaeppli 2537]: I 24 (N-176)  
**Sermones de tempore et de sanctis cum quadragesimali** [Kaeppli 2548]: I 25 (N-216), 26 (N-217), 27 (N-219)
- OLMETO, Lupus de, 1370-1433, of Valladolid, OHier and reformer of his order, friend of and patronized by Martin V (pope 1417-31) [*Dict. spir.* 11.786]  
**Regula monachorum ex variis epistolis Hieronymi excerpta** (with prefatory Bulla of Martin V): in Hieronymus, *Epistolae et tractatus*
- ORIGENES Adamantius, c.184-c.254, of Alexandria [OCD, 1076; Altaner, 197]  
**Commentaria in Cantica canticorum** (tr. Rufinus) [PG 13.61]: in Hieronymus, *Epistolae et tractatus*  
**Homilia 5 in Hieremiam**: see ps.-Hieronymus, *De tribus virtutibus*  
**Homiliae II in Cantica canticorum** (tr. Hieronymus, with prologue to Pope Damasus [*Origenes cum in ceteris libris*] [BHM 206]): in Hieronymus, *Epistolae et tractatus*  
**Super epistola Pauli ad Romanos** (tr. Hieronymus): in Hieronymus, *Epistolae et tractatus*
- OVIDIUS Naso, Publius, 43BC-AD17, Rome, and exiled to Tomis (Constantza, Black Sea) [OCD, 1084; *Neue Pauly* 9.110]  
*Opera*, ed. Johannes Calphurnius, with his commendatory verse (*Perlege Nasonis divina poemata lector! ...*) and with [Franciscus Puteolanus], *Vita Ovidii* [**Metamorphoses – Heroïdes – Ars amandi – Amores – De remedio amoris – De medicamine faciei** – (ps.-?): **De nuce** [cf. *Neue Pauly* 8.1067] – **Fasti** – (ps.-) **Epistola consolatoria ad Liviam de morte Drusi** [9 BC; cf. *Neue Pauly* 3.133] – **Tristia** – **Epistolae ex Ponto** – (ps.-) **De pulice** – (ps.-) **De Philomena – Ibis**]: II 78 (O-128)
- PALMERIUS, Matthaeus, Florentinus; humanist, d.1475 [cf. Eric Cochrane, *Historians and Historiography in the Italian Renaissance* (Chicago, 1981), 24]: *Annals* 448-1448: in Eusebius Caesariensis, *Chronicon*
- PALMERIUS, Matthias, Pisanus; 1423-1483; pupil of Matthaeus Palmerius, humanist, papal secretary: *Annals* 1449-1483 (including a reference to Gutenberg's invention of printing, entered under 1457 but referring back to 1440): in Eusebius Caesariensis, *Chronicon*
- PALTZ, Johannes de, c.1445-1511, of Pfalzel nr. Trier, OESA, Erfurt [Zumkeller, 255; VL 4.698]  
**Quaestio determinata contra triplicem errorem de Antichristi revelatione** [*Aug. 1486, Erfurt*]; anonymous as printed: Zumkeller 555a: 'opus dubium'(?): II 67 (A-772)
- PASCHASIUS Radbertus (Radbert of Corbie), c.790-c.859/60 [*Dict. spir.* 12.295]  
**De nativitate sanctae Mariae**: see ps.-Hieronymus  
**Epistola ad Paulam et Eustochium de assumptione Mariae virginis**: see ps.-Hieronymus
- PASSAU, OTTO VON, fl. 1362-1386, OFM [VL 7.229]  
**Die vierundzwanzig Alten, oder der Goldene Thron der minnende Seele** (ProL.: *Als du mynnen sele von mir begert hast ein leben* [ed. Wieland Schmidt, 1937]: I 28
- PATRICIUS Episcopus, / Patrick of Dublin, OSB Worcester, Bp. of Dublin 1074-84 [Sharpe, 414; A. O. Gwynn, ed., *The Writings of Bishop Patrick* (Dublin, 1955)]. **De triplici habitacula**: see ps.-Augustinus
- Paulinus Mediolanensis, diaconus, fl. Africa, 422 [CPL, 52; Altaner, 379]: **Vita S. Ambrosii** [as Paulinus Nolanus; CPL 169, BHL 377]: in Ambrosius, *Opuscula*

- PAULINUS Nolanus, c.353-431, of Bordeaux, Bp. of Nola from 395 [OCD, 1128; *Neue Pauly* 9.426; Altaner, 409]  
**Epistola ad militem saeculi** (ep. 25): see ps.-Hieronymus  
**Paulinus et Therasia ad Sebastianum eremi cultorem** (ep. 26): in Hieronymus, *Epistolae et tractatus* (ps.-): **Vita Ambrosii**: see Paulinus Mediolanensis
- PELAGIUS, fl. c.380-418, British birth [CPL, 250; OCD, 1131; *Neue Pauly* 9.487; Sharpe, 415]  
**Libellus fidei ad Innocentium papam**: see ps.-Hieronymus,  
**Explanatio fidei ad Damasum**  
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- Penketh, Thomas, fl. 1466-d.1487; OESA, theology lecturer, University of Padua, 1474-79 [Sharpe, 674; Francis X. Roth, *The English Austin Friars* (1966), 398-9, 561-4]: part-editor of Joh. Duns Scotus, *Questiones in quattuor libros Sententiarum*
- PETRARCA, Francesco, 1303-1374 [DAGL, 659]  
**Trionfi, Canzoniere** (ed. Franciscus Philephus, with dedication to Filippo Maria Angelo Visconti; Trionfi with comm. of Bernardo Lapini da Siena ("Bernardus Glicinus"); **Canzoniere** with comm. of Philephus and Hieronymus Squarzacicus): II 79 (P-392)
- Petrus de Alvernia, fl. 1275-d.1304, canon of Notre-Dame, Paris; Bp. of Clermont 1302 [Lohr 28.334; Grabmann, 89; Eubel. 1.192]: comm. of Aristoteles, *De coelo*
- PETRUS Blesensis / Peter of Blois, d.1212, archdeacon of Bath and London [Sharpe, 418; *Dict. spir.* 12.1510]  
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- PETRUS Comestor, d.1178, of Troyes, chancellor of Paris 1168 [*Dict. spir.* 12.1614]  
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- Philephus, Franciscus, 1398-1481, humanist and Greek scholar, Bologna, Florence, Milan [DBI 47.613; Reichhart, 117]: ed. and comm.: Petrarca
- Philo Judaeus, c.15 BC-c. AD 50, Alexandria [OCD, 1167; *Neue Pauly* 9.850], pseudo-: see Aristoteles, *Opera* (Gr.)
- Philoponus: see Johannes Philoponus
- PICO della Mirandola, Giovanni, 1463-1494 [DAGL, 678; Fernand Roulier, *Jean Pic de la Mirandole* (Geneva, 1989)]  
**Omnia opera**, ed. Giovanni Francesco Pico, with his dedication to Lorenzo de' Medici and his **Vita** of his uncle; ps.-Cyprianus, **Carmen de ligno vitae**; and an extensive series of commendations and testimonies by contemporaries; fuller details of contents, including dedications of the tracts, given BSB-Ink. P-481 (**Heptaplus** – **Deprecatio ad deum** – **Apologia** – **De Ente et uno** – **De dignitate hominis** – **Epistolae** – **Disputationes adversus astrologos**): II 84 (P-634)
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- Pirckamer, Georg, d.1506, OCarth, prior of the Nuremberg Charterhouse: editor of Thos. a Kempis, *Opera*; with his dedicatory correspondence to and from Petrus Danhauser, 14 Feb. 1494
- Platonius, Greek grammarian, 9th-10th cent.? [OCD, 1193]: fragmentary tracts on Greek comedy [TGLC 1615.1]: in Aristophanes
- Plenarium / Plenari (Epistolae et Evangelia, German) [VL 7.737; Paul Pietsch, *Ewangelij und Epistel Teutsch: Die gedruckten hochdeutschen Perikopenbücher (Plenarien) 1473-1523* (Göttingen, 1927)]: II 86 (E-73), 85 (E-74)
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- Podocarthus, Ludovicus, d.1504, of Cyprus and Venice, secretary of Rodrigo Borgia (Pope Alexander VI), Bp. of Capaccio 1483-1503, Cardinal (titulus S. Agathae) 1500, Arbp. of Benevento 1503 [Eubel 2.25, 117, 132; Reichhart, 121]: ed. Aristoteles, *De animalibus*
- POGIUS, Jacobus, of Bologna, fl. 1500 [Cosenza 1.693c confuses him with Jacopo di Poggio Bracciolini, 1441-1478]  
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- Processus iudiciarius** (explicit: Litigatio Manscaron contra genus humanum) (*Accessit Mascaron ad dei omnipotentis presentiam et ait*) [attributed to Bartolus de Saxoferrato in some Mss.; anonymous in all incunable printings, the Italian editions mostly with title: Tractatus procuratoris editus sub nomine diaboli. Robert Jacquin, 'Le procès de Satan', in *Bartolo da Sassoferrato: studi e documenti* (Milan, 1962), 2.269-80, cautiously positive on Bartolus's authorship]: II 95.7 (P-1001)
- PROCLUS, 412-485, Constantinople, Alexandria, Athens [OCD, 1250; *Neue Pauly* 10.383]: In **Platonis Alcibiadem** and **De sacrificio et magia**: in Iamblichus
- PROSPER (Tiro) Aquitanus, fl. c. 420-455, Gallia, Rome [CPL, 184; OCD, 1263; *Neue Pauly* 10.447] **Chronicon** (to 455) [CPL 2257]: in Eusebius, **Chronicon**
- PSELLUS, Michael, 1018-?1078, Constantinople [OCD, 1269; *Neue Pauly* 10.506]: **De daemonibus**: in Iamblichus
- PUBLICIUS, Jacobus, 'Florentinus', fl. 1450s-1470s, of Salamanca, used Florentinus as a cognomen of prestige, itinerant humanist teacher: Valentia, Toulouse, Louvain, Erfurt, Leipzig, Vienna, Cologne, Cracow, Basel, ?Rheims [Agostino Sottili, *Giacomo Publicio, Hispanus, e la diffusione dell' Umanesimo in Germania* (Barcelona, 1985)] **Oratoriae artis epitomata** (Oratoriae institutiones [dedicated to Cyrillus Caesar] – Ars epistolandi [dedicated to Federico of Aragon, Prince of Tarento] – Ars memoriae; edited by Joh. Luc. Santritter, who interpolated his name, and once that of Erhard Ratdolt, in the *Ars epistolandi*): II 87 (P-1096)
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- Santritter, Johannes Lucilius, of Heilbronn, editor-publisher-printer in Venice, 1480s-90s [Geldner 2.86; Needham, 179, 190, 197; Reichhart, 133]: ed.: Eusebius Caesariensis, **Chronicon** – Hyginus, **Poetica astronomica** – Jac. Publicius, **Oratoriae artis epitomata**

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- SPRENGER, Jacobus, c.1436-1495, OP [VL 9.149; Kaeppl 2.341], co-author of the *Malleus maleficarum* (see Henr. Institoris)
- Squarzaicus, Hieronymus, humanist, editor, fl. Venice, 1471-1503 [J. Allenspach & G. Frasso, 'Vicende, cultura e scritti di Gerolamo Squarzaico alessandrino', *Italia medioevale e umanistica* 23 (1980): 233-92; Reichhart, 137]: comm.: Petrarca
- Steinhöwel, Heinrich, 1411/12-1479, Ulm, student in Vienna, Padua, M.D., city physician of Ulm, humanist, chief patron of the press of Johann Zainer [VL 9.258]: see Aesopus
- Symler, Johannes, later 15th cent., Vienna [Rupprich, 476]: Commendatory verse in Joh. Trithem, De laudibus S. Annae – Peter Schott, *Lucubrationes*
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- Tifernas, Lilius, c.1417-1486, notary, travelled to Constantinople, taught in Volterra, Perugia [cf. CTC 7.160]: ed. and transl., Johannes Chrysostomus, *Sermones de patetia* in Job
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LIESBORN (Westph.), Benedictines, Bursfeld congr. (Ss. Cosmas & Damian): II 27 (B-389 + A-237)

LÜBECK, Hospital (Antonites): I 30 (D-381)

LUCCA, Franciscans (*Della libreria di san francesco di Lucca*): II 11 (A-761)

LYON, University (stamp: ACAD. LUGD.; release stamp 1843): II 60 (H-300)

MANCHESTER, John Rylands University Library; auct. Sotheby's London, 14 April 1988 (monogram and stamps): II 13 (A-959; lot 10)

MILAN, Augustinian Hermits / Austin Friars, Observants (BMV Coronata) (15th-cent. inscn.): II 57 (H-169)  
Biblioteca Trivulziana (dupl. stamp): II 9 (A-561)

MOSCOW, University: I 2 (A-958)

(outside Moscow:) Monastery (Lavra) / Seminary, Holy Trinity and St. Sergius of Radonzh (S. *Thaumaturgi Sergii – Bibliotheca seminarii ad Laurat. Stae. Triados*) [Marguerite Studemeister, *Bookplates and their Owners in Imperial Russia* (Tenafly, N.J., 1991), 162, 192]: I 2 (A-958)

MUNICH, Staatsbibliothek / Kgl. Bibliothek (stamps): II 87 (P-1096)

NEW YORK CITY, Grolier Club: I 37 (T-211)

Manhattan College; auct. Christie's NY 1 June 1991: II 66 (J-120)

NUREMBERG, Carthusians (Cella BMV / Mariazell): I 34? (T-352: *Ad cellam E*)  
Stadtbibliothek: I 34 (T-352)

Oberherrlingen, Bibliothek: see Eug. Maucler

PARIS, Augustinian Hermits / Austin Friars (Blancs Manteaux) (15th-cent. inscn.: *Sum librarie fratrum alborum mantellorum ordinis sancti guillelmi parisius*): II 4 (A-236)

- POLLING, Augustinians (S. Salvator, Crux, Jacobus) (inscn.): II 95 (I-4 + H-192 + H-179 + A-1225 + A-1333 & 1337 + E-106 + P-1001 + G-221 + A-1089: 1769)
- REBDORF, nr. Eichstätt, Augustinians (S. Johannes Baptista) (15th-cent. inscn.): II 26 (B-437)
- SCHAFFHAUSEN, Benedictines (Omnes Sancti): I 42 (T-229, ex-dono Jo. Henr. Colmannus)
- SEITENSTETTEN (Austr.), Benedictines: I 4 (A-1227)
- Selly Oak: see Birmingham
- STUTTGART, Landesbibliothek: I 39 (T-236)
- TEGERNSEE (Bav.), Benedictines (Ss. Petrus, Paulus, Quirinus) (inscn.): II 85 (E-74)
- TENBURY WELLS (Worcs.), St. Michael's College; auct. Sotheby's 21 November 1990: II 48 (G-6: lot 339)
- VIENNA, Dominicans (BMV): II 74 (L-205)  
University, Faculty of Philosophy: I 41 (T-190: 1686)
- WALDSEE (UPPER SWAB.), Augustinians (S. Petrus) (15th-cent. inscn.): II 70 (J-437 + G-171 + B-404)
- WEINGARTEN, Benedictines (Ss. Martinus, Oswaldus, Johannes Baptista, Alto) (bkpl.): II 7 (A-273: 1630)
- WÜRZBURG, Franciscans, Conventuals (S. Crux) (17th-c. inscn.): II 68 (J-436)
- PERSONAL OWNERS
- Abbey, J. R., Major, 1894-1969; Redlynch House, Salis. [DNB]; auct. Sotheby's, I, 21 June 1965: II 21 (A-1219: lot 103)
- Abrams, George, 1919-2001, New York City, graphic and type designer; auct. Sotheby's, 16 Nov. 1989 (label): I 15 (H-86: lot 15), 39 (T-236: lot 120); II 43 (C-1010: lot 41), 50 (G-415: lot 55), 61 (H-560: lot 69), 78 (O-128: lot 91), 92 (S-321: lot 112), 100 (T-522: lot 124), 6 (A-272 + 247: lot 3), 67 (A-772: lot 74), 108 (A-911: lot 8), 16 (GW 2814: lot 11), 64 (J-216: lot 70), 41 (C-631: lot 37), 57 (H-169: lot 65), 54 (P-89: lot 60)
- Adams, Crawford W., M.D., auct. Sotheby's NY 5 May 1982: II 16 (GW 2814: lot 16)
- Alberg, Henricus, Nicolaus and Leo de, *nobiles*, of Galen(?) nr. Regensburg (inscn.): II 75 (M-262: 1521)
- Ammianus, Samuel, of Schaffhausen, fl. 1574: I 42 (T-229: gift to J. H. Colmannus, Strassburg, q.v.)
- Andrade, José Maria, 1807-1883, Mexico City, bookseller-editor; his important library purchased by Emperor Maximilian, q.v., for a destined Biblioteca Imperial; at the latter's death shipped to Europe, and sold at auction, Leipzig, 18 Jan. 1869 (bkpl.) [*Diccionario Porrúa de ... México*, 6th ed. (Mexico City, 1995) 1.166]: I 29 (T-168; not in the auction catalogue)
- Anetenwyl, Ludovicus a, 16th cent. (inscn.): I 6 (B-506 + M-432 + G-177, 1569)
- Aquaviva, Bartholomaeus ab, 16/17th cent. (inscn.): I 15 (H-86)
- Archinto, Carlo, Count, 1670-1732 [DBI]; auct. Paris, 1863 (bkpl.): II 57 (H-169)
- Arenberg, Dukes of, the chief bibliophile Engelbert August, 8th Duke, 1824-1875 (many books sold in 1950s in NYC dealer catalogues, e.g. Walter Schab cats. 22, 23, 25; H. P. Kraus cat. 83, L. C. Harper cat. 4): II 58 (R-351: Schab cat. 23 no. 42), ?85 (E-74)
- Ascherson, C. S., d. 1945, of Merton Coll., Oxf., member of London Metal Exchange; his library purchased by Quaritch (bkpl.): II 41 (C-631), 78 (O-128)
- Barros, Ferdinand, fl. 1847: II 12 (A-938: presentation letter, 24 June 1847)
- Bennett, Richard, of Worsley, nr. Manchester: see Wm. Morris
- Beristayn, Jorge, d. 1954, of Buenos Aires: II 75 (M-262), 89 (R-12)
- Beuvain de Beauséjour, Paul, Arbp. of Toulouse, early 20th cent.; auct. Sotheby's 27 Mar. 1972: II 93 (W-9: lot 155)
- Bisping, B. F., sacellanus of Harsewinkel, 18th/19th cent. (inscn. 23 Apr. 1801): II 77 (N-81)
- Brandenburg, Hilprand, 1442-1514, of Biberach, canon of Stuttgart, donate priest of Buxheim Charterhouse to which he gave his extensive library [P. Needham, 'The Library of Hilprand Brandenburg', *Bibliothek und Wissenschaft* 29 (1996 [1997]), 95-124; 'Thirteen More Books from the Library of Hilprand Brandenburg', *Einbandforschung*, Heft 4 (Feb. 1999), 23-5]: I 24 (N-176)
- Bridge, Alex (bkpl.): II 102 (T-508)
- Brooke, F. C., Capt., fl. 1845, of Ufford, Woodbridge (Suff.): II 23 (A-1431 + Galen: Venice. 1521)
- Bruce, George and David Wolfe, NYC printers, their collection given to the Grolier Club: I 37 (T-211)
- Cavendish: see Devonshire
- Chamerato, Agostino, 17th cent. (inscn.): II 1 (A-7: 2 Oct. 1628)
- Cilia, Bricius de, mag. (Briccius Prepost, of Cilli/Celje, Lower Steiermark), fl. 1469-d.1505, cathedral canon, Vienna; dean and rector of the university [A. Lhotsky, *Die Wiener Artistenfakultät 1365-1497* (1965), 171-3]: I 4 (A-1227)
- Cole, Hamilton, 1844-1889, B.A. Yale 1866, of NYC, lawyer, collector of Richard de Bury (auct. NYC, Bangs, 8 April 1890): II 87 (P-1096)
- Colmannus, Joannes Henricus, pastor of Oberhochstädt, fl. 1574: I 42 (T-229, ex-dono Sam. Ammianus, Strassburg, Apr. 1574; to be given to Benedictines of Schaffhausen)
- Creswick, H. R. (Harry Richardson), Cambridge University Librarian, 20th cent.; auct. Sotheby's, 27 April 1982 (bkpl.): II 78 (O-128: lot 473)

- Cretschmar, Nicolaus, de Borlitz, 15/16th cent. (inscn.): I 23 (M-339)
- Davis, Michael: see Garden Ltd
- D'Elci, Antonio Maria, 1754-1824 [Angela Dillon Bussi et al., *Incunaboli ed edizioni rare: La collezione di Angelo Maria D'Elci* (Florence, 1989)]: I 16 (H-300)
- Dent, John, d. 1826; aucts. Evans, 29 Mar. & 25 Apr. 1827: I 16 (H-300)
- Devonshire, Dukes of; Chatsworth (William George Spencer Cavendish, 1790-1858, 6th Duke; et al.); auct. Christie's, 6 June 1974 (bkpl.): II 40 (C-672 + 644: lot 8)
- Digby, Kenelm, Kt., 1603-1665 (inscn.: *Vacate et videte Kenelme Digby*) [DNB]: II 23 (A-1431 + Galen: Venice. 1521)
- Doheny, Estelle, 1875-1958, Los Angeles, widow of oil producer Edward L. Doheny (1856-1935), created papal countess 1939, her library given to archdiocese of Los Angeles, its incunables auct. Christie's New York, 22 October 1987: I 36 (T-209), 40 (T-190)
- Du Bourg de Bozas, (...) (bkpl., with motto or anagram(?) *Chaix d'Est Ange*): II 12 (A-938)
- Duff, Edward Gordon, 1863-1924, Oxford, Manchester; eminent bibliographer; auct. Sotheby's, 17 Mar. 1925: I 24 (N-176); II 68 (J-436)
- Dunn, George, 1865-1912; of Woolley Hall (nr Maidenhead, Kent); aucts. Soth., 4 pts., 11 Feb. 1913-22 Nov. 1917: II 8 (A-560: *August 1900*)
- Eberus, Johannes Kudovicus, d. by 1670 (see Ph. Werner): II 45 (E-113)
- Eckher von Kapfing, Johann Franz, 1649-1727, Prince-Bishop of Freising from 1695 (engraved bookplate): II 88 (R-22)
- Ehrman, Albert, 1890-1969, diamond merchant; Broxbourne Library, aucts. Sotheby's, I, 14 Nov. 1977; II, 8 May 1978 (bkpl.): II 41 (C-631: lot II 632), 43 (C-1010: lot II 525), 57 (H-169: lot II 493), 92 (S-321: lot II 594), 100 (T-522: lot II 349)
- Elci: see d'Elci
- Elst: see Van der Elst
- Engel, Samuel, 1702-1784, librarian in Berne; auct. ibid. 1743 (inscn. 1743): II 39 (C-575)
- Ernest Augustus, 1771-1835, 5th son of George III, King of Hannover from 1837: Fideicommiss Bibliothek: I 8 (GW 5678)
- Finch, Heneage Wynne (inscn.): II 92 (S-321: 1936)
- Frankowsky, Antonius Augustus, parish priest of Putimý (Boh.), 18th cent. (inscn.): II 81 (P-463: 1768)
- Fryenstein, Petrus a, canon of Strassburg, 15th cent. (inscn): II 6 (A-272 + 247: 1473)
- Fürstenberg, Hans / Jean, 1890-1982, Berlin, Paris, Beaumesnil; banker, economist and scholarly book collector (label) [B. H. Breslauer, *The Book Collector* Winter 1982: 427-44]: I 25 (N-216); II 103 (T-554 + C-923)
- Garden Ltd, The, auct. Sotheby's New York 9-10 November 1989; collection of Haven O'More, 'direct descendant of three of the most eminent men of all time' (afterword), and Michael Davis: I 3 (A-973: lot 15), 16 (H-300: lot 31), 37 (T-211: lot 14); II 45 (E-113: lot 26), 95 (I-4 + H-192 + H-179 + A-1225 + A-1333 & 1337 + E-106 + P-1001 + G-221 + A-1089: lot 12)
- Germanus, apothecary in Strassburg: see Nicolaus, mag.
- Goldwater, Walter, NYC bookdealer, specialist in chess, Afro-Americana, radical literature, longtime buyer of cheap incunables (auct. NYC, Swann, I-II, 30 Dec. 1983, 5 Dec. 1985): II 36 (B-1043: lot I 82), 58 (R-351: lot II 119), 87 (P-1096: lot II 108)
- Gribbel, John, 1858-1936, of NYC and Philadelphia, banker; aucts. Parke-Bernet 30 Oct. 1940, 22 Jan. 1941, etc. (bkpl.: St Austell Hall): II 68 (J-436)
- Gundelius, Philippus, 15/16th cent. (inscn.): I 14 (H-4)
- Hannover, King of: see Ernest Augustus
- Harris, James Rendel, 1852-1941, Biblical scholar, orientalist [DNB]: see Birmingham, Selly Oak Colleges
- Hartz, Raymond E. and Elizabeth, Bernardsville, N.J.; auct. Sotheby's NY, 12 Dec. 1991: II 39 (C-575: lot 163); 99 (T-520: lot 197)
- Heathcote, Robert, d. 1823: I 16 (H-300)
- Hehn, Martin, *filii fabri ex Lambaco, capellanus in Gebolzkirchen*, 15th cent. (inscn.): I 26 (N-217, 1483)
- Herbert: see Pembroke
- Hewell, (...) (bkpl.): II 62 (H-561)
- Hodson, Laurence W., of Compton Hall, nr Wolverhampton; auct. Soth., 3 Dec. 1906 (label): II 68 (J-436)
- Hoffman, Samuel V. (auct. Christie's 12 Nov. 1975): II 10 (A-711)
- Honeyman, Robert B., IV, collector of history of science; aucts. Sotheby's, 7 parts, 30 Oct. 1978-19 May 1981: I 3 (A-973: lot I 140); II 45 (E-113: lot II 970), 61 (H-560: lot IV 1735)
- Hoskier, H. C., 1864-1938, b. London, then of South Orange, N.J.; banker and trader; auct. Sotheby's, 29 June 1908: II 36 (B-1043: *Feb. 1903*; lot 244)
- Huston, Kenneth Garth (bkpl.): II 23 (A-1431 + Galen: Venice. 1521)
- Hutchinson, William, of Eggleston: II 80 (P-456)

- Jacobonius, Orandius, of Terni, 16th cent.(?) (inscn.): II 40 (C-672 + 644)
- Jewdine, W. R. H. (Wynne), auct. Bloomsbury, pt. I, 18 Sep. 1984 (bkpl.): II 50 (G-415: lot 14)
- Junod, Madeleine and René (bkpl.): II 22 (A-1275), 25 (B-350), 30 (B-561)
- Kämmerer von Worms (painted arms), perhaps Johannes Camerarius de Dalburg, d. 1503, Bp. of Worms from 1482; cf. also BPH I 18 (A-924): I 2 (A-958)
- Kay, Arthur, d.1939, F.S.A. Scotl.; auct. Sotheby's 29 May 1930 (bkpl.): II 8 (A-560)
- Klemperer, Victor von, 1876-1943, Dresden banker, Rotarian, escapee from Nazi anti-Jewish persecutions, d. in Southern Rhodesia; auct. Sotheby's 28 June 1991: I 4 (A-1227), 12 (G-299); II 4 (A-236: lot 376), 20 (A-1217: lot 583)
- Kloss, Georg, M.D., 1787-1854, professor of medicine, Freemason, Frankfurt/Main; auct. Sotheby's, 7 May 1835 [De Ricci (*Engl.*), 117]: I 30 (D-381), 37 (T-211); II 102 (T-508)
- Kondinos, Philandreiou, 'o pogonatos', 16/17th cent. (Greek inscn.): I 2 (A-958)
- Kyber, Elias, of Gengenbach, 16th cent. (inscn.): I 42 (T-229, ex-dono Veronica Stutmin, 3 Jan. 1566)
- Lewnpergk, Bartholomaeus de, 16th cent. [Lemberg/Lvov?] (gift inscn. to Sebastianus Prachaticaenus): II 81 (P-463: 1581)
- Magliabecchi, Antonio, 1633-1714, scholar, his library forms part of the Biblioteca Nazionale Centrale, Florence: I 16 (H-300)
- Martin, H. Bradley, 1906-1980, NYC, dir. of Bessemer Trust; auct. Sotheby's NY, IX, 14 June 1990: II 40 (C-672 + 644: lot 3349), 60 (H-300: lot 3355), 93 (W-9: lot 3354)
- Massa, Petrus Antonius a, fr., Tuscany (16th cent.(?) inscn.): II 11 (A-761)
- Maucler, Eugen (Theodor Eugen) von, Freiherr, 1809-1870, of Schloss Oberherrlingen nr. Ulm; Württemberg official, diplomat, emissary to Vienna (bkpl., 1839): II 22 (A-1275), 25 (B-350), 101 (T-527)
- Maximilian, 1832-1867, Austrian archduke, brother of Emperor Franz Joseph, Emperor of Mexico from 1864, captured and executed by rebels supporting Benito Juárez, 19 June 1867; see also J. M. Andrade (bkpl.): I 29 (T-168)
- Meyer, Hans, 1858-1929, Leipzig, explorer, colonial officer, publisher: II 32 (B-717)
- Middendorff, B. of Widenbruge(?), fl. 1670. (see Joh. Oisthaus): II 27 (B-389 + A-237)
- Morris, William, 1834-1896, poet, artist, socialist, printer; his library purchased en bloc by Richard Bennett, 1897, who sold the books he did not want under the name of Morris, Sotheby's 5 Dec. 1896: II 78 (O-128: lot 923)
- Moss, William E., Col., 1875-1953, B.A. Oxon. (Trinity Coll.) 1898, of Sonning-on-Thames (Berks.), collector and student of fine bindings, etc.; auct. Sotheby's 2 March 1937 [Strickland Gibson, 'Colonel William E. Moss', *Bodleian Library Record* 5.3 (July 1955) 156-66]: I 11 (G-236)
- Murray, Charles Fairfax Murray; auct. Christie's, 18 March 1918 (et al.) [De Ricci (*Engl.*), 117; David B. Elliott, *Charles Fairfax Murray* (2000)]: II 41 (C-631: lot 182)
- Nicolaus, mag., Strassburg, 15th cent. (purch. inscn.: from dom. Germanus, apothecary in Strassburg): II 6 (A-272 + 247)
- Norzagaray, Mateo de, Don, 19th cent.(?) (label): II 52 (G-425)
- O'Hagan, Baron; auct. Sotheby's 6 June 1939: II 21 (A-1219: lot 566)
- O'More, Haven: see Garden Ltd
- Odell, A.: II 32 (B-717)
- Oisthaus, Johannes, fl. 1670 (ex-dono B. Middendorff): II 27 (B-389 + A-237: 1670)
- Parrhasius, Aulus Janus, 1470-1534, Naples, humanist, bibliophile, his library given to Ant. Seripando, q.v.: II 43 (C-1010)
- Pembroke, Thomas Herbert, 8th Earl, 1656-1733, of Wilton House, Wilts., Pres. Royal Society, 1689/90; auct. Sotheby's, 25 June 1914: II 41 (C-631: lot 67)
- Perrins, C. W. Dyson, 1864-1958, of Davenham, Malvern, Worcs.; auct. Sotheby's, I, 17 June 1946 (bkpl.): II 24 (B-119: lot 36)
- Phillipps, Thomas, Bart, 1792-1872, of Middle Hill, then of Thirlestain House, Cheltenham: I 16 (H-300); II 99 (T-520)
- Phylolaurus, Franciscus, de Castrocorio(?), 15/16th cent., Hieronymite of Forlì, q.v. (ad usum, 1507): II 11 (A-761)
- Pinelli, Maffeo, conte, 1736-1785, state printer of Venice; aucts. London, [James Edwards], 2 March et sqq. 1789, 1 Feb. et sqq. 1790 [De Ricci (*Engl.*), 89]: I 15 (H-86: lot 2514)
- Pinelli, Vincenzo, kinsman of Maffeo Pinelli: I 15 (H-86)
- Plymouth, Robert George Windsor-Clive, Earl of (bkpl.): II 62 (H-561)
- Prachaticaenus, Sebastianus, fl. 1581 (see Barth. de Lewnpergk): II 81 (P-463)
- Priuli family, Venice patricians, with illuminated arms: II 41 (C-631)
- Pruckhain, Leonardus, priest of Chambstorff(?), 16th cent. (inscn.): II 95 (I-4 + H-192 + H-179 + A-1225 + A-1333 & 1337 + E-106 + P-1001 + G-221 + A-1089: 1530)
- Radcliffe, Joseph, Kt., of Rudding Park (bkpl.): II 27 (B-389 + A-237)
- Radulesco, Constantine, d. c.1957, Monte Carlo (mor. label: CR in circle): II 60 (H-300)

- Rathey, Clifford C., 1886-1970; privately printed incunable catalogue, *The Library at Corbyns, Torquay* (1965) (bkpl.): II 50 (G-415)
- Redgrave, Gilbert Richard, 1844-1941, Muswell Hill, London; Ratdolt's bibliographer (bkpl.): II 61 (H-560: 13 May 1891)
- Reviczky, Karoly Imre Sandor de, Count; his library sold en bloc to Earl Spencer: II 13 (A-959)?
- Rigola(?), Joannes Fidelis, of Ancona(?) (17th cent.(?) inscn.): II 11 (A-761)
- Ruremund, Germanus, Crutched Friar of Hohenbusch, 15th cent.: II 71 (J-289 + two 15th-cent. Mss.: Ruremund wrote both Mss., the 2nd dated 1490)
- Saks, John A., 1913-1983, Greenwich, Conn.; auct. Christie's NY 1 Oct. 1980: II 64 (J-216: lot 122)
- Schefold, J. F., 17th cent.(?) (script-form stamp): I 12 (G-299)
- Schiller, Anton: II 74 (L-205)
- Schøyen, Martin, Norwegian book collector; auct. Sotheby's NY 12 Dec. 1991: I 35 (T-208); II 81 (P-463: lot 33)
- Sears, George Edward: II 32 (B-717)
- Seripandi, Antonio, 1485-1531, Neapolitan humanist, brother of Card. Girolamo Seripando, owned an important library, many volumes from Janus Parrhasius, q.v.: II 43 (C-1010)
- Sexton, Eric Hyde Lord, F.S.A., 1902-1980, of Philadelphia / Chestnut Hill; B.A. Princeton 1924; auct. Christie's NY, 8 April 1981: II 72 (J-293: lot 4)
- Spencer: see Sunderland
- Spencer, George John, 2nd Earl Spencer, 1758-1836, of Althorp, Northants; M.P., ambassador to Vienna, Whig cabinet minister, creator of 'the finest private library in Europe': II 13 (A-959)
- Strauss, Felix, 18th cent. (purchase inscn.): II 26 (B-427: 1771)
- Stutmin, Veronica, fl. 1566: I 42 (T-229: see Elias Kyber)
- Sunderland, Charles Spencer, 3rd Earl of, 1674-1722; Sunderland Library, Blenheim Palace; auct. Sotheby's, pt. IV, 6 Nov. 1882: II 78 (O-128: lot IV 9111)
- Syllanus, Ludovicus, fr., de Grimaldo (inscn.): II 14 (A-978)
- Terhaarius, Paulus, c.1625/6-1667, Amsterdam, prof. at Duisburg, auct. Amsterdam 8 Oct. 1667 [D. E. Rhodes, *Studies in Early European Printing and Book Collecting* (1983), 258-62]: I 2 (A-958)
- Torniellus, Hieronymus, fr., pater, Hieronymite of Forli, q.v., 15/16th cent.: II 11 (A-761)
- Torre del Palasciano (supralibros on doublure): II 1 (A-7)
- Towneley, Richard, 1628-1707, of Towneley, Lancs. (bkpl., 1702): II 21 (A-1219)
- Tuano, Stefano, di Grosetto, ?16th cent.: I 43 (T-234)
- Turner, Cuthbert Hamilton, 1860-1930; Dean Ireland's Professor of Exegesis, Oxford (purch. inscn. *Paris, 1919*): II 57 (H-169)
- Vambré, Albertus (17th cent.(?) inscn.): II 11 (A-761)
- Van der Elst, Charles, d. 1982; auct. Monaco, 13 May 1985: II 95 (I-4 + H-192 + H-179 + A-1225 + A-1333 & 1337 + E-106 + P-1001 + G-221 + A-1089: lot 183)
- Venosta, Giacomo, di Matio, ?16th cent.: I 43 (T-234)
- Vernon, George John Warren, 1803-1866, 5th baron, of Sudbury Hall, Derby; auct. Sotheby's, 10 June 1918 (bkpl.): II 64 (J-216: lot 300)
- Vickery, Willis, 1859-1932, Cleveland, Oh., judge: II 39 (C-575)
- Volck, Beat, of Strassburg, with inscription: *Ego Beatus Volck Argentinus depositus sum a domino baccalaureo Nicolao Textoris spirense Anno domini 1499 in festo sancti Thome de Aquino ordinis predicatorum*: II 92 (S-321)
- Vowel, Richard, fl. 1507-1540, B. Theol. Oxf., Austin Canon prior of Little Leighs (Ess.) and Walsingham (Norf.) [N. R. Ker, *Medieval Libraries of Great Britain*, 2nd ed. (1964), 312; A. B. Emden, BRUO 3.1952] (inscn.): II 21 (A-1219)
- Warren: see Vernon
- Werner, Ph., fl. 1670 (*dono accepti a D.D. Joh: Ludov. Eberi hereditibus 8 May 1670*): II 45 (E-113)
- Wilmerding, Lucius, 1879-1949, of NYC and Far Hills, N.J., stock broker, former president of the Grolier Club; auct. NYC, Parke-Bernet, II, 5 March 1951 (bkpl.): II 95 (I-4 + H-192 + H-179 + A-1225 + A-1333 & 1337 + E-106 + P-1001 + G-221 + A-1089: lot ii.343)
- Windsor-Clive: see Plymouth
- Wodhull, Michael, 1740-1816, Thenford (Northants.), translator of Euripides, auct. Sotheby's 11 Jan. 1886 [De Ricci (*Engl.*), 81]: I 15 (H-86; 20 Apr. 1789; lot 1252)
- Zabriskie, Christian A. (gifts to Manhattan College, NYC): II 66 (J-120)

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This Guarantee is provided for a period of twenty one (21) days after the date of the relevant auction, is solely for the benefit of the Buyer and may not be transferred to any third party. To be able to claim under this Guarantee, the Buyer must:-

- (i) notify Sotheby's in writing within such twenty one (21) day period with the reasons why the Buyer considers the item to be counterfeit or materially defective in text or illustration, specifying the lot number and the date of the auction at which it was purchased; and
- (ii) return the item to Sotheby's in the same condition as at the date of sale to the Buyer and be able to transfer good title in the item, free from any third party claims arising after the date of the sale.

Sotheby's has discretion to waive any of the above requirements. Sotheby's may require the Buyer to obtain at the Buyer's cost the reports of two independent and recognised experts in the field, mutually acceptable to Sotheby's and the Buyer. Sotheby's shall not be bound by any reports produced by the Buyer, and reserves the right to seek additional expert advice at its own expense. In the event Sotheby's decides to rescind the sale under this Guarantee, it may refund to the Buyer the reasonable costs of up to two mutually approved independent expert reports.

OCT. 17 - NOV. 29

**Property from the Estate of Mildred H. Boink, Evansville, Indiana**



Frederic, Lord Leighton, P.R.A.  
**The Misses Stewart Hodgson**  
 oil on canvas  
 121.6 by 105.4 cm.  
 Offered by Ken Farmer Auctions\*  
 ESTIMATE: \$200,000 - 300,000  
 STARTING BID: \$140,000

OCT. 24 - NOV. 14

**Australia Online: Art, Antiques and the Antipodes**

Rover Thomas,  
 (Australian c.1926 - 1998)  
**Wing-Viga Country**  
 ochre and binder on canvas  
 100 by 80 cm.  
 Offered by Lauraine Diggins Fine Art\*  
 ESTIMATE: \$20,000 - 40,000



NOV. 1 - 15

**Vienna 1900**

Glass Vase  
 Johann Loetz Witwe  
 Height 16.5 cm.  
 Offered by Kunsthandel Patrick Kovacs\*  
 ESTIMATE: \$13,000 - 15,000  
 STARTING BID: \$10,000



NOV. 6 - 16

**London Asia Week Online**

**Nepalese Gilt Bronze Figure of Indra**  
 16th Century  
 Offered by David Kenny Oriental Art\*  
 ESTIMATE: \$6,000 - 8,000



NOV. 15 - DEC. 6

**Modern British and Irish Art**



Duncan Grant (1885-1978)  
**Brighton**  
 signed and dated 1952  
 oil on canvas  
 50.8 by 61cm  
 Offered by Vincent and Louise Kosman\*  
 ESTIMATE: \$10,000 - 13,000  
 STARTING BID: \$9,500

NOV. 15 - DEC. 6

**Holiday Cufflinks and Dress Sets**



NOV. 28 - DEC. 19

**Holiday Glamour: Vintage Fashions & Costume Jewellery**

**Sculptural Black Velvet Dress**  
 circa 1980  
 Anthony Price  
 Offered by Cherry\*  
 ESTIMATE: \$500 - 600  
 STARTING BID: \$450

NOV. 28 - DEC. 12

**The Art of the Silversmith**

NOV. 28 - DEC. 19

**Holiday Watches**

NOV. 30 - DEC. 10

**The Gentleman's Club**

**Simulated Gemstone Brooch**  
 Kenneth Jay Lane  
 Offered by Chartreuse\*  
 ESTIMATE: \$200 - 300  
 STARTING BID: \$175

Sothebys.com

For a complete listing of special auctions, please log on to [www.sothebys.com/specialauctions](http://www.sothebys.com/specialauctions)

All dates are subject to change. \*A Sothebys.com Associate





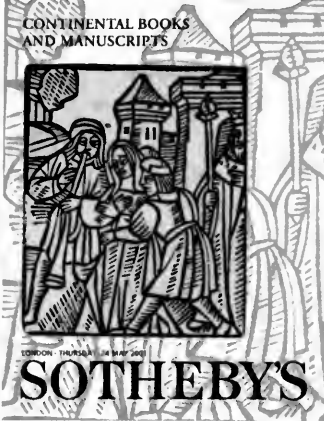
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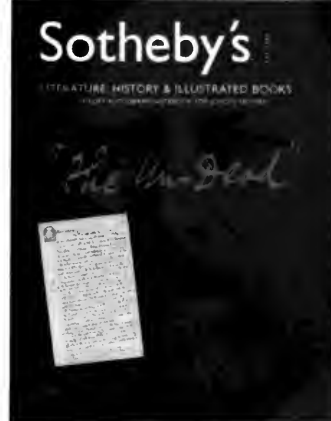


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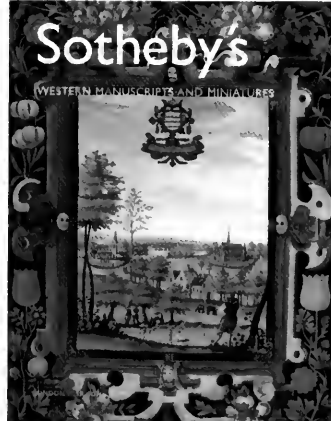


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## GUIDE FOR PROSPECTIVE BUYERS

### Buying at Auction

The following pages are designed to give you useful information on how to buy at auction. Sotheby's staff as listed at the front of this catalogue will be happy to assist you. It is important that you read the following information carefully.

### Provenance

In certain circumstances, Sotheby's may print in the catalogue the history of ownership of a work of art if such information contributes to scholarship or is otherwise well known and assists in distinguishing the work of art. However, the identity of the seller or previous owners may not be disclosed for a variety of reasons. For example, such information may be excluded to accommodate a seller's request for confidentiality or because the identity of prior owners is unknown given the age of the work of art.

### Buyer's Premium

For Books the buyer's premium payable by the buyer of each lot is at a rate of 17.5% on the first £10,000 of the hammer price, 15% on the next £50,000 of the hammer price up to and including £60,000, and at a rate of 10% on the amount by which the hammer price exceeds £60,000.

### VAT

Value Added Tax (VAT) may be payable on the hammer price and/or the buyer's premium. Buyer's premium may attract a charge in lieu of VAT. Please read carefully the "VAT INFORMATION FOR BUYERS" in this catalogue.

## 1. Before the Auction

### Catalogue Subscriptions

If you would like to take out a catalogue subscription, please ring 020 7293 6410.

### Pre-sale Estimates

Pre-sale estimates are intended as a guide for prospective buyers. Any bid between the high and low pre-sale estimates would, in our opinion, offer a chance of success. However, all lots can realise prices above or below the pre-sale estimates.

It is advisable to consult us nearer the time of sale as estimates can be subject to revision. The estimates printed in the auction catalogue do not include the buyer's premium or VAT.

### Pre-sale Estimates in US Dollars and Euros

Although the sale is conducted in pounds sterling, the pre-sale estimates in some catalogues are also printed in US dollars and/or Euros. The rate of exchange is the rate at the time of production of this catalogue. Therefore, you should treat the estimates in US dollars or Euros as a guide only.

### Condition of Lots

Prospective buyers are encouraged to inspect the property at the pre-sale exhibitions. Solely as a convenience, Sotheby's may provide condition reports. The absence of reference to the condition of a lot in the catalogue description does not imply that the lot is free from faults or imperfections. Please refer to Condition 3 of the Conditions of Business for Buyers.

## 2. Bidding in the Sale

### Bidding at Auction

Bids may be executed in person by paddle during the auction, in writing prior to the sale or by telephone.

Auction speeds vary, but average between 50 and 120 lots per hour. The bidding steps are generally in increments of approximately 10% of the previous bid.

Please refer to Conditions 5 and 6 of the Conditions of Business for Buyers.

### Bidding in Person

To bid in person, you will need to register for and collect a numbered paddle before the auction begins. Proof of identity will be required. If you have a Sotheby's Identification Card, it will facilitate the registration process. If you are an existing client and do not have a card but would like one please contact the Bids department on 020 7293 5336.

Should you be the successful buyer of a lot, please ensure that your paddle can be seen by the auctioneer and that it is your number that is called out. Should there be any doubts

as to price or buyer, please draw the auctioneer's attention to it immediately.

All lots sold will be invoiced to the name and address in which the paddle has been registered and cannot be transferred to other names and addresses.

Please do not mislay your paddle; in the event of loss, inform the Sales Clerk immediately. At the end of the sale, please return your paddle to the registration desk.

### Absentee Bids

If you cannot attend the auction, we will be happy to execute written bids on your behalf. A bidding form can be found at the back of this catalogue. This service is free and confidential. Lots will always be bought as cheaply as is consistent with other bids, the reserves and Sotheby's commissions. In the event of identical bids, the earliest received will take precedence. Always indicate a "top limit" - the hammer price to which you would bid if you were attending the auction yourself. "Buy" and unlimited bids will not be accepted. Please refer to Condition 5 of the Conditions of Business for Buyers.

Telephoned absentee bids must be confirmed before the sale by letter or fax. Fax number for bids only: 020 7293 6255.

To ensure a satisfactory service, please ensure that we receive your bids at least 24 hours before the sale.

### Bidding by Telephone

If you cannot attend the auction, it is possible to bid on the telephone on lots with a minimum low estimate of £1,000. As the number of telephone lines is limited, it is necessary to make arrangements for this service 24 hours before the sale.

We also suggest that you leave a maximum bid which we can execute on your behalf in the event we are unable to reach you by telephone. Multi-lingual staff are available to execute bids for you. Please refer to Condition 5 of the Conditions of Business for Buyers.

### Employee Bidding

Sotheby's employees may bid only if the employee does not know the reserve and fully complies with Sotheby's internal rules governing employee bidding.

## UN Embargo on trade with Iraq

The United Nations trade embargo prohibits us from accepting bids from any person in Iraq (including any body controlled by Iraqi residents or companies, wherever carrying on business), or from any other person where we have reasonable cause to believe (i) that the lot(s) will be supplied or delivered to or to the order of a person in Iraq or (ii) that the lot(s) will be used for the purposes of any business carried on in or operated from Iraq. Acceptance of bids by the auctioneer is subject to this prohibition.

For further details, please contact a member of the Specialist department or the Legal department PRIOR to bidding.

## 3. The Auction

### Conditions of Business

The auction is governed by the Conditions of Business and Authenticity Guarantee for Books. These apply to all aspects of the relationship between Sotheby's and actual and prospective bidders and buyers. Anyone considering bidding in the auction should read them carefully. They may be amended by way of notices posted in the saleroom or by way of announcement made by the auctioneer.

### Consecutive and Responsive Bidding

The auctioneer may open the bidding on any lot by placing a bid on behalf of the seller. The auctioneer may further bid on behalf of the seller, up to the amount of the reserve, by placing consecutive or responsive bids for a lot. Please refer to Condition 6 of the Conditions of Business for Buyers.

## 4. After the Auction

### Payment

Payment is due immediately after the sale and may be made by the following methods: Sterling Cash, Sterling Banker's Draft, Sterling Travellers Cheques, Sterling Cheque, Wire Transfer in Sterling, Credit Card (Visa, Mastercard & Eurocard), Debit Card (Delta, Connect & Switch).

**It is against Sotheby's general policy to accept single or multiple related payments in the form of cash or cash equivalents in excess of the local currency equivalent of US\$10,000. It is Sotheby's policy to request any new clients or purchasers preferring to make a cash payment to provide verification of identity (by providing some form of government issued identification containing a photograph, such as a passport, identity card or driver's licence), confirmation of permanent address and identification of the source of the funds. Thank you for your co-operation.**

Cheques and drafts should be made payable to Sotheby's. Although personal and company cheques drawn in Sterling on UK banks are accepted, you are advised that property will not be released until such cheques have cleared unless you have a pre-arranged Cheque Acceptance Facility. Forms to facilitate this are available from cashiers.

**Bank transfers should be made to:**

Barclays Bank plc  
50 Pall Mall  
London SW1A 1QA  
Account name:  
Sotheby's Client Receipts  
Account No. 60163058  
Sort Code: 20-67-59

Please include your name, Sotheby's account number and invoice number with your instructions to your bank.

**Payment by Mastercard, Visa and Eurocard will be subject to a 1.5% administrative fee. Payments exceeding £20,000 can only be made by the card holder in person. For absentee payments below £20,000 please contact cashiers on 020 7293 5220.**

The Conditions of Business require buyers to pay immediately for their purchases. However, in limited circumstances and with the seller's agreement, Sotheby's may offer buyers it deems credit worthy the option of paying for their purchases on an extended payment term basis. Generally credit terms must be arranged prior to the sale. In advance of determining whether to grant the extended payment terms, Sotheby's may require credit references and proof of identity and residence.

## Collection

Lots will be released to you or your authorised representative when full and cleared payment has been received by Sotheby's and a release note has been produced by our Cashiers at New Bond Street, who are open Monday to Friday, 9 am to 5.30 pm.

Smaller items can be collected from the Packing Room at New Bond Street, large items will be sent to Sotheby's Kings House Warehouse.

If you are in any doubt about the location of your purchases, please contact the Sale Administrator prior to arranging collection. *Removal, interest, storage and handling charges will be levied on uncollected lots.* Please refer to Conditions 7, 8 and 9 of the Conditions of Business for Buyers.

## Storage Charges

Storage and handling charges plus VAT may apply. Please refer to Condition 9 of the Conditions of Business for Buyers.

## Insurance

Buyers are reminded that lots are only insured for a maximum of five (5) working days after the day of the auction. Please refer to Condition 7 of the Conditions of Business for Buyers.

## Shipping

Sotheby's Shipping Logistics can advise buyers on exporting and shipping property. Our office is open between the hours of 9.00am and 5.30pm and you can contact the Shipping advisor on the number set out in the front of this catalogue.

Purchases will be despatched as soon as possible upon clearance from the Accounts department and receipt of your written despatch instructions and of any export licence or certificates that may be required. Despatch will be arranged at the buyer's expense. Sotheby's may receive a fee for its own account from the agent arranging the despatch. Estimates and information on all methods can be provided upon request and enquiries should be marked for the attention of Sotheby's Shipping Logistics and faxed to 020 7293 5952.

Transit insurance will be arranged unless otherwise specified in writing and will be at the buyer's expense. All shipments should be unpacked and checked on delivery and any discrepancies notified to the transit insurer or shipper immediately.

A form to provide shipping instructions is printed on the reverse of the bid slip in this catalogue or on the back of your buyers invoice.

## Export

The export of any lot from the UK or import into any other country may be subject to one or more export or import licences being granted. It is the buyer's responsibility to obtain any relevant export or import licence. The denial of any licence required or delay in obtaining such licence cannot justify the cancellation of the sale or any delay in making payment of the total amount due.

Sotheby's, upon request and for an administrative fee, may apply for a licence to export your lot(s) outside the UK.

An *EU Licence* is necessary to export from the European Community cultural goods subject to the EU Regulation on the export of cultural property (EEC No. 3911/92, Official Journal No. L395 of 31/12/92).

A *UK Licence* is necessary to move from the UK to another Member State of the EU cultural goods valued at or above the relevant UK licence limit. A *UK Licence* may also be necessary to export outside the European Community cultural goods valued at or above the relevant UK licence limit but below the EU Licence limit.

The following is a selection of some of the categories and a summary of the limits above which either an EU or a UK licence may be required for items more than 50 years old:-

Paintings in oil or tempera	£119,000
Watercolours	£23,800
Prints, Drawings & Engravings	£11,900
British Historical Portraits	£6,000
Photographs	£6,000
Arms and Armour	£20,000
Textiles	£6,000
Printed Maps	£11,900
Books	£39,600
Any Other Objects	£39,600

Manuscripts/Archives/Scale Drawings \*  
 Archaeological items \*  
 (\* a licence will be required in most instances, irrespective of value)

## Export to Italy

Buyers intending to export their purchases to Italy under an Italian Temporary Cultural Import Licence are advised that the Italian authorities will require evidence of export from the UK. Please contact Sotheby's Shipping Representative or your own shipping agent prior to the export for more information.

## Endangered Species

Items made of or incorporating plant or animal material, such as coral, crocodile, ivory, whalebone, tortoiseshell, etc., irrespective of age or value, may require a license or certificate prior to exportation and require additional licenses or certificates upon importation to any country outside the EU. Sotheby's suggests that buyers check with their own government regarding wildlife import requirements prior to placing a bid. Please note that the ability to obtain an export license or certificate does not ensure the ability to obtain an import license or certificate in another country, and vice versa. It is the buyer's responsibility to obtain any export or import licenses and/or certificates as well as any other required documentation (see Condition 10 of the Conditions of Business for Buyers).

## 5. Additional Services

### Financial Services

Sotheby's Financial Services makes loans to clients of Sotheby's. These include loans secured by property consigned for sale and loans secured by art collections which are not intended for sale. It is Sotheby's Financial Services' general policy to lend no more than 40% of the total of its low auction estimates for such property. It is also general policy that the minimum loan for consignor advances is £25,001 (in the US \$50,000) and for secured loans is £500,000 (in the US \$1,000,000). For further information please call Sotheby's Financial Services in New York at (1-212) 508

8061, or in London at (44) 20 7293 5273. This is not an offer or solicitation. The services described are subject to the laws and regulations of the jurisdiction in which any services may be provided.

### Pre-sale auction estimates

Sotheby's will be pleased to give preliminary pre-sale auction estimates for your property. This service is free of charge and is available from Sotheby's experts in New Bond Street on week days between 9 am and 4.30 pm. We advise you to make an appointment with the relevant expert department. Upon request, we may also travel to your home to provide preliminary pre-sale auction estimates.

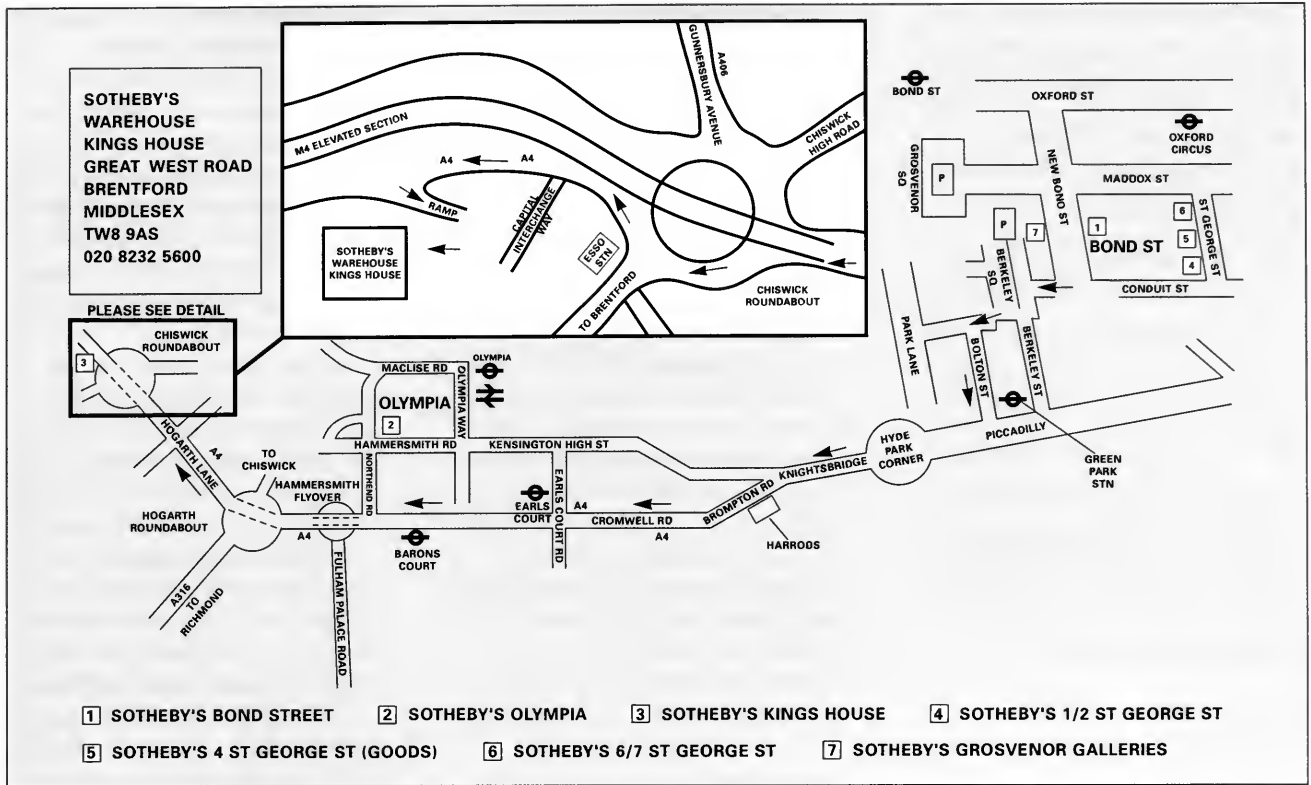
### Valuations

The Valuation department provides written inventories and valuations throughout Europe for many purposes including insurance, probate and succession, asset management and tax planning. Valuations can be tailored to suit most needs. Fees are highly competitive. For further information please contact the Valuation department on 020 7293 5177/5082, fax 020 7293 5957.

### Tax and Heritage Advice

Our Tax and Heritage department provides advice on the tax implications of sales and related legal and heritage issues. It can also assist in private treaty sales, on transfers in lieu of taxation, on the obtaining of conditional exemption from tax and on UK export issues. For further information, please contact the Tax and Heritage department on 020 7293 5082, fax 020 7293 5965.

# SOTHEBY'S KINGS HOUSE



## Consignors Information

*Furniture, Longcase Clocks, large Works of Art, Carpets, Rugs, Tapestries and large Musical Instruments*

Consignments mentioned in the above should be delivered to Sotheby's Kings House.

By appointment telephone 020 8232 5600.

Opening hours Monday to Friday 8.30am to 4.30pm, Saturdays 8.30am to 11.30am. Please arrive at least half an hour before closing.

*Small items including Pictures, Ceramics, Silver and small Works of Art*

Delivery in person between 9.00am and 4.30pm for all W1 locations.

*Paintings and Books*

1-2 St. George Street, London, W1A 2AA

*Ceramics, Silver, Jewellery, small Works of Art and Oriental and Islamic Works of Art*

6-7 St. George Street, London, W1A 2AA

*Collectables, small Musical Instruments, Clocks and Watches, Wine, Stamps and Coins*

Aeolian Hall, Bloomfield Place, London W1A 2AA

## Delivery by Courier or Shipping Agent

When instructing a Courier or Shipper to deliver items to Sotheby's, address your

property to the Arrivals Department, 1-2 St. George Street, London, W1A 2AA. Consignments sent by this method must be packed appropriately and clearly labelled with the owners name, address, telephone numbers, Sotheby's Client Account Number, (if known) and necessary licences from the country of export. Contact Sotheby's Shipping Department on 020 7293 5357 for further information.

To avoid delay ensure 3 days notice is given along with full consignment details.

## Collection

Purchasers wishing to collect lots from Kings House must ensure that their payment has been cleared prior to collection and that a release note has been forwarded to the warehouse by the cashiers at Sotheby's New Bond Street. Buyers who have established credit arrangements with Sotheby's may collect purchases prior to payment, although a release note is still required from the cashiers as above. Please note that the cashiers department is not open on Saturdays. Lots will be released only if full payment has been received together with settlement of any removal, interest, handling and storage charges thereon. **Handling and storage**

charges plus VAT for all purchase lots sent to Sotheby's Kings House will apply two weeks after the sale date at the following rates:  
Handling Charge: £20 plus VAT per lot  
Storage Charge: £21 plus VAT per lot per week or part thereof.

Payments should be made to Sotheby's at Kings House.

## Route Guidance

From Bond Street to Hyde Park Corner take the Knightsbridge Road leading into Brompton Road then the Cromwell Road. Over the Hammersmith Flyover onto the Great West Road. At the Hogarth Roundabout take the Hogarth Road to Chiswick. Follow the A4 route from slip road round the Chiswick Roundabout and take the second turning on the left. Follow the A4 past Capital Interchange on your left and take next left down the ramp signed Sotheby's. Kings House is situated adjacent to the DHL Building.

## Kings House Warehouse

Paul Dennis and Salim Hasham  
Telephone: 020 8232 5600  
Fax: 020 8232 5625

## VAT INFORMATION FOR BUYERS AT BOOK SALES

The following paragraphs are intended to give guidance to buyers on the VAT implications of purchasing at Sotheby's book department sales. The information concerns the most usual circumstances (arising from the VAT rules introduced on 1 June 1995) and is not intended to be complete. In all cases the UK VAT legislation takes precedence and the VAT rates in effect on the day of the auction will be the rates charged. It should be noted that, for VAT purposes only, Sotheby's is not usually treated as an agent and most property is sold as if it is the property of Sotheby's.

In the following paragraphs, reference to VAT symbols shall mean those symbols located beside the lot number or the pre-sale estimates in the catalogue (or amending sale room notice).

### 1. Property with no VAT symbol

Where there is no VAT symbol the property is free from VAT and Sotheby's will not charge VAT on either the hammer price or the buyer's premium.

### 2. Property with a # symbol

Although these items are not free from VAT, Sotheby's is able to use the Auctioneer's Margin Scheme and VAT will not normally be charged on the hammer price.

Sotheby's must bear VAT on the buyer's premium and hence will charge an amount in lieu of VAT at 17.5% on this premium. This amount will form part of the buyer's premium on our invoice and will not be separately identified.

Please see 'Exports from the European Union' for the conditions to be fulfilled before the amount in lieu of VAT in the buyer's premium may be cancelled or refunded.

(VAT-registered buyers from within the European Union (EU) should note that the amount in lieu of VAT contained within the buyer's premium cannot be cancelled or refunded by Sotheby's or HM Customs & Excise.)

(VAT-registered buyers from within the EU requiring an invoice under the normal VAT rules, instead of a margin scheme invoice, should notify the Cashier's Office or the Client Accounts Department on the day of the auction and an invoice with VAT on the hammer price will be raised. Buyers requiring re-invoicing under the normal VAT rules subsequent to a margin scheme invoice having been raised should contact the Client Accounts Department for assistance.)

### 3. Property with a † symbol

These items are standard-rated and will be sold under the normal UK VAT rules. Both the hammer price and buyer's premium will be subject to VAT at 17.5%.

Please see 'Exports from the European Union' for the conditions to be fulfilled before the VAT charged on the hammer price may be cancelled or refunded. Sotheby's must always charge VAT on the buyer's premium for these lots and will neither cancel nor refund the VAT charged.

(VAT-registered buyers from other

European Union (EU) countries may have the VAT on the hammer price cancelled or refunded if they provide Sotheby's with their VAT registration number and evidence that the property has been removed from the UK within three months of the date of sale. A form is available from the Cashier's Office which will act as such evidence once completed by the buyer or the buyer's agent. If the shipping is undertaken by Sotheby's, no such form will be required.)

(All business buyers from outside the UK should refer to 'VAT Refunds from HM Customs & Excise' for information on how to recover VAT incurred on the buyer's premium.)

### 4. Property with a α symbol

Items sold to buyers whose address is in the European Union (EU) will be assumed to be remaining in the EU. The property will be invoiced as if it had a # symbol (see 'Property with a # symbol' above). However, if the property is to be exported from the EU, Sotheby's will re-invoice the property under the normal VAT rules (see 'Property sold with a † symbol' above) as requested by the seller.

Items sold to buyers whose address is outside the European Union (EU) will be assumed to be exported from the EU. The property will be invoiced under the normal VAT rules (see 'Property sold with a † symbol' above). Although the hammer price will be subject to VAT this will be cancelled or refunded upon export - see 'Exports from the European Union'. The buyer's premium will always attract VAT. However, buyers who are not intending to export their property from the EU should notify our Client Accounts Department on the day of the sale and the property will be re-invoiced showing no VAT on the hammer price (see 'Property sold with a # symbol' above).

### 5. Property sold with a ‡ or Ω symbol

These items have been imported from outside the European Union (EU) to be sold at auction under temporary importation. When Sotheby's releases such property to buyers in the UK, the buyer will become the importer and must pay Sotheby's import VAT at the

following rates on both the hammer price and buyer's premium:

‡ - 5%

Ω - 17.5%

Buyers intending to take their purchased property out of the EU should see 'Exports from the European Union'.

(VAT-registered buyers from the EU should note that the import VAT charged on property released in the UK cannot be cancelled or refunded by Sotheby's.)

(VAT-registered buyers from the UK should note that the invoice issued by Sotheby's for these items is not suitable evidence for VAT return purposes. You should confirm with the Shipping Department that Sotheby's has a record of your VAT registration number and wait for a certificate C79 to be issued by HM Customs & Excise.)

(VAT-registered buyers from other EU countries may be able to seek repayment of the import VAT paid by applying to HM Customs & Excise with a copy of the C88 import declaration available from the Shipping Department - see 'VAT Refunds from HM Customs & Excise'.)

## 6. Exports from the European Union

The following types of VAT may be cancelled or refunded by Sotheby's on exports made within three months of the sale date if strict conditions are met:

- the amount in lieu of VAT charged on buyer's premium for property sold under the margin scheme i.e. with a # symbol or a α symbol.

- the VAT on the hammer price for property sold under the normal VAT rules i.e. with a † symbol or a α symbol.

- the import VAT charged on hammer price and buyer's premium for property sold under temporary importation i.e. with a ‡ or a Ω symbol.

In each of the above examples, where the appropriate conditions are satisfied, no VAT will be charged if, at or before the time of invoicing, the buyer instructs Sotheby's to export the property from the EU. If such instruction is received after payment, a refund of the VAT amount will be made. If a buyer later decides not to use Sotheby's shipping

services a revised invoice will be raised charging VAT.

Where the buyer carries purchases from the EU personally or uses the services of another shipper, Sotheby's will charge the VAT amount due as a deposit and refund it if the lot has been exported within three months of the date of sale and the following conditions are met:

- For lots sold under the margin scheme (# symbol) or the normal VAT rules († symbol), Sotheby's is provided with appropriate documentary proof of export from the EU. Buyers carrying their own property should obtain hand-carry papers from the Shipping Department to facilitate this process.

- For lots sold under temporary importation (‡ or Ω symbols), Sotheby's is provided with a copy of the correct paperwork duly completed and stamped by HM Customs & Excise. It is essential for shippers acting on behalf of buyers to collect copies of the original import papers from our Shipping Department. Buyers carrying their own property must obtain hand-carry papers from the Shipping Department.

Once the appropriate paperwork has been returned to Sotheby's, a refund of the VAT charge will be made. Please note, an administrative fee of £20.00 will be charged for this service.

Sotheby's is not able to cancel or refund any VAT charged on sales made to UK or EU private residents unless the lot is subject to temporary importation and the property is exported from the EU within three months of the date of sale.

Buyers intending to export lots under temporary importation (‡ or Ω symbols) should notify the Shipping Department before collection. Failure to do so may result in the crystallisation of the import VAT charge and Sotheby's will be unable to refund the VAT charged on deposit.

## 7. VAT Refunds from HM Customs & Excise

Where VAT charged cannot be cancelled or refunded by Sotheby's, it may be possible to seek repayment from HM Customs & Excise. Repayments in this manner are limited to

businesses located outside the UK and may be considered for VAT charged on buyer's premium on property sold under the normal VAT rules (i.e. with a † or a symbol) or import VAT charged on the hammer price and buyer's premium for lots sold under temporary importation (i.e. with a ‡ or Ω symbol).

Claim forms are available from:

HM Customs & Excise  
Overseas Repayment Section  
8th/13th Directive  
Customs House  
PO Box 34  
Londonderry, BT48 7AE  
Northern Ireland

Tel: (44) 1504 372727

Fax: (44) 1504 372520

## CONDITIONS OF BUSINESS FOR BUYERS

The nature of the relationship between Sotheby's, Sellers and Bidders and the terms on which Sotheby's (as auctioneer) and Sellers contract with Bidders are set out below. Bidders' attention is specifically drawn to Conditions 3 and 4 below, which require them to investigate lots prior to bidding and which contain specific limitations and exclusions of the legal liability of Sotheby's and Sellers. The limitations and exclusions relating to Sotheby's are consistent with its role as auctioneer of large quantities of goods of a wide variety. Bidders should pay particular attention to these Conditions.

### 1. *Introduction*

(a) Sotheby's and Sellers' contractual relationship with prospective Buyers is governed by:

- (i) these Conditions of Business;
- (ii) the Conditions of Business for Sellers displayed in the saleroom and which are available on request;
- (iii) Sotheby's Authenticity Guarantee as printed in the sale catalogue; and
- (iv) any additional notices and terms printed in the sale catalogue, in each case as amended by any saleroom notice or auctioneer's announcement at the auction.

(b) As auctioneer, Sotheby's acts as agent for the Seller. A sale contract is made directly between the Seller and the Buyer. However, Sotheby's may own a lot (and in such circumstances acts in a principal capacity as Seller) and/or may have a legal, beneficial or financial interest in a lot as a secured creditor or otherwise.

### 2. *Common Terms*

In these Conditions of Business:

"**Bidder**" is any person considering, making or attempting to make a bid, by whatever means, and includes Buyers;

"**Buyer**" is the person who makes the highest bid or offer accepted by the auctioneer, and includes such person's principal when bidding as agent;

"**Buyer's Expenses**" are any costs or expenses due to Sotheby's from the Buyer, including an amount in respect of applicable VAT thereon;

"**Buyer's Premium**" is the commission payable by the Buyer on the Hammer Price at the rates set out in the Guide for Prospective Buyers;

"**Counterfeit**" is as defined in Sotheby's Authenticity Guarantee;

"**Hammer Price**" is the highest bid accepted by the auctioneer by the fall of the hammer, or in the case of a post-auction sale, the agreed sale price;

"**Purchase Price**" is the Hammer Price and applicable Buyer's Premium and VAT;

"**Reserve**" is the (confidential) minimum Hammer Price at which the Seller has agreed to sell a lot;

"**Seller**" is the person offering a lot for sale (including their agent (other than Sotheby's), executors or personal representatives);

"**Sotheby's**" means Sotheby's, the unlimited company which has its registered office at 34-35 New Bond Street, London W1A 2AA;

"**Sotheby's Company**" is Sotheby's Holdings, Inc. and any of its subsidiaries (within the meaning of Section 736 of the Companies Act 1985) (including Sotheby's);

"**VAT**" is Value Added Tax at the prevailing rate. Further information is contained in the Guide for Prospective Buyers.

### 3. *Duties of Bidders and of Sotheby's in respect of items for sale*

(a) Sotheby's knowledge in relation to each lot is partially dependent on information provided to it by the Seller, and Sotheby's is not able to and does not carry out exhaustive due diligence on each lot. Bidders acknowledge this fact and accept responsibility for carrying out inspections and investigations to satisfy themselves as to the lots in which they may be interested.

(b) Each lot offered for sale at Sotheby's is available for inspection by Bidders prior to the sale. Sotheby's accepts bids on lots solely on the basis that Bidders (and independent experts on their behalf, to the extent appropriate given the nature and value of the lot and the Bidder's own expertise) have fully inspected the lot prior to bidding and have satisfied themselves as to both the condition of the lot and the accuracy of its description.

(c) Bidders acknowledge that many lots are of an age and type which means that they are not in perfect condition. All lots are offered for sale in the condition they are in at the time of the auction (whether or not Bidders are in attendance at the auction). Condition reports may be available to assist when inspecting lots. Catalogue descriptions and condition reports may on occasions make reference to particular imperfections of a lot, but Bidders should note that lots may have other faults not expressly referred to in the catalogue or condition report. Illustrations are for identification purposes only and will not convey full information as to the actual condition of lots.

(d) Information provided to Bidders in respect of any lot, including any estimate, whether written or oral and including information in any catalogue, condition or other report, commentary or valuation, is not a representation of fact but rather is a statement of opinion genuinely held by Sotheby's. Any estimate may not be relied on as a prediction of the selling price or value of the lot and may be revised from time to time in Sotheby's absolute discretion.

(e) No representations or warranties are made by Sotheby's or the Seller as to whether any lot is subject to copyright or whether the Buyer acquires copyright in any lot.

(f) Subject to the matters referred to at 3(a) to 3(e) above and to the specific exclusions contained at Condition 4 below, Sotheby's shall exercise such reasonable care when making express statements in catalogue descriptions or condition reports as is consistent with its role as auctioneer of lots in the sale to which these Conditions relate, and in the light of (i) the information provided to it by the Seller; (ii) scholarship and technical knowledge; and (iii) the generally accepted opinions of relevant experts, in each case at the time any such express statement is made.



#### 4. *Exclusions and limitations of liability to Buyers*

(a) Sotheby's shall refund the Purchase Price to the Buyer in circumstances where it deems that the lot is a Counterfeit and each of the conditions of the Authenticity Guarantee has been satisfied.

(b) In the light of the matters in Condition 3 above and subject to Conditions 4(a) and 4(e), neither any Sotheby's Company nor the Seller:

(i) is liable for any errors or omissions in information provided to Bidders by Sotheby's (or any Sotheby's Company), whether orally or in writing, whether negligent or otherwise, except as set out in Condition 3(f) above;

(ii) gives any guarantee or warranty to Bidders and any implied warranties and conditions are excluded (save in so far as such obligations cannot be excluded by law) other than the express warranties given by the Seller to the Buyer in Condition 2 of the Sellers' Conditions of Business;

(iii) accepts responsibility to any Bidders in respect of acts or omissions (whether negligent or otherwise) by Sotheby's in connection with the conduct of auctions or for any matter relating to the sale of any lot.

(c) Unless Sotheby's owns a lot offered for sale, it is not responsible for any breach of these conditions by the Seller.

(d) Without prejudice to Condition 4(b), any claim against Sotheby's or the Seller by a Bidder is limited to the Purchase Price with regard to that lot. Neither Sotheby's nor the Seller shall under any circumstances be liable for any consequential losses.

(e) None of this Condition 4 shall exclude or limit Sotheby's liability in respect of any fraudulent misrepresentation made by Sotheby's or the Seller, or in respect of death or personal injury caused by the negligent acts or omissions of Sotheby's or the Seller.

#### 5. *Bidding at Auction*

(a) Sotheby's has absolute discretion to refuse admission to the auction. Bidders must complete a Paddle Registration Form and supply such information and references as required by Sotheby's. Bidders act as principal unless they have Sotheby's prior written consent to bid as agent for another party.

Bidders are personally liable for their bid and are jointly and severally liable with their principal if bidding as agent.

(b) Sotheby's advises Bidders to attend the auction but will seek to carry out absentee written bids which are in pounds sterling and, in Sotheby's opinion, clear and received sufficiently in advance of the sale of the lot, endeavouring to ensure that the first received of identical written bids has priority.

(c) Where available, written and telephone bids are offered as an additional service for no extra charge, at the Bidder's risk and are undertaken subject to Sotheby's other commitments at the time of the auction, Sotheby's therefore cannot accept liability for failure to place such bids. Telephone bids may be recorded.

#### 6. *Conduct of the Auction*

(a) Unless otherwise specified, all lots are offered subject to a Reserve, which shall be no higher than the low presale estimate at the time of the auction.

(b) The auctioneer has discretion at any time to refuse any bid, withdraw any lot, re-offer a lot for sale (including after the fall of the hammer) if he believes there may be error or dispute, and take such other action as he reasonably thinks fit.

(c) The auctioneer will commence and advance the bidding at levels and in increments he considers appropriate and is entitled to place a bid or series of bids on behalf of the Seller up to the Reserve on the lot, without indicating he is doing so and whether or not other bids are placed.

(d) Subject to Condition 6(b), the contract between the Buyer and the Seller is concluded on the striking of the auctioneer's hammer, whereupon the Buyer becomes liable to pay the Purchase Price.

(e) Any post-auction sale of lots offered at auction shall incorporate these Conditions as if sold in the auction.

#### 7. *Payment and Collection*

(a) Unless otherwise agreed, payment of the Purchase Price for a lot and any Buyer's Expenses are due in pounds sterling immediately on conclusion of the auction (the "Due Date") notwithstanding any requirements for export, import or other permits for such lot.

(b) Title in a purchased lot will not pass until Sotheby's has received the Purchase Price and Buyer's Expenses for that lot in cleared funds. Sotheby's is not obliged to release a lot to the Buyer until title in the lot has passed, and any earlier release does not affect the passing of title or the Buyer's unconditional obligation to pay the Purchase Price and Buyer's Expenses.

(c) The Buyer is obliged to arrange collection of purchased lots within five days of the auction. Purchased lots are at the Buyer's risk (and therefore their sole responsibility for insurance) from the earliest of i) collection or ii) five days after the auction. Until risk passes, Sotheby's will compensate the Buyer for any loss or damage to the lot up to a maximum of the Purchase Price paid. Buyers should note that Sotheby's assumption of risk for loss or damage is subject to the exclusions set out in Condition 6 of the Conditions of Business for Sellers.

(d) For all items stored by a third party and not available for collection from Sotheby's premises, the supply of authority to release to the Buyer shall constitute collection by the Buyer.

(e) All packing and handling is at the Buyer's risk. Sotheby's will not be liable for any acts or omissions of third party packers or shippers.

#### 8. *Remedies for non-payment*

Without prejudice to any rights the Seller may have, if the Buyer without prior agreement fails to make payment for the lot within five days of the auction, Sotheby's may in its sole discretion (having informed the Seller) exercise one or more of the following remedies:

- (a) store the lot at its premises or elsewhere at the Buyer's sole risk and expense;
- (b) cancel the sale of the lot;
- (c) set off any amounts owed to the Buyer by a Sotheby's Company against any amounts owed to Sotheby's by the Buyer in respect of the lot;
- (d) reject future bids from the Buyer or render such bids subject to payment of a deposit;
- (e) charge interest at 4% per annum above Barclays Bank plc Base Rate from the Due Date to the date the Purchase Price and relevant Buyer's Expenses are received in cleared funds;

(f) exercise a lien over any of the Buyer's property which is in the possession of a Sotheby's Company. Sotheby's shall inform the Buyer of the exercise of any such lien and within 14 days of such notice may arrange the sale of such property and apply the proceeds to the amount owed to Sotheby's;

(g) resell the lot by auction or private sale, with estimates and reserves at Sotheby's discretion. In the event such resale is for less than the Purchase Price and Buyer's Expenses for that lot, the Buyer will remain liable for the shortfall together with all costs incurred in such resale;

(h) commence legal proceedings to recover the Purchase Price and Buyer's Expenses for that lot, together with interest and the costs of such proceedings on a full indemnity basis; or

(i) release the name and address of the Buyer to the Seller to enable the Seller to commence legal proceedings to recover the amounts due and legal costs. Sotheby's will take reasonable steps to notify the Buyer prior to releasing such details to the Seller.

#### 9. *Failure to collect purchases*

(a) If the Buyer pays the Purchase Price and Buyer's Expenses but fails to collect a purchased lot within fourteen calendar days of the auction, the lot will be stored at the Buyer's expense (and risk) at Sotheby's or with a third party.

(b) If a purchased lot is paid for but not collected within six months of the auction, the Buyer authorises Sotheby's, having given notice to the Buyer, to arrange a resale of the item by auction or private sale, with estimates and reserves at Sotheby's discretion. The proceeds of such sale, less all costs incurred by Sotheby's, will be forfeited unless collected by the Buyer within two years of the original auction.

#### 10. *Export*

It is the Buyer's sole responsibility to obtain any necessary export, import, firearm, endangered species or other permit for the lot. Without prejudice to Conditions 3 and 4 above, Sotheby's and the Seller make no representations or warranties as to whether any lot is subject to export or import restrictions or any embargoes.

The denial of any permit or licence shall not justify cancellation or rescission of the sale contract or any delay in payment.

#### 11. *General*

(a) All images and other materials produced for the auction are the copyright of Sotheby's, for use at Sotheby's discretion.

(b) Notices to Sotheby's should be in writing and addressed to the department in charge of the sale, quoting the reference number specified at the beginning of the sale catalogue. Notices to Sotheby's clients shall be addressed to the last address formally notified by them to Sotheby's.

(c) Should any provision of these Conditions of Business be held unenforceable for any reason, the remaining provisions shall remain in full force and effect.

(d) These Conditions of Business are not assignable by any Buyer without Sotheby's prior written consent, but are binding on Buyers' successors, assigns and representatives. No act, omission or delay by Sotheby's shall be deemed a waiver or release of any of its rights.

(e) The Contracts (Rights of Third Parties) Act 1999 is excluded by these Conditions of Business and shall not apply to any contract made pursuant to them.

(f) The materials listed in Condition 1(a) above set out the entire agreement and understanding between the parties with respect to the subject matter hereof. It is agreed that, save in respect of liability for fraudulent misrepresentation, no party has entered into any contract pursuant to these terms in reliance on any representation, warranty or undertaking which is not expressly referred to in such materials.

#### 12. *Data Protection*

Sotheby's will use information provided by its clients or which Sotheby's otherwise obtains relating to its clients for the provision of auction and other art-related services, real estate and insurance services, client administration, marketing and otherwise to manage and operate its business, or as required by law.

Some gathering of information about Sotheby's clients will take place using technical means to identify their preferences and provide a higher quality of service to them, and Sotheby's may gather information about its clients through video images or through the use of monitoring devices used to record telephone conversations.

Sotheby's will generally seek clients' express consent before gathering any sensitive data, unless otherwise permitted by law. Bidders agree that Sotheby's may use any sensitive information that they supply to Sotheby's.

By agreeing to these Conditions of Business, Bidders agree to the processing of their personal information and also to the disclosure and transfer of such information to any Sotheby's Company and to third parties anywhere in the world for the above purposes, including to countries which may not offer equivalent protection of personal information to that offered in the UK. Bidders can prevent the use of their personal information for marketing purposes at any time by notifying Sotheby's.

#### 13. *Law and Jurisdiction*

**Governing Law** These Conditions of Business and all aspects of all matters, transactions or disputes to which they relate or apply shall be governed by and interpreted in accordance with English law.

**Jurisdiction** For the benefit of Sotheby's, all Bidders and Sellers agree that the Courts of England are to have exclusive jurisdiction to settle all disputes arising in connection with all aspects of all matters or transactions to which these Conditions of Business relate or apply. All parties agree that Sotheby's shall retain the right to bring proceedings in any court other than the Courts of England.

**Service of Process** All Bidders and Sellers irrevocably consent to service of process or any other documents in connection with proceedings in any court by facsimile transmission, personal service, delivery by mail or in any other manner permitted by English law, the law of the place of service or the law of the jurisdiction where proceedings are instituted, at the last address of the Buyer or Seller known to Sotheby's or any other usual address.

## CLIENT SERVICES

### Bookshop & Mail Order Books

Clare Klos 020 7293 5404

### Client Assistance

Enquiries 020 7293 5002

### Catalogue Subscriptions

Katherine MacDonald 020 7293 5458

### Client Accounts

Michael Hart 020 7293 5890

### Sotheby's Institute of Art

Diana Keith Neal 020 7293 5337

*New York*

J. Thomas Savage 212 894 1111

### Financial Services

Ann-Marie Jones 020 7293 5273

*New York*

Shelley Fischer 212 894 1144

### Furniture Restoration

Roddy McVittie 01403 833626

*New York*

Colin Stair 212 860 5446

### House Sales

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Harry Dalmeny 020 7293 5848

Alexandra Reece 020 7293 5711

### Communications & Press

Christopher Proudlove 020 7293 5165

### Shipping

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### Tax & Heritage

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*New York*

Warren P. Weitman, Jr. 212 606 7198

### Valuations

William Lucy 020 7293 5178

*New York*

Lindsey Pryor 212 894 1120

### Photography

Wayne Williams

### Layout Editor

Lynne Sellers

### Colour Editor

Judith Arnold

### Production Controller

David Mountain

### Repro/Print

SOT/DIT

## SPECIALIST DEPARTMENTS

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 Jocelyne Timm 020 7293 5109  
*London Liaison*

**Antiquities**

Richard M. Keresey 212 774 5390  
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*London Liaison*

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Lydia Cresswell-Jones 020 7293 5137  
 Philippe Garner 020 7293 5138  
*Senior Specialist*

**Books & Manuscripts**

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 Paul Quarrie F.S.A. 020 7293 5300  
 Roger Griffiths 020 7293 5292  
 Charlotte Brown 020 7293 5296  
 Dr. Peter Beal F.B.A. 020 7293 5298  
 Dr. Susan Wharton 020 7293 5299  
 Catherine Slowther 020 7293 5291  
 Peter Selley 020 7293 5295

*Paris*

Dr Jean-Baptiste de Proyard 33 1 5305 53 19

*Milan*

Filippo Lotti 39 2 295 001

**British Paintings & Drawings****1500 - 1850**

David Moore-Gwyn 020 7293 5406  
 Henry Wemyss 020 7293 5409  
 James Miller 020 7293 5405  
 Lucy Fenwick 020 7293 5408  
 Guy Peppiatt 020 7293 5410

**Chinese Ceramics & Works of Art**

Alastair Gibson 020 7293 5145  
 Julian King 020 7293 5148  
 Jing Chen 020 7293 5071

**Chinese Export Porcelain**

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 Don Victor Franco de Baux  
*Heraldry Consultant*

**Contemporary Art**

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 Oliver Barker 020 7293 5494  
 Francis Outred 020 7293 5400

*Paris*

Florence de Botton 33 1 5305 5360

*Milan*

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*Amsterdam*

Miety Heiden 31 20 550 2254

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 Diana Keith Neal 020 7293 5337  
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**English Furniture**

Fergus Lyons 020 7293 5348  
 Daniel Morris 020 7293 5486  
 Scott Nethersole 020 7293 5347  
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Mario Tavella 020 7293 5052  
 Maxine Fox 020 7293 5349  
 Patrick van der Vorst 020 7293 5733

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Brice Foisil 33 1 5305 5301  
 Pierre-Francois Dayot 020 7293 5304

*Zurich*

Thomas Boller 41 1 202 0011

*Milan*

Francesco Morroni 39 2 295 00203

*Amsterdam*

Jan Willem van Haarem 31 20 550 2231

**Impressionist & Modern Art**

Melanie Clore 020 7293 5394  
 Philip Hook 020 7293 5223  
 Helena Newman 020 7293 5397  
 Emmanuel Di-Donna 020 7293 5392

*Geneva*

Guy Jennings 41 22 908 4834  
 Caroline Lang 41 22 908 4832

*Paris*

Andrew Strauss 33 1 5305 5355  
 Simon Shaw 33 1 5305 5356

*Milan*

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 Isabelle Caussé 020 7293 5155  
 Nicholas Shaw 020 7293 5154

*Consultant***Jewellery***Geneva*

Michael Hall 41 22 908 4843  
 Alexandra Rhodes 41 22 908 4842  
 Douglas Walker 41 22 908 4820

*London*

Martyn Downer 020 7293 5338  
 Andres White Correal 020 7293 5847

*International Business Development*

Joanna Hardy 020 7293 5310  
 Daniela Mascetti 020 7293 5308

*Director of Educational Studies***Judaica**

Camilla Previte 020 7293 5334

*Tel Aviv*

Esta Kilstein 972 3 560 1666

**Medieval Manuscripts**

Peter Kidd 020 7293 5330

Dr. Christopher de Hamel FSA

*Consultant***Modern British & Irish Pictures****& Sculpture**

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 Joanna Doidge-Harrison 020 7293 5083

**Musical Instruments**

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 Graham Wells 020 7293 5342

*Consultant*

Paul Hayday 020 7293 5344

**Music**

Dr. Stephen Roe 020 7293 5286  
 Dr. J.S.E. Maguire 020 7293 5016

**Nineteenth Century European****Paintings & Drawings**

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Drs. Eveline Van Oirschot 31 20 550 2255

*Brussels*

Michèle de Kerchove 32 2 627 7189

*Madrid*

Wendy Loges 34 91 532 6802

*Milan*

Dominique Reiner 39 2 295001

*Paris*

Pascale Pavageau 33 1 5305 5310

*Zurich*

Rebekka Grieshaber 41 1 226 2257

## SPECIALIST DEPARTMENTS

**Old Master Paintings & Drawings***Paintings*

Alexander Bell	020 7293 5420
George Gordon	020 7293 5414
Richard Charlton-Jones	020 7293 5489
Emily Black	020 7293 5415
Arabella Chandos	020 7293 5421
Letizia Treves	020 7293 5850
James Macdonald	020 7293 5887

*Amsterdam*

Baukje Coenen	31 20 550 2261
Judith Niessen	31 20 550 2258

*Madrid*

James Macdonald	34 91 576 5714
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*Milan*

Alberto Chiesa	39 2 2950 0207
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*Paris*

Nicolas Joly	33 1 5305 5341
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Alexandra Chaldecott	020 7293 5333

*Paintings & Drawings*

Julien Stock	020 7293 5413
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**Oriental Manuscripts**

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Isabelle Caussé	020 7293 5155

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<i>Senior Specialist</i>	
Lydia Cresswell-Jones	020 7293 5137

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Susan Harris	020 7293 5211

*Old Masters*

Richard Godfrey	020 7293 5213
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**Russian Works of Art & Icons**

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Martyn Saunders-Rawlins	020 7293 5325
<i>Consultant</i>	

**Scottish Paintings & Drawings**

Grant Ford	020 7293 5497
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**Southeast Asian Paintings**

Mok Kim Chuan	65 732 8239
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*Amsterdam*

Miety Heiden	31 20 550 2254
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**Swiss Art***Zurich*

Dr. Lukas Gloor	41 1 226 2256
Urs Lanter	41 1 226 2255

**Tapestries**

George Hughes-Hartman	020 7293 5455
<i>Consultant</i>	
Patrick van der Vorst	020 7293 5733
Stephanie Douglas	020 7293 5469

**Travel Sales**

Guy Peppiatt	020 7293 5410
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**Victorian Paintings & Drawings**

Grant Ford	020 7293 5497
Simon Taylor	020 7293 5385
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**Wine**

Serena Sutcliffe, MW	020 7293 5050
Stephen Mould	020 7293 5046
Michael Egan	020 7293 5047
James Reed	020 7293 5014
Richard O'Mahony	020 7293 5048
Damian Tillson	020 7293 5851
<i>Administration</i>	
Justin Shreeve	020 7293 5041

**SOTHEBY'S AT OLYMPIA****General Furniture, Applied Arts & Works of Art**

Jonathan Meyer F.R.I.C.S.	020 7293 5350
Mark Stephen	020 7293 5507
Jeremy Smith	020 7293 5072
Lee Young	020 7293 5509
Jeremy Morrison	020 7293 5506
Hans Bowen	020 7293 5107

**Clocks, Watches & Barometers**

Michael Turner	020 7293 5329
Jonathan Darracott	020 7293 5810
Alex Barter	020 7293 5327
Tina Millar	020 7293 5328
<i>Consultant</i>	

*Geneva*

Nicolas Clements	41 22 908 4708
Malin Miller	41 22 908 4856

**Scientific & Mechanical Musical****Instruments, Marine Works of Art**

Catherine Southon	020 7293 5209
Jon Baddeley	
<i>Senior Specialist</i>	020 7293 5205

**European Ceramics & Glass**

Simon Cottle	020 7293 5133
Sebastian Kuhn	020 7293 5135
Phil Howell	020 7293 5505
Rebecca Wintgens	020 7293 5070
Sarah O'Brien	020 7293 5503
Joanne Cooper	020 7293 5504
<i>Paris</i>	
Peter Arney	020 7293 5134

**General Paintings, Drawings & Watercolours**

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Dendy Easton	020 7293 5508
Veronique Gunner	020 7293 5201
Katherine Macdonald-Buchanan	
	020 7293 6134
Charlotte Willoughby	020 7293 6132

**Rugs & Carpets**

Raquel Diaz Downey	020 7293 5152
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**Arms & Armour**

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Ian Eaves, <i>Consultant</i>	
Jurg Meier, <i>International Consultant</i>	

**Silver & Vertu**

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Harry Charteris	020 7293 5106
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