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A SECOND SELECTION OF PRINTED BOOKS MOSTLY
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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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CONTENTS

- 16 Important Notices to Buyers
- 17 Session One, Lots 1-122
 - Fifteenth century, Lots 1-105*
 - Sixteenth and seventeenth centuries, Lots 106-122*
- 250 Indexes
- 275 Authenticity Guarantee
- 277 Catalogue Subscriptions Order Form
- 278 Guide for Prospective Buyers
- 281 Sotheby's Kings House
- 282 VAT Information for Buyers
- 284 Conditions of Business
- 287 Client Services
- 288 Specialist Departments
- 290 International Offices
- 294 Guide for Absentee Bidders
- 295 Absentee Bid Form
- 296 Board of Directors



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.'

INTRODUCTION

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 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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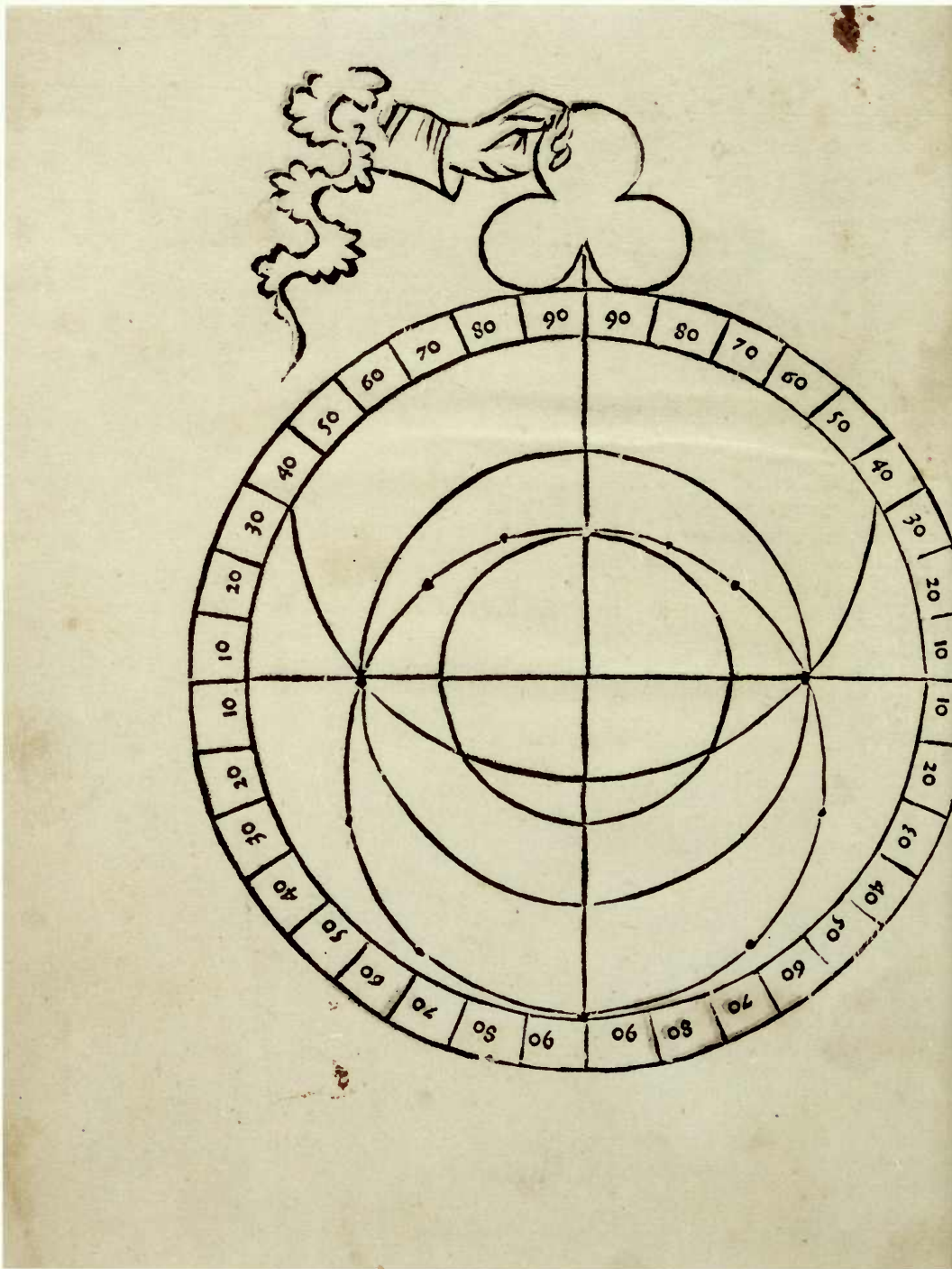
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LOTS 1-122

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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^o (186 x 147 mm.), 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^o (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.tribuenerit. s. hō (q colligit).i. s. l. aggregat (vires) s. suas (inuas)
dir fortius hostem supple q̄ ille. qui (instar ei) id est obuiat hosti (duplex
s. viribus) id est segregatis.

Pessimus est hostis. qui cum benefeceris illi

Fortius insurgit bella mouendo tibi

Sic carnifac velle suum si bella moueri

Tuis tibi. si pacem colla domato fame.

¶ Ponit aliā parabolā dicēs. q̄ nō ē hostis peior q̄ ille q̄ malū reddit p̄
bono. q̄re si habetis hoste nō des ei sup̄ te potestare. nā si dominetur tibi
in multū nocere poterit. Sicut cum caro nra sit inimic⁹ noster mortalis. non
debet⁹ sibi dare potestare sup̄ nos. i. sup̄ a spm̄ nostrū. cū habeam⁹ eā in
potestate nra. s. debet⁹ eā sub iugo tenere z fame ac obstitentis seu pe
nitentis domare. ne p̄tra nos insurgat. vii. sus. Luxuria raro nō tene
pasta caro. s. bernard⁹. Venit cibo mero. q̄ est uas defecit spumar in
libidine. Costrue (hostis ē pessimus q̄ insurgit forti⁹ tibi). i. p̄tra re.
(bella mouendo. cū) p̄ q̄n. supple tu (benefeceris illi) s. z hosti (Sic fac
carni). i. p̄cupiscentie carnis (velle suū si vis bella moueri tibi) et si vis in
q̄n. (moueri tibi pacē. colla). i. carnes (domato fame) id est elurie

Capitulum tertium.

On teneas aurum totum. quod splendet vt aurum

Nec 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.

¶ Nō incipit tertiū caplm̄ hui⁹ libri in q̄ p̄cedit p̄ sex metra. z diuidit
in rot pres q̄r autoz ponit pabolā. Et p̄mo ponit pabolā dicēs. q̄ totū
rum illud qd̄ splendet vt aurū nō ē aurū. z omne pomū pulcrū lz videatur
bonū nō tñ ē bonū. Sicut multi sunt hoies q̄ vident eē sapientes z tamē
nō sunt. z multi vident veraces q̄ tñ sunt falsissimi. z plures vident esse
sancti q̄ tñ sunt pessimi. q̄ ab extra veltiti sunt vestib⁹ ouū z innocētum
intrinsec⁹ aut sunt lupi rapaces. vt habet in euangelio. vii. veste sub ag
nina latitat mens sepe lupina. z etiā multa vident nobis bona q̄ rament
sunt pessima. Costrue (Nō teneas totū) supple illud (qd̄ splendet vt
aurū esse aurū) nec teneas qd̄libet pomū pulcrū esse bonū. sic virt⁹ que
(videt esse in multis nō est) s. z in illis. supple tales hoies (decipiūt). i. fal
sunt (lumina nra). i. oculos nostros sive mentē nostrā (suis falsis) supple
luminib⁹ (tales hnt in pectore). i. in corde (plus aloes). i. amaritudinis
vel falsitas. (q̄ mellis). i. dulcedinis vel veritatis. (q̄) s. z sup̄dicros (pu
ras) supple eē (illos sanctis) supple hoib⁹ (simplicitate). i. sanctitate.

B iij

3

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

Chancery 4^o (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.

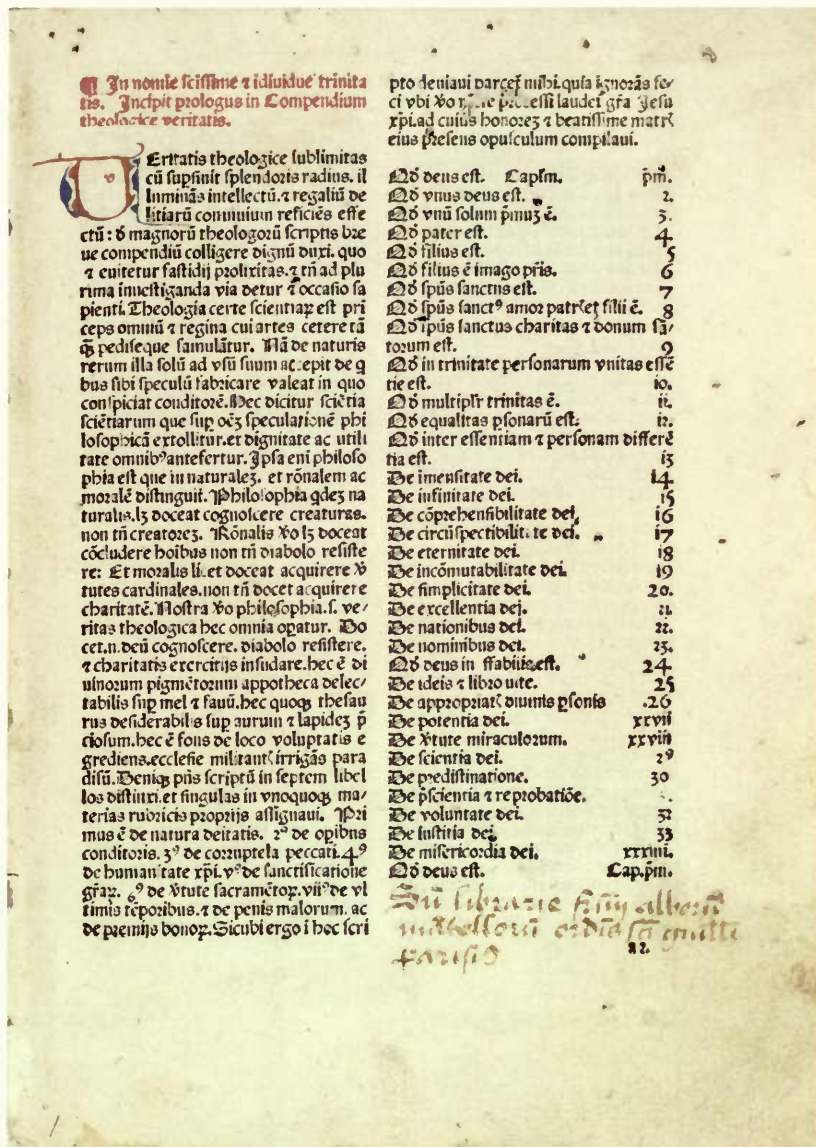
Some twenty editions of the *Doctrinale*, one of the best known grammar books of the Medieval and early modern period, written, like other school books of the period, in verse as a form of mnemonic were printed in the fifteenth century, the earliest of which, without commentary, was produced at Paris 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

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

Chancery 4^o (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 la copie de l'œuvre de l'abbé de...

PER DEVM OMNIA FACTA SVNT • ET SINE

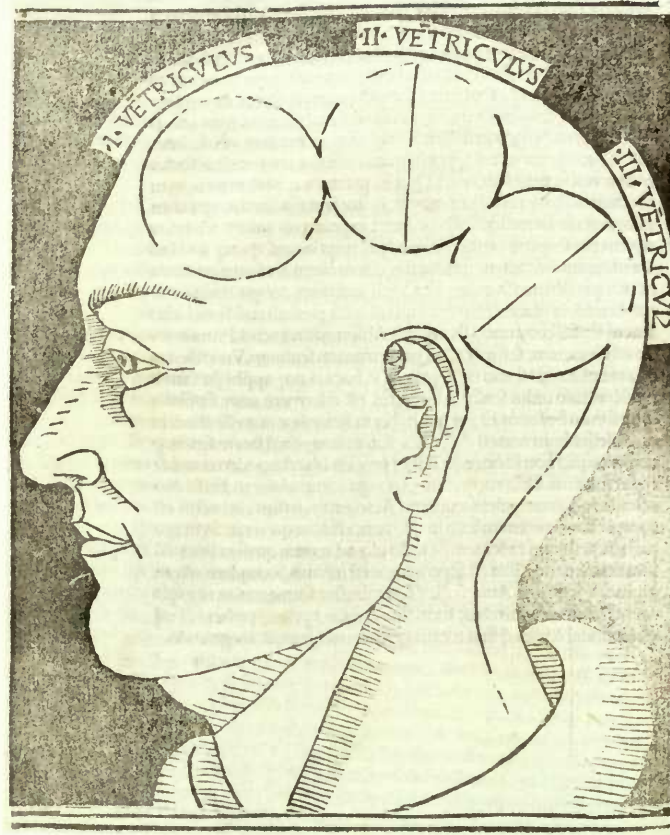
IPSO NIHIL FACTVM • RES COGNOSCUNTUR PER TERMINOS

Cap. 6.
12345
678910

• HOMINES ET ARBORES AFRICTIBVS COGNOSCUNTVR •

VIS AMARI AMA, PORIGE PORIGETI

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^o (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

Ibrū istū septem pre ce:
teris eā rudiōz et parū
scolis reddūt intelligi
bitem et capaces eos ef:
ficiūt quoz ūdam obsecu
rorū. Prīmū est ipsius
ſēpture mīlis cōpōſitō.

Per totū ſiquidē ſui de:
curſū diuiſionibz et di:
ſtinctōibz mittitur que aūe diſcenda ſucceſſe
et p̄cūlatim p̄ponitur fauiliū intellectu ca:
pitulū. Et ſi ordine quodā gaudeant intelligi:
bili ſenū tenaciū ſq; p̄nt memorie ſimulandi
ſcōm q; ſingule ſentēte et auctōes diſtincte ſūt
ab inuicē per groſſas l̄ſas capitales vt ſic gra
cioſus ſe oculis legentiū offerant et ab inuicē
euidētiū ſecernant. **Tercia** q; a capitulū linea
rū mox poetoz vſū in ap̄tū vniuerſe diſ
tinctōnū p̄cūle p̄ l̄ſas capitales a quibz qdā
limole egrediant que ſigna ſūt et note q; hec
ip̄e p̄cūle membra ſūt diuiſionū vt diſtinc
tōnū vt p̄ſaſio que ex mulatōne inēdū mē
broz alicui diſtinctōis aut diuiſionis naſ:
cēt hys ſignis euitēt. **Quarta** q; quilibet materia
fore totū repire eſt ſub capitulo ſuo ne lectorē
opere q̄ſt curz in incertū. **Quinta** q; p̄tates
diuerſaz rerū non p̄ totū libz ſ; in multis lo
cis p̄mo emittant q; ſq; p̄ aſce q; ſq; p̄ verſ
et poſtea diſgerunt cū cōcordantiis ſuis ſm oz
dinē p̄ſabacū. Sic videtū ē manifestiſſime vj
p̄cūla libri ſcūdi. **Sexta** ē q; plures eubimo
logie vocabuloz foroz ibi appoſite ſūt nā co
gnita p̄us ſmāca ſol; fauiliū dulcedo che:
ologica ſubmerare. **Septima** q; vbi cūq; appo:
ſitū cōcordantiā foroz aut eas expoſitū
aut cōcordantū quibz locis ſen capitulis debent
repi. **Siquis** igit hūctibz volit et fructio:
ſe legere curauerit modis omibz modū ſcrip
ture eius inſecet. Et membra cuiuſlibz diſtinc
tōnis ſue diuiſionis referat indiuiſū p̄ quo
limole ſue tractulū ductū ſūt a ſingulis men
broz capitulū vſus diuiſit ſue doctū ſue ſuſſit
Et ſi hūc ip̄m librū liberit minio rubrica
aut lazuro venūſtā poteris ip̄m diuiſum qd
ante p̄mū diuiſionis alicui menbz frequēt
ponit in linea capitalibz l̄ſis exarati ſcribere
in ſpacō ſue in margine Et limolas egredien
tes a capitulū p̄ ſcalaz ſue membroz diuident
cū p̄tendē vt ſingule indiuiſit in ſpacio ſcri:
ptū terminentur Et hoc vbi materie qualitas
id exegerit et ſpaciū permitit anguſta. Exem
plū vide ſtatim. **7.** i p̄ncipio tabule **Vbi** aūe
qualitas materie id non exigit aut vbi ſpa:
ciū non adeſt amplitudo ſicut i ſpacō qd ip̄as
collūpnas diuidit nichilominū limolas p̄dic
tas p̄tendere poteris ad aliq; punctū l̄ p̄cta
p̄o oz natū vtq; mēbra diuidentia diuis con:
ſpectibus legentiū ſe p̄ſentet

SEQUITVR TABVLA

Iber iſte q̄ incūlatē de laudibz beate
marie diſtinct⁹ eſt et p̄cius in xij
libroz p̄cūales.

- In p̄mo exponit angelica ſalutatio delaca ad
mariam et habet viij capitula. **68**
- In ſcō diſtinctū quomō maria ſeruiuit no:
bis in filio et ſingulis manibz et ſenſibz ſuis
et habet vij p̄cūlas. **82**

PARTICVLA

- Prima aſſignat xl cauſas quare ſeruiendū ē
mane in p̄ſentia.
- Secūda quomō maria ſeruiuit nobis de ſingul
menbris ſuis in filio nec ynquā ceſſat nobis
benefacere ex eūdem. **78**
- Tercia quomō debeat ei ſeruire cor hūmānū. **90**
- Quarta quomō debeat ei ſeruire ſingula mē:
bra noſtra et ſinguli ſenſus noſtri. **92**
- Quinta quomō debeam⁹ ei ſeruire de ore vocē et
labijs noſtris. **94**
- Sexta cuiuſmoi p̄tates neceſſarie ſint hijs
qui volūt ei ſeruire ad beneplacitū ſiū. **100**
- Septima agit de fiſto eternitatis ad qd homo p̄
ip̄m redit et ad qd incredulū p̄ eandem. **102**
- In tercō libro aſſignant p̄mo dignitates et p̄
rogantē cānis v̄gnee et xij ſp̄la p̄uilegia ei⁹. **103**
- In quarto agit de v̄tūbz et p̄minētijs eius. **109**
- In quinto de v̄tūbz pulchritudine eius. **134**
- In ſexto de vocabulis vel appellacōnibz eius.
Dat amica. ſozoz. cariffima. ſilia. ſpōſa. vx:
oz ſeu vidua. mulier. hō. v̄go. virago. p̄nceps
regina. primas. ancilla. miſtra. **138**
- In ſeptimo quomō deſignat per quedam cele
ſtia et ſupiora Celū. firmam. ſol. luna q; ſy⁹
oz ſon. Lucifer. auroza. lux. mane. dies. **144**
- In octauo de terra et hijs que ad terrā p̄tinet
quibz ip̄a figura ē Terra. ſolū. tell⁹. humus.
arida. lim⁹. et argil. area. camp⁹. ager. mōs.
collis. ſcaua. vallis. Defertū. ſolitu⁹. p̄era
paſcua. p̄atum. **161**
- In nono de receptaculū aquaz q̄bz poē ſigū
n. Fōs. p̄tē. flumē. fluui⁹. torz. aq. ſtag:
nū. Aluē. et ſtula. lac⁹. p̄ria. cōcha. canalis
Trames. aq̄duct⁹. labiū. piſcina. natato. i
natatoia. Amnis. vana. later. oſterna. **162**
- In decimo de edificijs quibz ip̄a figura ē i bib:
lia. Archa. thoz. ſolū. ferculū. q̄. ſella. tri:
bunal. Sedes. et cathedra. curru. lectica. ſca:
bellū. Lectul⁹. et requies. habitacō. cellula. ni:
dus. Cella et apotheca. gazophi. bibliotheca
Erari. genceloz. horzea. piſtrini. furn⁹. cli:
ban⁹. fornazq; camin⁹. Aula. tabernaculum
thalan⁹. dom⁹. **168**
- In vndecimo de m̄ſcōibz et nautijs v̄rbs
ciuitas. caſtellū. villa. curru. m̄nicō. mur⁹
nauis. p̄cūla. maris. archa. noe. **171**
- In duodecimo quare appellat ozus oclū⁹ et
habet iſte ozus. vij. p̄cūlas. **171**

PARTICVLA

- Prima agit de p̄tētibz ozū oclū⁹ q̄ quāq; ita
ſit et tenēt xij. vſq; q̄bz vſq; habet p̄ vno cap.

lxvij.

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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^o (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 berlieferten 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.

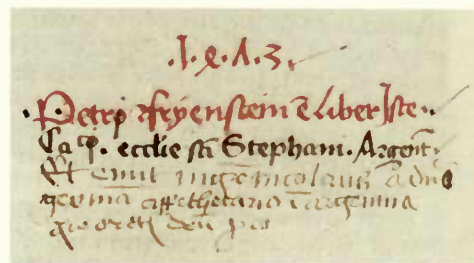
In quire 8 of *De laudibus Mariae* fos. 4 and 5, the centre leaves, are both on stubs. A manuscript index to *De laudibus Mariae* is bound between the two works, rubricated and foliated uniformly with them.

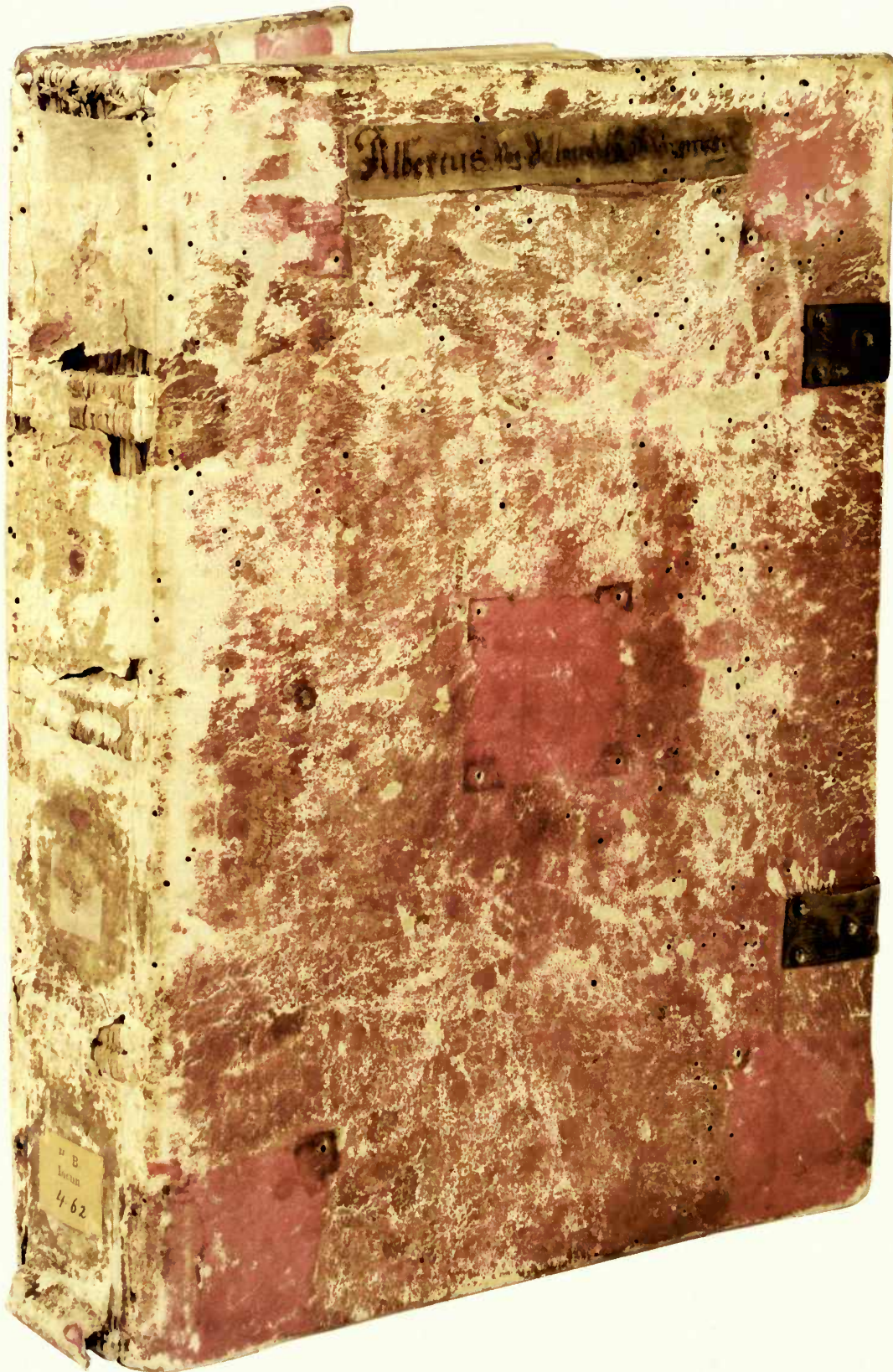
Provenance: Petrus a Fryenstein, canon of Strassburg, with inscription dated 1473; 'et emit magister nicolaus a domino germano apothecario in argentina', inscription below the previous one on 7/8 verso of second work; Baer Catalogue 745 no. 418; George Abrams, with bookplate (sale in our rooms, 16 November 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 cristum plena est etiam bono glorie gratie et nature que omni progenie virtutes cum excellentia habuit et suam gratie plenitudinem ad alios transmisit. Et sic patet qualiter benedictio ioseph etiam in beatissime virginis benedictione inclusa fuit.

Capitulum cccxv

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

Capitulum cccxvi

Responsio prima

Sequitur videre qualiter benedictiones ille qui natus benedixit balaam israheli in benedictione domine sunt incluse. Dividuntur autem hęc benedictiones in duas partes in prima parte ponuntur 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^o (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

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

Hortaris 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 opi
nor quod p̄cipis 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^o (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 quo iam non
 conceditur colloqui. Certe & uobis proficit ut aduersaris
 non fragilitate quadā uos hoc officiu sed iudicio detulisse
 nec misericordia mortis impulsos sed uirtutū honorificē
 tia 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 reluceret. 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 officiu. Itaq; uelut quadā uirginali
 uerecundia suffusus ora cū uultu affectū proderet: si forte
 aliquā subito ueniens offendisset partem. uelut depressus
 & quasi dimersus in terrā licet in ipso nequaq; dissimilis
 ceru uirorū: rarus attoller os: eleuare oculos: referre sermo
 nē. Quod pudico quodā mētis pudore faciebat cū quo eā
 stimoniā quoq; corporis congruebat: Et enim intemerata
 sacri baptismatis dona seruauit: mundo corpore purior
 corde non minus adulteri sermōis opprobriū q̄ corporis
 perhorrescens: non minorē 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: & coniugiū dissimulabat: & iactantiam
 declinabat tantq; 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 diuos. alteram uirginem alterum
 sacerdotē: & alit̄ 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 celorum.*

Pudor.

*Intemerata dona
 sacri baptismatis*

castimonia.

*Sanctimoniam de se uideret
 et referret.*

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^o (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: liber tatis: 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.

Vir balista sagittans.

¶ Homo religiosus erit ac iustus.

¶ Homo litigiosus erit omni tempore.



0

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

FIRST EDITION, Median 4^o (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 Albusumar, *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: quod
 munda ratio misericordie est intimata: ratio
 felicitatis diuulgata: ratio amantem amplexa-
 tum: Ille bonus filius? homo uenit perditum
 spiritum saluare: et mater dei poterit perdi-
 tum clamare non curare? Bonus ille filius?
 homo uenit uocare ad penitentiam pec-
 cantem: et mater dei non contemnet peccantem in
 penitentia: Sed et si pariter ambo offensi
 estis: nonne et ambo clementes estis?
 Fugiat ergo reus iusti dei: ad piam matrem
 misericordis dei: refugiat quod reus offen-
 se matris: ad piam filium benigne matris.
 Ingerat se reus utriusque in se utrumque:
 iniiciat se inter piam filium et piam matrem.
 Die dñe parce seruo matris tue: pia
 dña parce seruo filii tui: qui me iniicio
 inter duas tam inuicem pietates: non inci-
 da inter duas tam potentes seueritates.
 Bone filii: bona mater: non sit mihi fru-
 stra quod confiteor de uobis hanc uerita-
 tem: Non erubescat quod spero in uobis
 hanc pietatem. Dic mihi iudex cui par-
 cis: dic mihi recedat illi quod recedat
 cillabis: si tu dñe damnas: et tu dña
 auerteris hominum uultu bona uestra cum
 amore: mala sua cum merore possidentem?

Ex gestis Anselmi colliguntur forma et mores beate Mariae et eius unici filii iesu.

Maria dei genitrix dicitur hebraice
 litteras adhuc per se eius Joachim
 uicente. Erat docilis: amans doctri-
 nam: et circa sacram scripturam perse-
 rabat. Opus homo manuum eius erat la-
 ne: lini et serici. Erat itaque locus distin-
 ctus in domo dñi: sed in templo prope
 lenam altaris: Ibi stabant uirgines
 sole: et diuino officio pacto: ibant om-
 nes ad propterea: Maria homo perseuerabat
 et custodiebat altare et templum: sacer-
 dotibus ministrans. Mos suus erat
 modice loquere: expedite obedientie:
 modice propterea: sine audacia: sine
 risu: sine turbatione: sine ira: benigne
 salutans: eloquentiam eius homines
 mirabantur: Fuscus habebat oculos: re-
 ctos aspectus: nigra supercilia: medio-

crem nasum: uultus eius longus: lon-
 ge manus: longi digiti: mediocriter sta-
 ture: perseuerans in orationibus: ferens
 pannum proprium coloris: lectioni: iesu-
 nijs: et labori manuum: et omni bone
 uirtute: operati se dederat. Que
 cum assumpta erat in celum: fuit. lxxij.
 annorum. Qui sic computati sunt: septem
 annis educata cum parentibus: et
 septem annos cum diuidio ministra-
 bat in templo domini: in domo ioseph
 sex menses: in quartodecimo anno an-
 nunciatur ei gaudium totius seculi: et in
 quinto decimo anno peperit christum:
 et cum eo. xxiiij. annis in presentia uita:
 post ascensionem dñi fuit ipsa in domo
 Johannis euangeliste. xxiiij. annos: qui
 simul computati sunt. lxxij. anni. Sed
 filius eius unigenitus erat homo magne uir-
 tutis: nominatur iesus christus: qui a genti-
 bus dicebatur propheta ueritatis: quem eius
 discipuli uocauerunt filium dei: suscita-
 uit mortuos: et sanauit omnes languo-
 res: homo quidem peccatus: medio-
 cris et spectabilis: uultum habuit ue-
 nerabilem: quem intuentes possunt
 et diligere et formidare: Capillos ha-
 buit coloris nucis aucliane primature:
 et planos fere usque ad aures: ab auri-
 bus non circinos crispas aliquantulum
 ceruliores et fulgentiores ab hume-
 ris uentilantes: discrimen habuit in
 medio iuxta morem nazareorum: frontem
 planam et serenissimam cum facie sine
 ruga et macula aliqua: quam rubor
 moderatus uenustat: nasi et oris nul-
 la proorsusque reprehensio: Barbam ha-
 buit copiosam et impuberem: sed in
 medio bifurcatam: Aspectum habuit
 simplicem et maturum: oculis glaucis va-
 riegis et claris existens: In increpa-
 tione terribilis: in admonitione blan-
 dus et amabilis: hilaris: suauitate graui-
 tate: Qui nunquam uisus est ridere: flere
 aut sepe: In statura corporis proparatus:
 rectas manus habuit: et brachia uisum
 delectabilia: In colloquio grauis: re-
 ctus et modestus: speciosus inter filios
 hominum.

Finis

f. Smanu.
 Epla.
 plerulum misso
 que incipit sic
 Apparuit diebu
 ystis nouissimis
 magno dicitur

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

Chancery 4^o (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.

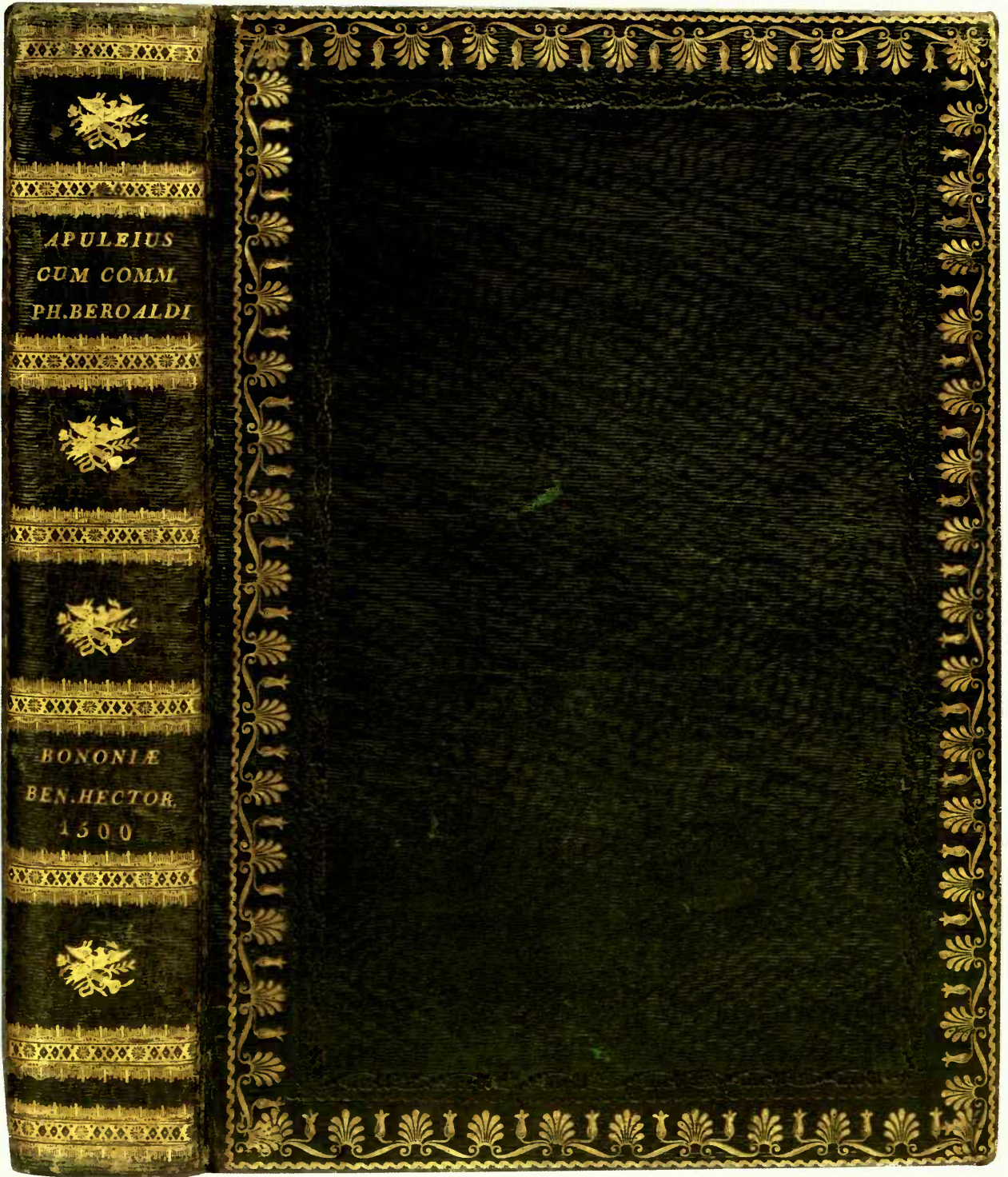
The first collected edition of St Anselm's works was printed in 1491 at Nuremberg by Caspar Hochfeder.

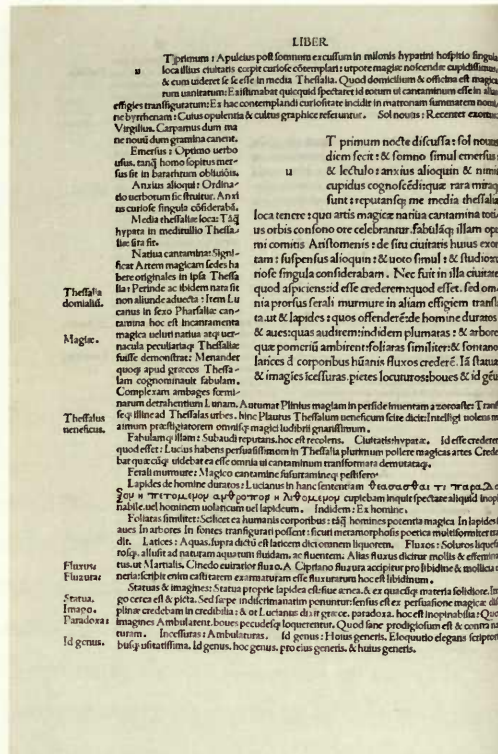
Provenance: Library of San Jeronimo, Forli, note of ownership dated 1507 on A1 verso

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^o (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

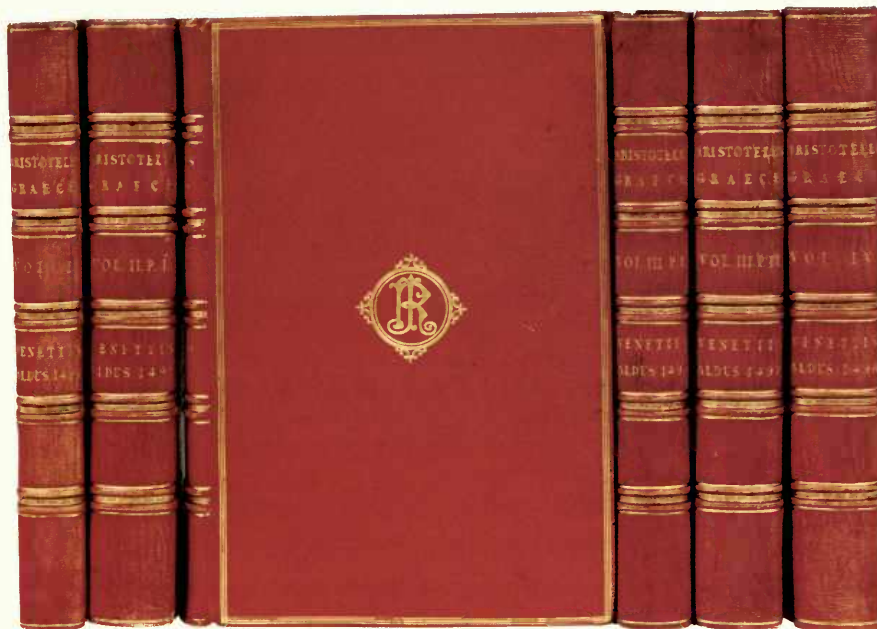
£6,000-8,000
€9,700-12,900



ΑΡΙΣΤΟΤΕΛΟΥΣ ΜΕΤΕΩΡΟΛΟΓΙΚΩΝ ΤΩΝ ΕΙΣ Δ' ΤΟ Α.



Επει μὲν δὲ τῶν πρώτων αἰτίων φησὶ φύσιν, καὶ
 περὶ πάσης κινήσεως φυσικῆς, ἐπεὶ περὶ τῆς
 κινήσεως ἀνωφορὰν διακεκοσμημένω ἀ-
 ερω, ἐπει δὲ τῶν στοιχείων τῶν σωματικῶν, ὅσα
 τελεῖται, καὶ φησὶ εἰς ἀήλια μεταβολῆς, ἐπει
 δὲ γένεσως καὶ φθορᾶς φησὶ κοινῶς, εἰς ἡ
 πρότερον· λοιπὸν δὲ τὴν τῆς τῆς μεθόδου
 ἐπιθεωρητέον, ὃ πάντες οἱ πρότεροι μετεωρολόγισαν ἐκ ἀληθῶ
 τα δὲ δὲ ὅσα συμβαίνει καὶ φύσιν μὲν ἀπαιτοῦσι μὲν τοῦ
 πρώτου στοιχείου τῶν σωμάτων, περὶ τῆς γήινων τε μάλιστα τό-
 που τῆς φθορᾶς τῶν ἀερίων, οἷον περὶ τε γέλακτος, καὶ κομητῶν
 καὶ τῶν ἐκ πυρρῶν μέρων καὶ κίρου μέρων φασμάτων· ὅσα τε
 θέρμη ἀνὰ ἀέρος εἶναι κοινὰ πᾶσι καὶ ὕδατος· ἐπεὶ δὲ γῆς ὅσα ἐ-
 δικασί μέρη ἐπὶ πᾶσι τῶν μερῶν, ὅσων περὶ τε πνυμάτων ἐπει-
 μῶν θεωρήσει μὲν ἀνὰ τὰς αἰτίας, ἐπει δὲ πάντων τῶν γινόμενῶν
 καὶ τὰς κινήσεις τὰς τούτων, ἐν οἷς, τὸ μὲν ἀποροῦ μὲν, τῶν δὲ
 ἐφαπτόμεθ' ἄλλα τρόπον, ἐπεὶ δὲ περὶ κεραυνῶν πῶσεως ἐπι-
 φώρων καὶ πρησῆρων καὶ τῶν ἄλλων τῶν ἐγκυκλίω ὅσα διαπῆ-
 ζιν συμβαίνει πᾶσι τῶν αὐτῶν σωμάτων τούτων· διελεθόντες
 δὲ περὶ τούτων, θεωρήσομεν εἴτι δυνάμεθα εἰπεῖν κατὰ γῆν
 ὑψηλῶν μέρων τρόπον περὶ ζώων, καὶ φυτῶν, καθόλου τε καὶ χω-
 εἰς· ἡ δὲ τῶν τούτων ῥηθέρτων, τέλει δὲ ἀνεγχεθῶ φησὶ ἀρ-
 χῆς ἡμῶν προαιρέσεως πάσης, ὡς οὐκ ἀρξάμενοι λέγωμεν πε-
 ρὶ αὐτῶν πρῶτον· ἐπεὶ δὲ διώρισται πρότερον ἡμῶν, μία μὲν ἀρχὴ
 τῶν σωμάτων ὅσων συνέστηκεν ἢ τῶν ἐν κύκλῳ φερομένων σω-
 μάτων



13

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

5 volumes bound in 6, Super-Chancery 2^o (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 ΜΕΤΑ ΤΑ ΦΥΣΙΚΑ ἌΛΦΑ
Τὸ ΜΕΪΖΟΝ.


 Ἄντις αὐοῖ, τοῖς εἰδέναι ὁρεῖτορ) φύσει. σημεῖ-
 ον δὴ τῶν αἰσθησέων ἀγάπησις. (εἰ γὰρ χωρὶς τῆς
 χρείας αἰσθησέων) δὴ αὐτὸς κημάλις αὐτῶν ἄλ-
 λων, ἢ δὲ τῶν ὀμμάτων ὅτι μόνον ἴρα πράτ-
 τω μὲν, ἀλλὰ κημὴν μέλορ τεσ πράττειν. γο
 ὁρ αὐαῖς εἰς μεθῆ, αὐτὶ πάντων ὡς εἰπεῖν τῶν ἄλ-
 λων αἰτίον δὴ οὐκ αἰσθησέων ποιῆσι πωρὶ ζῆντι ἢ-
 μάς αὐτῶν τῶν αἰσθησέων, κημὴν αἰσθησέων δὴ οὐκ αἰσθησέων, γοῖς μὲν, αὐτῶν
 αἰσθησέων τῶν αἰσθησέων, γοῖς μὲν, αὐτῶν

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 simplicium aut de numero compositorum corpus esse. unde oportet etiam quod corpus infinitum aut sit simpliciter aut compositum. Itaque manifestum est quod si corpus simpliciter esset finita multitudine et magnitudine. Et contra enim quantitatem habet corpus compositum: quia est aggregatum corporum simplicium et quibus compositum est ostentis est aut supra quod corpora simplicia sunt finita multitudine: quod non est aliud corpus potest praedicta. Restat igitur videre utrum aliquod corpus simpliciter sit infinitum magnitudine vel si hoc sit impossibile. Et hoc quod ostendimus primo argumentantes de primo corpore: quod scilicet circulariter mouetur: et si ostendimus ad reliqua corpora quae scilicet mouentur motu recto. Et deinde cum dicitur.

Quod quidem igitur necesse est corpus quod circulariter finitum esse omne et his palam.

Ostenditur quod non sit corpus infinitum: primo propter rationibus de singulis compositis. scilicet tribus communibus rationibus de omnibus. Quod quidem igitur non est infinitum corpus. Circa primum duo faciunt: primo ostenditur propositum quod circulariter mouetur. scilicet in compositis quae mouentur motu recto. Ibi. Sed adhuc neque quod ad medium. Et circa primum duo faciunt: primo propositum quod scilicet dicitur quod manifestum est ex his quae dicuntur quod necesse est omne corpus quod circulariter fertur esse finitum. hoc. n. est primum corpus. Et deinde cum dicitur.

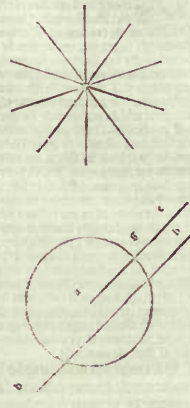
Si. n. infinitum quod circulariter corpus: finire erunt quae a medio egredientes. In finitum autem distantia infinita. In finitum. n. distantia distantia: cuius nulla est extra sumere magnitudinem tangente lineas. Idcirco igitur necesse est infinitum esse. Finitum. n. semper erit finitum. Ad hoc autem semper est data maiore accipere. Itaque quod admodum nunc dicimus infinitum. quod maximum non est: eadem ratio: et de distantia. Si igitur infinitum non est pertransire: infinitum autem erit necesse distantia infinita esse: non utique continget circuli moueri.

Probat propositum sex rationibus. Quae prima talis est: si aliquod corpus est infinitum: non potest moueri circulariter: sed corpus primum mouetur circulariter: ergo non est infinitum. primo ergo probat conditionales sic: quod si corpus quod circulariter fertur est infinitum: necesse est quod linee recte quae egrediuntur a centro ipsius finitum finire: potest dicitur. n. quod durat corpus quae distantia autem quae est inter finitum lineam esse finitum: potest autem aliquo dicere quod et si finitum lineam infinitam a centro egrediente: tamen iter cas esse aliqua distantia finitum: quod omnis distantia mensuratur secundum lineam rectam: potest autem aliqua linea finitum per abire duas praedictas lineas: puta in proximiori propinquitate ad centrum: sed manifestum est quod extra illam lineam potest alia linea recta maiore per abire illas lineas: de quibus primo loquebamur. Et ideo dicitur quod non loquitur de distantia quam mensurant tales lineae: sed illam distantiam dicitur esse finitam quae mensurat per lineam extra quam non est sumere aliquam aliam lineam maiorem: quae tangat utraque: primum lineam. Et talis distantiam probat esse finitam dupliciter. primo quidem quia omnis talis distantia finitum est inter lineas egredientes a centro finitas: oportet. n. quod idem sint termini lineae: egredientium a centro: et lineae finitum mensurantis extremam distantiam inter eas. scilicet probat idem per hoc quod qualibet distantia data inter duas lineas mensuratas egre-

diens a centro: est accipere aliam maiorem: sicut quolibet numero dato est accipere maiorem: unde sicut est in finitum in numeris: ita est in finitum in tali distantia. Et hoc sic arguitur: infinitum non est pertransire: probatum est in. 6. physico: sed si corpus sit infinitum: necesse est quod distantia sit infinita inter lineas egredientes a centro: ut probatum est. ad hoc autem quod fiat motus circularis: oportet quod una linea egrediens a centro peringat ad situm alterius: sic igitur non quibus contingeret aliqd circulariter moueri. Secundo Jbi.

Et si autem videatur circumuoluit: et ratione dicitur minimum quia est aliter cuius circularis motus.

Probat de constructione consequens dupliciter. primo quod ad sensum videtur quod circulus circulariter mouetur. et quia supra per rationem probatum est quod motus circularis est aliter corporis: unde relinquuntur quod impossibile sit esse corpus infinitum quod circulariter mouetur.



Ad hoc a finitum tempore si auferas finitum tempus: necesse est reliquum esse finitum: et habere principium. Si autem tempus incessus habet principium: est principium et motus. Quare et magnitudinis quae mota est: similiter aliter hoc et in alijs. Sit itaque linea infinita: in qua. a. g. e. ad alteram partem que. c. in qua aliter. bb. ad utramque partem infinita. Si itaque scribat circuli: que. a. g. e. a. g. centro icidens: quadoque fertur circuli per cas que. bb. a. g. e. in tempore finitum. Omne. n. tempus in quantum circulo latius est: finitum est: et ablatum igitur quo icidens scerebatur. Erat igitur aliquod principium: quo patrum que. a. g. e. eam que. bb. icidit: sed impossibile. Ad hoc contingit igitur circuli non infinitum. Quare neque mundum: si erat infinitum.



Remissa prima ratio quae praecedebat ad ostendendum corpus non esse finitum quod circulariter fertur: ex hoc quod distantia quae est inter duas lineas a centro egredientes erit infinita et pertransibilia: hic ponit secundam rationem ex hoc quod linee dicitur

Et 36

- 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^o (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.



Um oem scientiam rem esse bonam arbitremur a honorabile: & alia alia magis ex eo tale esse putamus: quia uel exactior est: uel res est earum quae magis persistentes magisque sunt admirabiles: sciam autem nimirum: ob hanc uita quae non iniuria ponenda in primis esse esse semper.

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

Atque prospicere cognoscereque naturam eius & substantiam quae in re deinde ea quae circa ipsam accidunt. Quorum quaedam affectus ipsi esse proprii. Quaedam autem aliter et per ipsam esse competere uidentur.

Verum enim uero ex parte atque omnino difficillimum est: fide aliquem de ipsa tandem accipere. Nam cum haec quaestio cordis sit: et cum aliis rebus copulatur: de substantia dico & quod est: unus cuiuspiam fortasse modus: una uia quaedam esse uidentur: quae cognoscere quidem nam sit unaquamque possumus rerum: quae substantiam percipere 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 cordis sit ille modus, longe difficilior ipsa tractatio sit. Oportebit enim de unaquamque res accipere: quae ad unamquamque modum accommodabitur. Si uero pateat illud demonstrationem uel diuisionem uel et quaedam alium modum esse. Coplures in super difficultates errorumque emergunt: in his ex gradibus quibus unius cuiusque officina est definitio. Alia namque res alia principia sunt:

1. Scia de anima (ad ob demonstrat eum dicitur: non ob subiecte me persistentia atque nobilitate iter disciplinas nales perhibet honorabilissima. Lon. vii sit ut aue cognitio ob nobilitate eius ad oem proficiat ueritate et maxime res naturalium. 2. Et si aie scias de monstrat certitudinem hie dixerim: illaz tui de aia tradit certitudines difficillimum est

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

Chancery 4^o (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

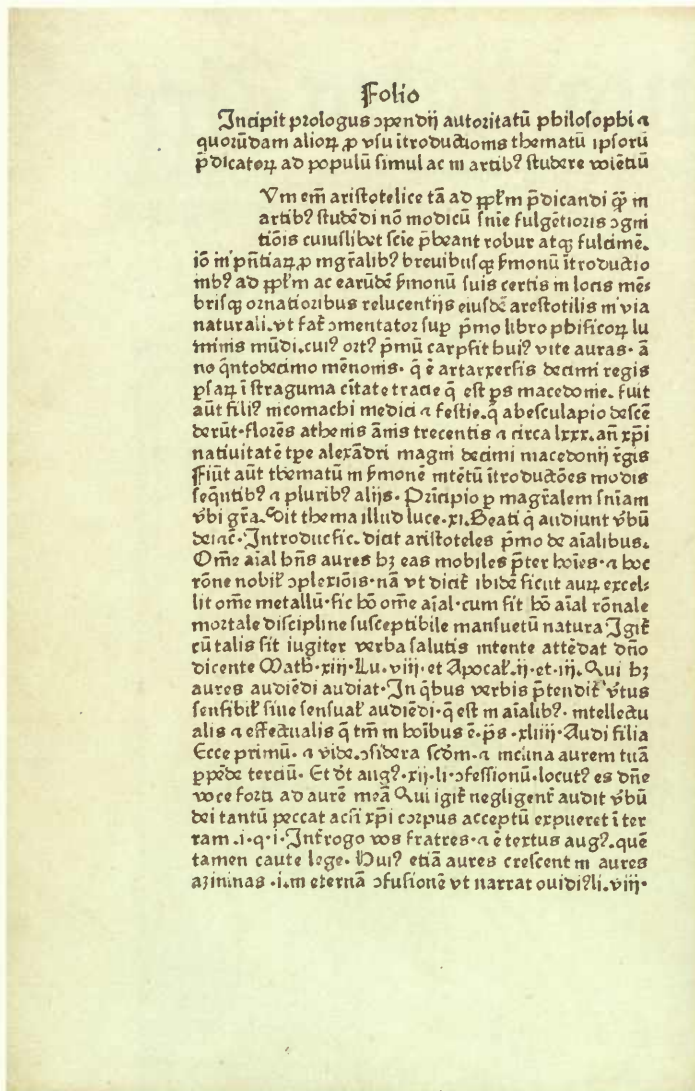
This first edition of Joannes Argyropulos's translation of *De anima* is scarce: only one copy is recorded by Goff. *De anima* was first printed in 1472, at Padua by Laurentius Canozius for Johannes Philippus Aurelianus, in two Latin versions and with the commentary of Averroes (GW 2349). Other, anonymous 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^o (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

Authoritates Are

Stoelis Seneca. Boetij Platonis. Apulei. Affricani Porphyri et Hilberti Porricani denuo summa cum diligentia reuise et correcte.

Ozo otto zeuelez no zeuelez ozo otto

*ozy otto
ley no ym*



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

Chancery 4^o (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.

Quoniam 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 pre ceteris excellentem honorandum esse non dubitant. Nulla scripta proferuntur a nobis et eum talia scripsisse videri volunt equalia pueri diligunt non quilibet lectis & creditis a perusitate 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 curiosiores quam capaciores sunt quod non utcumque plectis sed quasi diligentius perscrutatis euangelicis libris inconuenientia quodammodo repugnantia se deprehendisse existimantes magis ea contumeliose obiectanda quam prudentes consideranda esse arbitrantur.

Matheus 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 innuunt 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 generandos 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^o (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 LAURINGEN, THE ONLY ONE TO NAME LAURINGEN 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

Indipit Aurelius Augustin⁹ de morib⁹
ecclesie catholice.



In alijs libris satis arbitror
egisse nos quēadmodū mani-
cheorū inuentionib⁹. quib⁹ in le-
gem qđ vetus testamētū voca-
tur. iperite atq; impie ferunt^r.
se seq; inter iperitorū plausus inani iactacōe
ventilant possim⁹ occurrē. qđ breuiter etiā b⁹
dmeōzari a me p̄t Quis em̄ mediocrit̄ san⁹
nō facile intelligat scripturaz expo sicōez ab
hij⁹ petēdā esse. qui earū doctores se esse p̄fi-
tentur fieriq; posse p̄mo id semp accidere vt
multa indoctis videātur absurda. que tamen
a doctozib⁹ exponūtur eo laudanda videant^r
elacius. quo abiecti^r aspernāda videbant^r. et
eo acapiant^r aperta dulci^r quo clausa diffici-
lius apiebant^r. Hoc fere in sc̄is vetis testa-
menti libris euem̄. si mō ille qđ offēdit. docto-
rem poti⁹ eoz piū qđ impiū laceratorē requi-
rat. priusq; studio querentis qm̄ temeritate
rephēdētis imbua^r. nec si ea discē cupiens
in aliquos forte iciderit vel ep̄os vel p̄sb̄ros
vel huiusmodi ecclie catholice antistites et
a ministris. qui aut passim caueant nudare
misteria. aut qui contētū simplici fide alōza
cogitē nō curarunt. despero ibi esse sciētiam

Aa j

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

Chancery 4^o (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 ignorantem docui: volentes delinquere persuasi resistentes coegi: volentibus concessi. 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 demum loqris qsi pturres. Judicis timor. Sap. iiii.**

Quis 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 actuum sed et cogitationum simulque locutionum. Tot iudiciis inops astabo quot me precesserunt in opere bono: tot arguentibus confundar quot mibi prebuerunt bene viuendi exempla: tot conuincar testibus quot me monuerunt proficuis sermonibus: sequi imitandos iustis dederunt actionibus. **Ps. cor non superbit quid dicat: non occurrit quid respondeat. Et cum anima iter sit 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: lenitas dissoluit: torpor opprimat: hypocrisis fallit adulatio frangit: fauor 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 seruauit omni consules quibus credidi: ciues quibus cohabitauit. domestici quibus csesi. **Deu mibi rex meus. et deus meus. quia icolat mens plongetur. Ueb mibi illuminatio mea quia habitauit cum habitantibus cedat. Et cum dauid sanctus dixerit multum. quanto magis ego infelix dicere possum nimis icola fuit anima mea firmamentum meum deus non iustificabit in conspectu tuo omnis vitieris. Spes mea non est in filijs hominum. quem si remota pietate iudicaueris iustum iuenies. 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 mibi sonuerunt nectarea labia. Nemo potest venire ad me nisi per me qui misit me traxerit eum. An vero quia instruxisti. tanta que propitius instructioe formasti totis medullis cordis. toto iussu mentis. te omnipotens pater. cum dilectissimo puero teque dulcissima ples cum serenissimo inuoco paraclyto. trabe me quatenus te curam in odore unguentorum tuorum dulciter.**

Innocentius pater pro filium. Sap. v.

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

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

Median 4^o (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 (Kyriss 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.

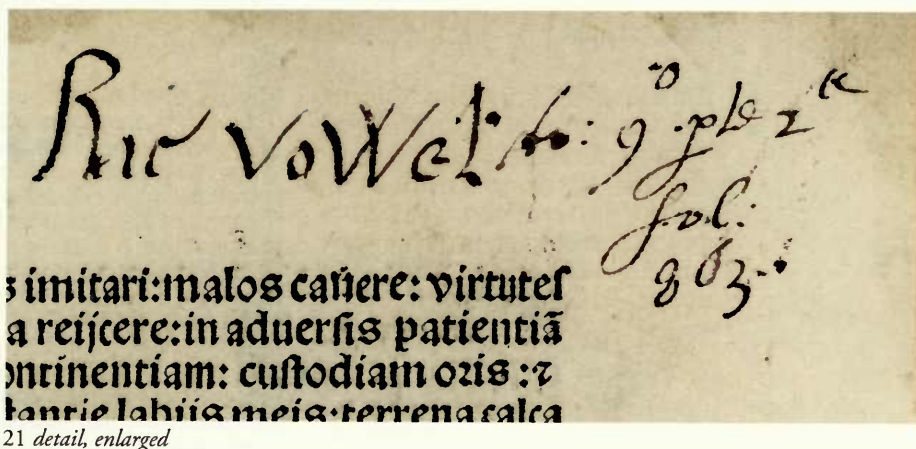
Provenance: Carthusians, Buxheim, with inscription and stamp; Dr Victor von Klemperer, with bookplate (sale in our rooms, 28 June 1991, lot 583)

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

£5,000-6,000

€8,100-9,700





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

Median 4^o (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 Tractat⁹ I La. I

Diui Aurelij Augustini Hippo-
nensis episcopi: in euāgelii scdm
Johannē Tractat⁹ prim⁹ 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 audiui⁹ 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 aiales qui ad hñc 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 aialis homo
nō capiat. Quid ḡ fratres? Silebim⁹ hinc?
Quare ergo legitur si silebit? Aut ḡre 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 supfluus esse au-
ribus eoz qui non possunt cape. Postre-
mo adent mia dei fortasse vt oibus satis-
faciat z capiat quisq; qđ potest: qz z qđ 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
inspirat⁹ a deo. sed tamē homo qz inspira-
tus/dixit aliqd: si non inspirat⁹ eet/dixit-
set nihil: Quia vō homo inspiratus: non
tantū qđ est dixit. sed qđ potuit homo di-
xit. Erat enī iste iohēs frēs charissimi 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 iust⁹ ex fide viuūt. Nō
autem acciperēt minores anime fides: nisi
maiores anime que montes dicte sunt ab
ipsa sapia illustrarent: vt possent paruulis
traicere qđ possint paruuli cape z viuere
ex fide colles. quia montes pacem suscipi-
unt. Ab ipsis montib⁹ dictum est ecclesie:
Pax vobiscū. Et ipsi mōtes pacem annū-
ciando ecclesie: non diuiserūt se aduersus
eum a quo susceperūt pacem: vt veraciter
non fite nūciarent pacem. Sunt autē alij
montes naufragosi: quo quisq; nauim cuz
impulerit soluit. Facile est enī cum videt
terra a periclytantib⁹/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 iuue-
nit portum sed planctū. Sic fuerūt qđam
montes z magni apparuerunt inter hoies:
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 cordib⁹ potuit cō-
tingi: qđ nec oculus vidit nec auris audi-
uit nec in cor hois ascendit. Si in cor hois
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 hois: d
imo est ad hominē: quo autē ascendit cor
hois. sursum est ab hoie. Etiam sic frēs di-
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 aialibus 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 hoies erant.
Vultis nosse quid eos facē volebat? Au-

p̄. lxxi.

Rhomani. j.

j. Corinth. ij

j. Corinth. j

a ij

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

FIRST EDITION, Chancery 2^o (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

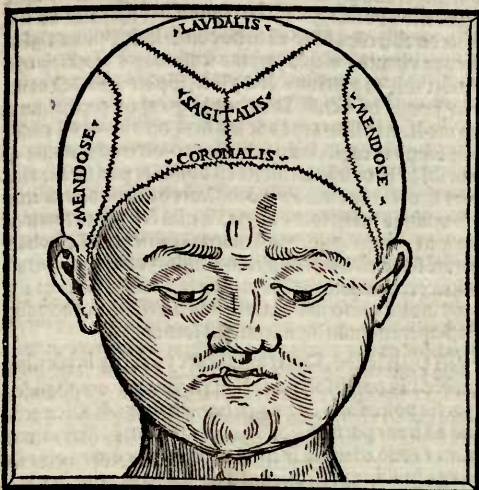
References: HC *1982; GW 2912; BMC iii 753; Goff A1275

£6,000-8,000

€9,700-12,900

Lib er secundus

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



Sunt autē oue alie mendose cranei cōmissure que nō vsqz
ad interius penetrāt:z iō oīr corticales z pcedūt scdm lō
gitudinē capitis eque distantes cōmissure sagittali ex vtro
qz latere vna vt vult Auicē. h̄ma p̄mi. **T** Et p̄ hic Magi
strū Jacobū nō bene posuisse istas duas: quas dicit esse p̄
pe aurēz fuit 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 ossiuz petrosop. **Q**uarto nota q̄ cranei
magne cōmissure vere sunt plures q̄ tres colligende p̄ma
p̄mi. caplo allegato vbi termini offium capitis numerant.
Altimo nota q̄ figure p̄ternaturales capitis q̄nqz di
stinguunt ablo. ut: pura penes recessuz ab optima figura:
z isto mō sunt quolibet oblonga bistorta: z plurime nec h̄nt
limitatū nūmep. secūdo mō sumitur scdm q̄ in illis aliqua
nālū eminētia p̄ deficit: z h̄ mō Sal. Auicē. Hyp. solū tres
posuerūt p̄ternales cerebri figuras: vnā in q̄ deficit an̄rior
eminētia: scdm in q̄ deficit posterior: tertiā in q̄ ambe defi
ciūt: z h̄ vocat sperica: q̄rā aut in q̄ maior eēt distātia ipis
q̄ frōnis ab occipite: dixit ipolem auēte. Hyp. qz tūc ēt ali
quis v̄triculopz cerebri deficeret: z p̄ciliatū h̄ac difformā
tionē dixit se vidisse ofia. 79. Et ego testor me bononie vi
disse z mēsurasse in puero quatuor annoz. XXXVII.

Ivo h̄m occipitiū eminētia fit minor
alicui: p̄sidera z nervos z collū cū alijs
offibus h̄m nām. Sigdē his se h̄nt
bus indigētia materie nō virtutis im
becillitate tāt sc̄m est h̄. Inepnoziōib⁹ h̄o ex̄ntib⁹
ifirmū est p̄ncipiū. In plib⁹ h̄o h̄z occipitiū idi
gentiā ibecillitas eoz q̄ oca s̄t seq̄: z ray valde
z tale p̄tingit. Grossi⁹ h̄o h̄z occipitiū p̄sidera ca
put eodē mō in toto magno nato determinat.
In plib⁹ h̄o z hec bona figura facta p̄ acephali
dos bonū signū quā qdā medicopz posterius ce
rebz noiant. Quēadmodū igit z est posteri⁹ de
terminatū: forma velut lauda h̄nt cōmissuras.
Spine h̄o p̄ncipiū hec pars est z pillā oīuz h̄m

totū aiālis corpus sūt nervoz actiōes. Ipsa h̄o
posterior ps h̄m se in oib⁹ paucoz sensibiliū p̄ti
cipat: multoz h̄o opatiuoꝝ. Sic igit an̄rius sen
sibiliū qdē plurimoz: paucoz vero opatiuoꝝ.
Itaqz hec z bene disposita p̄fectas h̄nt nās h̄m
vnūq̄qz p̄prias. Eedē h̄o z in an̄rioribus capi
tis eoz q̄ s̄t h̄m frōte deterioriōes s̄t his q̄ it h̄m
posteri⁹ ad puitatē z magnitudinē eius nobis re
spiciētib⁹ z figurā: z q̄ s̄t in his sensus. s. visuꝝ
gustuꝝ z odoratuꝝ. Alterutū. 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.

At quones occipitiū minuat: p̄sideres opoz
tebit nervos ac collū vna cū ceteris ossibus. Si
enim h̄eant p̄ nām: inopia māe: haud quaqz fa
cultatis ifirmitas: si vitiosa: debilis facultas cri
stis. Sed magna ex pte occipitio icertioꝝ p̄dicto
ruz infirmitas comitat: raroqz alr accidit. Nec
secus p̄ minens occipitiū p̄siderabis pariter cū
alijs oibus finitiōib⁹. Si eni cerebelli figura ido
nea sit idiciū bonū est. Quidā medici noiant ce
rebz postremū. Et igit postremū est: futura
ad spēm labde lre definitū: ita dorsalis medulle
initū est p̄ quā z nervos in vnuerſo aiālis mouē
tes ordit. Pars aut ipsa posterior ex se penitus
paucis p̄cipat sentiētib⁹: multis mouētib⁹:
quēadmodū p̄rior altera sentiētib⁹ multis: mo
uentib⁹ paucis. Quocirca si p̄be affecte sint: fir
mas vtraqz suas appēdices h̄ebūt: atqz he ipse
in pte capitis p̄ore finitiōes existunt: vt circa frō
tem: vbi parua fuerit aut magna. Itidē in sensi
bus: verbi gratia: visu: gustu: odoratu. Nec 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.

Qz si ea q̄ h̄z occiput eminētia minuat: simul i
tueri oz nervos: atqz ceruicē: vna cū ossib⁹ alijs.
Nā si h̄m naturā p̄stiterint materie defectu: nō
virtutis ibecillitate p̄tingit. Illis h̄o nō recte se
h̄ntibus p̄ncipiū est debile: s̄z magna ex parte
defectus: q̄ occipiti eni: niūt: p̄legitur eoz que an
tediximus ibecillitas: rarissimēqz aliter euenire
p̄suevit. Caput ēt qd h̄m occiput in acutum ten
dit: ai aduertere opz: h̄isdē adhibens distingū
di rōnibus: qbus antea in capite grādiori seto
vtebant. At plm h̄o: z hoc optimū est signū fi
gura p̄cina eius p̄tis: que cerebro adhe: et: quā
nōnulli medici posteri⁹ cerebriū appellare p̄ue
uerūt: quēadmodū z posteri⁹ exstit ea futura
que grece lre. a. formā h̄z p̄finitas. Est h̄o h̄u
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^o (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 pr̄isci 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^o (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

Incipiūt sermones sancti Bernar-
dini de senis ordinis fratrum minorum
de euāgelio eterno.

Quoniam enim ueni soluere leges

sed adimplere. Matth. v. ca.

In ordine sapientiarum diuina

lium scientiarum intelligentiam plenitudinis legis
appime utile atque necessarium esse consideras: de
ea put defursum suscepim? scribere intendim?
et apire. Hec siquidem lex a pro veraciter adim-
pleta vixima ratione nihil aliud est: quam honestas
legibilis. i. descripta regulis et preceptis. iuxta quod
dictum videt. Lex est scriptum ad discendum honestum
prohibentemque contrarium. Proprie enim non omne man-
datum honestatis lex dicitur siue preceptio siue phi-
bitio sit: tamen vixualiter omne legis scriptum legis no-
mine nuncupatur. Et igitur proprie legem diffinitam?
Lex est honestas integra siue completa legibus
id est descripta legibus et obseruante impate. Quapro-
pter licet tullius et seneca alijque complures philosophi de-
scripserint honestatem. scripta tamen eorum nemo noiat
legem. nec lex cuiuscumque dicitur. nisi vel eius quod ad
ipsum eam tulit. vel eius quod ad ipsum eam impauit
Et lex hebreorum et dei dicitur et Moyse. Lex
etiam ipsi nuncupatur: quod eiusdem vix subiectus est et
ad quem lata est. Proinde legem a ligando non nul-
li dicitur esse voluerunt: pro eo quod ei ad seruandum al-
ligati sunt hi quibus data est ipsa lex. His igitur
sic habetibus plenius declarare plenitudi-
nem legis christi: de qua enim superius ait. Non
veni soluere legem sed adimplere. Idem notandum
est quod tres sunt legis species. Idem dicuntur na-
turales. secundum consuetudinales: tertie theologice
vel diuinales. Atque de his virtutibus tria consi-
deranda sunt. Consideremus primo earum conditiones
secundo earum perfectionem: tertio earum consumationem.

Articulus primus que sit differen-
tia inter virtutes naturales consuetu-
dinales atque gratuitas: que theologice
nuncupantur.

Primo consideremus predictarum virtutum conditionem.
Quod ut melius pateat: de natura singu-
larum breuiter aliqua perstringamus.

De virtutibus naturalibus que ab
ipsa natura in homine generantur. Ca. I.

Ratione quidem virtutes naturales deno-
minantur quia a natura ipsa sunt. Quales
vix dici possunt naturalis mansuetudo/
do. naturalis magnanimitas. naturalis vere-
cundia. naturalis pietas et consimilia: et ista na-
turaliter hominibus indite sunt. Et malicia vel bo-
nitate complexio impediunt vel adiuuant: et

quoniam omnes. et quoniam aliquae. quoniam vna sola ex his
autem impedit aut adiuuat. Et hoc manifestum
est per operationes earum que sunt impedimentum vel
adiuamentum complexionis que a parte corporis
est aut tardiores aut rariores exeunt: aut fre-
quentiores aut maiores. Et licet predictae virtutes
perfecte fuerint in adam ante peccatum et indite sint in
nobis. tamen in nobis multum sunt lesae atque depresi-
se: et pene omnino consumptae atque sepulte immer-
sione fatalitatis siue originalis corruptionis. Verum ex
exercitijs et consuetudine congruentibus multum eas
adiuari atque proficere ipso sensu experientie ma-
nifestum est.

De virtutibus que exercitio et consue-
tudine ab homine acquiruntur. Ca. II.

Et cum de vero virtutes consuetudinales de-
notantur: et hee frequenter operationum ac-
quiruntur vel ingignuntur. Et cum natu-
rales virtutes quasi sint pedes. sed pedes lesi mul-
tiplicibus occasioibus. non solum malicia comple-
xionis ut diximus. sed etiam corruptione que peccato
primorum parentum in totum genus humanum trans-
fusa est et traducta: ideo laudabilium operum exer-
citiis augmentantur et roborantur. In adam enim
pedes isti et sani et recti omnino fuerunt ante peccatum.
et propter hoc per viam morum honestatis natura-
lis. scilicet hominibus pedibus recte absque claudicatione po-
terant ambulare. et absque offensione et lapsu pec-
cati quasi per planum nature ut quemadmodum gres-
sibiles erant exterius hoc est secundum corpus per vi-
am sensibilis: sic et gressibiles essent interius per
viam intelligibilem quam diximus planum hone-
statis naturalis. Consuetudinales vero sicut li-
gnipedes sunt et alia suppediacula atque adiuua-
menta: que occasione et lesis pedibus ad adiu-
uandum ac quo modo proficiendum gressum adhi-
bent. Non tamen dubitamus naturaliter mansue-
tos exercitio eorum que mansuetudinis sunt in ipsa
mansuetudine augeri. Similiter et naturaliter pi-
os exercitio eorum que pietatis in ipsa pietate na-
turali etiam augeri. Quod fit quod secundum quosdam libe-
ratur potentia et quasi detumescit et detegit qua-
si ab immersione: et ita erumpit in opera maiora nul-
lo modo imitata apud se: quemadmodum si ho-
mo ligatus diruptis atque solutis vinculis inci-
piat ambulare. cum virtus eius gressibilis in nul-
lo mutata sit apud se sed liberata tamen.

De virtutibus theologice et diuina-
libus in quantum in perfectione superant virtutes
naturales et consuetudinales. Ca. III.

Tertie sunt virtutes que theologice seu
diuinales denotantur de quibus Iacobus. scilicet
capitulum. ait. Omne datum optimum et omne do-
num perfectum defursum est descendentem a patre lumi-
nari. Ex quo patet quod iacobus vocat eas dona per-
fecta

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

Second edition, Chancery 2^o (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^{mo} p^{mi}us

1. V. 9.
fo 1

Sermones beati bernardi abbatis clareualis incipiunt feliciter.

De aduentu domini sermo primus. *fo p^{mi}us 1*

Hodie fratres celebramus aduentus huius mundi cuius utique sic et ceterarum sollicitudinum nomen quidem celebre satis 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: alibus consolationibus auelli. Separarique non posses. Profecto similes hijs 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 auxiliu ferre perualeant. Sic pereunt in hoc mari magno et spaciolo sic pereunt miseri: dum peritura se debantes. omittunt solida: quibus apprehensis emergere et saluare possent aias suas. Neque enim de vanitate sed de veritate dicitur: cognoscetis eam. liberabit vos igitur frater quibus tanquam puulis reuelat deus qui abscondita sunt a sapientibus et prudentibus: circa ea que salutaria sunt sedula cogi-

tatione versamini: et diligenter persate rationem aduentus huius: querebant nimirum quos sit qui veniat. non. quo. ad quid. quando: et via per quam venit. Laudabilis sine dubio curiositas ista est et salubris. Neque enim tanta deuote ecclesia vniuersa presentem celebraret aduentum: nisi lateret in eo magnus aliquod sacramentum. Primo igitur loco cum apostolo stupente et ammirante. Inuenimus et vos: quare sit iste qui ingreditur ipse enim secundum gabrielis testimonium altissimi filius: tacite pater coelestis ipse. Neque enim probas est dei filium de genere suspicari: sed equales fateri necesse est altitudinis: et eiusdem pernitus dignitatis. Nam et filios principum. principes: et filios regum reges esse quis nesciat? Verumtamen 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 quis agnouit sensum domini? aut quis consiliarius eius fuit? Neque enim sine altissimo trinitatis consilio factum est ut filius adueniret: quare si consideramus exilium 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 filij: precipitatus illico corruit: quoniam zelauit pro filio patris et opere dixisse videtur: michi vindieta et ego retribuam. Continuo videbat sathanan 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

8

A ij



26 Bernardus Claravallensis, *Saint*. Sermones de tempore et de sanctis et De diversis. [Speyer:] Peter Drach, [after 31 August 1481, not after 1482]

Chancery 2^o (287 x 211mm.), 305 leaves (of 306, without initial blank leaf), double column, 44 lines, Gothic letter, 2-, 3- and 8-line initial spaces, initials, headlines, paragraph-marks, initial-strokes, sermon numbers and underlining supplied in red, contemporary blind-stamped pigskin over wooden boards, 4 metal bosses on each cover, two clasps and catches, with an additional leaf of contemporary manuscript inserted between V7 and 8, *short tears in margins of a few leaves, damp-stain in lower margin of G7-8, some other light damp-staining in margins, slight worming in inner margins of a few leaves*

The third edition of these sermons by Bernard of Clairvaux, which were first printed at Mainz by Peter Schoeffer in 1475 (Goff B436) and then by the Brothers of the Common Life at Brussels in 1481 (Goff B433).

The present copy contains an additional contemporary manuscript leaf with two and a half columns of additional text to be inserted after 'pote principales' in line 1 of column b of V7 verso, apparently to supply a lacuna in the printing of *De virginibus sermo primo*.

Provenance: Augustinian canons of Rebdorf, with early inscription at the end of the text; Felix Strauss, with purchase inscription dated 1771

References: HC *2846=H 2842; GW 3942; BMC ii 491; Goff B437

£10,000-15,000

€16,200-24,300

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 ap̄patis diuis plonis .xxvj.
 De potentia dei .xxvij.
 De virtute miracloꝝ .xxviij.
 De scientia dei .xxix.
 De predestinatione .xxx.
 De prescia et repbatōe .xxxi.
 De voluntate dei .xxxiij.
 De iusticia dei .xxxiij.
 De misericordia dei .xxxiij.
 Expliciūt ti. capi. j. libri.

Incipit liber primus. De natura deitatis.

Quod deus est. Capitulū. j.

Deum 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 honoꝝ et ma
 loꝝ est. Sed scdm honoꝝ tm̄. Quia credere deū et credere deo bonis
 et malis amūe ē. Sz in deū credere sp̄at̄r bonoꝝ est. De⁹ itaq; solus
 hz esse p̄fectum. Illud em̄ p̄fectū est cui⁹ nihil est extra ipm. Vñ q̄ eē
 nostꝝ habet aliqd̄ extra se imp̄fectū est. Deest cū nobis aliqd̄ qd̄ de
 nrō esse iam p̄terit vel qd̄ 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. Ero. Qui ē
 misit me. Iohes bama. Vidi om̄ibus principali⁹ eoz q̄ de deo dicunt
 nōibis esse. qui est. Tercio deū esse spatio rerū ad ipsū facta indicat.
 Tam verū em̄ esse deus hz q̄ nostꝝ esse sp̄atū suo. nihil est. p̄mo 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 sp̄ata nec iusta nec pul
 cra sunt. oino nec sunt. Quarto deū esse sc̄i p̄dicāt. Anselm⁹. in soliloq̄o.
 Credim⁹ dñe te esse aliqd̄. quo nihil mai⁹ cogitari possit. Dyo⁹. Esse
 oim̄ est sup̄substāialis diuinitas. Sz intelligas causat̄r nō format̄r. q̄
 sicut dicit Anselm⁹. Illud hz maxie esse qd̄ 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^o (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, rebaked, 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 experita felicitas: huc tendunt
eunctorum uora mortalium: hec est
summa curarū : hec est summa rerū
expetendarū. felicitate terminātur nostra desidel
ria . Cui felicitas adest: huic nihil prorsus deest .
Inueniuntur qui regna non optent: qui uero feli
citatē repudiet nullus existit : Nemo. n. non fe
lix esse uult : Nemo non felicitatē summum bo
norū esse consentit . Quo circa de felicitate hu
mana tanq̄ de re rerum omniū maxime expetibili
li maximeq; experēda hodierno die dissertare cō
stitui : Et in hac dissertatione Ex latissimo pra
torum uirore flosculos non paucos hinc inde del
cerpere : Quorum odoratu olfactantes recreent̄.
Audiui olim ecclesiasticos contionatores: nō par
tix 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^o (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 Bononiae
per Benedictum Hectoris Bono-
nensem. 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^o (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-
uivit qz baal 7 adorauit euz. 7 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 regū. Capitulum .i.

Machabim est autē
moab i isrl. postqz
mortu' est achab.
Acciditqz odvci-
as p cācellos cgnā-
culi sui. qd hēbat i
samaria 7 egrota-
uit. Inuitqz nūcios dicēs ad eōs. Ite cō-
sulite beelzebub deū accarō: vtrū viuē
qucam d infirmitate mea hac. Angelus
autē dñi locut' est ad heliā thebitē dicēs
Surge ascēde i occursum nūcioz regi sa-
marie. 7 dices ad eōs: Nūqd nō ē de' i
isrl. ut eaq ad cōsulēdū beelzebub deum
accarō? Quāobre h' dic dñs. De lectu-
lo sup quē ascēdisti nō descēdes: s' mor-
te morieris. Et abiit helias: reūsiqz sunt
nūcij ad odvciā. Qui dixit eis. Quare
reūsi estis? At illi rōderūt ei. Vir occurrit
nob. 7 dixit ad nos. Ite reūtimū ad regē
q' misit vos: 7 dicej ei. Hec dicit dñs.
Nūqd qz nō erat de' i isrl. mitq' ut cōsu-
lar' beelzebub de' accarō? Idarco d' le-
ctulo sup quē ascēdisti nō descēdes: sed
morte morieris. Qui dixit eis: Quis si-
gure 7 habit' ē vir ille q' occurrit vobis
7 locut' ē v'ba h'? At illi dixerūt. Vir pi-
losus 7 cona pellicea acinē' renibus.
Qui ait: Helias thebitēs est. Misitqz
ad eū qnqgenariū pncipē 7 qnqginta q'
erāt sub eo. Qui ascēdit ad eū: sed etiā
in v'rice mōq' ait. Homo dei: rex pcepit
ut descēdas. Hūc dēsqz helias. Dixit qn-
qgenario. Si hō dei sū: descēdat ignis d'
celo. 7 deuoret te 7 qnqginta tuos. De-
scēdit ḡ ignis d' celo. 7 deuorauit eum: 7
qnqginta q' erāt cū eo. Hurlamqz misit
ad eū pncipē qnqgenariū alterū: 7 qnq-

ginta cū eo. Qui locut' ē illi. Hō dei: s'
dicit rex: Festina. descēde. Hūc dēsqz heli-
as ait. Si hō dei ego sū: descēdat ignis
d' celo 7 deuoret te 7 qnqginta tuos. De-
scēdit ḡ ignis d' celo 7 deuorauit illuz. et
qnqginta eius. Hterū misit pncipēz qnq-
genariū tertiu: 7 qnqginta q' erāt cum eo.
Qui cū venisset. curauit genua p' heliā
7 p'cat' est euz 7 ait. Hō dei: noli despu-
cere aiaz meā. 7 aiaz seruoꝝ tuoz: q' me-
cū sūt. Ecce descēdit ignis d' celo 7 deuo-
rauit duos pncipēz qnqgenarios p'ci-
mos. 7 qnqgenos q' cū eis erāt. S'z nūc
obsecro ut miseraris aie meę. Locutus
ē autē angelus dñi ad heliā dicens: De-
scēde cū eo. Ne timeas. Surrexit igit
descēdit cū eo ad regē: 7 locut' ē ei. Hō
dicit dñs. Quia misisti nūcios ad cōsu-
lendū beelzebub deū accarō qsi nō est
de' in isrl. a q' posses interrogare sermōne.
idē de lectulo sup quē ascēdisti nō descē-
des: s' morie morieris. Mortu' ē autē ius
sermōne dñi quē locut' ē helias. 7 regna-
uit iorā frāter eius p. eo: āno secūdo io-
rā filij iolaphat regi iude. Hō. n. hēbat
filiū. Heliq' autē v'boꝝ odvcię q' opat'
nōne h' scripta sūt i libro sermōnū dierū
regū israel.

II

Factū est autē cum leuare velle
dñs heliā p turbine in celum:
ibāt helias 7 heliseus d' galgal
Dixitqz helias ad heliseū. Scede bicqz
dñs misit me vsqz i betbel. Qui ait heli-
seus. Quirit dñs. 7 viuit aia tua: q' nō
derelinquā te. Cūqz descēdisent betbel:
egressi sunt filij ppharū q' erant i betbel
ad heliseū. 7 dixerūt ei: Nūqd nosti qz
hodie dñs tollit dñm tuū a te: Qui re-
spōdit. Et ego noui. Silete. Dixit autē
helias ad heliseū. Scede h': qz dñs misit
me i hiericho. Et ille ait: Viuit dñs: et
viuit aia tua qz nō derelinquas te. Cūqz
venissent hiericho: accesserūt filij ppharū
q' erāt in hiericho ad heliseū. 7 dixerūt:
Nūqd nosti: qz dñs hodie tollit dñm
tuū a te? Et ait. Et ego noui. Silete.
Dixit autē ei helias. Scede h': quia dñs

Imms q' sup sit duos qnqgenarios p' helias 7 helias r'upallo dist' iordaneqz





30

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

Chancery 2^o (300 x 214mm.), 548 leaves (a-y A-T¹⁰ V¹² X-Y¹⁰ 1-8¹⁰ 9-10⁸), 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 Y¹⁰, 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 Laurentii
Medice Neapoli habita

Sive 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 prospicī 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 reuocār 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^o (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



Bridie mulier egregia paululū ab ietri vulgo se
 moe. ⁊ a ceteris fere solut^o curis. i. eximia mult^o
 ebzis sex^o laudē. ac amioꝝ solatiū poti^o q̄z i ma
 gnū reipublice cōmodū libellū scripsi. Verū dū
 mecū aio vsarē. cui nā illū p̄mū trāsmittēre ne pe
 nes me marcēt onio. et vt alieno fult^o fauore se.
 curioz iret in publicū aduertēre q̄z satis nō p̄cipi viro. Sed po
 rius cū d̄ mulieribz loqueret alicuī insigni femine destinādum
 fore. Exq̄renti digniozē ante alias. venit in mētē italicū iubar
 illud p̄fulgidū ac singularis nō tm̄ feminaꝝ sedet hegū gloria
 johāna serenissima iherusalē ⁊ sicilie regina. cui^o pensatis tam
 inclite p̄sapie ⁊ auoꝝ fulgoribz q̄z nouis a se forti p̄ctore q̄si
 tis laudibz. in desiderū mittēdi illū humilē deuotūq̄. aīe solū
 sue celsitudis icidī. Tādē q̄ adeo vigēs regi^o fulgor ē ⁊ opuscu
 li tenuitas. et fere semisopita fauillula. timens ne a potiori luie
 nim^o oīno fugaret in tenebras. sensim retraxi oīliū ⁊ noua ida
 gine mltis alijs p̄quisitis ad extremū ab illustri regina in te vo
 rum deflexi meū. nec immerito. Nā dū mites ⁊ celebres mores
 tuos. dū honestatē eximia hūmūz matronaꝝ det^o. dūq̄ verboꝝ
 elegantia. mēte. reuoluerē. et cū hīs animi tui generositatē ⁊ i
 geniū vires quibz lōge feminas excedis aduertēre. Videremq̄
 q̄ sexui ifirmiori natura detrahit. id tuo p̄ctore. de^o sua liberali
 tate mīz i modū vtutibz sup̄infuderit atq̄ suppleuerit. et eo q̄
 insignita es noīe desigri voluerit. Cum audies greci qd̄ latine
 dicim^o hōmines nūcupēt Te eq̄pandā p̄bilissimū quibuscūq̄
 etiā vetustissimis arbitrat^o sūz. Et ideo cū tēpestare nra mltis at
 q̄ splēdidis facinoribz agētibz clarissimū v̄ustatis sp̄cimē his
 tanq̄z benemerito tuo fulgori hui^o libelli tituli mim^o adiecisse ve
 lim existimās nōnim^o apud posteros tuo nomi addidisse deo
 ris paucis hīs litterulis. quā fecerit olim mōtis odrosij. ⁊ nūc
 alte velle comitat^o. q̄bz te fortuna fecit illustrem Ad te ḡ mitto
 et tuo nomi dedito qd̄ hacten^o a me d̄ mulieribz p̄claris scrip
 tū est. Deoꝝq̄ inclita mulier p̄ sanctū pudicite nomē q̄ inter
 mortales plurimū emimes. grato aio munusculum scolastici ho
 mis suscipias. et si michi aliq̄d creditura es. aliq̄n legas suadeo

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

Chancery 2^o (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^o (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-f⁸ (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

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

Propter **fl**agicium erubescere
iudicium contremisce
dampnum ingemisce
remedium clama s̄b fidium
adulariū extingue incētinum
brauium anhele martirium
vmbreculū approxia ad cristū

Sequitur nunc de gradibus quibus p
 uenitur ad illuminacōnem

Gradus autē pertinētes ad illuīnacōnem
 sic distinguntur

Quis patitur et credēs captiuare
 qual q̄ patitur et cōdelens amāre
Salicy quātō q̄ patitur et stupēs amāre
 qua de cā patitur et cōfidēs p̄care
 quali for̄ patitur et seqns assilare
 q̄ta sūt q̄ patit et adēs aplexare
 qd ad h̄ seqtur et intelligēs oteplae

Prologus in breuiloquiū Fo. I

Incipit breuiloquiū sancti Bonauenture de ordine minorum

Lecto genua

mea ad patrem domini nostri iesu christi. et quod omnis paternitas in celo et in terra noiaf. ut det vobis secundum diuinitas glie sue virtute corroborari per spiritum eius in interiori hodie. habitare christum per fide in cordibus vestris. in charitate radicari et fundari. ut possitis apprehendere cum oibus scriis. que sic latitudo: longitudo: sublimitas: et profundum. Scire enim supereminenter scie charitate christi: ut impleremini in omni plenitudine dei. Magister doctor gentium et predicator veritatis: diuino replet spiritu: raris vas electum et sanctificatum: in hoc verbo aperit sacre scripture que theologia dicitur: hoc cum: progressum et statum. Insuper ois ortu scripture attendi secundum influentiam beatissime trinitatis. Progressus autem secundum exigentiam humane capacitatis. Statum vero siue fructum secundum abundantiam suppletissimam felicitatis. Quod rursus natus non est per humanam inuestigationem: sed per diuinam reuelationem. que sicut a pre luminibus: et quod omnis paternitas in celo et in terra noiaf. a que per filium eius iesum christum: manat in nos spiritus sanctus. et per spiritum sanctum diuidentem et distribuente dona singulis sicut vult: dat fides. et per fidem habitat christus in cordibus nostris. Dec est noticia iesu christi: et que origi nalis manat firmitas: et intelligencia totius scripture sacre. Unum et impossibile est quod aliquid in ipsam ingrediat agnoscedam: nisi pulcherrime fide habeat sibi infusam. tanquam ipsi totius scripture lucerna et ianua et etiam fundamentum. Est enim ipsa fides ois supernaturalium illuminationum que diu pegrinamur a domino: et fundamētum stabilis. et lucerna dirigens. et ianua introducens. Secundum cuius etiam mensuram necesse est mensurari sapientiam nobis diuinitus datam. ne quis sapiat plus quam oportet sapere: sed sapere ad sobrietatem. et unicuique sicut deus diuisit mensuram fidei. Mediante igitur hac fide dat nobis noticia sacre scripture: secundum influentiam beatissime trinitatis. iuxta quod expresse insinuat apostolus in prima pre auctoritatis per inducere. Progressus autem sacre scripture non est coartatus ad leges ratiocinationum: diuisionum et diuisionum: iuxta morem aliarum

scientiarum. et non est coartatus ad partem vniuersitatis. sed potius cum finem supernaturalis preceat ad dandam homini viatori noticia rerum sufficienter. secundum quod expedit ei ad salutem. partim per plana verba. partim per mystica: describitur totius vniuersi continentia: quasi in quadam summa. in qua attenditur latitudo. describitur decursum: in qua attenditur longitudo. describitur excellentiam finalis saluandorum. in qua attenditur sublimitas. describitur et miseriam danatorum: in qua profunditas consistit. non solum ipsi vniuersi. verum etiam diuini iudicii. Et sic describitur totum vniuersum quantum expedit de ipso habere noticia ad salutem: secundum ipsam latitudinem. longitudinem: altitudinem et profunditatem. Ipsa etiam habet in suo progressu hec quatuor: secundum quod posterius declarabitur: quod sic erigebat perditio capacitatis humane: que magna et multa nata est magnifice et multipliciter capere. tanquam speculum quoddam nobilissimum. in quo nata est descriptio: non solum naturaliter: verum etiam supernaturaliter: vniuersitas mundanarum. ut sic progressus sacre scripture attendatur secundum exigentiam capacitatis humane. Statum vero siue fructus sacre scripture non est quodcumque. sed plenitudo eterne felicitatis. Nam hec est scriptura in qua verba sunt vite eterne. que id scripta est: non solum ut credamus: verum etiam ut vitam possideamus eternam. In qua deus viderimus: amabilem. et vniuersalem omnium desideria nostra implebunt. Quibus impletis vere sic sciemus supereminenter scierie charitatem. et ita impleti erimus in omni plenitudine dei. Ad quam quod de plenitudine conat nos diuina introduce re scriptura. iuxta predicte sicut aplice vitare. Hoc igitur sine hac etiam intentione sacre scripture perscrutanda est et docenda: et etiam audienda. et ut ad istum fructum et terminum recto pueniamus progressu: per viam recti itineris scripturarum inchoandum est ab exordio. hoc est ut cum mera fide ad pream luminum accedamus: Accedendo genua cordis nostri. ut ipse per filium suum in spiritu sancto det nobis veram noticia iesu christi. et cum noticia amore ipsi: ut sic ipsum cognoscere et amare: et tanquam in fide solidari: et in charitate radicari: possimus ipsi sacre scripture nosse latitudinem: longitudinem: altitudinem: et profunditatem. et per hanc noticia puenire ad plenissimam noticia et excellentissimum amorem beatissime trinitatis: que scriptorum redit desideria. in qua est statum et completum ois veri et boni.

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

Chancery 2^o (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

Incipit Speculum beate **M**arie virginis:
compilatum ab humili fratre **B**onaventura.



Dominam ut ait beatus **J**eromim⁹ Nulli
dubium est quoniam totum ad gloriam & ad
laudem pertineat dei: quicquid digne ge-
nitrici sue impensum fuerit. **I**deo ad lau-
dem & gloriam domini nostri ihesu xpi ali-
qua de laude & gloria gloriosissime matris
eius promerere cupiens: dulcissimam eius de-
matris salutatoris p. materua assumere dis-
gnu duxi. **S**ed certe ad hoc opus nimiam omnino fateor esse mea
insufficienciam: ppter nimiam materue tante incomprehensibilitate
ppter nimiam scientie mee tenuitatem: ppter nimiam lingue mee
audiatem: ppter nimiam vite mee indignitatem: propter nimi-
am persone laudande laudem & laudabilitatem. **Q**uis namq. ma-
teruam illam incomprehensibilem esse dubitat: de qua sanct⁹ **J**ero-
nimus ea que sequuntur dicere non dubitat. **Q**uod 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 materie diuinitus nundat^r
& per xpm adimpletur. **Q**ua de causa de tali tantam me loqui in-
dignum fateor. **I**tem quomodo scientia mea tenuissima / & mens
mea obscurissima dignas materie laudes excogitare sufficiat / cum
in his ille illuminate mentis **A**nselmus deficiat^r ait enim sic. **L**in-
gua mihi deficit quia mens mea non sufficit. domina / domina om-
nia intima mea sollicita sunt et tantorum beneficiorum tibi gra-
tias exoluant. **S**ed nec cogitare possunt dignas / et pudet profes-
re non dignas. **B**eatus quoq. **A**ugustinus materiam alloquens
ait. **Q**uid dicam de te pauper ingenio / cum de te quicquid dixer-
o minor laus est q. dignitas tua meretur. **I**tem quomodo lin-
gua mea ruidissima: quomodo interpretatiua mea audissima in-
enarrandis materie laudibus non deficiat / cum ille disertissime lin-
gue **A**ugustinus dicat. **Q**uid nos tantilli quid actione pusilli in
laudibus materie referemus / cum omnium nostrum membra si in
linguas uerterentur eam laudare nullus sufficere valeret. **I**te-
cum laus non sit preciosa in ore peccatoris / quomodo ego miser
peccator homo / quomodo indignissime vite ego homuncio / laudes
materie audax sonare: cum in his illum dignissime vite **J**eromimū

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

FIRST EDITION, Chancery 2^o (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; illa ad similitudines uisibiles ullas / et for /
mas traduci iam possunt. In primis sellis uenera
bilis locentur Fides. Spes. Charitas. p̄cipua hu
mana 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 aliena 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 /
tatis p̄sidiū / 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^o (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 philosophi quibus christiana non illuxit foelicitas; sunt vagati per tenebras erroneaque pueriliter' (Hence it is that those philosophers 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.

Eunius quintus poeta tarenti claruit qui a cathone q̄store romā translatus est & habitavit in monte auentino. parco admodū cibo cōtent? Claruit autē t̄p̄ibz machabeoz

De Patubio tragediarz scriptore. Cap. lxxxiii.

Patubius brundisinus tragediarz scriptor nepos eunij poete ex filia claruit p̄mo rome inde postmodum tharentum regressus est & nonagenarius obyt:.

De Stacio poeta. Cap. lxxxiiii.

Stacius cecili? poeta socius & cōtempore? eunij poete. nacōne gall? . mediolani obyt **Q**ui? hec ē sentēcia vt ait agellius **I**nimici pessimi sunt fronte hilari & corde tristi **H**ic duos filios habuit poetas & metricos admeide & thebaidē. Claruit rome:.

De Valerio poeta. Cap. lxxxv.

Valerius cattull? poeta veronēsis claruit machabeoz t̄p̄ibz & rome obyt . xxx . etatis anū habēs

De Ploucio. Cap. lxxxvi.

Plocius gallus qui claruit machabeoz temporibz p̄imus rome latinam rethoricam docuit:.

De Paucio p̄bo. Cap. lxxxvii.

Paucius p̄bus claruit rome t̄p̄ibz scipionis cuius & p̄ceptor fuit. **Q**ui? hec ē sentēcia **V**itam hoim qui etatem ī medio rez agūt ac sibi suisq; vsibz volūt ad cauēda pericula

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

Chancery 2^o (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

Presentis opusculi tabula iuxta alphabe
ti ordinē: p̄horum noia: eorundēq; magis effi
aces sententias succinde p̄cedentes incipit
multum vtilis.

A Maximanter millesius	fo. x.
natharhis scita	fo. xi.
narimenes millesius	fo. xv.
Anaxagoras asianus	fo. xviii.
Archilogus lacedemonienſ	fo. xx.
Archita tarentinus.	Ibidem
Antistenes atheniens	fo. xxiii.
Aristippus tyrenensis	fo. xxv.
Alcippades atheniens	fo. xxx.
Aristides atheniens.	fo. xl.
Aratus astrologus	fo. xli.
Aristotiles macedoni.	fo. lv.
Apuleus atheniensis	fo. lx.
Anaximenes orator	fo. lxiij.
Anaxarcus p̄hs.	fo. lxxij.
Antipater sidonius	fo. lxxi.
Archiphilas p̄hs	Ibidem.
Archimedes syracusanus	Ibidem.
Aristarcus gramaticus	fo. lxxiiij.
Antipater stoicus.	fo. lxxxi.
Actius 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^o 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. oratoris
romani. ac oratorum maximi. Ad M Tullium
Ciceronem filium suum. Officiorum liber incipit.
Prefatio generalis in libros omnes.

Sanctus te marce fili. annum
iam audierem eratippum. idque
athenis. abundare oportet. pro
ceptis. institutisque philo. prope
summam oratoris auctoritatem. et
urbis. quorum alterum te scientia
augere potest. altera exemplis.
tamen ut ipse. ad meam utilitatem semper cum grecis latina
auxiliis. neque id in philia solum. sed etiam in dicendi exercita
tione feci. id tibi censeo faciendum. ut par sis in vtri
usque orationis facultate. Quam quidem ad rem. nos ut vi
demur. magnam adiumentum attulimus hominibus nostris.
ut non modo grecarum linguarum rudes. sed etiam docti. alii
quantum se arbitrentur adeptos. et ad discendum et ad
iudicandum. Quamobrem discas tu quantum a principe huius
etatis philosophorum. et discas quantum vis. tantum autem
velle debebis. quoad te quantum proficias non penitebit.
Sed tamen nostra leges. non multum a peripatheticis diffi
dentia. quam utriusque socratici et platonicum volumus esse.
De rebus ipsis utere tuo iudicio. Nihil enim impe
dio. Oronem autem latinam. efficies profecto legendis
nostris plenior. Nec vero arroganter hoc dictum exti
mari velim. Nam per hanc decedens scientiam multis quod
est oratoris proprium. apte. distincte. ornate dicere. quam

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

FIRST EDITION, Chancery 2^o (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 brevitare. 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. pparacōz tēpis. hxc.

- D**iffugere mīes. redeūt iam gramina campis.
Arboribusq; come.
- M**utat terra vices. et decrescentia ripas.
Flumina p̄tereūt.
- G**racia cū nīmphis gēminisq; sorozib; audet
Ducere nuda choros.
- I**n mortalia ne speres monet annus 7 almū
Que rapit hora diem.
- F**rigora mītescūt zephyris. ver proterit. estas.
Interritura smul.
- P**omifer autūnus fruges effuderit. et mox
bruina recurrit iers.
- D**amna tamē celeres reparant celestia lune
Nos vbi decidimus?
- Q**uo pius eneas. quo tullus diues et ancus?
Puluis et vmbra fumus.
- Q**uis scit an adiciant hodiernae crastina vite
Tempora. dñi superis?
- C**ūcta manus auidas fugient h̄redis. amico
Que dederis animo.
- C**ū semel occideris. et de te splēdida mimos
fecerit arbitria.
- N**ō torquace genus. nec te faciūdia. non te
Restituet pietas.
- I**nfermis neq; a tenebris dyana pudicū
Liberat ypolitum.
- N**ec lethea valet theseus abtūmpe caro
S̄mcula 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 apophthegms 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


STSI Negociis familiaribus impediti
 uix satis otium studio suppeditare
 possimus: & id ipsū quod datur oti
 libentius in philosophia consumere
 consueuimus: tua nos tamen Cai He
 rēni uoluntas cōmouit ut de ratione
 dicēdi cōscriberemus: ne aut tua causa noluisse: aut
 nos fugisse laborem putares. & eo studiosius hoc ne
 gociū suscepimus q̄ te nō sic causa uelle cognoscere
 rhetoricam itelligebamus. Non eīm parum fructus
 hab& copia dicendi & cōmoditas orationis: si recta
 intelligētia & diffinita aīmi moderatione gubernet̄.
 Quas ob res illa quæ græci scriptores ianis arrogātia
 causa sibi assūpsere reliquimus. Nam illi ne parum
 multa scisse uiderent̄: ea conquisiuerūt quæ nihil ad
 propositum attinebant: ut ars difficilior cognitiū ui
 deretur. Nos autem ea quæ putauimus ad rationem
 dicēdi pertinere sumpsimus. Non eīm spe quæstus
 aut gloria cōmoti ueīmus ad scribendū quēadmōm
 cæteri: sed ut industria nostra tuæ morem geramus
 uoluntati. Nunc ne nimiū longa sumatur oratio de
 re dicere icipiemus. Sed si te illud unū monuerimus
 artem sine assiduitate dicendi non multum iuuare:
 ut itelligas hāc præceptioīs rōnem ad exercitatioēm
 accommodari oportere.

De Oratoris Officio.


ORatoris 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^o 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 clepsydram: 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: tuisq; 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 deoꝝ 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^o (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 fos. 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 erläucht' 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 Cecilii 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 concordia: quod non sacerdos in consacerdotis sui laudibus tanquam in suis propriis gratuletur? Aut que fraternitas non in fratrum gaudio ubique letet? Expressi 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 unanimes dum sic fortes 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. Supplantare se iterum crediderat posse dei seruos: & uelut Tyrones & rudes quasi minus paratos & minus cautos solito suo more concutere. Unum primo aggressus ut lupus ouem discernere a grege: ut accipiter columbam ab agmine uolantium separare temptauerat. Nam cui

Cornelius papa confessor

Romane ecclesie
laus.

granditer

Supplantat

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^o (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).

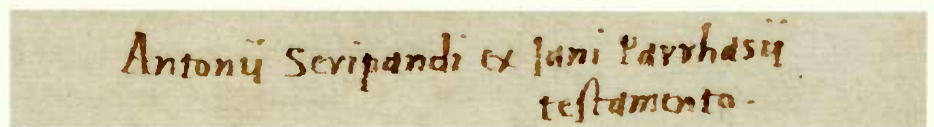
Vindelinius de Spira's Venice edition of the same year (Goff C1011) was reprinted from this edition, whose terminus is provided by the death, on 26 July 1471, of Pope Paul II, to whom the work is dedicated. In his dedication, Giovanni Andrea Bussi, who edited almost all the early publications of Sweynheym 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



43 detail

Capitulum

I

esset pro nobis paup factus est. excelsus et eq
lis pater. semetipm humiliavit. Porro sup
celos habitans: in terris nō habebat vbi ca
put reclinarat. Factus es mihi chris̄te salua
tor dur vie / et vite que ducit ad patrem. Abā
siones em̄ grate sunt / fines eius regna celoꝝ
sunt. Factus es mihi dñator dñe fili⁹ dei fons
vite. ex quo dona tua haurirē / et sine infimil
sione diligens collaudarē. facta est gr̄a tua in
corde famuli tui lumen et gaudiū et dulcissima
sup mel et fauum ori meo. Facta est gr̄a tua in
aia famuli tui. quasi thesaurus tribuens mihi
ineffabiles diuicias / et paupratem atq; miseri
am longe a me expellens. Facta est gr̄a tua
seruo tuo refugiū et vltus et gloriatio et p̄ctio
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
hōis ac mōmētis dātorē vite glorificet. Aut
quō potero inundationes gr̄e tue excludere
que iugiter fluunt in pectore humilitat mee
plene dulcedine et omni gratia speciali. Psallā
glorioso nomini tuo dñe par celoꝝ / qui mihi
tribuisti bona tua celestia. Abagnico gratiā
tuam. chris̄te redemptor meus. Lū em̄ te ma
gnifico. ipse magnifico: a te. Nō cessabit lingua
mea collaudare v̄tutē tuā / nō cessabit citha
ra mea p̄sonare spiritalia cantica tua. Deside
rium tuū attraxit me post te chris̄te. gloriatio
vite mee. Gr̄a tua dulcedinē mihi p̄fer. ad se
quēdū te spes mea. Efficiat cor meū fra bo
na / ad suscipiendum semen tuū. Irriget eum
gr̄a tua roze vite etne / deinetat bonitas tua
manipulū de agro pctōis mei. Post com
punctionē et sanctimoniam / cōuertere aia mea
in requiem deliciarum paradisi. Tu ouem er
rantem requisisti. et inuentam tuis humeris
repositasti. Et hanc indignissimam animam
meam in manibus tuis attrabe. et offer bene
dicto et immortalī patri tuo coram cherubin et
seraphin. et coram angelis sanctis / vt delicias
paradisī perfruens. cum sanctis omnib⁹ an
gelis dicam. Gloria patri immortalī. gloria filio
immortalī. gloria spiritu sancto immortalī. 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 p̄paremus / om̄em sollicitu
dinem a nobis proyicientes / ex eo q; nihil in il
la hora nobis prodesse poterit nisi cōuersatio
sancta et bona opa que hinc detulerimus no
biscum. Terroꝝ quoq; nobis incutient pro
pter manifestationem coram iudice omnium
que hic occulta sunt / quod apta similitudine
declarat.

Venite dilectis

Vsimi fratres exhortationē meam
suscipite. et semp memētote consi
lij mei pctōis et impij Effre. Ec
ce em̄ iudicij dies illa magna et terribilis stat
et nos timore elationis inflamur. nolentes in
h̄ breui tpe intelligere ac festinare. et deū nob
p̄pitiū facere. Dies em̄ nostri et mensis et
anni tanq; somnū / p̄tereūt. et tanq; ymbra ve
spertina. et velociter formidabilis et p̄clarus
dñi aduēt⁹ aduenit. Vere em̄ formidabil⁹ erit
dies illa vniuersis pctōib⁹ / q; voluntatez dei
p̄ sua salute facere noluerūt. Obsecro vos
fratres charissimi. venite proyiciamus a nob
om̄em sollicitudinē actū terrenozū. ne obli
getur mens n̄ra in terrenis negocijs. q; om̄
nia terrena p̄rāseunt. om̄ia depereunt. om̄
nia euanescent. Nec q; nobis p̄desse pote
rit in illa iudicij die nisi cōuersatio sancta. et bo
na opa que hinc detulerimus nobiscum. Su
turtū est nanq; vt vnusquisq; nostrū / et actus
suos / et cogitationes ante tribunal tremēdi
iudicij deferat. Tremiscit cor meum / et re
nes mei resoluunt / quotienscumq; recogito
q; reuelande sint cogitatōes et f̄mōnes atq;
actus n̄ri in die iudicij. Grādis em̄ timor erit
fratres dilectissimi. grandis tremor: o amici
mei. Quis em̄ nō timeat. aut q; ē q; nō p̄te
miscal et lamentē a clugeat hec q; ibi om̄ia
manifestunt. que h̄i occulto et tenebris gesta
sunt. Intelligite fratres mei h̄ q; vob dico
et p̄siderate exēplū q; vob ob v̄ram intelligen
tiā. p̄fero. Arbores fructifere tpe suo p̄mū in
trinsec⁹ cōcipiūt fructū. postea v̄o diuino nu
tu extrinsec⁹ p̄ferūt. fm suā naturā / et fructū
et folia. Sic in die illa terribili. oēs hoies que
cūq; in h̄ seculo q̄si in tpe suo occulte intrinse
cus / siue bona siue mala gesserit. ibi q̄si fructū
p̄prios aū tribunal dñi p̄ferent. Tunc 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^o (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.

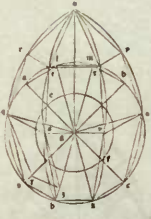
He wrote in Syriac but early translations into Greek were made, and from these Latin versions. The text here printed is the old Latin version. Ambrogio Traversari was the translator of a group of sermons published in 1481 and subsequently reprinted, and this formed the basis of a French translation by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

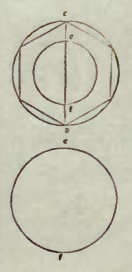


conuoluitur conuenienter ad superficem circuli... quod conuenit... ad superficem circuli... quod conuenit... ad superficem circuli...

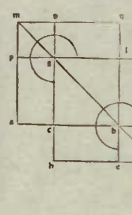


Proposito 17. Quoniam diametri per se sunt... diametri per se sunt... diametri per se sunt...

hoc spere dicitur... hoc spere dicitur... hoc spere dicitur... hoc spere dicitur...



Proposito 18. Quoniam diametri... diametri per se sunt... diametri per se sunt...



Decorative page with a large initial 'R' and text: 'Reconditurus liber elementorum... Reconditurus liber elementorum... Reconditurus liber elementorum...'

- 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^o (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 cęsarięsis quā
 beatus Ruffinus p̄sbiter de gręco in latinum transtulit.

Incipit Prologus eiusdem Ruffini.



AUDITORVM DICVNT ESSE
 medicorum ubi imminere urbibus uel
 regionibus generales uiderint morbos
 prouidere aliqđ medicamētı uel poculi
 genus. quibus premuniti homines ab im
 minenti defendantur exitio. Quod tu
 quoq; uenerāde pater chromatı medicine exequēs genus.
 tempore quo disruptis italiae claustris halaricho duce go
 thorum se pestifer morbus infudit. & agros armenta uiros
 longe lateq; uastauit. populis tibi a deo commissis feralis ex
 itii aliquod remedium queras. per quod egrę mentes ab in
 gruētis mali cogitatione subtractę melioribus occupate
 studiis tenerētur. Iniungis mibi ut ecclesiasticā hystoriam
 quā uir eruditissimus Eusebius cęsarięsis gręco sermone
 conscripserat in latinum uerterem. Cuius lectione animus
 audientiū uinctus dūm 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 absq; 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 minimoꝝ suorūq; ministeriis explerent
 non ptulit panes apostolice recōditos perę sed puerulum
 adesse dicit habentē quīq; panes & duos pisces que uere
 cunde excūsans adiecit. Sed hec qđ sunt iter tantos. quo
 magis in angustiis opibus & del peratis clara fieret diuina

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

Median 2^o (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 Mathe⁹ palmeri⁹ Qui ea quę cōsecuta sūt adicere
curauere eidē postpositi subsequunt. At primū Hieronymi in hui⁹
codicis aliquādo descriptores ut archetypus describat adiuratio.
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 quib⁹
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 uersib⁹
edidisset in xenophontis economico lusit. In quo opere ita sępe au
reū illud flumē eloquētię quibusdā scabris & turbulētis obicib⁹ 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

Regni Sarracenorum	Regni Syriorum
R imus olus hinc erce pua Indu Tulus Ze li filius regnauit Chie Seli Sarraci dei sibi nominauerit. Triaus Tul L. i. anno impe rii sui natus e Daba (bam.	G recia vero secun dus Syriorum impa uit Europi an. 47. Cui regni. 2. s. anno natus est Dabubd
43 Tulus condidit civitatem Tului in	43 Tulus regnauit apud Sarracis
44 regione Sarracis qua Debigi vo-	44 pum Syriorum impauit epi
45 cant Tuluem: que ad porsis Tuli.	44 alicus an. 52. e quo Regalia
46 bie mancipatur	45 mancipata est: que nunc Ptelep
47	46 natus vocatur. Post que secun
48 C. otostes magnus rex Sarraciorum	47 dus Europi qui e porsis est
49 clarus habetur aduersus quem Tulu	48 titulo
50 nus dimicant.	49
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219	218
220	219
221	220
222	221
223	222
224	223
225	224

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^o (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.

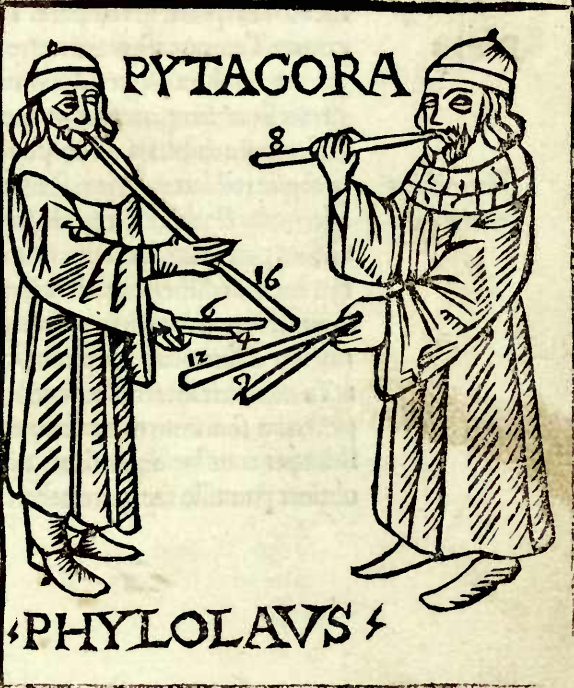
Eusebius followed what became orthodox Christian teaching, seeing the New Testament and the figure of Christ attested in the Old Testament. Wisdom –Sophia-Sapientia- in the OT stands for Christ, the logos of St. John's gospel, who existed from all eternity, and who, with the father, formed Adam. The 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*.

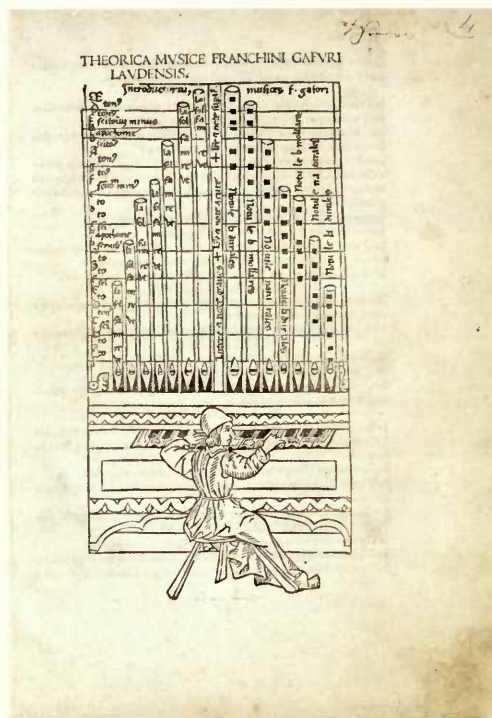
The *editio princeps*, printed by Philippus de Lavagnia in Milan c. 1474 (Goff E116), also contains the continuations of Prosper of Aquitaine and Matthaeus Palmerius of Florence (as far as 1448), while those of Matthias Palmerius of Pisa (as far as 1481) are new to the present edition. They include the 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 Lomatia, 15 December 1492*

Chancery 2^o (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 staff), 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.

Henerabili ac carissimo in cristo patri hugo
 mi de coluberijs sancte aquensis ecclesie pre
 posito. Frater Johannes Yuroe. 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 Yerarchia. hinc est q̄ men
 tis nostre ratio in tam excellenti luce non figitur. 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 virgins 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 eteris. Latera autem hui⁹ scale sūt
 duo. videlicet. cognitio supernōrum. & amor eorum.
 Ex quibus excluduntur diuersa peccata. & secundant
 virtutes. Gradus huius scale sūt diuersae matene que
 fm alphabeti ordinē cōtexuntur. Que ne contēnantur
 a legentibus. expono libros a quibus flores elegi secū
 dū q̄ a deo est mihi donatum. Ex vitalpatrum Yero. //
 Ex libris dialogōrum gregoriij. Ex floribus sanctōrum
 Jacobi de vragine. Ex historijs scolasticis. Ex specu //

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

FIRST EDITION, Chancery 2^o (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^o (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 patres multos vidistis. Nam credo si vidissetis tam celeriter redire ad constantinopolitanam urbem minime poteratis. At postquam talis ciuitatis amor de corde vestro nullomodo recessit suspicor quia vestra excellentia sancta que corporaliter videlicet ex corde mirime attendit. Sed omnipotens deus mentem vestram gratia sue pietatis illustret. Donec nobis sapere et temporalia omnia quam sint fugitiua pensare. Quia dum hoc loquitur et tempus currit et iudex superuenit et mundum quem sponte volumus ecce iam prope est ut relinquamus inuicti dominum apertam et dominam eusebiam eorumque filias mea peto vite salutari dominam meam nutriticem quam mihi per literas commendatis omnino diligo et grauari in nullo voluntatis angustis premitur ut ab augaris atque oneribus hoc iam tempore nec nosmet ipsos excusare possimus.

Incipit registrum Indictione decima tertia Gregorius iohanni archiepiscopo cauennati Primum.



Erueunt ad me quod in ecclesia fraternitati tue aliqua loca dudum in monasteriis seuerata in una habitacula clericorum aut etiam laicorum facta sunt. Dicitur hi qui sunt in ecclesia fingunt se religiose vivere in monasteriis preponi appetunt et per eorum vitam monasteria destruantur. Nemo etenim potest et ecclesiasticis obsequiis desuere ut ipse destricti onem in monasterio teneat qui quotidie in ecclesiastico cogitur officio permanere. proinde fraternitas tua hoc quolibet in loco factum est emendare festinet quia ego nullo modo patior loca sacra ut per clericorum ambitu destruantur. Vos itaque ita agite ut mihi de hac re correctam causam sub celebritate nunciatis.

Gregorius felici et siriaco abbatibus

Verelam theodosie religiose semine subdite vobis relationis explanatis series. In qua plura et non ad sacerdotalem pertinentia mansuetudinem contra Iamuarium fratrem et coepiscopum nostrum capitula comprehensa religimus. Ita ut post fundatum a se seruium dei monasterium omne quod ad auaritiam turbulenti preiudiciumque pertinet tempore dicatur oratorij ipsius dedicationis exhibitum

Fo

XLI

Quamobrem si ita est ut antefata eius gestione comimus et hoc quicquid cognoscitis indecenti fuisse dimissum. Floreatur ut musicum abbatem monasterij agilitatu remotis prius omnibus preiudicijs ut in monachos suos quos illic ordinate ceperat sumopere vacare festinet quatenus ipsi venerabili loco decenti regularique modo puos domino iuuante disposito nec freques vos predicte religiose semine de non impletis bonis desideris suis querela concitiat ne cum vestre detrimentum sit aie sitam pium apostum aliqua vobis negligentibus quod non cedimus dilacione torpescat.

Gregorius dominico episcopo iiii

Eniens ad nos propter presentium latero responsalis vestre per alios vere caritatis affectus scilicet vobis vestras epistolam cum allegatione principalium iustionum apud vos habita porrexit. Quibus relectis et de vestro gratulati sumus que pastorali geritis zelo et piissimos deos occasione illatas venalium personarum remouisse calumnias maxime autem quia stuit fraternitas vestra africanam incunctissimam seruare puinciam ut nullatenus de vias hereticorum sectas cum seruoze faceretotali coherere negligatis. De quibus etiam omnibus sopiens et antequam caritatis vere consulere apicibus in tunc nos subulius diffinisse meminimus et nihil tuis de his vobis respondere necessarium credamus. Quamquam ergo hec ita se habeant et desideremus omnes hereticos a catholicis sacerdotibus vigore semper rationeque compelli tunc subtiliter intuentes omnino nos tetigit ne per ea que apud vos geste sunt alioquin concilio rum primatibus quod auertat dominus gerneretur scandalum. Sententia namque a vobis prolata est in conclusionem gestorum in qua dum pro inuestigandis illos hereticis admonitis sub inutilis eos qui negligit substantia dignitatemque priuatione plethendos. Optimum est igitur frater carissime ut in his que fecis sunt corrigenda prius caritas interna fuerit ut sumis mente subiecti quod maxime vere grauitatis propter iudicamus etiam personis dignitate in moribus. Tunc etenim totis conadunatis viribus hereticorum comodius obuiatis erroribus cum sim moxem sacerdotij vestri studueritis interius ecclesia sancta custodire secediam.

Gregorius victori episcopo palmarum

Atorem presentium gregorium abbatem atque presbiterum monasterij sancti Theodori nulla quidem ratio permittebat ut post lapsam celle ipsius pena



51

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

Chancery 4^o (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^o (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

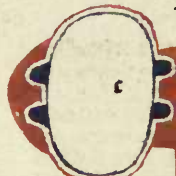
References: HC *7946; GW 11427; BMC iii 784; Goff G425

£4,000-6,000

€6,500-9,700

Fol.

J.



Cum inter sapientiales spiritalisq; sciencias q; diuine seu diuinales vocantur sciencia de vera religione et fide q; fundamentum illius est et de sinceritate cultus q; solus deo altissimo acceptus est ac de legibus ac ritibus et factis quintum locum obtineat et quinto loco sit tractanda docenda atq; discenda. Facile est manifestum tibi fieri scienciam de sacramentis et sacramentalibus atq; iustificationibus inter sublimes istas nobilesq; sciencias consequentem locum id est sextum ordinem esse q; sequitur. Cum enim ista tria q; nominauimus non sint nisi propter cultum et religionem diuinam manifestum esse ipsa posteriora ipsis esse q; sequuntur. Sacramentis enim sanant et sanctificant homines ad dei religionem et cultum. Sacramentalibus vero partim adiuuant atq; perficiunt. Sacramentis partim sanant et sanctificant res necessarie ministerio diuini cultus. Iustificationes vero sunt vni per se ipsas manifeste siue note bonitas iusticie. quedam operationes quibus iuste viuunt quibus per se iusticia acquirunt conservantur roborant nutritur et augetur. **A**mplius quod idem est ordo scienciarum qui et rerum necessarium qui est ordo sanctitatis et sacramentum idem erit sciencie de sanctitate et sciencie de sacramentis. Quare post scienciam de ipsa qua dicimus de sacramentis. Sanctitas enim principium est totius huius religionis ac facti cultus. **A**mplius quonia prior est domus q; porta eiusdem cum propter domum sit porta. Sacramentum vero sunt porte sanctitatis ac religionis per illa enim in eas intrat quare post illa necessario est ista sciencia qua hic tractare et tradere intendimus. Apparet etiam conuenientia ordinis istius euidenter cum alteram post alteram inspereris. Quid enim restat quidue consequens est post stabilitam religionis veritatem post declarata diuini cultus sinceritatem post percuratam legis veri nominis puritatem post demonstratam deo gratissimam sinceritatem. **H**ancq; omnium inestimabilem fructuositatem nisi vias patefacere et portas aperire quibus ad eas venias et in eas intretur. **H**ec autem via et hec porte illa tria sunt de quibus hic intendimus. Quare post scienciam de his ordine rectissimo sequitur sciencia de sacramentis et sacramentalibus atq; iustificationibus.



Dicemus igitur quod sacramentum virtus et utilitas tribus vijs preter illa qua hic intendimus statuitur. primo attestacione diuinorum miraculorum. Secundo experientia velut sensu speciali virtutis diuine et operationis in eis. Tercio attestacione sacrorum eloquiorum. Quarto via probationum. De primo exemplum est illa famosa curatio a morbo elephancie imperatoris Konstantini. **V**ecno et apparitio saluatoris qua ipsemet imperator sibi facta in ipso saluari ac viuifico laua cro testatus est. **I**pe etiam moraque qui ibidem visus est ac si aqua ipsa virtute benedictionis et sanctificationis viuificata esset et vitalem motum exinde suscepisset. Sed et illud de virtute et efficacia facti baptismatis fidem facit quod accidit cuidam qui vocatur est barbas volenti mutare formam sacramenti illius et dicenti. **B**aptismo te barbas in nomine patris per filium in spiritu sancto aqua statim disparuit quasi blasphemiam presumptuose mutationis iniuria diuine auctoritatis et institutionis que formam aliam dicto sacramento prescripserat ferre non sustinens. **S**unt et alia multa huiusmodi quibus virtus diuina in illo sacramento et per illud euidenter se operari ostendit. **I**tem quia tria illa que in baptismo domini saluatoris facta leguntur non modicam efficaciam baptismi suadent pie intelligentibus videlicet celorum apertio descensus spiritus sancti in columbe specie et vox omnipotentis patris ibi audita dicens. hic est filius meus dilectus in quo michi complacuit. sicut legitur Mathei. iij. et luce iij. et Marci primo. **Q**ue enim erat necessitas et super ipsum baptismum celi aperientur. spiritus sanctus in columbe specie descenderet et vox patris audiret. dicens. hic est filius meus dilectus et cum semper eidem celi apertis essent nunquam clausi spiritus sanctus semper in eo fuerit plenitudine charismatum ex quo pro nobis factus est homo et filius dei patri spiritus dilectus similiter fuerit nisi quia ipse est liber scriptus intus et foris in quo quicquid factum est vita erat id est liber vite nostre. **I**n quo non solum omnis regula nostre informationis legitur sed vltimam quid in nobis virtus diuina operetur conspectum intelligitur. **E**rgo baptismatis per gratiam baptismatis sanctificationis celi aperiantur et liber eis in celum ingressus pateat quod spiritus sanctus in eis ibi descendat quod filius dei et heredes per gratiam adoptionis officiantur tribus huius

A

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

Chancery 2^o (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^o (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^o (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^o (272 x 191mm.), 208 leaves (a¹⁰ b⁸ c⁶ d-g^{6.8} h-t^{6.6.8} v-y⁶ z⁸ A-B⁶ C⁸ D-H⁶), 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 præbyteri ad Laurentium papam: In qua singulos articulos fidei noui ac ueteris testamenti auctoritatibus confirmat: & hæreses contrarias destruit. Epistola Prima.



MHI Quidem Fidelissime Papa Laurenti ad scribendum animus non est tam cupidus: quæ nec idoneus: scienti non esse absque periculo multorum iudicii ingenium tenuè & exile committere. Sed quoniam (ut cum uenia tui dixerim) id temere in epistola tua per Christi me sacramenta quæ a nobis maxima cum reuerentia suscipiuntur astrigis: ut aliquid tibi de fide secundum symboli traditionem rationemque componam: quis supra uires nostras sit potus præcepti (Non enim me latet sententia sapientum: quæ probe admodum dicit: quæ de deo & uera dicere periculosum est) tamen si expetitio a te ipsa necessitatem orationibus inuens: dicere aliqua obedientiæ magis reuerentia quam ingenii presumptione tentabimus: quæ quidem non tam perfectorum exercitiis digna uideantur: quæ quæ ad paruulorum in Christo & incipientium libentius auditum. Equidem cõperimus nonnullos illustri tractatorum aliqua de his pie & breuiter edidisse. Photinum uero hæreticum scio eatenus scripsisse: non ut ratione dictorum audientibus explanaret: sed ut simpliciter fideliterque dicta ad argumentum sui dogmatis traheret: cum in his uerbis sanctus spiritus prouiderit nil abiguum: nil obscurum: nil a reliquis dissonans uideri: quia in his uere cõpletur prophetia quæ dicit Verbum enim consumans & breuias iniquitatè: quia uerbum breuiatum facit dominus super terram. Nos ergo simplicitatem suam uel uerbis apostolicis reddere & signare tētabimur: uel quæ ommissa uidentur a prioribus adimplere. Sed ut manifestius fiat argumentum uerbi huius ut diximus breuiati: causam qua hæc traditio ecclesiæ data est ab origine repetemus. Tradunt maiores nostri quod post ascensionem domini cum per aduentum spiritus sancti supra singulos quosque apostolos igne lingue sedissent: ut loquelis diuersis uariisque loquerentur: per quod eis nulla gens extranea: nulla lingue barbaries inaccessa uideretur & inuicem præceptum eis a domino datum hoc ad prædicandum dei uerbum ad singulas quæque proficiscinatos. Discessuri itaque ab inuicem normam sibi prius futuræ prædicationis in commune constituerunt: ne forte alii alio abducti diuersum aliquid his qui ad fidem Christi inuitabatur exponerent. Omnes igitur in uno positi: & spiritu sancto repleti breue istud futuræ sibi ut diximus prædicationis indicium in unum conferendo quod sentiebat unusquisque componunt: atque hanc credentibus dandam esse regulam statuunt. Symbolum autem hoc multis & iustissimis ex causis appellari uoluerunt. Symbolum enim græce & indicium dici potest & collatio: hoc est quod plures in unum conferunt. Id enim fecerunt apostoli in his sermonibus in unum conferendo quod unusquisque sensit. Indicium autem uel signum iccirco dicitur: quia in illo tempore sicut Paulus apostolus dicit & in actibus apostolorum refertur multi ex circueuntibus iudeis simulabant se esse apostolos Christi: & lucri alicuius uel uentris gratia ad prædicandum proficisciebatur: non iantes quod Christum sed non integris traditionum lineis nunciates. Iccirco istud indicium posuerunt: per quod agnosceretur is qui Christum uere secundum apostolicas regulas prædicaret. Denique & in bellis civilibus hoc obseruari ferunt: quoniam & armorum habitus par: & sonus uocis idem: & mos unus est. Atque eadem instituta bellandi nequa doli surreptio fiat: symbola distincta unusquisque dux suis militibus tradit: quæ latine signa uel indicia nuncupantur: ut si forte occurrerit quis de quo dubitetur symbolum prædat si sit hostis uel socius. Iccirco denique hæc non scribi chartulis aut membranis: sed requiri in credentium cordibus tradiderunt: ut certum esset hæc neminem ex lectione quæ interdum peruenire etiam ad infideles solet sed ex apostolorum traditione didicisse. Discessuri igitur ut diximus ad prædicandum istud unanimis & fidei suæ apostoli indicium posuere: non sicut filii Adam discessuri ab alterutrum turrem ex latere cocto & bitumine constructes: cuius cacumen usque ad cælum pertingeret: sed monumeta fidei quæ starent aduersum faciem inimici e lapidibus uiuis & margaritis dominicis ædificantes: quam neque uenti impellerent: neque fulmina subruerent: neque tempestatum ac procellarum turbines promouerent. Merito igitur

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

2 volumes, Super-Royal 2^o (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



**Ināpit Expositiō Symboli Gloriosi Ieronimi
Contra Iouinianū hereticum.**

Oredo in deo patre omnipotente. Ver-
p̄ius q̄ incipiam de ipsis sermonū vir-
tutibus disputare. illud nō importune
cōmonēdū patet qd̄ in diuersis eccl̄iis
aliqua in hijs verbis inueniuntur adiecta. In ec-
clesia tñ vrbis rome hoc nō deprehenditur sem̄
p̄ eo arbitror. q̄ neq; heresis vlla illic sumpsit
errorum. a mos inibi seruatur antiquus. eos q̄
gratiam baptis̄mi suscepturi sunt. publice idem
fidelium populo audiēte simbolū reddere. a vti
q; ad iedionem vni⁹ saltem sermonis eoz 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 videreē excludi. Nos tñ
illum sequamur que in Aquilienti eccl̄ia p̄ laua-
cibi grām suscepim⁹. **C**redo ergo. Primo oī-
um ponitur. sicut a apostol⁹ ad hebreos scribēs
dicit. Credere enim primo omnium. accedentē ad
deum oportet. q̄ est a credentib⁹ in se fit ē mune-
rator. **S**; et p̄pha di. Nisi credideritis. neq; intel-
ligetis. vt ergo intelligēte ibi aditus pateat
recte primo oīm te credere profiteris. Quia nec
nauiū quis ingreditur. a liquido ac profundo

58

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

Chancery 4^o (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 Roco, 4 September 1499

Chancery 8^o (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

παρ' ὅσιν ἀματόεργα, χαμὰ πείσομ' ἐν κομήσιν·
 ἰδρωθὴ δ' ἐπιπέσῃ· ὅδ' ἐλάξ' ἐν σήθεσιν βαύων,
 πᾶχε ἀτέρ' ἐνάριξε, καὶ ὄχλομος ἔπος ἠύδα·
 λήψ' ἐτέθω ὄντωγε, γέας δαυαῶν ταχυπώων·
 τρῶες ὑπὲρ φίλοι Διφῆς ἀκόρητοι αὐτῆς·
 ἄγῃς μὲν λώβησθε καὶ ἄσχεος οὐκέτι δ' ἄψ·
 ἢ ἐμὲ λώβησαθε κακὰ κώεις, οὐδέ τι θυμῷ
 ζῆρος ἐρίβρεμέτω χαλεπῶν ἐδ' ἴστατε μῆνιν
 ξφῆιου· ὅς τε ποθ' ὑμῖν διαφθέρσῃ πόλιν αὐτῶν·
 οἶμεν κουρίδι' ἄλοχον, καὶ κτηματα πολλὰ
 μάψ' οἰχεῖσ' ἀνάγοιτες, ἐπὶ φίλειθε παρὰ ῥῆι·
 ῥῶ αὐτῶν μῆνυσιν μερῶν τε πομπῶ ὄροισι,
 πύρ' ὀλοὸν βαλέειν, κτῆμα δ' ἠρώας ἀχαῶν·
 ἀλλὰ ποθὶ σχήσεσθε, καὶ ἐγὺ μενοίω πρ' ἄρνος·
 ζῶ πατέρ'· ἢ τί σ' ἐφισίπρι φρένας ἐμμεμαίω
 ἀνδρῶν ἠδ' ἐβῶν· σέο δ' ἐκ τ' ἄδ' ἐ πάντα πείλονται·
 οἶον δ' ἠ' ἀνδρείω, χαρίζεαι ὑβρίτησιν
 τρωσίν· τῶν μένος αἰὲν ἀτάσθαλον· οὐδέ δ' ἀώαίτω
 φυλόπιδος κορέσασθαι ὁμοίου πολέμοιο·
 πάντων μὲν κόρος ἐστί καὶ ὕδρου καὶ φιλότιμος
 μολπῆς τε γλυκῆς καὶ ἀμύμορος ὀρχηθμοῖο·
 τῶν πῆρτις καὶ μάλλον εἰλδεται ἐξ' ἐροῦ ἦμα,
 ἢ πολέμου· ῥῶες δ' ἐμάχης ἀκόρητοι ἔασιν·
 ὣς ἔπῳν, τὰ μὲν ἔν τε ἀπὸ χροῶς ἀματόεργα
 συλῆσας ἐτάροισι δίδου, μερίλαος ἀμύμων·
 ἑπὶ δ' ἀντίξαντις ἰῶν προμάχοισιν ἐμίχθῃ·
 ἐνθά οἱ ὕος ἐπαλτο, πυλαμείνος βασιλῆος,
 ἀρταλίωγ' ὅσρα παρὶ φίλων ἔπειτο πολέμιζων
 ἐς ροῖον· οὐδ' ἀντίξαντις ἀφίκετο παρὶ δαίαιαν·
 ὅσρα τότ' ἀρ' ἴδαο μέσοσ' ἀσάκος οὐτ' ἀσε δουρὶ
 ἐγγύθεν· οὐδέ Διὰ πρόδωκ' ἴδαο χαλκὸν ἐλάσσει·
 ἀψ' ἀετάρων ἄς ἐθνος ἐχάριτο κηράλεμων
 πάντοσε παπῶν μῆτις χροῶ χαλκῶ ἐπαίρη·
 μηρίοις δ' ἀπὸ ἴστος ἴψ' χαλκίρ' οἴσθον,
 καὶ ῥ' ἐβαλε ἴλουτον κατὰ δεξιῶν· ἀπ' ἀροῖτος
 ἀντικρὺ κατὰ κῆσιν ὑπὸ σέομ' ἐξεπέρησεν·
 ἐξόμενος δ' ἐκατὰ βί φίλων ἐν χρῆσιν ἐταίρων
 θυμὸν ἀποπρήων, ὥστε σκώληξ ἐπὶ γαῖαν
 κῆτο ταβῆς· ἐκ δ' αἶμα μέλαρ ῥέει, δάει δ' ἐγαῖαν·

Epheum pifander
 a Menelaos

(For Menelaos
 adveniens)

A des...
 als...

No. 10
 Gatticus

Menelaos...
 pifander...

A...
 for...
 pifander...

A...
 sagitta...

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^o (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 quod 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 quattuor. 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^o (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. Exoriẽte libra & scorpione capite prius/
quã reliquo corpe puenit ad terrã. Exoriẽ autẽ cũ piscibus & ariete
Hęc ut supra diximus in capite stellã clare lucẽtẽ unã. In utroque
hũero. i. In cubito dextro. i. In ipsa mãu. i. In sinistro cubito ul-
tra



d 4

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

Super-Chancery 4^o (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.

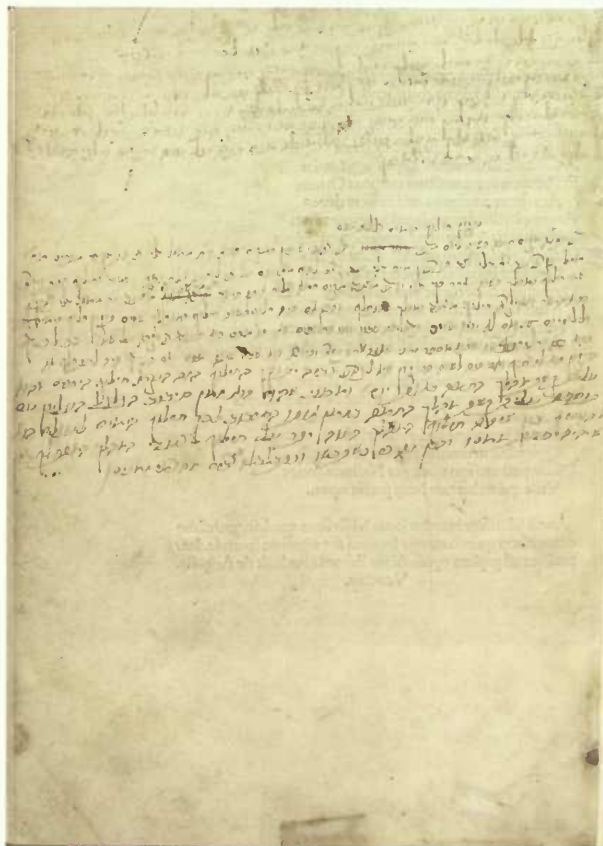
The present copy contains early Hebrew notes in Rabbinic script on the blank verso of the final leaf and in a few captions for the woodcuts.

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 & exontur.
Habet in cornibus singulas stellas: sed in sinistro clariore. Vtrif
q̄ 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 cè: ut
oïno hyades esset quinq̄. Præterea in sinistro genu priorè habet
stellâ unâ. Et super unguâ unâ. in dextro genu unâ. & inter sca
pilio tres: nouissimâ earû cæteris clariorem. in pectore unâ Quæ
sunt omnino præter uergelias quattuordecim.

2^m in Signum Zephan



Taurus

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

Chancery 4^o (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



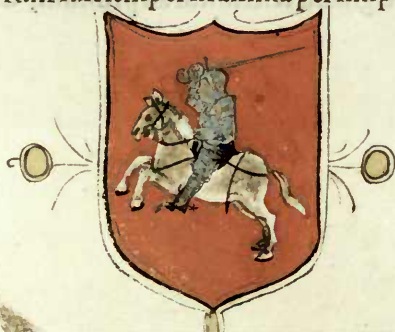
Egyptii scriptores putantes omnia inuēta esse a Mercurio, suos libros mercurio inscribebāt. Mercurius p̄est sapiētiā & eloq̄o. Pythagoras. Plato. Democritus. Eudoxus. & multi ad sacerdotes ægyptios accesserūt. Dogmata huius libri sūt assyriorū, & ægyptiorū & ex colūnis Mercurii. Pythagoras & Plato didicerūt 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 eñtialē 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^o (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 pasedowns 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, not 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. Vnde & ex ipsa stella dies caniculares dicuntur. quando et moleste sunt purgationes. **C**anis autem vocatur propter quod corpora morbo afficiat. siue propter flamme 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. **C**ometes autem latine crinite appellantur. quod in modum crinium flammam spargunt. Quas stoici dicunt esse ultra xxx. quarum nomina & effectus quidam astrologi scripserunt. **L**ucifer dictus 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 greca sunt. pheton. pleron. 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 213

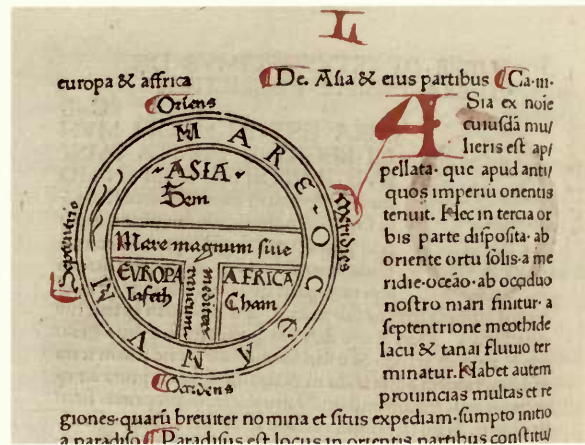
higo comete se stella ex
omnibus que sunt in caelo
a ybgtu con pto y fola de
sentit. Opian poty comete

Lucifer 214
Stella matutina 215

Stella vespertina 216

planete 217
planete

Saturnus
Jupiter 218
Mars 219
Sol 220
Venus 221
Mercurius 222
Luna 223



65

65 Isidorus Hispalensis, *Saint, Bishop of Seville*. *Etymologiae*. [Augsburg]: Günther Zainer, 19 November 1472

FIRST EDITION, Chancery 2^o (304 x 218mm.), 264 leaves, 38 lines, Roman letter, 3 full-page woodcut diagrams, small woodcut world map, numerous woodcut diagrams and symbols in text, 3- and 6-line initials supplied in red or blue, many with penwork decoration and extensions in green and blue ink, headlines and paragraph-marks in red, nineteenth-century half sheep, several early manuscript annotations in Latin, with a few in Hebrew, *a few small wormholes in the first few leaves, first and last gatherings loose and guarded, damp-stain in some outer margins, occasional other light soiling and staining*

FIRST EDITION OF Isidore's encyclopaedia of medieval knowledge composed at the turn of the sixth century. IT CONTAINS THE FIRST PRINTED MAP, of the diagrammatic T-O form showing the three continents separated by a T-shape Mediterranean Sea, the whole enclosed within the ocean. The three genealogical woodcuts show trees of consanguinity and affinity and a large wheel-form diagram of family relationships.

The *Etymologiae* of Isidore of Seville stand out as THE GREAT ENCYCLOPAEDIA OF THE EARLY AND HIGH MIDDLE AGES. Isidore (died 4 April 636AD) left this remarkable work unfinished, although even before his demise, the work was in circulation. The division and editing of the text in twenty books was carried out by Braulio, Bishop of Saragossa, to whom Isidore sent the text before his death, and there are three versions of the text (and three groups of manuscripts), the pirated version, the unedited text of the author and the text as edited by Braulio. Within less than a hundred years it was known across Europe, e.g. to Aldhelm in England, who used information derived from Isidore (died 709 AD, see A. Orchard, *The poetic art of Aldhelm*, Cambridge, 1994. p. 14). Manuscripts, some of great antiquity, attest to the rapid dissemination of the text (see M. Reydellet, 'La Diffusion des *Origines* d'Isidore de Séville au Haut Moyen Age', in *MEFR* 78 (1966) pp. 383-437). The *Etymologiae* cover the liberal arts, medicine, law, language, geography – hence the map in this *editio princeps* – and natural history, and constituted ONE OF THE MAIN ROUTES FOR THE TRANSMISSION OF CLASSICAL LEARNING TO THE MIDDLE AGES (cf. F. Brunhölzl, *Histoire de la littérature latine du Moyen Age*, 1, pt.1 (1990), 78-93, 257-260).

The present edition is the first complete book to be printed with this Roman type, which Zainer had previously used to print a broadside calendar in 1471 (GW 1293). Mentelin's Strassburg edition is dated not after 1473 on the basis of an ownership inscription in a copy at Bamberg.

The early manuscript notes include on fol. 54 some Hebrew translations of the names of planets, some scattered notes in the section on medicine, and at the beginning of Book VI a contemporary note with the date 1483.

Provenance: Staatsbibliothek, Berlin, with release stamp

References: H *9273; BMC ii 317; Goff I181; Klebs 536.2; Schreiber 1532; Shirley 1

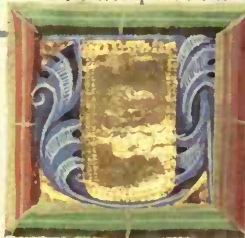
£30,000-50,000

€48,500-81,000

Prologus

Fo. i.

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



Universus

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

nis. **T**empus deuatiōis fuit ab Adā
post quod scilicet a deo deuauit. et durauit vsque
ad Abdyssen. et istud tempus representat ec-
clesia a septuagesima vsque ad pascha. vñ
et tunc legitur genesis liber. scilicet in quo ponit
deuatiō primorum parentū. **T**empus
renouatiōis siue reuocatiōis incepit a
Abdyse. et durauit vsque ad natiuitatem
xp̄i in quo hoīes per prophetas ad fidē re-
uocati sunt et renouati. **E**t istud tempus
representat ecclesia ab aduentu dñi vsque ad
natiuitatē xp̄i. vñ tunc legitur Isaias vbi
de hac reuocatiōe aperte agit. **T**em-
pus recōciliatiōis est tempus in quo per
xp̄m sumus recōciliati. **E**t istud tempus
representat ecclesia a pascha vsque ad pen-
thecosten. vñ et tunc legitur apocalipsis
vbi plene agit de misterio huius recōcilia-
tionis. **T**empus peregrinatiōis ē tem-
pus presentis vite in quo peregrinamur
et in pugna semper sumus. **E**t illud tempus
representat ecclesia ab octaua penthecostes
vsque ad aduentū dñi. vñ tunc leguntur li-
bri regū et machabeorū. in quibus de mul-
tiplici pugna agit per quam nra pugna
spiritualis signat. **T**empus autē il-
lud quod est a natali dñi vsque ad septua-
gesimā: partim continet sub tpe reconci-
liatiōis quod est tempus leticie. scilicet a nata-
li vsque ad octauā epyphanie. partim sub
tempore peregrinatiōis. scilicet ab octaua epy-
phanie vsque ad septuagesimā. **E**t potest
accipi hec quadruplex temporū variatio.
primo penes quatuor temporū distin-
ctiones. vt byems referat ad primū. ver-

ad secundū. estas ad tertium. autūnis ad
quartū. **E**t rō appropriatiōis satis pa-
tet. Secūdo penes quatuor partes diei
vt nox referat ad primū. mane ad secundū
meridies ad tertium. vespera ad quartū.
Licet autē prius fuerit deuatiō quā reno-
uatiō: tñ ecclesia oīa officia sua potius in-
cepit in tempore renouatiōis quā deuatiō-
nis. id est in aduentu potius quā in septuagesima.
Et hoc duplici rōne. primo ne videat
incipere ab errore: tenet enim rem et non se-
quitur ordinē temporis. sicut et euāgeliste se-
pius faciūt. Secūdo quoniam per aduentū xp̄i
oīa renouata sunt. propter quod tempus istud
dicitur tempus renouatiōis. Apoca. xxi.
Ecce ego noua facio oīa. Congrue igitur
in hoc tempore renouatiōis ecclesia oīa
officia sua renouat. **E**t igitur huius ordo tpe
ab ecclesia distinctus seruet. primo age-
mus de festiuitatibus que occurrūt in-
fra tempus renouatiōis. quod tempus repa-
sentat ecclesia ab aduentu vsque ad nati-
uitatē dñi. Secūdo de illis que occurrūt
infra tempus quod partim continet sub tpe
tempore recōciliatiōis. partim sub tpe pere-
grinatiōis. quod tempus representat eccle-
sia a natiuitate vsque ad septuagesimā.
Tercio de illis que occurrūt infra tempus
deuatiōis. quod tempus representat eccle-
sia a septuagesima vsque ad pascha. **Q**uar-
to de illis que occurrūt infra tempus recon-
ciliatiōis. quod tempus representat ecclesia a
pascha vsque ad octauam penthecostes.
Quinto de illis que occurrūt infra tem-
pus peregrinatiōis. quod tempus representat
ecclesia ab octaua penthecostes vsque ad
aduentū dñi. **E**xplicat prologus.

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

Aduentus domini

per quatuor septimanas agit. ad
significandū quod est quadruplex aduentus
scilicet in carnē. in inentē. in mortē. et ad iudi-
ciū. **A**ltima autē septimana vix finit. quod
sanctorū gloria que dabitur in vltimo ad-

81

Ad
Biblioth: aul: Eysbottenf

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

Median 4^o (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

Sequens questio determinata est in quodlibeto
 studij Erfordensis Anno. 1486. post Bartholo
 mei 3^o petitione multoz tam religiosoz q̄ se/
 culariū contra triplicem errorē. ¶ Primo cōtra
 eos. qui presumūt calculare ⁊ determinare diē nouissimū.
 Contra quos posita est conclusio p̄ma cuz suis correlarijs
 quo ad aliqua. ¶ Secūdo cōtra quendā tractatū impressuz.
 qui dicit. q̄ antiꝑs non sit p̄sonaliter ventur⁹. nec Enoch
 ⁊ Helias sunt p̄sonaliter venturi. sed q̄ machamet⁹ fuerit
 ver⁹ ⁊ p̄sonalis antiꝑs / Quantū autē iste tractat⁹ deuiet
 a veritate sacre scripture ymo a fide credentiū apparebit
 sc̄da cōclusionē cum suis correlarijs ⁊ in primo correlario
 cōclusionis p̄me. ¶ Tertio ista questio est d̄terminata p̄tra
 quendā librum cuiusdā solitarij. quem intitulant de cogni
 tione vere vite. ⁊ ascribunt beato Augustino. sed falsi si
 me. In quo tractatu auctoz nititur pbare. q̄ regnū celozuz
 non sit aliud q̄ visio dei. Et dānatio reproboꝝ nō sit aliud
 q̄ priuatio visionis dei. Et ex hijs concludit. q̄ nō sit loc⁹
 vbi recipiant beati. nec sit loc⁹ vbi colligant dānati. Et sic
 negat celum empirreū esse locuz beatoꝝ. Et realem infer
 num in terra consistentē. Et concludit ex hijs. qd̄ d̄teri⁹ ē.
 scilz q̄ xp̄s non vere ascendit ad celos. nec vere descendit
 ad inferna. que omnia quantum sint sacre scripture ⁊ fidei
 cōtraria. ymo pessima venena heretica ostendēt in tertia
 conclusionē. 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^o (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

varia et diuersa patiaris. gaudere debes in immensum existimando quod habeas vel sibi equiualentiam. vel supereminentiam omne genus mundanorum gaudiorum. Nimirum sicut perit per sororem meam didici cisti quod tribulatio in presenti auget coronam in futuro. Ita ad gaudij tui augmentum existima. quod varietas tribulationum varium seu diuersum future corone tue. vel sibi equiualentiam adicit ornatum. Sicut ergo in corona materiali non esset bonum carere ullo genere gemmarum corone diuenientium. Ita etiam cum prouentu potentie sustinendi. que in ipsis tribulationibus fidelis deus facit. melius est ullo carere genere tribulationum.

Capitulum quartum continens consolaciones super guerris pacifico statui contrarijs.

Varto post premissa ad supradictam dominam consolatricem accessit. et alius tristis consolationem requirens super se turbantibus guerris. cui illa pro consolatione de suis puellis duas deputauit.

I. CONSIDERATIO.

Prima puella sic ait. aut turbaris de guerris ex eo quod vergunt in malum tuum personale. aut ex eo quod vergunt etiam in malum aliorum. Si ex eo prescise quod vergunt in malum tuum personale plene poteris consolari in hoc opere diuersis in capitulis per dicta mea. sodalium pariter et dicenda. Si vero ex eo turbaris quod vergunt guerre in malum aliorum. eam super hoc consolationem recipias quam circa finem totius huius libri potens reperire ubi ponentur consolaciones hominis passui propter passiones aliorum patiundo cruciati.

II. CONSIDERATIO.

Secunda puella sic ait. Nescis quod militia est vita hominis super terram. Militanti autem valet exercitium. quod in guerris vel forinsecus magis quam paucis tempore est paratum. quippe pacis tempore torpent homines inbertia atque ab intra piculosis impugnantur. tunc enim inimici hominis domestici eius. tunc temptat luxuria tunc inuidia. tunc auaricia. tunc et alia vitia plura numero quam in guerris quibus pacis tempore inseruitur.

Capitulum quintum continens consolaciones super bello seu conflictu et vniuersaliter super impugnatione in communi.

Vinto post premissa accessit ad dominam supradictam etiam alius tristis de bellis seu conflictibus imminentibus totus perturbatus desiderans consolari cui illa mox pro consolatione de suis puellis septem deputauit.

I. CONSIDERATIO.

Prima puella sic ait. O miles christi nescis quod maius bonum est bonum pacis quam malum sic malum belli imminentis. patet hoc ex

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

Chancery 2^o (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.

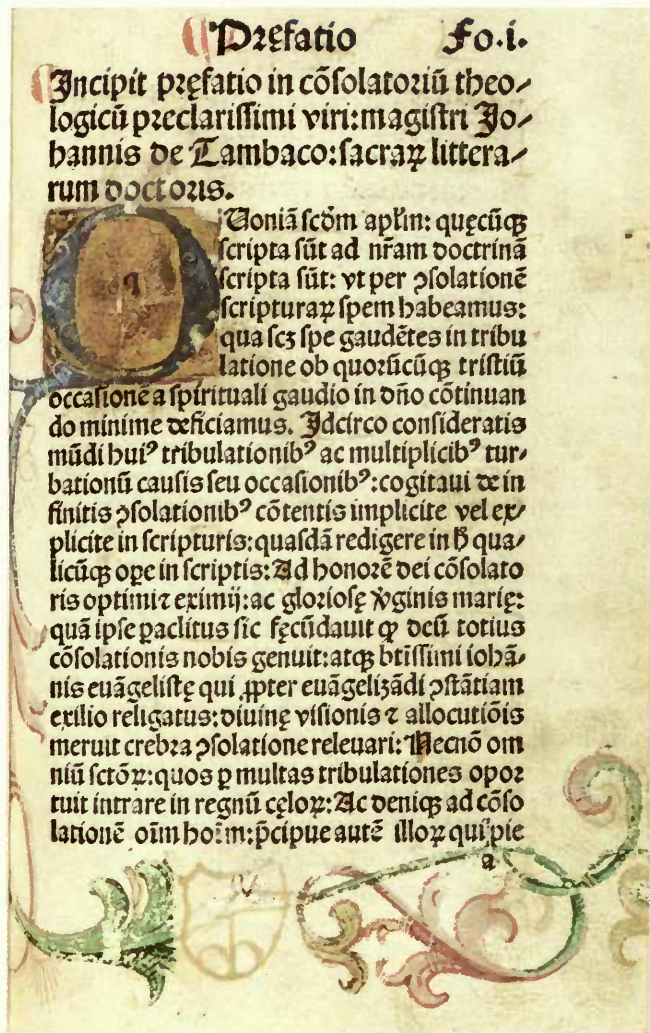
This unsigned edition was assigned by BMC and Polain to Speyer. It is printed in the type (4:88G) which is ascribed by Ohly to Georg Reyser. BMC records a copy presented to the Kreuzherren at Düsseldorf in 1479.

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^o (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^o (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 mimum quod de
boni operis continentur. Quocirca
valde absurdum videtur. cum iudex
noster nec alias quidem aque frigi-
de mercedem se promiserit. negatu-
rum nos dicit. nisi magna sint que
gerimus. et ingratum. nichil perdet
numma. Primum vero ego eam illud
addo. quod si quibus pua non detinetur et
numma. certum est quod paulatim eam
ad magna perueniat. Qui vero
spernit numma sicut scriptura di-
cat paulatim decedet. Et ideo arbi-
tror dominum et saluatorem nostrum in
rebus minus magnas statuisse
mercedes. Quid enim tam leue tam
facile. quam visitare infirmum.
Et tamen huius tam exiguo operi tantum
recompensam posuit. Et iterum. quid tam
facile. quid tam gratum. quam esurienti
panem abire. si aientia potum. nudo in-
dumentum. inclusum in carcere requirere.
Et hoc que tam pua sunt et tam numma.
ita magna et summa. ut ea non
hominum. sed sibiipsum deus deputet mis-
trata. et per hunc regnum celestem
promiserit. Aggrede igitur amice
kassie. aggredere iter eterne vite.
et rursum suscipe iugum christi suauiter
et onus leue. recupe in temetipso
animi virtutes. et sine redde mi-
tibus suis. nec paucis tantum tibi
et tanto labore quantum spiritualium gra-
narum depure censuram. Percipit enim
si persistas in peccatis. et a gratia be-
nedei in actibus tuis. Si vero persistas
census tui fiat multa iactura. et
pursus terra tua nonis iudiciorum
repleat. excludas irrupcionum
fauces. et ingressum prohibeas in
iudicium viaorum poteris rursum
pristinam reparare culturam. et ad

fructus solitos ruris optatum quodam
exerere noualia. Erurge ergo er-
urge. sicut propheta dicit. eruite pul-
te puluerem tuum. erurge de terra.
stata in crede. terrebitur aduersari-
us tuus. Ille enim ita te quidem de-
ceat. quasi vult te non resurrexerit
Si autem videat te resurrexerit de
terra. et brachia rursum certantem pro-
tendentem. ipsa tui audacia deterre-
bitur. et quanto tu perimprobus. tanto ille
formidolosior fiet. et quanto tu ma-
iora presumes. tanto ille infirmior
fragiliorque reddet. Sed illud ro-
gatum quod est maiora audet adit
deus. illi vero scelerum consilia et au-
dacia labefactabunt et vires. Si
in crede iam michi videor. vide
erga te dei iudicium. et te quidem sub-
limi auxilio diuino. aduersari-
um vero tuum pudore ipso et confusione
terrei. iam mentis consilio. quod omni-
te gratulacione. atque omni fauore to-
tus ad se iuuat virtutum chororum. tu
tamen nichil reformides. nichil tre-
pides. sed prope modo audetior. te de-
alacrior. erupe iam lenior. non ego
vix per vix deero. sed semper
aiabo te sermone. semper hortabor
et presentem via voce. et absentem
lris suscitabo. quoniam certus sum.
quod si hec libenter legas. alia vult
medicamenta non queras.

Explicit liber beati Johannis crisostomi
episcopi constantinopolitani de
reparatione lapsi. siue ad amara-
tiam lapsu. Septimo Anno domini
MCCCXXIIII. In festo Georgii
martiris post pascha. Per me Ger-
manum ruenmudensem frequenter alta
memoriam. Deo gratias.

mag
fiam

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^o (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 reparatione 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 extingūendam meroris
flāmā: atq; ad psuadēdū meliore ac trāquillio
re cē aio. Verū vt consolatio sit cumulatio: et
hūc libzū adicere institui Illud abs te p̄mūz
inquirēs. Dic oro. Si q̄s te ad regnū terrestrē ⁊ iperū vocaret:
atq; ante ingressū eius ciuitatis: in qua coronāndus es: in sta
buiū diuertere necesse eēt: vbi luti ac fimi plurimūz: viatorūq;
tumultus et latronū pturbatio: sūnaq; pressura ⁊ angustia: nū
ad illa tristia cogitationē diuerteres: an illa oīa quasi nihil essēt
gaudio ⁊ spe regni cōtēpneres: Per quā igit ineptū ⁊ indignū
ē: terrenis mortalibusq; rebus potituri: 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 pre
sentis vite status melior ē Idq; cū facti p̄ces n̄ri nobis idicare
cuperēt: hospites sc̄ptos ac peregrios appellabāt: hys v̄bis nos
erudiētes ⁊ leta seculi p̄ntis ⁊ tristia pari mēns altitudine cōtē
nere: atq; a terra longissime remotos: toto animo celestia am
bire atq; ad ea totā trāssere cogitationē Age itaq; ad sanctos
illos Veniamus a Ioseph ad Moyse orationem transferētes
¶ Dic enī Moyse oīm qui in terra versabāt mitissimus: gig
nitur quidē gētibus suis vi durissime seruitutis oppressis. A lie
natis aut a ptibus vel parētib; ignoransq; a quibus genitus
fuisset: priorēz etatē omnē a barbaris viris educat: quo quid ḡ
nius hebreo singularitq; pudētia p̄dito adolescenti potuit cō
tingere: ⁊ si miles filius regis filius putaretur: Non autē hoc
solo angebatur ille tunc. Verum q; intueretur gentem suāz sup̄
mis calamitatibus opp̄tūm grauisimū sibi videbatur. Qui enī
p̄ter illorum salutem: ne viuere quidem neq; in dei libro con
scribi patiebatur: quando aule regie regniq; bonis frui potuif
set: cū tāta oēs tēpestate iactari gētilēs cerneret. Nam si nos q̄q;
post tam multa secula exortos: nullūq; huiusmodi miseratiōis
priuilegium 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^o (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
contined 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 tanta varietate sanctorum tanta posuit varietate virtutum: que licet nobis non sit cognita: deo tamen est nota. Si enim tanta est varietas in facieb' hominum non mirū si tanta potest esse in aiabus. et quibus Nicolaus maxime excellit in operibus misericordie. Juxta illud. Luce. vi. Estote misericordes sicut pater vester cele. miseric. est. Ideo dicit. Non est inuentus similis tē.

Non est inuentus similis illi.

In sanctificatione.

In generatione.

In nobilitate.

In educatione.

In perfectione.

In iustificatione.

In electione.

In conuersione.

In emigratione.

In translatione.

In miraculorum operatione.

Primo non est inuentus similis beato Nicolao in sanctificatione. Licet enim in utero matris sanctificatus non fuerit tamen mox natus sanctus fuit. Juxta illud psalm. Dñe preuenisti eum in benedictionibus dulcedinis. Inrelligendū quatuor modis aliqui sanctificat. Primo in utero matris. sicut Johānes baptista. Luce. i. Spiritus sancto replebit adhuc ex utero matris. Et ps. In te consignatus sum ex utero de ventre matris mee. Secundo natus ex utero: sicut Nicolaus: quod ipsi sancti gratia ab yberibus matris abstinebat. ps. Spes mea ab yberibus matris mee. Tertio in uirtute: sicut Adam: qui in sua inuentate deo seruire cepit. ps. Spes mea dñe a iuuentute mea. Quarto in senectute: sicut Iatro in cruce: dicit. Adhemento meo dñe dum veneris in regnū tuū. et xpūs sanctificans eum dixit. Amen dico tibi: hodie mecum eris in paradiso. vt dicit Adar. xxvii. Talis autem cum non possit de suis meritis confidere ne proiciatur a dei misericordia debet orare. psalm. Ne proicias me in tempore senectutis: cum defecerit virtus mea. ne derelinquas me. In secundo modo sanctificationis non est inuentus similis beato Nicolao.

Secundo modo non est in-

uentus similis beato Nicolao. In generatione. Fuit enim gratiose generatus propter generationem. Licet enim essent iuuenes tamen mox vt Nicolaus natus est primum uicentis. unde erat matrimonio iuncti non vt libidini deseruirent: sed vt ples educanda ad dei seruitiū generaret. Sicut enim miraculi fuit in natiuitate Iobis bapti. quod patri muto loquelā reddidit. Luce. ij. Sic miraculi fuit in natiuitate beati Nicolai: quod yberibus parenti dementiā deinceps impetrauerit. Secundo ex parte genitricis quo ad corpus. quod ad ybera pendens: quarta et sexta feria ieiunabat. hoc autem non fuit a natura. quod tunc in omnibus parulis idem dingeret semper frequenter. vt dicit. ij. psalm. Nec a casu: quia tunc feria a feria non distingueret. nec a proprio stro. quod tunc ipsum liberi arbitrii non haberet. Restat ergo quod fuerit ex singulari dei dono. Job. viij. Pacatū reddet habitaculū iusticie tue. Tertio ex parte genitricis quo ad animam: quod mox vt natus est beatus Nicolaus fuit habitaculi spiritus sancti. Ep. ij. In quos tuos coedificamini in habitaculo dei in spiritu sancto. et statim cepit seruire deo. Eccl. xxiiij. In habitatione sancta corā ipso ministrant. In habitaculo miraculi fuit quod Iobes baptista. In quibus nis deserti perierit. et ieiunare cepit. Sed maius miraculū est quod Nico. mox natus carne suas mortificauit. Ideo. iij. Reg. ij. dicit. Afferte vas nouū non uetustum et mittite in illud sal. Quarto ex parte modi generandi: quod generatus est per orationem. Sicut enim ysaie per orationes abrahe genitus est. vt dicitur Genes. xv. Et sicut Samuel per orationem aui. vt patet. i. Reg. i. Sic parentes beati Nicolai deum exorauerunt: vt filii eis concederent. quem non tantū diuitiarum. sed etiam morum haberent heredem. i. Reg. i. Pro puero isto orauit: et dedit michi dominus petitionem meam.

Tertio non est inuentus similis beato Nicolao in nobilitate. In enim Grego. Nazāzenū: nobilitas est quadriples. Prima casualis et carnis propter generationem. scilicet cum quis ex nobilibus parentibus nascitur. Unde Bernardus in epi stola ad magistrum Walterus de celio more dicit sic. Venus clarum corpus apertus forma euidentis: ingentium uelox: cruditiōnis utilitas. et morum honestas. gloriosa quidem sunt. Dec. ille. Vanc autem non

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

4^o (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



Idolome⁹ Aristoteles Sibilla Brigida Reynhard⁹



74

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

Chancery 2^o (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 psalorum. *Augsburg: Günther Zainer, [c. 1475-76]*

Chancery 2^o (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.



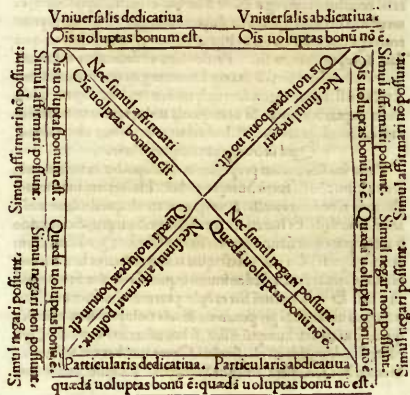
Prophetia est
inspiratio di-
uina q̄ euēct̄
terez; immobili
veritate: per
facta: vel per
dicta pronū-
ciat. ¶ Quis
autē modis
hec gr̄a data
est. ¶ Vel per
opacōes ho-
minū. vt fuit archa noe. gen̄. vi. vii. Et
sacrificiū abzake. Gen̄. xxii. Et transit̄
maris rubri. Exo. xiiii. ¶ Vel p̄ natiui-
tates. vt esau ⁊ iacob. q̄ futura signifi-
cabāt. gen̄. xxv. ¶ Vel p̄ loq̄ntes anglos
sic abzake. Gen̄. xviii. Et loth. gen̄. xix:
loquit̄: ⁊ alijs. ¶ Vel p̄ visiōes sic psal-
ie. psal. vi. et ezechieli. ezech. i. ⁊ ceteris. ¶ Vel
p̄ somnia. sic salomoni. iij. Reg. iij. Et
Danieli. Dan. i. Et p̄ nubem. 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. Reg. xvi. 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 obuadū ē: ubi nō est negatiō directo pponim' ibi dū cōuertim'. Hæc uicissis cōuersiōe; recipit duo p loq; quæ illā primā nō recipiāt. Solū uniuersale abdicatiu; nō aliā recipit. uocet ergo dicēdi causa illa primā cōuersiōe; hac secūda. Hæc autē proloq; quemodō intet se affecta sint: hoc mō manifestus apparebit.

De affectis inter se.

Quatuor lineis quadrata formula exprimat: in primo s'gulo superioris lineæ scribat uniuersalis dedicatiua: & i alio eiu s'dem angulo uniuersalis abdicatiua. Itē; infra ad primū angulum inferioris lineæ particularis dedicatiua: ad angulū reliquū particularis abdicatiua. Deinde ducantur angulares 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^o (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*

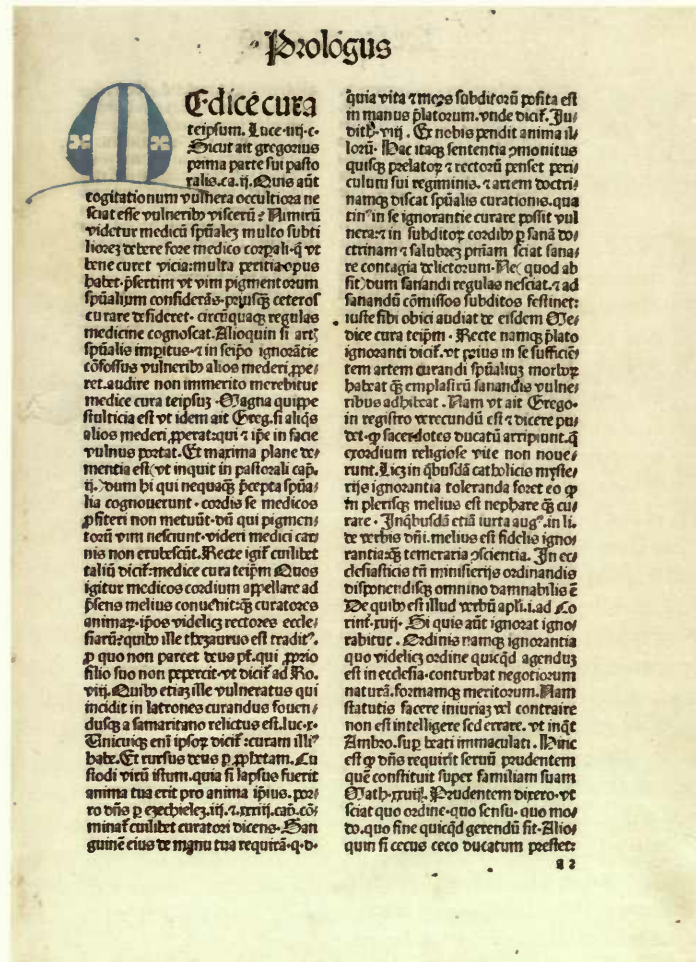
Martianus Capella (fl. 5th century AD) was a native of North Africa and an advocate at Carthage. His encyclopedia of the liberal arts, written in the form of an allegory in prose and verse, was widely used in the Middle Ages. It is composed of nine books, the first two of which are entitled *De nuptiis 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^o (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

Metamorphoseos Liber Primus

PVBLII OVIDII NASONIS METAMORPHOSEOS LIBER PRIMVS.

IN NOVA FERT ANIMVS
 mutatas dicere formas
 Corpora. diu coeptis (nam
 uos mutastis & illas)
 Aspirate meis: primaq;
 ab origine mundi
 Ad mea perpetuum deducite
 tempora carmen.
 Ante mare & terras: &
 quod tegit oia cælū
 Vnus erat toto naturæ uultus in orbe:
 Quem dixere chaos: rudis indigestaq; moles.
 Nec quicq; nisi pondus iners: congestaq; eodem
 Non bene iunctarum discordia semina rerum.
 Nullus adhuc mundo præbebat lumina titan.
 Nec noua crescendo reparabat cornua phœbe.
 Nec circumfuso pendebat in aere tellus
 Ponderibus librata suis. nec brachia longo
 Margine terrarum porrexerat amphitrite.
 Quaq; erat & tellus: illic & pontus & aer.
 Sic erat instabilis tellus: innabilis unda:
 Lucis egens aer. nulli sua forma manebat.
 Obstabatq; aliis aliud: quia corpore in uno
 Rigida pugnabant calidis: humentia siccis:
 Mollia cum duris: sine pondere habentia pondus.
 Hanc deus: & melior litem natura diremit:
 Nam cælo terras: & terris abscondit undas:
 Et liquidum spisso secreuit ab aere cælum:
 Quæ postq; euoluit: cæcoq; exemit aceruo:
 Dissociata locis concordia pace ligauit.
 Ignea conuexi uis & sine pondere cæli
 Emicuit: summaq; locum sibi legit in arce.
 Proximus est aer illi leuitate: locoq;
 Densior his tellus: elementaq; grandia traxit:
 Et pressa est grauitate sua. circumfluus humor
 Ultima possedit: solidumq; coercuit orbem.
 Sic ubi dispositam quisquis fuit ille deorum
 Congeriem secuit: sectamq; in membra redexit:
 Principio terram: ne non æqualis ab omni
 Parte foret: magni speciem glomerauit in orbis.

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

Median 2^o (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^o (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 rebaked 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

Tractatus petri blesensis de cō
fessione facienda Prologus Epis
tola CCvij.

Rogasti me ut tibi a
liquid de virtute con
fessionis tractare sibi
in sedulis sicut soleo
exarare. Sic aquam
postulat fons a riuo/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 operis in me potuit affec
tuosa deuotio Red sicut propheta
comemorat/vires non habet partu
rens. facio quicquid possu. et si a
tra limites facultatis suspendatur
affectus. votis tamen exuberans et
accumulata ac accurata voluntas.
meu suppleat imperfectu. vtar itaqz
vite totis que obtusa est. et tamen
feru acuit. Et ut verbo sapientie
minus sapiens vtar/quod sine fic
tionem didici. vestre sine iudicia comu
nito sanctitati. Incipio ergo nichil
de spiritu meo prophetaus/sed ea
que presens tractatus exposcit. sac
toru patru auctoritate confirmans
Nicas eni collegi que ceciderunt de
mensa domiuoz meoru. et cu turh
moabitide/in agro booz. spicas co
adunau que man9 euascent mes
soz. si forte in eaz exussione inue
niatur mensura eph. de qua in val
le plorationis. pegrinantes a dno
confiteas sibi panem conficiat lacti
marum

Tractatus.

Quare est dominus ad moysen
dicens. vir in cuius cute varius
apparuit color venet ad sacerdo
tem et se ostendat illi. per quod itel
ligi datur qd peccati confessio de sig
nata per lepram facienda est sacre
toti. Verbum enim augustini est.
Nemo dicat sibi occulte. confiteor
et ago penitentiam apud deū. Si
enim sufficiens est ista confessio. ce
go su causa date sunt clauces petro
fuita etiam dictum est. Quodam
qd solueris super terram erit solutu
et in celis. Omnia sane in cōfessione
lauatur. Et sicut corde creditur ad
iusticiam. ita ore confessio fit ad sa
lutem. Magna est confessionis vie
tus quia sicut beatus ambrosius
in libro de paradiso scribit. Cōfes
sio lauat animam. confessio aperit
paradysu/hec est se da post naufragi
um tabula / baptisimus qd peniten
tia Deuota confessio est. tanqz po
tio valida secutans corda et renes/p
tingens vsq ad diuisionem anime
ac spiritus. et exhaucens de medul
lis anime. nociales affectus. Si
aut autē p ingratitude peccata
redeunt/ sic per confessionem opera
mortua reuiuiscunt Vnde aug9. in
libro de penitentia. pius 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
rabus mortuis Opera mortua sunt
que fecimus. dum in peccato eramus
hec teste gregozio. sicut per pecca

*no opa
morta*

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

FIRST EDITION, Chancery 2^o (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.

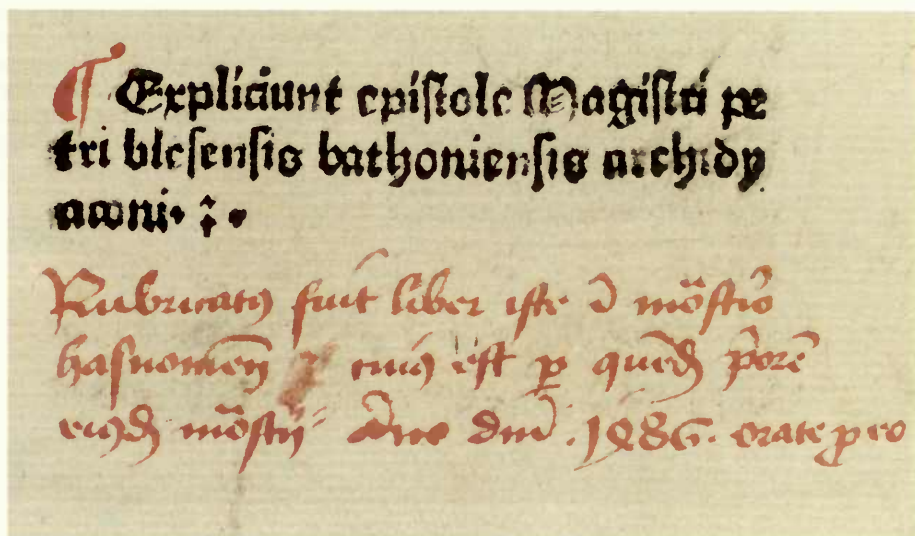
The type of the present edition (1^a:100B) was in use between 1476 and 1481. The present copy bears a rubricator's date of 1486.

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 epistolae.

Huerendo
pri ac do

mio suo guilbelmo. dei gratia senonensi archiepo. Petrus seruus christi presbyter trecentia. vitam bonam et exitum beatum. Causa suscepti laboris fuit in tanto petendo locorum. Qui cum historiam sacre scripture in serie et glossis diffusam lectitarent, breuiter nimis et inexploratas, opus aggredi me compulerunt ad quod pro veritate historie consequenda recurrerent. In quo sic animus stilo impauit, ut a dictis patrum non recederet. Nec nouitas fauorabilis sit, et mulcens aures. Porro a cosmographia moysi inchoans, riuulum historiarum deduxi usque ad ascensionem saluatoris. pelagus mysteriorum peritio, ubi relinquens, in quibus vitia et vicia persequi, et noua cedere licet. De historiis quoque etibnicorum quedam incidenda pro ratione temporis inserui, instar riuuli qui secus aluicium diuerticula que inueniunt replens, preterfluere in non cessat. Veruntamen quod stilo rudi opus est lima, vobis pater indite limam referuauit, ut huic operi deo volente correptione vestra splendor, et auctioritas prebeat perbennitatem. Per omnia benedictus deus.

Incipit historia scolastica theologie disciplina.

Imperatoeie maiesta
tis est, in palatio tres habere mansiones, auditorium vel consistorium in quo iura decernit, cenaculum in quo cibaria distribuit, ibi aliam in quo quiescit. Et huiusmodi imperator noster qui imperat vobis et mari, mundum hunc habet pro auditorio, 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. Anima iusti habet pro ibi alamo, quod deliciae sunt ei ubi quiescere et esse cum filiis hominum. Secundum hoc disponitur, et

anima cuiusque sponsa. Sacra scriptura habet pro cenaculo, in qua sic suos inebuat, ut solibus reddat. Unde. Ambulatum est in domo dei cum consensu, id est in sacra scriptura idipsum sapientes. Secundum hanc dicit paterfamilias.

Cenaculi habet tres sunt partes, fundamentum paries, et tectum. Historia, fundamentum est cuius tres sunt species. Annalis, kalendaria, Effimera. Allegoria paries super innitens que per factum aliud factum figurat. Tropologia domus culmini superpositum que per id quod factum est quid a nobis sit factum inlinuat. Prima planior. Secunda acutior. Tertia suauior.

Fundamento sume mus principium loquendi. Primo ab ipso sunt fundamentum principium, eo iuuante quod cum principis est et principium.

Sumitur allegoria quandoque persona, ut ysaias significat christum. Quandoque persona que non est persona, ut verus occisus humanitatem passam significat. Persona enim est indiuidua rationabilis nature substantia. Quis a numero, ut apprehendunt septem mulieres viri unum. Quis a loco, ut per montem in quo docebat christus eminens virtutum. Quis a re, ut non sit fuga vestra hieme vel sabbato, id est refrigeratione caritatis. Quis a facto, ut in inferno goliath dauid, id est in inferno diaboli a christo. Tropologia est sermo conuersiuus, pertinet ad mores animi. Et magis mouet quod 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.

De primaria mundi confusione.

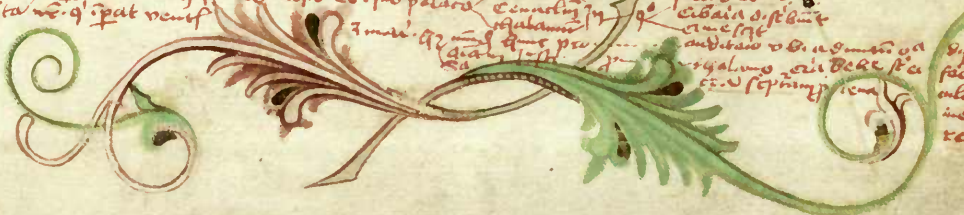
Heloge
d'aplica

i
7 long

Sic imperator in d'ang q' t'ec' m' p'one' i' suo palatio
7 tra' n' q' ipat' v'ous

authoret
c'innodij m
7 m' q' q' q' p' u
7 m' q' q' q' p' u

disponit
fac' in f' q' q' q'
m' q' q' q' q' q'
m' q' q' q' q' q'
reddat





81

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

Chancery 2^o (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 hystoriā

Incipit prologus epistolarius.



Reuerendo

patri ac dño suo Bui-
belmo dei gratia leno-
nensi archiepo. Petrus
seruus christi presbyter
trecentis. Vita bona z
christum beati. Lausa su-
cepti labori fuit instas
peritio socioz. Qui cu hystoria sacre scriptu-
re in serie z glossis diffusam lectitarent breue
nimis et ineposita. opus aggredie me copu-
lerunt ad qd p veritate hystorie cosequenda
recurreret. In quo sic animo stilo impauit. vt
a dictis patrii non recederet. Licet nouitas fa-
uorabilis sit. z multens aures. Porro a col-
mograpbia moysi inchoans. titulu hystori-
cum deduxi vsqz ad ascensionē saluatoris. pe-
lagus mysterioz. peritioz. relictis relinquens. in q
bus vtilia z vetera plect. z noua cedere licet.
De hystorijs quoqz ethnicoz quedā inciden-
tia pro ratione tempoꝝ. inscriuit. instar rinul-
qui secus aluicm diuerticula que inuenit
replens. pterfluere nō cessat. Veritatem
qz stilo nudū opus est lima. vobis pater incli-
te lima referuauit. vt huic operi deo volēte et
correctio vestra splendorē. z auctoritas pbe-
at pennitaret. Per oia benedict⁹ deus.

Incipit hystoria scholastica theologie dñs
sciplina.

Imperatorie ma-

scitatis ē in palatio tres habere mā-
stiones. auditoriū vel consistoriū in
quo iura decernit. cenaculum in quo cibaria
distribuit. thalamus in quo quiescit. Ad hūc
modū impator noster qui imperat vennis et
mari mundū hunc habet pro auditorio. vbi
ad nutū eius omnia disponunt. Unde illud
Esaiē. Celū z terram ego impleo. Scōz hoc
dicit domin⁹. Unde. Domin⁹ ē terra z pleni-
tudo eius. Antmā iustū habet pro thalamo.
quia deliciae sunt ei ibi quiescere z esse cuiz sū-
lijs hominū. Scōz hoc dicit sponsus. z anti-
ma cuiusqz sponsa. Sacram scripturā habet
pro cenaculo. in qua sic suos inebriat. vt so-
brios reddat. Unde. Ambulamimus in dor-
mo dei cum consensu. id est in sacra scriptura
idipsum sapientes. Scōm banc dicitur pater-

familias. Cenaculi
huius tres sūt par-
tes. fundamētū pa-
ries. tecum. Histo-
ria fundamentus ē
cuius tres sūt speci-
es. Annalis. Kalez-
daria Effimera Al-
legoria partes sup-
erstiticus que per fa-
ctum aliud factum
figurat. Tropolo-
gia doma culmini
superpositus que p
id quod factum est
quid a nobis sit fact-
endū insinuat. Pzi-
ma plantor. Scōa a

Effimera ē febris que
durat nū per diē a ver-
me dicta. qui eodem
die moritur quo nasci-
tur. Hystoria annalis ē
factum. qd p annū fa-
ctus est. kalendaria hī-
storia que in vno mēse
facta ē. factū aliqd in
signe qd in vno mēse
factū est. Effimera est
qd repente factū ē. in
vno diē vel i premen-
sis. Hac similitudine ef-
fimera est pñct⁹ qd mo-
rit eodē diē q nascit.

A fūdamētō sume-
mus pncipium lo-
quendi. imo ab ipso
fundamētō pnci-
pio. eo iuuante qui
omnium princeps
est z pncipium.

stantia. Quandoqz a numero. vt apprehēdit
septem mulieres virum vnum zc. id ē septē
dona gratiarū. Quandoqz a loco vt p mōtē in
quo docebat christus cminētia pntū. Quā-
doqz a tēpore. vt nō sit fuga vestra hycne vel
sabbato. id ē in refrigeratiōe charitatis. Quā-
doqz a facto: vt interfectio Solite a David. id
est interfectio diaboli a christo. Tropologia
est sermo conuersiu⁹. pertinet ad mores anti-
mi. Et magis mouet qz allegoria que pñet
ad ecclesiam militantē anagoge ad triūphan-
tem. z ad dominū trinitatem.

Sequit tabula in hystoriam Genesis.
De creatione empire celi z quatuor elemen-
torum. ca. j.
De pmaria mundi cōfusione ca. ij.
De opere pme diei. ca. iij.
De opere secunde diei. ca. iij.
De opere tertie diei. ca. vj.
De opere quarte diei. ca. vj.
De opere quinte diei. ca. viij.
De opere sette diei. ca. iij.
De creatione hominis.

A 2

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

Chancery 2^o (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 monasterii s. magni In faucibus alpiu

De intelligēcia harū loquētiōnū.
 Teu scit: ut te vult. Teu scit oia
 ut vult aliquid.

Qd̄ rei voluntas: sūme bona. cā
 est omniū que naturaliter sunt:
 cuius causa non est querenda. qz
 p̄ma sūma cā est oim.

Quibz modis accipit rei volūt̄.
 Quod p̄cepto. phibitō. pmissio
 consiliū. opaco. nomine volun-
 tatis. interdum itelliguntur ut
 accipiuntur.

Strū d̄s vult ab oibz fieri ea que
 p̄cipit l̄ nō fieri ea que phibet.

80 Qd̄ volūt̄as rei que ip̄e est in nul-
 lo cessari potest.

Quo itelligendū sit illd̄ uolui cō-
 gregare filio' tuos. ncluisi illd̄
 q̄ vult oēs hoies saluos fieri.

Strū mala deo nolēte l̄ volēte fiāt

Quo itelligendū sit illd̄ aug.
 mala fieri bonum est.

De mltiplici acceptione boni.

Quod mala vniuersitati valent.

Qd̄ i deo n̄ est cā qz sit deo: hō

81 Quo volūt̄as rei de homine implet
 quocumqz se vult.

Ex quo sensu quedam dicuntur
 fieri: contra rei volūt̄atem.

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

Quod homo aliqui bona volūta-
 te aliud vult quam deus et mala
 idem quod deus.

Qd̄ rei volūt̄as p̄ malas hominū
 volūt̄ates impletur.

Strum placuerit viris sanctis qz
 xps moreretur qz pateretur.

Strum passiones sanctorum de-
 beamus velle.

Uteris ac noue le-
 gis cōtinēdam
 diligentē indagi-
 ne. atqz etiā con-
 siderantibz nob:
 puia dei grā inno-
 tuit sacre p̄gine tractatū: cēa res
 ut signa p̄cipue versari. Et enim
 eggius doctor aug. ait in libro de
 doctrina xp̄ana. Omnis doctrina
 ut res est ut signoz. h̄ res etiam
 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
 gracia ut aliqua sacramta lega-
 lia. Alia que nō solū significant
 h̄ ostēnt qd̄ intus adinuet. 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 tenentē theologozū specu-
 lacō studiosa atqz modesta: diuī-
 nā scriptam: formā p̄scriptam in
 doctrinā tenē adūter. De h̄is ḡ
 nobis aditum ad res diuinas ali-
 quatenus intelligendas: deo duce
 apte nolentibz differendum est
 et primum de rebus postea de sig-
 nis differemus.
De rebus omnium a sic.

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

FIRST EDITION, Royal 2^o (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.

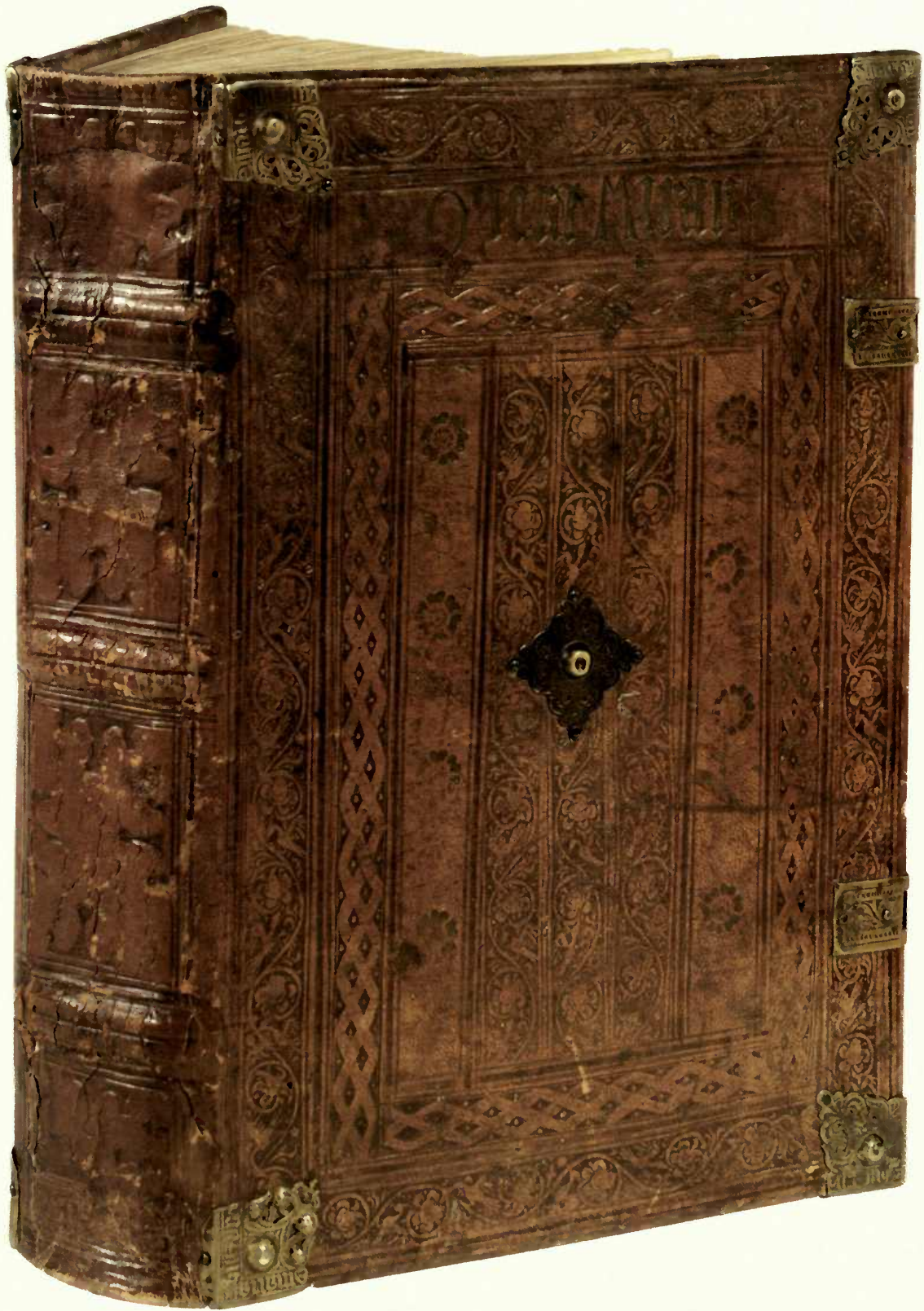
Provenance: Benedictine Abbey of St Magnus at Füssen, with contemporary ownership inscriptions

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^o (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^o (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 interpretes 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 overstamped in black. The overstamping 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^o 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



Die epistel ist an dem oster tag
 fratres expurgate vos ut secundum vi sicut noua con
 spersio prima corinthi v. capitulo
Büder werffent auß dem alte vrbab
 dz ir seye ein ne we besprengig / als
 ir seye der be brot / wan vnser oster
 ist cristus geopffet vñ also werde
 wir gepspat mit in dem alte vrbab
 noch in dem vrbab der posheit vñ
 der schaltheit / sunden in dem deebē
 brot der laute leyt vñ der warheit.
 In dem heyligen oster tag ewangelium marci xvj.



Maria magdalena
 et Maria iacobi a sa
 lome emerunt aro
 mata / ut venientes
 vnguent ihesu mar
 ci xvj. capitulo
 In 8 zeit Maria
 magdalena vñ Ma
 ria iacobi vñ salo
 me kaufften salben
 das sy kometen vñ salbte ihu vñ daz ein haligē tage zu
 mal stū kometen sy zu dem grab do die sunn auff was gā
 gen / vñ sprachen zū samen Woz walget vns den stein
 von dem grab / vñ als sy also vnsahen do sahen sy dz
 der stein ab was gewalget / vñ der was zmal gro ß





86

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

2 parts in one volume, Chancery 2^o (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.

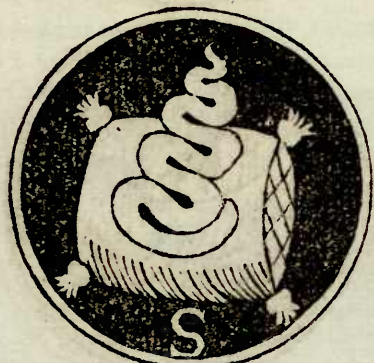
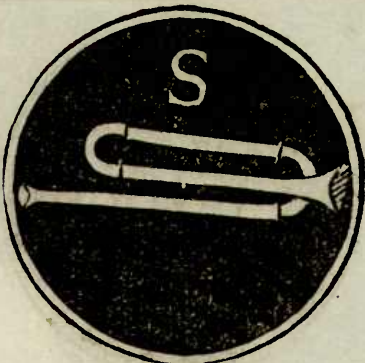
The third German edition of the *Plenarium*, the first to be printed by Bämmler, who copied the woodcuts of Zainer's two earlier editions. Two variants of this edition exist: in some copies, as here, the full-page woodcut at the beginning of part 2 shows the Entombment of Christ; in others this is replaced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

Acies ordinata. Cañ. 6. **N**ota 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 **V**egecio de re militari Nichil enim ī acie
magis est custodiēdum. quam 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. **S**p̄ua-
liter **E**cclōsia sancta dei. cuius acies est optime ordinata a sup-
no duce habz suos principes idest apostolos. et tribunos por-
tantes uexillum eterni regis. sub quibus milites xp̄i sc̄z fide-
les xp̄iani ordinati sunt miro ordine. **F**igura Numeri. 2.
Vbi legimus q̄ fuerūt electi duodecim principes super filios
israhel. qui habebant instruere. de libris mandatoꝝ dei. ut sci-
rent quid obseruare deberēt. ut illa faciēdo possent intrare &
possidere terram promissiois. **S**p̄ualiter. 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 secure pergitur ad pos-
sidendū terram promissionis. Nec igitur uexilla. ip̄i beati pr̄i-
cipes nostri uictoriosē portauerunt. neqz unquam pena uel
morte potuerūt de manibus eoz cadere. Vñ apostolus **R**o. 8
Quis nos sepabit a caritate xp̄i. Si igitur hanc caritatē sequa-
mur & exerceamus. quam hii apostoli seruauerūt. quādmō
ip̄i uicerūt hostes. et supauerūt uicia & mutauerūt elemēta. ita
et nos facimus. Vñ **A**uḡo in sermone de apostolis. **D**edit
dñs potestatem apostolis sup naturam ut eam curarēt **S**uper
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. secūdū illud
apoc. 6. **N**ii sunt qui habēt potestātē claudendi celū. & cōuer-
tendi aquam in sanguinem: **F**

Ortitudo et decor indumētū eius. **P**rouer. 30. **V**ege-
cius de re militari dicit **I**nter alia que cōsueuerūt cōtra
hostes uictoriam facere dicit q̄ ē pulchritudo armorū
unde ait **P**lurimū enim terroris hostibus armorū splēdor im-

88 [Rampigollis, Antonius] *Compendium morale*. [Augsburg: Monastery of SS Ulrich and Afra, not after 1473]

Chancery 2^o (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.

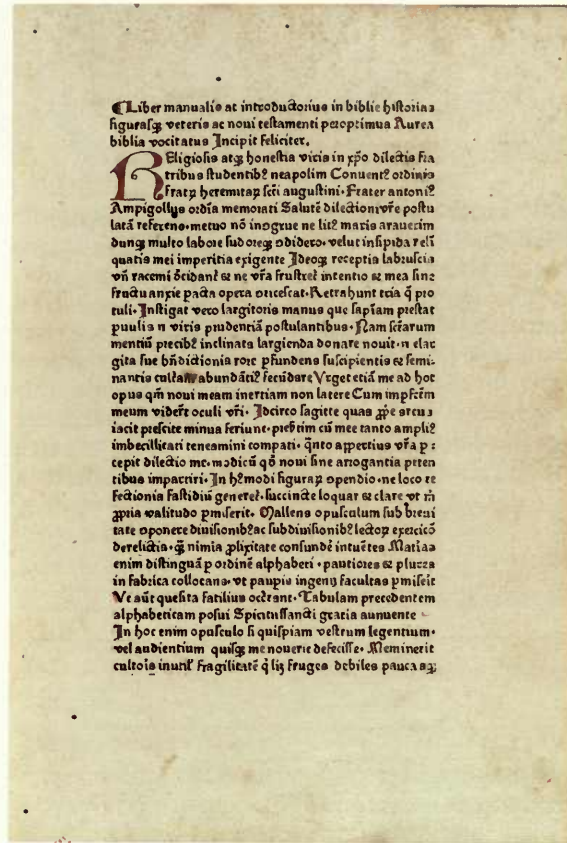
Provenance: Johannes Franz Ecker, Freiherr von Kapfing und Lichteneck, Bishop of Freising 1695-1727, with engraved bookplate

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^o (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 ydumens ist der erst vslendisch künig by den iüden gesin des selben hysto-
ria beschribt der meister gar flislichen vñ spricht. Es sy gesin ein gestrenger vnd gloub-
haftiger man der sich in allen dingen redlich hab gehalten. vnd ist gewest gar genem.
den römern vnd dem volck die fridsam 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 hñet von der geburt ihesu cristi do sñcht 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 vnschuldig
en kpynden tñten 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 vigeno wurde. vnd starb ei-
nes ellendiglichen todes

Die künig iudee.



Herodes. Ascalonita. xxxvñ. iar

Iar der welt.

.vñ. xci. x.

Die linie cristi.

xi

.x. Inq. d. enj. p. roa. j. enj. u. g.

Zacharias vñ elisabet sind bede eins heiligñ lebens gesin vñ eltern sant iohāns baptist
Joachim vñ anna sind clar vñ schinbare in heilikeit ira lebens die dornoch vñ sñnder-
licher 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 grñßer vnder der geburt der wiber vñ er-
trich ye erstunde.

In den 3yten sind vñ kommen die burgundiones die all 3yt sind gar manbar gesin vñ men-
lich gestriten habent vnd angesehen das sy vñ dem rñsram vil bürg gehabt haben sind
sie genant worden burgunder. Marcus agrippa ein schwager octauiani des keisers.
hat angefangen zü buwen vñ dem rñ ein stat nach sinem namen genant agrippina. wel-
che stat dornoch Lñln 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^o (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]

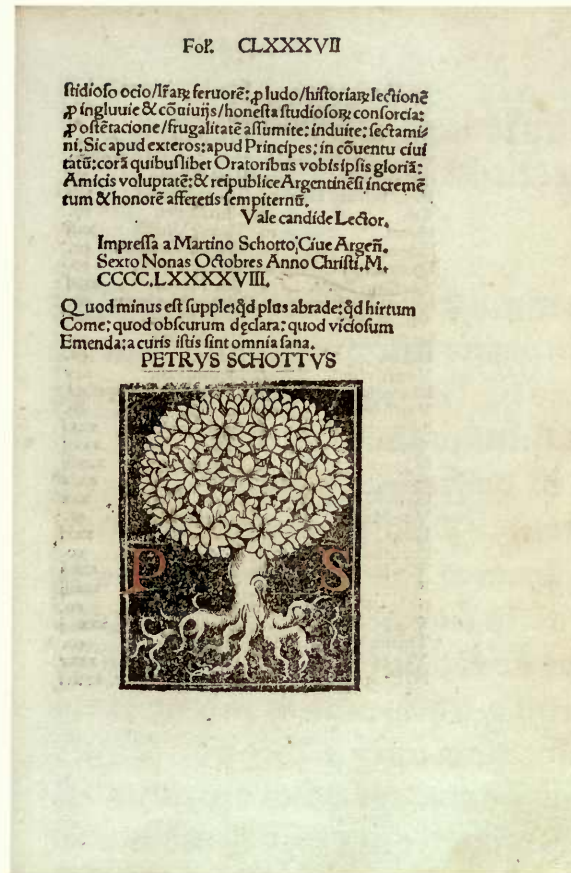
Chancery 2^o (280 x 196mm.), 96 leaves (of 98, without 2 final blank leaves), 49 lines and headline, Gothic letter, woodcut of a blind pilgrim on verso of title, 17 small woodcuts (including repeats) and numerous woodcuts diagrams and roundels, eighteenth-century vellum, new endpapers, a few early manuscript 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 Wimpfeling). *Strassburg: Martin Schott, 2 October 1498*

Chancery 4^o (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 Wimpfeling. 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 Wimpfeling, 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 proto-typographer 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

Iteminus **I**n principio cuiuslibet
operis pmitte dñicam orōem & signum
Crucis **I**n fronte . In nomine pa
tris & filij et spiritus sancti Amen

Magna est differentia inter p̄dicationē &
doctrinam . P̄dicatio ē ubi ē conuo
catio siue p̄li Imitatio ? in diebus festiuis **I**n
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 & docē 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 **U**nde Petrus A
postolus **U**nusquisqz sicut accipit ḡram in
alēutrū . illam administrare debet

Quomodo p̄tēt veraciter quis dicē se Deum
diligere & eius amorem appetere . si eius

1/2

93 *Speculum Christiani*. London: William de Machlinia, for Henry Frankenberg, [c. 1484-1485]

FIRST EDITION, Chancery 4^o (183 x 131mm.), 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 Frankenberg, 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, Frankenberg 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 sez dū cerui pascua quē tūc ptingit eos aliquē p aliquē flumiū natate. 7 in natatōne talē obseruāt modū 7 ordinē q̄ oēs ordinate pcedūt sez vn⁹ post aliū etiā si centū fuerint in ordine vnusquisqz ceruoz ponit os suū sup femur cerui pcedētis. et dū ceruus anterior: fessus ē tūc retrocedit 7 ponit os suū sup femur cerui ultimi 7 isto mō omes cerui se vertūt 7 mutuo se porrāt 7 itez eozum pficiūt sic pcedendo nec aliq eoz deficiūt. Tūc ibi. Per tales mores. Autor ponit allegoriā dicte nature dicēs sic recte sicut ceruus subleuat debilitatē coruū. sic hoies fortiores subleuare dāt debiliores. 7 diuites de bent paupibz in eoz necessarijs subuenire 7 sic adimplēda ē lex xp̄i. cui⁹ legem 7 pcepta q̄ adimplerit ad celestē pacē pueniat vbi vite 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. sez infirmos visitando. nudos vestando. esuriētes satiat do. molestos cōsolādo. oppressis cōpariēdo. charitatē amādo. 7 sic de alijs. Itē alibi Que cūqz vultis vt vobis faciāt hoies hec eis facite. Item ceruus dicitur a ceros grece quod est cornu latine.

De aranea

Ernis aranea licet exiguus

Plurima vila neccit assiduus

Texere qui studet artificijs

Sunt ea rethia 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

Duos comedit faciēns miseros

Et placet sibi inde nimum

94 **Theobaldus, Episcopus.** *Physiologus de naturis duodecim animalium.* [Cologne: Heinrich Quentell, 1495]

Chancery 4^o (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 xpi cum tabula capuloꝝ in fine cõlibet libri.
 Item errores iudeorum ex Talmut
 Item veritates pro probacione articulorum xpi
 Processus iudicialis ipsius Mascaron procutis tartaroz s̄ genus hũanũ
 Donat̄ arte gram̄atic̄ hõĩ in sup̄p̄s̄ õgnicõz 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
 acturus qui nullũ p̄cium seq̄s pessimũ vt d̄m̄ ḡm̄
 memetip̄m habeo et eusebius pamphili in. x. ecclesiã.
 Historie libris. maximũ nobis adiumentũ fuerit. et
 singuloꝝ de quibus scripturi sumus volumina etates
 auctoꝝ suoꝝ sepe testent̄. Itaq; d̄nm̄ ihm̄ xpm̄ precor
 ut qd̄ cicero tuus q̄ in arce rõne 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 voluẽ p̄termis̄ s̄
 sibi magis q̄ mihi imputare debent̄ Neq; n. celantes
 scripta sua de hũs 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 Distãt ī celsus. porphiriũ. iulianus
 rabidi adũsus xpm̄ canes distãt sectatores eoz q̄ pu-
 tant ecciaz n̄llos p̄hos et eloq̄tes n̄llos habuisse doc-
 tores q̄nti ⁊ q̄les viri eã fũdauerit instruxerit acoꝝna-
 uerit ⁊ desinat̄ fidẽ n̄raz rustice tm̄ s̄p̄liatatis 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^o (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 iesu 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.

desiderat sit gratus pro gratia data paciēs p sublata
 Oret vt redeat cautus sit et humilis ne amittat

De paucitate amatoꝝ crucis xp̄i Cap. xi.

Habet ihesus nunc multos amatoꝝ sui regni
 celestis s̄ paucos baillatoꝝ sue crucis Multos
 habet desideratoꝝ consolationis s̄ paucos
 tribulationis Plures inuenit socios mensē s̄ paucos
 abstinentie Omnes cupiunt cū eo gaudere sed pauci
 cum eo aliquid sustinere Multi ihesum secuntur
 vsq; ad fractionem panis sed pauci vsq; ad bibendū
 calicem passionis Multi miracula eius venerantur
 sed pauci ignominiam crucis secuntur Multi ih̄m
 diligunt q̄m diu aduersa eis non ɔtingunt Multi
 illum laudant et benedicunt q̄m diu consolationes
 ab eo percipiunt Si autem ihesus se absconderit et
 modicū eos reliquit aut in q̄rimoniā aut in reiectōe
 nimiam cadunt Qui aut̄ ih̄m ppter ih̄m 7 nō ppter
 suā aliq̄ ɔsolationem diligunt ip̄m in oī tribulacōe
 7 angustia cordis sicut in sūma ɔsolatōe benedicunt
 Et si nunq; eis consolationem vellet dare ipsum tñ
 semper laudaret et semper gratias agere vellet
 Quāntū potest amor ihesu purus nullo p̄prio amore
 vel omo ɔo permixtus Nonne omnes mercedarij sunt
 dicendi qui consolationes semper querunt Nonne
 amatoꝝ sui magisq; xp̄i probantur qui sua omoda
 et luca semper medicantur vbi inuenitur talis qui
 velit deo seruire gratis Raro inuenitur tam sp̄ualis
 aliq̄s qui oīmib; sit nudatus Naz rex paup; sp̄u et
 ab oī creatā nudū quis inueniet procul et de vltimis
 finib; precii eius Si dederit hō oīm̄em substantiam
 suam pro hac nuditate adhuc nihil est Et si fecerit
 penitentiā magnā adhuc exigū ē Et si apprehendit
 oīm̄em scientiā adhuc longe est Et si habuit virtutē
 magnā et deuotionē nimis ardentem adhuc multū
 sibi deest scz vnū quod sūme sibi necessariū est Quid

*No. 1. Aug. 20. 30. Ego Leonardo punctum tunc pro veniens in Hamburg. Dicitur pro oculo hunc
 dicitur de hunc felle. Dicitur de maris hunc dicitur de clauder. Dicitur de hunc
 vnde plura vult pro. Dicitur de hunc dicitur de hunc dicitur de hunc dicitur de hunc*

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, ...*B V M 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

Das i plat
Wie vaket an daz erst teil vō
der nachuolung cristi. Vnd vō
verschmächung der welt.

Das 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 erleü-
chtet werde. vnd von aller plintheit des her-
zen 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 der für der fang der

96 Thomas à Kempis. Die wahre Nachvolgung Christi. *Augsburg: Anton Sorg, 20 November 1486*

Chancery 4^o (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 **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^o (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.

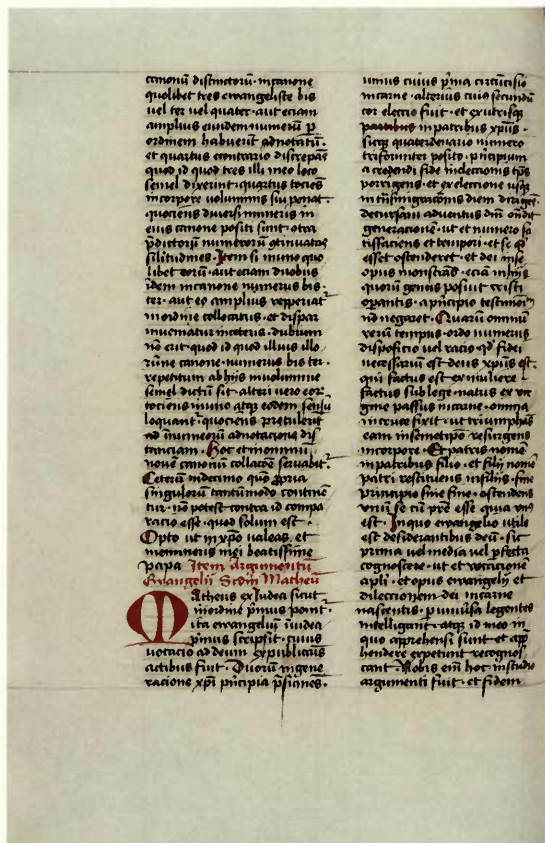
References: *De triplici regione*: HC *15618; BMC i 49; Goff T456; *De statu et ruina monastici*: Goff T454; *De cura pastoralis*: Goff T436; *Oratio de duodecim excidiis*: Goff T449

£15,000-20,000

€24,300-32,300

Ad sanctissimum ac beatissimum dominum · dñm Pium secundum pontificem maximū editio in librum psalmozū quē alij soliloquiū dicunt incipit feliciter · a · Iohanne de turre cremata · Sabinenſi ep̄o ac ſc̄te romane ec̄cie Cardinalis ſc̄ti Sixti vulgariter nūcupato edita,

Beatissimo patri ac dementissimo domino Pio secundo · pontifici maximo · Iohannes de turre cremata Sabinenſis ep̄us ſancte romane ec̄cie cardinalis ſancti Sixti vulgariter nūcupatus · post humilem recōmendationē ad pedū oscula beatorum · Perſcrutanti mihi ſtudioſe psalmozū librum · quē alij ſoliloquiū dicunt · quod eſt collocutio hoīs cum deo ſingulariter · vel ſecū tantum · quozū utrūq; laudāti cōuenit et orāti alij librum hymnozū · hymnus autē eſt laus dei cū cantico · alij psalterium · quia q̄ intus dauid diuina inſpiratiōe percipiebat · hec modulato carmīe proferebat · mira occurrit pulcritudo ſenſuū · et ſtillantium medicina verborū · et ampliffima copia virtutū ad oēm anime perfectionē · ut merito apteſ prophete illud ps̄ · c · i · Habundātia in turribus tuis · id ē in psalmis tuis · q̄ recte turres appellari p̄nt · **Tū** propter incōprehensibilem altitudinē ſapientie ī eis cōtente · **Tū** pp̄ indeficiētis defenſiōis auxiliū · qđ aduerſus hoſtiles incurſus preſtat his q̄ intento ſenſu · et vigilantī mēte psalmodiā oīpotenti deo exſoluunt · In his turribz ē habūdātia maxie vtilitatis · Plane hic psalmozū liber regiſtrū ē totius ſacre ſcripte · et conſumatio totius ſacre pagine · Alia nāq; ſunt ut ait Auguſtinus q̄ prophete tradūt · alia q̄ hitoriici libri · lex q̄ alia · alia libri p̄b̄ioz · psalmozū vō liber quecunq; vtilia ſunt ex oībz cōtinet · et ſuſta predicit · **Dic** enī anūciatio xp̄i in carne futi · hic oīm xp̄i miſterioz reuelatio · hic cōis reſurrectiōnis ſpes predicitur · ſupplicioz metus · glorie pollicitatio · **Liber** iſte veterū geſta cōmemorat · legē viuētibz tribuit · gerēdoz ſtatuit modū **Et** ut breuiſ dicā · cōis quidē hōe doctrie theſaurus ē · quid enī eſt qđ nō diſcat ex psalmis · hic oīs magnitudo virtutis · norma iuſticie · pudicicie decor · prudētie conſumatio · paciētie regula · **Psalmodia** ut ait Auguſtinus fugat demones · angelos ī adiutoriū vocat · excitat deuotiōes · 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^o (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.

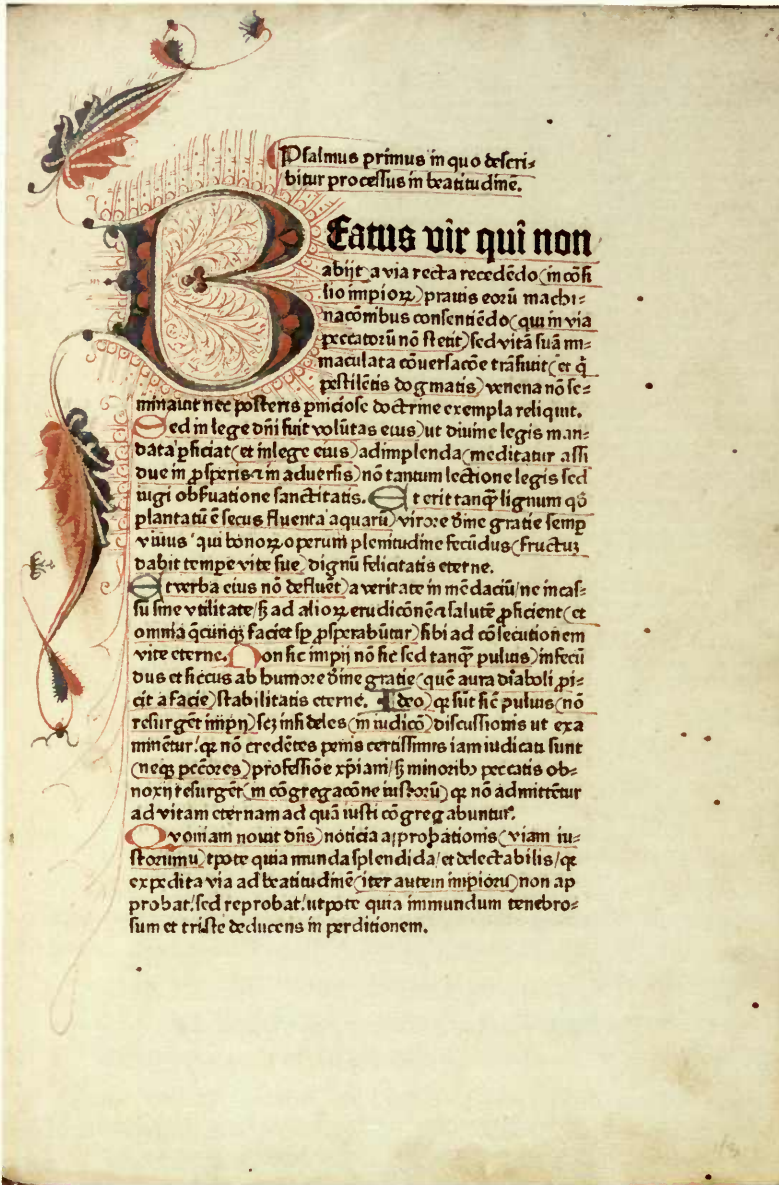
The present, third edition of this commentary is reprinted from Schüssler's undated edition, printed not after 1471. The text of Schüssler's editions is based on a different manuscript from that used by Han. The present edition corrects the textual disorder in quires 11 and 12 that exists in Schüssler's 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; Goff T519

£40,000-50,000

€64,500-81,000



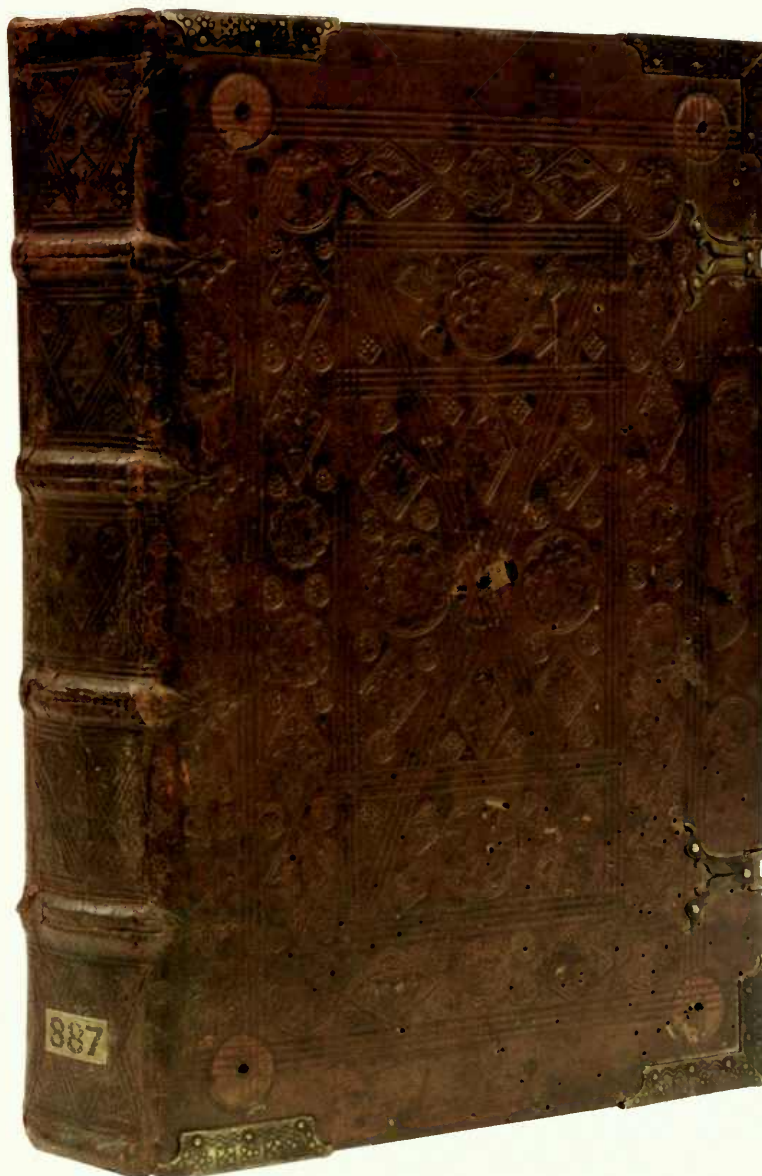
99

99 Turrecremata, Johannes de. *Expositio super toto psalterio*. Mainz: Peter Schoeffer, 11 September 1474

Chancery 2^o /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 Kyriss'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

Psalmus primus in quo descri-
bitur processus in beatitudinē.



Beatus vir qui non

abit a via recta recedēdo (in soli-
lio impiorū) prauis eorū machi-
nacombz consentēdo (qui in via
peccatorū nō stetit) s; vitā suā im-
maculata a uerlacoē trāsiunt (et q̄
pestilētis dogmatis) uenena non

semmauit. nec posteris p̄maiole doct̄rīe exēpla reliq̄t.

Sed i lege dñi fuit uolūtas eius) ut diuine legis mā-
data p̄ficiat (et i lege eius) adimplēda (meditat̄ assi-
due in p̄speris et in aduersis) non tantū lectione legis s;
iugi obſuatione sanctitatis. **E**t erit tanq̄ lig nū qd̄
plantatū ē secus fluētā aquarū) uirore dñe grē temp-
uūus: qui bonorū operū p̄multitudine fecūditus (fructus
dabit temp̄e uite sue) dignū felicitatis eterne.

Et uerba eius nō defluēt) a ueritate i mēdaciū) ne in cal-
si sine uilitate) s; ad aliorū erudicōz et salutē p̄ficiēt (et
omnia q̄cunq; faciet sp̄ p̄sperabūtur) sibi ad cōsecucone
uite eterne. **N**ō sic impij nō sic s; tanq̄ puluis) infecū-
ditus et sicus ab hūore dñe gracie (quē aura diaboli pi-
cit a facie) stabilitatis eterne. **I**deo) q̄ sūt sic puluis
(nō resurgēt impij) s; infideles (in iudicō) discussi om̄s
ut examīnētur: q̄ nō credētes p̄mis certissimis iā iudica-
ti sūt (neq; peccōres) p̄fessione xp̄iam) s; minoribz pecc̄is
obnoxij resurgēt (in cōgregacōe iustorū) q̄ nō admit-
tentur ad uitā eternā ad quā iusti cōgregabūtur.

Quoniam nouit dñs) noticia approbationis (uiam

100 **Turrecremata, Johannes de.** *Expositio super toto psalterio.* Mainz: Peter Schoeffer, 10 March 1476

Chancery 2^o (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

Reuerendissimi cardinalis/tituli sancti Sixti domini
Iohannis de Turrecremata: expositio breuis et utilis
super toto psalterio Moguntie impressa/ Anno domini
M. cccclxxvi. decima die marci p petru Schoepffer de
gernshaym feliciter est consumata.



Psalms primus in quo
describitur processus in be-
nitudinem.

B

atus

vir qui non
abijt a via re-
cta recedendo:
in silio im-
piozum pra-
uis eoz ma-
chinanomb?

consentiendo qui in via peccato-
rum non stetit s; vitā suā imma-
culata puerlatiōe trāsivit et qui pe-
sulentis dogmatīs venena non
seminavit nec posteris pniciose doo-
ctine exempla reliquit.

Sed in lege dñi sunt voluntas
eius ut diuīe legis mādata pficiat
et in lege ei? adimplēda medita-
tur assidue in prosperis et in
aduersis nō tm̄i lectione legi sed in
ḡo obseruatiōe sanctitatis.

Et erit tanq; lignū quod plan-
tatum est sec? fluenta aq̄uarii
viros diuīe gr̄e sp̄ viu? q; donozū
opez plenitudine fecūdis fructūz
dabit tpe vite sine dignū felicitā-
tis eterne. **E**t verba ei? non
defluent a veritate in mendacium
ne incassū sine vtilitate s; ad alioz
eruditiōe z salutē pficient et om-
nia quecuq; faciet sp̄ p̄spera-
buntur sibi ad consecutionem vite
eterne. **N**on sic impij sic
sed tanq̄a puluis infecūdis et
siccus ab humore diuīe gr̄e que au-
ra diaboli p̄icit a facie stabili-
tatis eterne.

Ideo 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; in morib?
peccatis obnoxii resurgent in agre-
gatione iustozūz quia nō admittentur
ad vitā eternā ad quāz iusti
congregabuntur

Quoniam nouit dominus
nōtia approbatiōis viam iusto-
rum vt p̄tē quia mūda splendida z
delectabilis: q; expedita via ad bea-
titudinem iter autem impiozūz.
nō approbat: sed reprobat. vt p̄tē
quia immundū tenebrosū z triste
deducens in pditiōe.

Psalms. xi. in quo de ma-
chinatione et rebellione multi-
entium p̄tra regnūz ch̄isti et
de ipsius ch̄isti excellentia et
dignitate.

Propheta admirans mali-
ciam persecutozūz ch̄isti quā
p̄uidebat spiritu ait:

Quare fremu-

erunt more feraz sine ra-
tione gētilēs romani ni-
lites crucifixoꝝ xp̄i et populi iu-
deoz meditati sunt inania cre-
dentes p̄ ch̄isti moꝝem extinguerē
nomē z famā z regnū eius.

Affuerunt huic malicie p̄bētes
fauoz: herodes z pilatus sacrilegū
mentibus in hoc scelere cōsentētes
z sacerdotum p̄ncipes conue-
nerunt in vna praua volunta-
te aduersus dominum deūz pa-
trem et aduersus ch̄istum filium
eius.

Dicētes Viri p̄p̄amūz
vincula. s. doctrinā z miracula z p̄-
missiones quibus ch̄istus et eius

101 Turrecremata, Joannes de. Expositio super toto psalterio. *Strassburg: [Printer of the 1481 Legenda Aurea], 23 April 1482*

Chancery 2^o (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 concilii basilienensis compilatus contra petrum anglicum hereticum defensorum in bohemiam.

Annunxit mihi nuper paternitas vestra pater / propleuma respondendo magistro Johanni de Ragio / primo bohemos articulo respondenti per magistrum petrum anglicum propositum notare cum diligentia Annotavi siquidem pater et domine veneratissime amplissime / ne dum propleumatis titulum memorie consignans . verum etiam eiusdem propleumatis latentis ambiguitatis . dissolventi nodulos animi patrum accomodans . quod bene benignissime paternitatis illuminatissime sapientie emendandum offero et supplicium . Cuius quidem propleumatis videlicet virtus aqua benedicta sit maius efficacie et virtutis quam sacramentum sensibile altaris . de deo iuxta presumpsum et quiescentem duos complectitur articulos . Quod aquam benedictam heretici tanquam rem inutilem et nullius virtutis deesse videntur . De cuius institutione ac efficacia virtute per diversa capitula distribuitur primum . Secundum vero articulus respondebit proposito dubio .

De tuna aqua benedicta

Capitulum primum .

Triplex genus aque benedictae reperitur / cuius usum christiane religionis utius devote amplectitur et observat . Prima aqua benedicta est que divinis precibus sacrat et benedicitur in dedicatione ecclesie et altaris . De qua fit mentione extra de consecratione ecclesie . vel altaris . c . proposuisti . et . c . Aqua per episcopum benedicta . Secunda aqua benedicta est fontis baptismalis . de qua de consecratione . di . iij . c . in sabbato sancto pasche et penthecostes . Si quis aquam benedictam et consecratam velit in domum suam ad aspersionem recipere / ante culmatam infusionem recipiat . Tercia aqua benedicta est qua communiter aspergimur in ecclesia . de qua de consecratione . di . iij . c . Aquam / ubi dicitur . Aquam sale aspergitur populis benedictam / ut ea cum conspersi sanctificent . Omnis duobus generibus aque premissis de tertio genere de quo propleuma propositum motum 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^o (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. zc. Mat. iij. Circa qd
possunt disputari sequentes questiones.

¶ Prima. An chabitus 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
brui Andreas et alij q secū sūt vocati hac
vocatione. fuerit vocatus ad apostolatū.

Ad p̄mā que-
stōem sic pro-
ceditur. Et videt q chabitus
non cōuenienter vocauit
ad pdicationis officium
Petrum z Andreeā et Ja-
bum zebedei z Johannē. de quibꝝ in euan-
gelio. Quia simplices et indocti. pbibētur
eligi. vt. xxxij. dis. de petro. Sed isti aposto-
li erāt simplices z indocti. ergo uenienter nō
debuerūt eligi. ¶ Secda sic. Electio ad of-
ficiū quod respicit vniuersū orbē dē 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 b̄ arte pesca-
toria q videtur vilioꝝ eē inter oēs elegerit
eos qz de alia. ¶ In oppositum est euāge-
liū. cui non p̄t subesse falsum. nec in opibꝝ
xpi aliqd inconueniens. ¶ R̄ndeo dicen-
dus. q xpus uenienter elegit Petrum et
Andreeam. zc. ad pdicationis et dispensationis
diuini vbi m̄lterū. Idatet. qz xps ē v̄ius z
sapia. j. Coz. j. ergo ipe sapientia fecit z vir-
tuose. ¶ Ad r̄atōes i oppositū. ¶ Ad p̄mā
r̄ndet. q isti apli cuz a xpo fuerūt deputati
pdicationis officio. ipe fecit ip̄os idoneos et
doctos et suppleuit oēs defectus in eis. qui
bus ait. Ego dabo vobis oēs 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 v̄tute aut sapia eligi meru-
isse. Idcirco assignata Petulo apostolo
j. Coz. j. dicens. Videte vocationem vestras
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 piscatores illiteratos. et h̄ vt confidat
sapientes. i. eos q̄ de sapientia m̄di confi-
dunt. z infima mundi. i. boices impotētes.
sm̄ mundū. i. rusticos et colonos elegit d̄s
ad pdicationis officiu. et h̄ ideo. vt confidat
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-
ciū. et hoc ideo. vt ea que sunt. i. eos q̄ false
mundo aliqd̄ esse vidēt destrueret. Et assu-
gnans r̄onem horꝝ dicens. ideo non elegit
excellentes in seculo sed abiectos. vt nō glo-
rietur ois caro in aspectu eꝝ. i. vt nullꝝ pro
quacūqz carnis excellentia gloriē p̄cōpa-
ratōem ad deū. ex h̄ enī qz mundū sue fidi
subieat non p̄sublimes in m̄do sue seculo
sed per abiectos nō potest hō gloriari q̄ p̄
aliquā carnalem excellentiā saluat̄ sit m̄-
dus. Nota t̄n q̄ licet chabitus a principio vo-
cauerit ad pdicationis officiu simplices bo-
mines non t̄n ita q̄ nullū vocauerit litera-
tum. qz Petrus b̄naelez z Nicodemū voca-
uit. vt patz Job. j. et. iij. qz si solos simplices
vocasset credi posset q̄ fuissent ex simplici-
tate decepti. Veruz t̄n simplices magis cō-
stituit ap̄los et pdicatores euangelij qz li-
teratos vt fides euangelij magis attribue-
retur sapientie diuine qz humane. sicut di-
cum est. ¶ Ad sc̄dam r̄spondet. negan-
do p̄sequētia. imo conuenienter de illa sola
gente iudaica assumendi erant apostoli. d̄
qua assumpti fuerāt p̄pbete. 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^o (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 & lachrymarum
Iesus zelo armatus

Cap. i.

Iesus rex orbis ueniens
Iesus urbi copians

Iesus templum ingreditur
Iesus urbi copians

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 iustitia nisi de christi misericordia? Et ubi uera temperantia nisi in christi passione? Et ubi uera fortitudo nisi in christi passione? Et infra. In calsum quidem qd laborat in acquisitione uirtutu si aliud de eas sperat das putat q a domino uirtutu. Cuius doctrina seminarium prudentie. Cuius misericordia opus iustitie. Cuius uita speculu temperantie. Cuius mors in signe e fortitudinis: hec Ber. ¶ Vbi dicit q unguentum spon si sunt uirtutis fragrantie & suauitatis descendens in sponam quibus attrahit in crucem post ipu. Na eius sapientia e occultu fidei. Eius emi nentia arduu spei: summa bonitas incendium charitatis: & eius doctrina regula prudentie: eius uita fortis temperantie eius misericordia infusio iustitie: eius strenua passio uigoratio fortitudinis nature. ¶ Hi sunt influxus spiritualis tracture dilecti iesu quibus petit spona se trahi post dilectu iesu: & pmit tit sibi non oco se recipere: sed simul cu oibus his q sibi uoluerit adhuc delectabiliter currere in odorem unguentorum sue precedentis: dirigens: adiuuans: & delectans precens: 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 conqueat. ¶ Et hic terminetur liber tertius qui plus q cecidi: diffundit ramos doctrine iesu & miraculo soru operum: quibus sua diuinitate condescendit em humano generi in unione nostre infirmitatis sibi fidee per assumptionem passibilis nature nostre monstrat.

Explicit felicit lib tertius arboris crucifixae uite iesu. Incipit eiusdem uite iesu prologus quarti libri.

Multiplicatis tamis perfectionis uite & doctrine iesu & operationis miraculose multiplicis: & adhesionis disciplinans cohortis que omnia secundum proportionem radices & stipitis huius facie arboris processerunt. Ia tempus est ut in hoc libro quarto hec felix arbor producat ad sumu. Ita tri q eius sum pncipio & medio appareat conuenire. Na in oibus premillis claret percurrenti quod scriptu e: q sumus deus iesus p allu pta naturam semp ab humilitate incipiens creature in suu sumu uirtualiter reascendat. Qui cu semper hunc ordinem seruauerit coples quod docuit maxime circa suu finem euidentissime demonstrat: du ab humilitate a seculo incipiens: & per sacratissime cruos suppliciu usq ad inferna descendens: & post uictor mortis gloriose resurgens ad dexteram dei patris eternaliter sessurus ascendens. Et quia sancta mat ecclesia in die palmarum filii dei iesu incipit passionem: ideo hunc librum quartum ab hac die inchoantes dicimus.

Iesus a seculo latus
Iesus uoce laudatus
Iesus & lachrymarum
Iesus zelo armatus

Iesus rex orbis ueniens.
Iesus urbi copians
Iesus templum ingreditur
Cap. i.



Trende q i hoc facto domini saluatis mystico & mirabili comprehenduntur multa deuota memorie ruminanda: que ut facilius occurrerent memorie illius q uult uitam xpi tracturere i uos meditatio uerficulos: quod sub uno poterat uersiculo dici. In septem multiplicauit qd & in aliis locis sepe feci: ubi sut saluatis facta mystica & deuota: ut per multos respectus eiusdem facti licet sint diuersa opa multiplicetur & attendat deuotio meditantis. Et licet de quolibet passer per se capm fieri ualde magnu: pp conuentionem memorie & breuitatis amore simul tractado pstringo. ¶ In hoc autem facto mystico continet historialiter christi

Recessio de bethania sumo mane
Missio discipulorum p adductione pulli & asine.
Sessio xpi sup iumenta discipulorum uehibus adornata
Occursus turbam ipsum ut regem recipientium
Prostratio uestimetorum in uia:
Et cessio de arboribus ramorum oliuarum:
Et baiulatio & oblatio palmarum:
Et omnium simul precedentium & sequentium concors acclamatio: ut saluarentur p potentiam noui regis. In iudicio phariseorum & increpatio dicenti sibi ut discipulos: & turbas laudantes increparet. Copassio benignissima domini iesu cum uidisset sacrilegam ciuitatem: super cuius futurum excidium i uoces laudantium cum magno fletu assumpsit lamentum. Comotio totius ciuitatis pro gloria introitus iesu. Et ingressus i templum ubi symoniacos & rapaces & populum latrocinio spoliantes: stupedo miraculo eiecit de templo cum duro increpationis uerbo. Ibiq in templo multos sanatis cecos & claudis & aliis infirmis acclamantibus puenis. Ofensa filio dauid i templo: & pharisei tabescetes inuidia & iracundia dislocati circumderunt eum. Et ostendentes indignationem cordis sui de laude puerorum audierunt consulationem per uerbum prophetarum. Et iterum indignes ferentes expulsionem furiosos: factio de templo quesierunt a xpo. In qua potestate hoc faceret: ubi p negantiam nisi fuissent ceci eis plene mudi: & sic benignissimus iesus tota die cum eis disputans ad ipsos conuertendos: & i oculis eorum facies diuinitatis miracula & at trahens turbam gentium ad se: uoce ad ipsam dilapsa de clarificatione paterna sic dicit. Ioannes passionis sue modum & mirabile fructum eis predicans: usq ad uesperam predicauit: & circumspiciens oibus sicut dicit Marcus ia uespera est hora: quasi aspiceret si quis eum ex pietate in tota ciuitate sacrilega inuitaret. hospitio: & non inueniens cum suis discipulis e de ciuitate egressus famelicus & ieiunus. Qui tamen mane a populo

104 Ubertinus de Casali. *Arbor uitae crucifixae Jesu*. Venice: Andreas de Bonetis, 12 March 1485

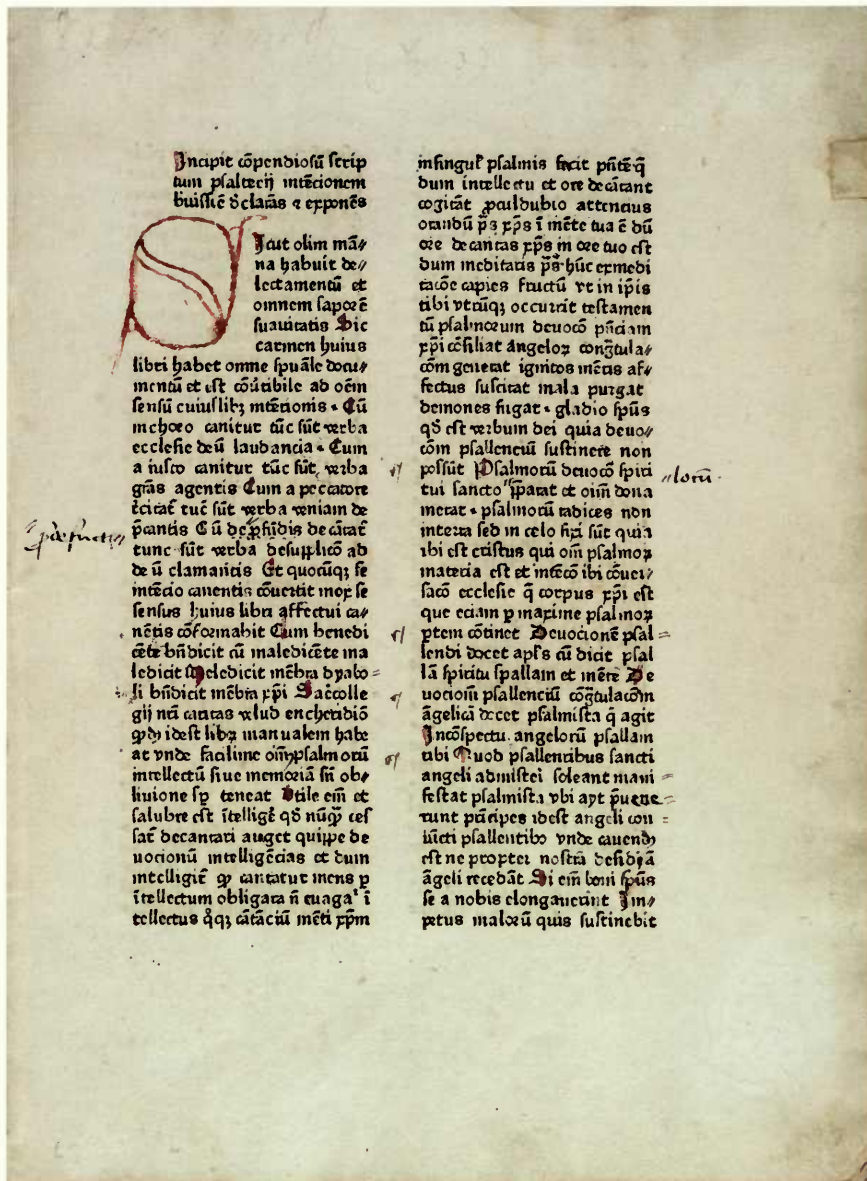
Chancery 2^o (265 x 193mm.), 250 leaves, double column, 58 lines and headline, Roman letter, 3-, 6- and 8-line initial spaces, initials and paragraph-marks supplied alternately in red and blue, seventeenth-century Spanish vellum, title lettered in ink on spine, several early manuscript notes in margins, *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 uitae crucifixae 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

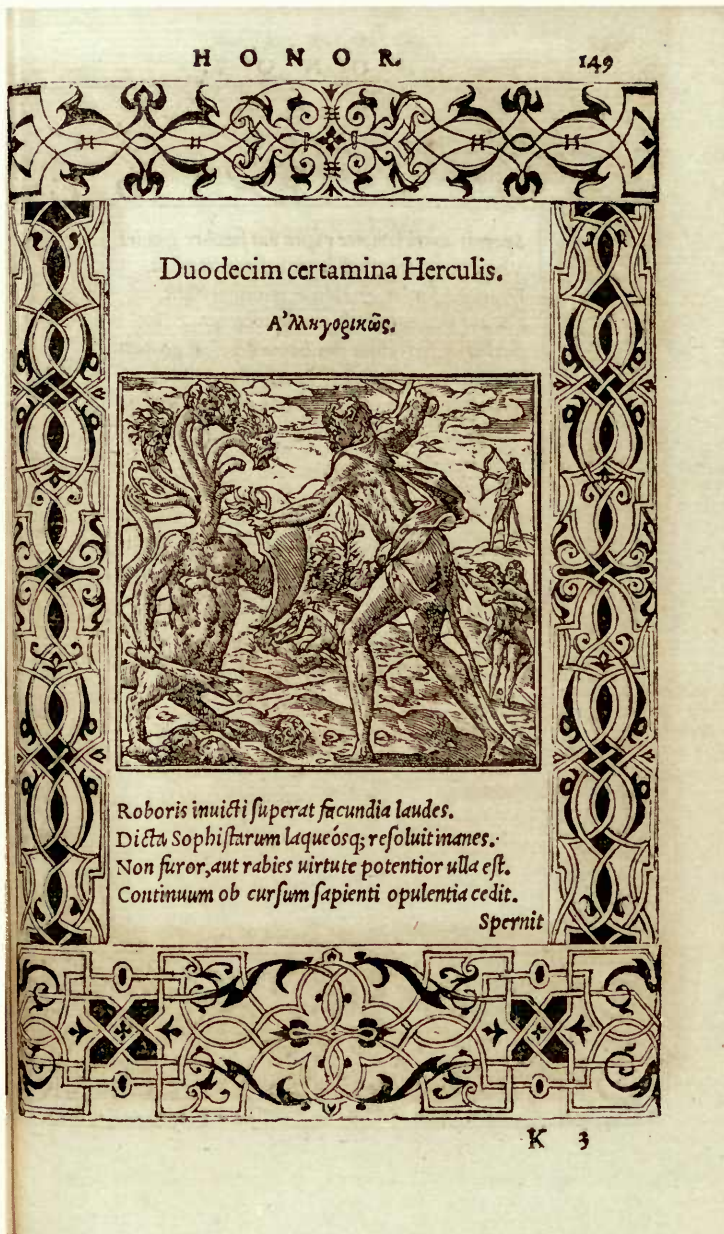
- 105 [Walafrius Strabo] *Scriptum compendiosum Psalterii intentionem declarans*. [Basel: Johannes Solidi (Schilling), c. 1472-1474]

Chancery 2^o (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^e 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

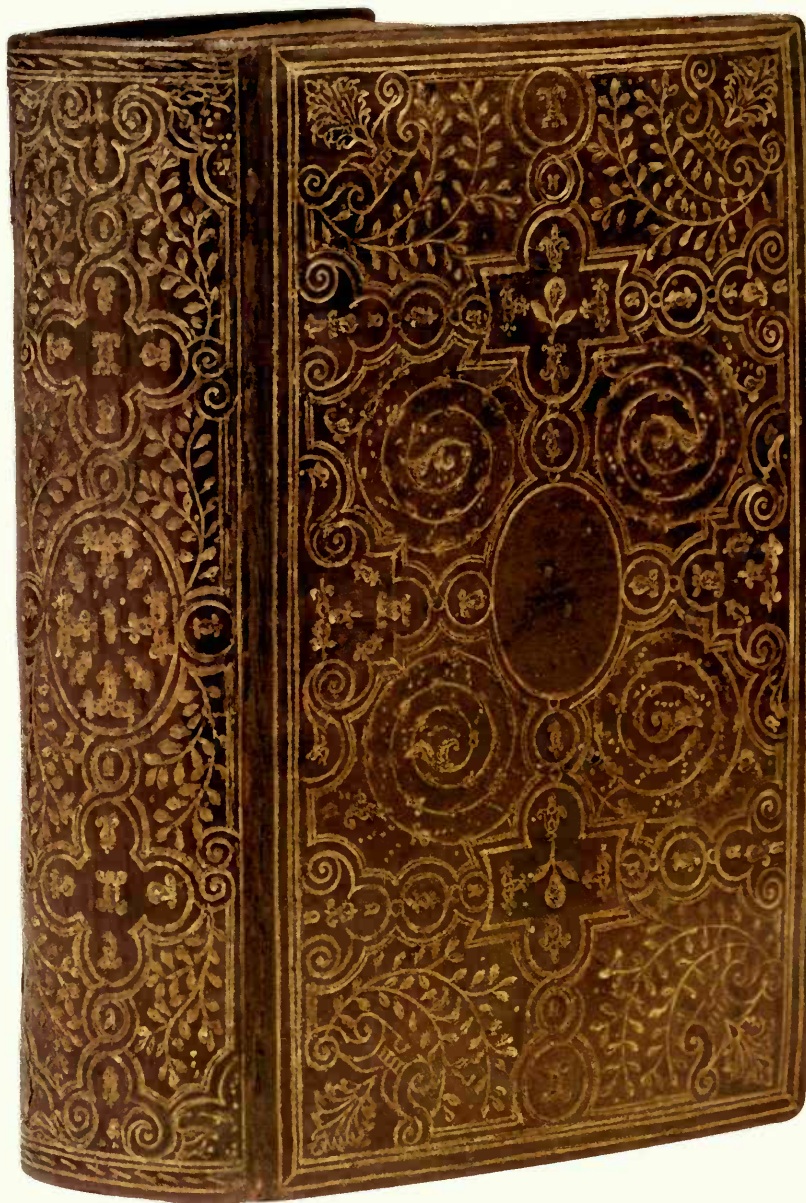
8^o (190 x 117mm.), title within architectural woodcut border, 197 woodcut emblems, 14 small woodcuts of trees, each page within a woodcut border, red morocco by Trautz-Bauzonnet, gilt edges, *some light spotting*

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^o (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

14.

Tertia te phtiaē tempestas læta locabit
 Quidam ait in somnis uisus adesse sibi
 Prædixisse suo cui dam 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 archiaeo.



Xenophon patre gryllo patria uero archiaeus
 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^o (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)

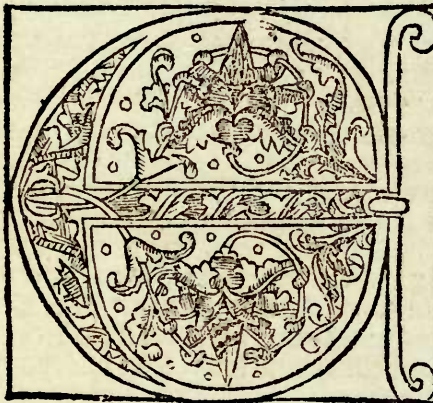
References: GW 2244; Goff A911; Haebler(BI) 478; Vindel ii 227 no. 143; Norton 463; IBE Post-incunables 36; Sallander 2040; Palau 189238; L. Ruiz Fidalgo, *La imprenta en Salamanca 1501-1600*, Madrid, 1994, 28

£20,000-25,000

€32,300-40,400

auxilio vnicornis. 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 pertineat: 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 recedat. Quendam aggressi sunt inimici sed alius quidam occurrit volens ipsam defendere et armavit se versus inimicos illius. Illi autem dixerunt. Amice tibi iniuriam 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.



Elephas cum sit inter alias feras nominatissimus et famosus tamen se gentulare non potest propter quod genua non habet. Quaedam autem vice leonem per siluam cum se ire transiebant omnes ei genua flectebant ut regis ferarum. 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^o (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^o (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.

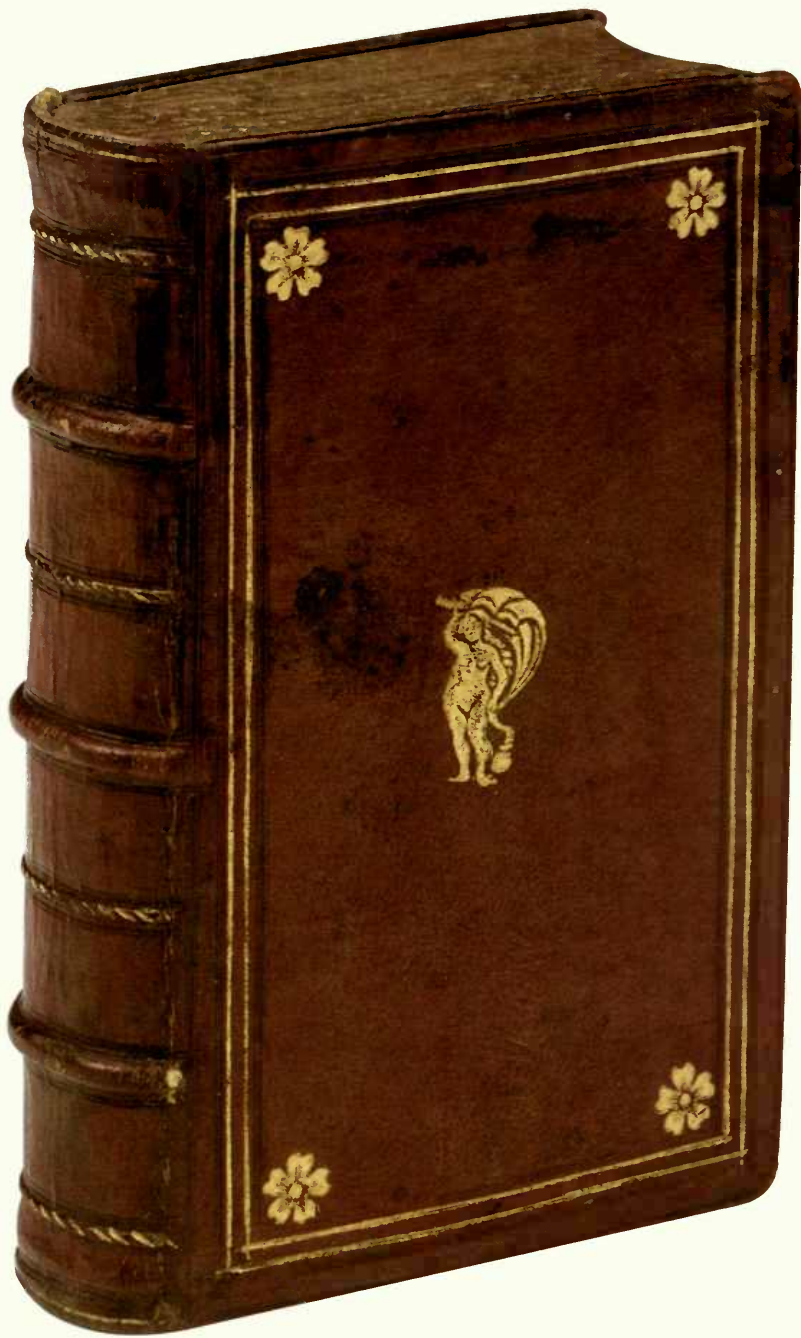
This is the second issue with signatures of gatherings I-M in larger type and with woodcuts transposed in gathering I.

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. Οδυσσεια. Βατραχομυομαχια. Υμνοι λβ. Ulyssea. Batrachomyomachia. Hymni xxxii. [Venice: Aldus Manutius, 1504]**

8^o (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^o (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*

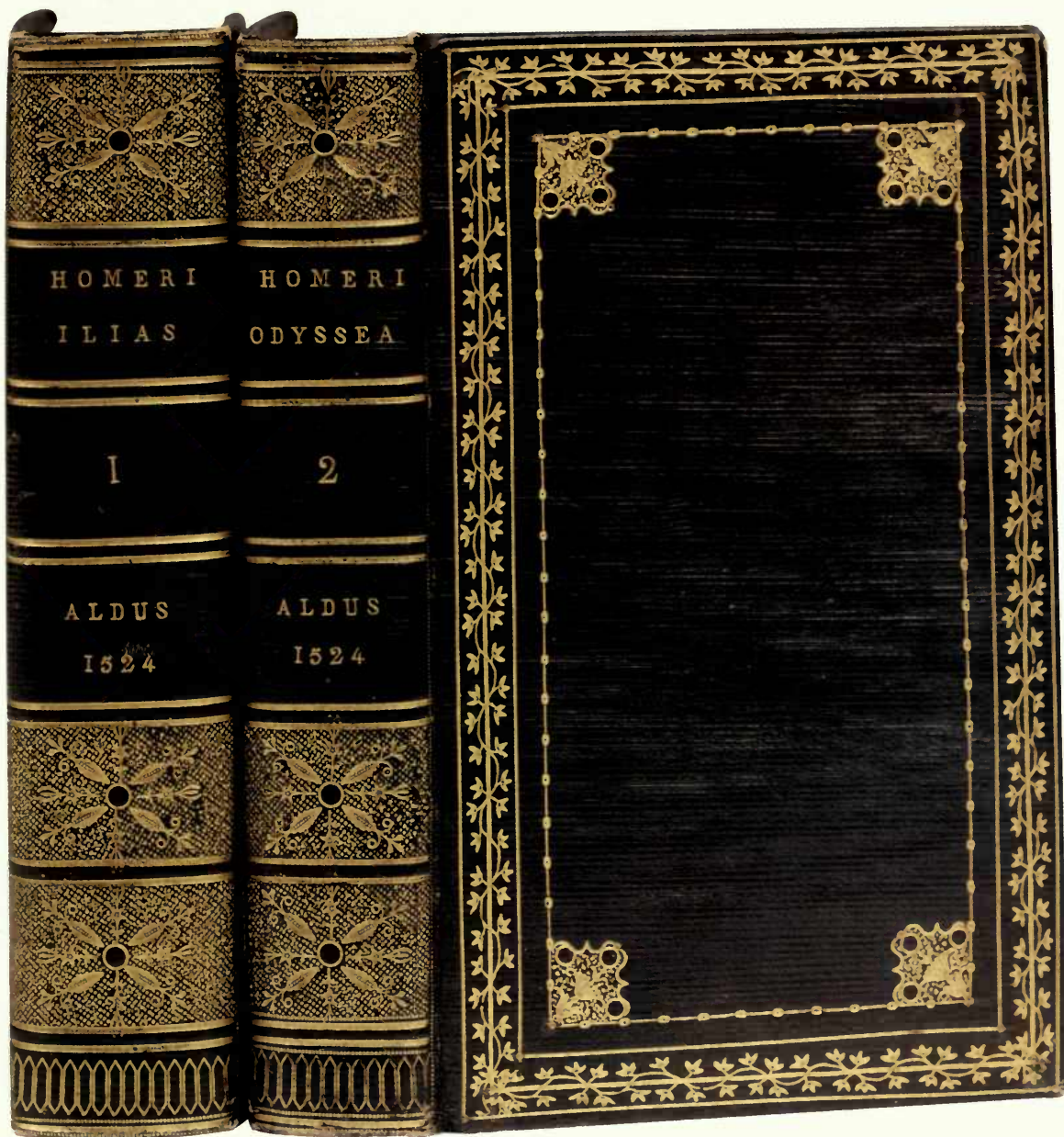
Third Aldine edition. A VERY PRETTY, CLEAN COPY. The Aldines in the Clive collection passed to the 2nd Earl of Powis, often described before his father's death as Lord Clive. They were sold as one lot and formed the base for Quaritch's *Catalogue of a most important collection of publications of the Aldine press* (1929). The binding is reminiscent of work by Bozerian.

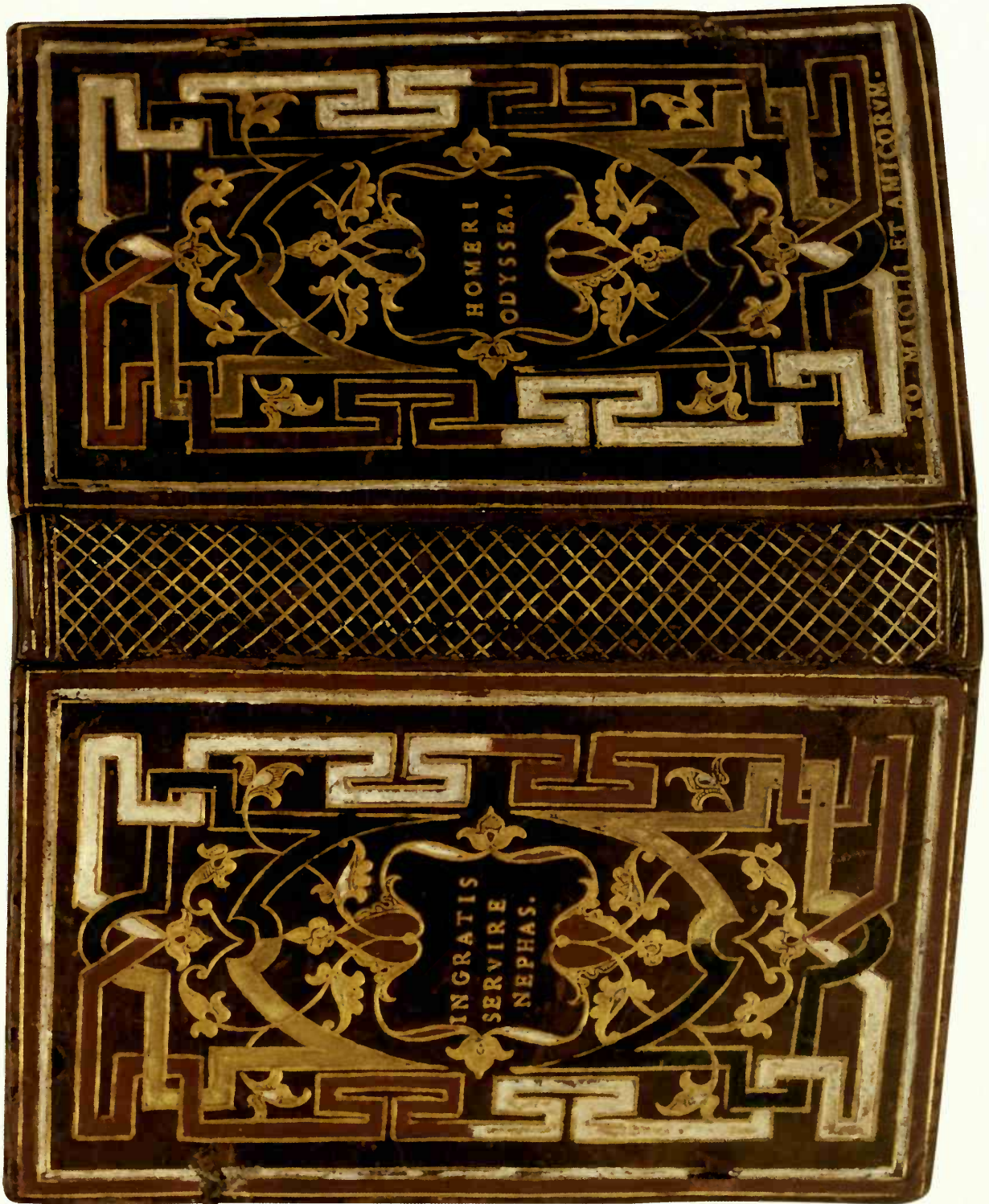
Provenance: College of St Charles, Salzburg, with inscription on first title; Edward Herbert (1785-1848), 2nd Earl of Powis, Viscount Clive, with bookplate; Earl of Powis (sale in our rooms, March 23, lot 479)

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^o (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 azured 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^o (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.



En 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^o (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 servorum suasionem, patrem in sua sede interemit. Fiat igitur amalgama cum aqua bene purgata &c.



*subfer
et aurum
p. filosofica*

*hic est
philosofus*

COLLIGIT in tertio loco filius sua ueste patris sanguinem, quod est secundum opus & in Methodo iam declaratum.



*solutio
philosoforum*

- 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^o (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. P A S C A L

SUR LA RELIGION

ET SUR QUELQUES

AUTRES SUJETS,

*Qui ont esté trouvées après sa mort
parmy ses papiers.*



A P A R I S,

Chez GUILLAUME DESPREZ,
ruë Saint Jacques, à Saint Prosper.

M. DC. LXX.

Avec Privilege & 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., (a¹² e¹² i⁸ o⁸ u¹, A-P¹² Q⁴ R⁸ S² (-S2=u1?), *Contents*: a1^r title (verso blank); a2^r-i8^v preface [de Port-Royal, by Etienne Périer]; o1^r -o6^r approbations; 06^v -07^v contents; 08^r extrait du privilège; 08^v errata; u1^{r-v} avertissement on the subject of editing; A1^r -Q3^r text (Q3^v blank); Q4-S1^v 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.



117

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^o (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.



118

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 a ram's head. At the foot is a classical frieze with figures and Medusa heads, and above the title is a semi-circular compartment depicting 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^o (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*

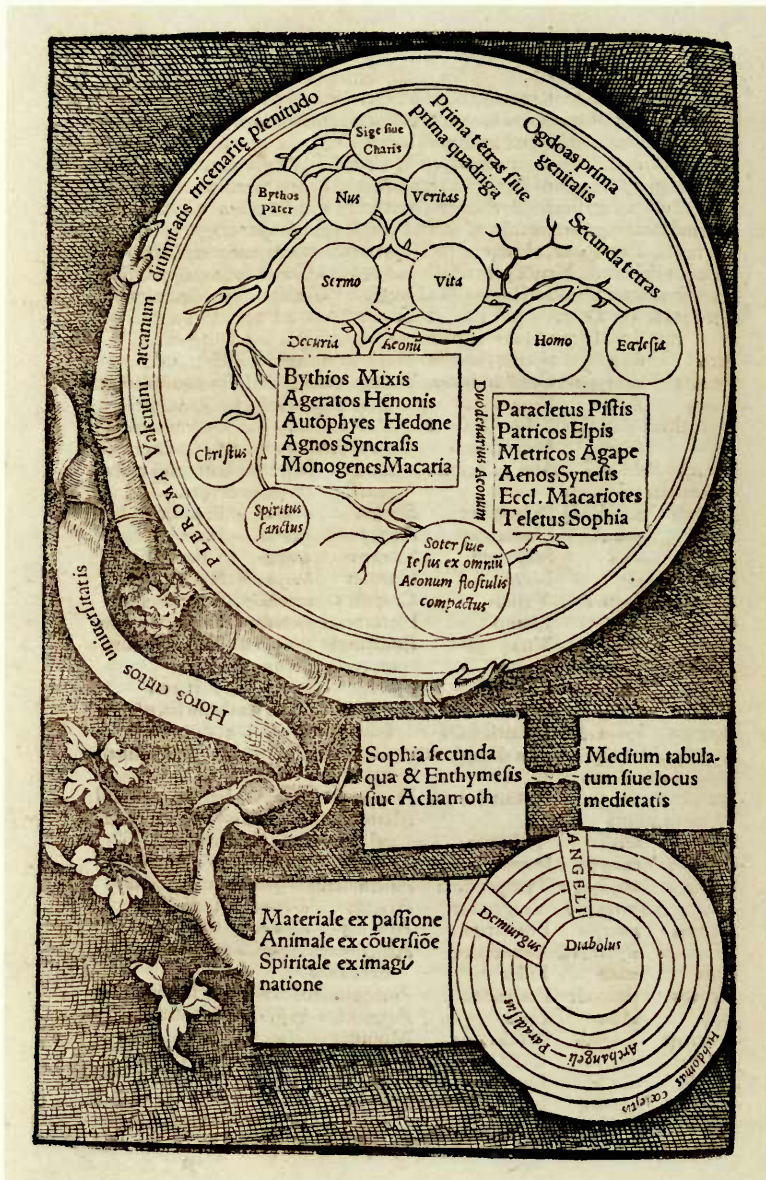
Eighth edition, the fourth to be revised by the author. Gregor Reisch, prior of the Carthusian monastery of Mons S. Joannis Baptistae near Freiburg im Breisgau, was confessor to Emperor Maximilian I. His popular handbook was a compendium of the trivium, the quadrivium and the natural and moral sciences 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^o (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



120

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 Burtenbach, 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 CAESAREAE MAIE-
statis ad Sexcentum Inte-
grum.

BASILEAE



ITE IN MVNDVM VNIVERSVM, ET PRÆDICATE EVANGELIVM OMNI CREATVRÆ.





- 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^o (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 a 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

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Eneidos

Cur facūda parū decoro
inter verba cedit lingua
silentio. D. Incipit affari.
Pregidebat cōtextū s̄bo
rū: vr 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
Florēū¹ petrarcha in eo lyrico. Benchio tabbīa g. ardato:
de menfogna: iuxta mia polla: & honorato aīfai ingra
ra lingua non pogia inhai Renduto honore: ma factomi
uergogna. Che quāto piu il tuo aiuto mi bisogna p̄ do
mā dare macede allhor ūstai sēmp̄ piu freda: & se paro
le fa sono impfeste & come dhuom che fogna. Sed dicit
aliquis: cum amor cautus: callidusq; sit: etiā eloquens
erit: Vnde est illud: Disertū faciebat amor: Est quidē diser
tus amās: sed sepe vel subito interuētū: vel vehemētī ali
qua cogitatione confirmatur: vt omnia e memoria

Nunc eadem labente die conuiuia querit,
Ilicoscq; iterum demens audire labores
Exposcit: pendetq; iterum narrantis ab ore,

excitant: subitoq; muta
scant. i Labente die. S
quia in vsu nō erāt pan
dia: vt Iuuenal. Exul ab
oētaua manus b̄bit. C.
Labente die. Ex more ro
mano: qui sēt in die & id
p̄ solis occasum obit ca
p̄iebant: Eamq; coenam appellabant: Deinde corpus
est: vt bis in die epularent. primamq; epulationē p̄dū
dixerunt. sed de hoc raro meminerunt scriptores: nisi in vi
ra lassiuori: vt sepe in Comitibus videmus.
k Ilicoscq;. D. consumptis omnibus inuentionibus re
dibat ad ea q̄ prius erant narrata: misere illū detinere cu
piebat. I Demens. S. que ea que nouerat cupiebat au
dire. m Pendet narrantis ab ore. S. vt est intuo
tur. et hoc loco per omnia amantis affectus exprimitur.
CRI. Pendet ab ore. Nā amantes omnia que ab amato
dicuntur: qualiacunq; sunt admirantur.



In Obscura lūa. S. i.
nox: Nā nihil tā cōrariū
est lūe q̄: obscuritas.
o Sola. S. sine eo quem
amabat. Nā regina sola
esse nō poterat. Est autē
Plauti: g. inducit amato
rē: inter m̄ptos postitū di
centē q̄ solus sit.
Mœret. S. p̄ dyphthō
nō est ūstis: 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 Ascaniū genitoris imagine capta

ficat militat: vt aet̄ mœ
rē: p̄paruo. Sane mœre
aliud est. q̄ Absens ab
sentē. S. Teren. P̄is p̄s
tē: eripi abducti ab ocul.
D. Illū absens. tm̄ fallo
bat amātus animo: vt ab
sentē videri & audire su
bi videret. r Imagine
cap. S. amātis s̄titudine.
e Si fallere pos. a. C. q̄

122 Vergilius Maro, Publius. Opera (edited by Sebastian Brant). *Strassburg: Johann Grüninger, 1502*

2^o (275 x 200mm.), 449 leaves (A⁶ B-G⁸ H¹⁰⁻¹ I-S⁸ T-V¹⁰ x-z⁸ Aa-Hh⁸ ii⁶ KK-VV⁸ xx⁶ yy-zz⁸ a-f⁸ aa-cc⁸), 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 frontispice 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. Iaces.'



122

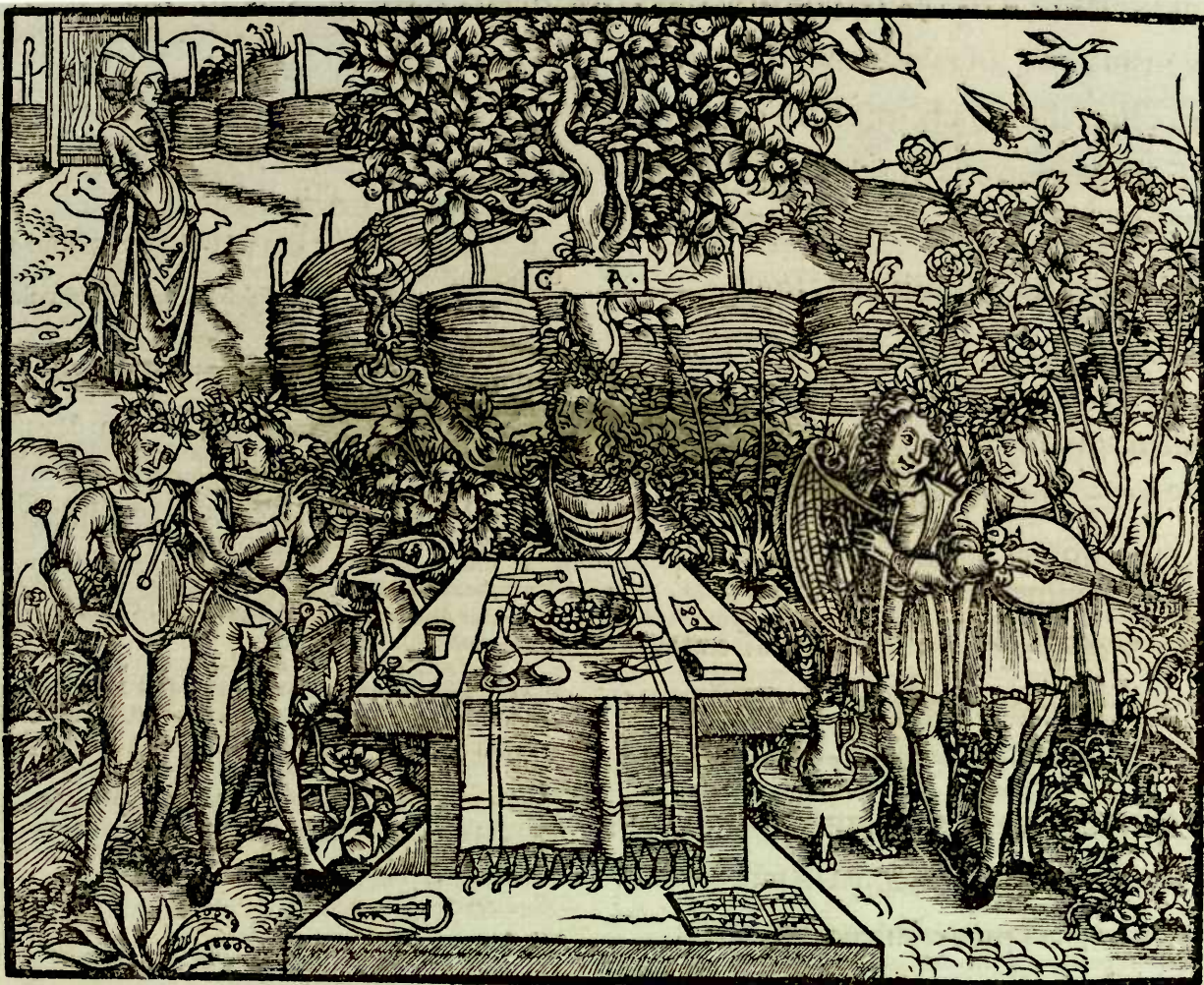
These illustrations show a detailed knowledge of the text of Virgil and of mythology, but, of course, the styles and locations, like those in *Horae*, are strictly contemporary. In a prefatory poem, Brant traces the history of depiction, listing many painters and sculptors of antiquity, and stressing 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.



122

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

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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 passionibus 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 theologiae 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 passionibus 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

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- 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
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 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 Ratdolt 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 auctoris"): *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, uye, oder wo*) [VL 6.446: ‘Messerklärung’]: 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 Trithem, *De laudibus S. Annae*
- BARBERIUS, 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 Barberius 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* | ...: 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* | ...]): 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; Distelbrinck]:
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*
Breviloquium [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.-: **Pharetra**: 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 strico 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 (Illius 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]
 Quaestiones in quattuor 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 Raddolt'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, Matthaëus 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**
- Forteguerris, 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. Matthaëus, 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 5th 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? Cognitionis 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 statt 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 spiritualesque 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, *Homeri 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 Eucharius, 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: Bachiarus]: *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 (*Etsi 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 invitat 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 corruunt 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 uisibilium et inuisibilium conditorem*) [BHM 316, CPPM 2.865, CPL 731; Pelagius]: *Epistolae et tractatus*
- ps.-: *Expositio fidei ad Cyrillum* (*Credimus in unum deum patrem omnipotentem omnium uisibilium et in uisibilium 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 evangelista docet nos*) [BHM 339, CPPM 2.888]: *Epistolae et tractatus*
- ps.-: *In iuvenem sceleris perpetratore* (*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*
- HOUPELANDE, 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 abstinencia* (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
- INSTITORIS, 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: *Opportuatur quidem o mihi amantissime 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 Matthaicum / Opus imperfectum in Matthaicum*, Lat. (*Sicut referunt, Mattheum 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 certator 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. Matthaues 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 deutsche 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** (I-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 teneat*): **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 hochgelernten 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 Olympus, 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** – **Heroides** – **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* 1448-1448: 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
Epistola ad Demetriadem: see ps.-Hieronymus
Epistola ad Marcellam de sufferentia temptationum: see ps.-Hieronymus
Epistola ad virginem in exilium: see ps.-Hieronymus
- 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]
Epistolae: II 80 (P-456)
- PETRUS Comestor, d.1178, of Troyes, chancellor of Paris 1168 [*Dict. spir.* 12.1614]
Historia scholastica: II 81 (P-463), 82 (P-466)
- PETRUS Lombardus, c.1095-1160, of Novara, Bp. of Paris 1159 [LThK 3.367; *Dict. spir.* 12.1604]
Sententiarum libri IV: II 83 (P-479)
Sententiae (Lemmata only): I 31
- Petrus de Regio, fl. 1257-1280, imperial protonotary at the court of Alfonso X of Spain [Muñoz Sendino, 97 sq.]: translator from Castilian to Latin of Haly
- 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)
- Pico della Mirandola, Giovanni di Francesco, 1469-1533, nephew of Giov. Pico, q.v.
- 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)
- Plutarch (pseudo), *Vita Homeri* [TLGC 1805.2]: in Homer
- 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]
Opus morale (Italian, with Latin: *quod Sigillum auris appellatur* [dedication]; dedicated (*Cosi como la salamandra in el fuoco si nutrica*) and with commendatory verse to Camilla Bentivoglio, Poor Clare, daughter of Giovanni II Bentivoglio: I 32 (P-882)
- Politianus, Angelus (Angelo Ambrogini Poliziano), 1454-1494, Florentine scholar [*Cont. Eras.* 3.106; DAGL, 707]: translator of Herodianus, *Historia de imperio post Marcum*; with dedications to Andreas Magnanimus of Bologna, 6 May 1483 (Incip.: *Efflagitari scribis istic ab iis qui libros excudunt formis: Herodianum meum*); and to Pope Innocent VIII, 1487 (Incip.: *Cum Rome ab hinc triennium ferme in comitatu essem*)
- PORPHYRIUS, 234-c.305/10, of Tyre? studied at Athens, Rome [OCD, 1226; *Neue Pauly* 10.174]: **De occasionibus** (XX) – **De abstinentia**: in Iamblichus
Isagoge (Gr.): in Aristoteles, *Opera* (Gr.), vol. I
- Possidius Calamensis, d. after 437, Bp. of Calamo (Guelma, Algiers) [CPL, 134; *Neue Pauly* 10.217; Altaner, 419]. **De vita et moribus sancti Augustini** [CPL 358; BHL 785]: in Augustinus, *Opuscula*

- Priscianus Lydus, 6th cent. [*Neue Pauly* 10.344]: In **Theophrastum De sensu**: in Iamblichus
- PROBA, Faltonia Betitia, 4th cent., d. bef. 380, Christian poetess [OCD, 1249; *Neue Pauly* 10.365; Altaner, 405]
Cento Vergilianus (extract): in Phil. de Barberis
- 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, *Giocomo 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)
- Puteolanus, Franciscus (Francesco dal Pozzo), fl. c.1467-d. 1490, Bologna, Parma, Milan [DBI 32.213; Lino Sighinolfi, 'Francesco Puteolano e le origini della stampa in Bologna e Parma', *La Bibliofilia* 15 (1913/14) 263-6, 331-44, 383-92, 451-67; Reichhart, 124]: **Vita Ovidii**: in Ovidius
- PYTHAGORAS, 6th cent. BC, viz. later Pythagorean writings [OCD, 1283; *Neue Pauly* 10.649]: **Aurea verba**, **Symbola**: in Iamblichus
- QUODVULTEUS, fl. 417-437, Bp. of Carthage [CPL, 156; *Neue Pauly* 10.735; Altaner, 449]
Sermo 10: see ps.-Augustinus, **Contra V haereses**
- RADULPHUS Cantuariensis (Ralph d'Escures), d. 1122, of Normandy, OSB, Arbp. of Canterbury 1114 [Sharpe, 447]: see ps.- Anselmus, **Homilia in Lucam**
- RAMPIGOLLIS / RAMPEGOLUS, Antonius, d. a. 1423, of Genoa, OESA [Zumkeller, 62]
Compendium morale (Prol.: *Religiosis viris in Christo sibi dilectis studentibus Neapolitani conventus fratrum heremitarum ordinis sancti Augustini, frater .N. de Ianua ... salutem*) [Zumkeller 117; addressed to the Naples convent of Augustinian Hermits]: II 88 (R-22)
ps.-: **Aurea Biblia** (*Abstinentia primo est meriti augmentativa*) [Zumkeller 115. Victor Scholderer, 'A Further Note on Nicolaus Hanapus', *Gutenberg-Jahrbuch* 1939: 153-4, argues convincingly that the text is identical to Bindus de Senis, **Distinctiones exemplorum veteris et novi Testamenti** (Zumkeller 202), with Rampigollis' prologue from his **Compendium morale** prefixed by an editorial error in Günther Zainer's shop. Bindus's text with his own prologue (*Tanta pollet excellentia*), and with author's name as 'frater B. ordinis sancti Augustini', was printed Memmingen: A. Kunne, 1485 (Goff N-104, misassigned to Nicolaus de Hanapis): II 89 (R-12)
- Ratdolt, Erhard, 1447-c.1528, printer in Venice and Augsburg [Geldner 1.150, 2.72; Needham, 170, 173]: dedicator of Joh. Angelus, **Astrolabium** (to Albert, Duke of Bavaria) — of Haly, **De iudiciis astrorum** (to Johann von Werdenberg, Bp. of Augsburg)
- Reuchlin, Johannes, 1455-1522, of Pforzheim [*Cont. Eras.* 3.145]: Commendatory matter in Pet. Schott
- RICHARDUS de Sancto Laurentio, d. c.1260, penitentiary, Rouen [*Dict. spir.* 13.590]
De laudibus Beatae Mariae Virginis [NB: entered as Albertus Magnus or pseudo-Albertus in most incunable catalogues, but anonymous in this edition and all preceding manuscripts; Richardus implicitly identifies himself by referring to his earlier *De virtutibus* as by the same author]: II 6.2 (A-247)
- Robert de Braci, OSA, prior of Lanthony, d. 1137 [Sharpe, 526]: see ps.-Anselmus, **De Anselmi similitudinibus**
- ROLEWINCK, Werner, 1425-1502, OCarth, Cologne [VL 8.153]
Fasciculus temporum: II 91 (R-275) —German: II 90 (R-281)
- RUFINUS, Tyrannius, c.345-411, of Aquileia [CPL, 63; OCD, 1337; *Neue Pauly* 10.1154; Altaner, 392]
Apologia ad Anastasium [CPL 198]: in Hieronymus, *Epistolae et tractatus*
Apologia contra Hieronymum [CPL 197]: in Hieronymus, *Epistolae et tractatus*
Expositio symboli: see ps.-Hieronymus, **Expositio symboli**
Praefationes in libros peri archon Origenis [CPL 198e]: in Hieronymus, *Epistolae et tractatus*
tr.: Origenes, **Commentarius in Cantica canticorum**
- 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**

- SCHOTT, Peter, 1458-1490, Srrassburg humanist patrician [VL 8.831] *Lucubrationes ornatissimae*, ed. Jacob Wimpheling, including his letter to the reader, afterword, and verse; other commendatory verse and prose by Jodocus Gallus, Bohuslas von Hassenstein-Lobkovic, Conradus Leontorius, Johannes Reuchlin, Johannes Symler, and Adam Wernher: II 92 (S-321)
- Sentinus, Jacobus, Ricinensis, fl. 1480s, Venice, au. also of brief tract *De quibusdam lyricis carminibus*, printed in Franc. Matartius, *De componendis versibus*, Venice: Ratdolt, 25 Nov. [1482], Goff M-347 [cf. Cosenza 4.3247c; Reichhart, 135]: ed. and commendatory verse: Hyginus
- Sicamber, Rutger, b. c. 1456, fl. to 1516/17, OSA of Venray, close friend of Joh. Tritheim [*Cont. Eras.* 3. 301; MGG 11.1994 s.v. Rutgerus de Venray]: Commendatory verse in Tritheim, *De laudibus S. Annae*
- Sieben weisen Meister: see *Historia septem sapientum Romae*
- Speculum Christiani (*Ieronimus in principio cuiuslibet operis*) [*Speculum Christiani*, ed. Gustaf Holmstedt, EETS, OS 182 (1933), anonymous, later 14th cent.; the author given in many catalogues (Duff, Goff, STC), John Watton / Wotton, was the 15th-cent. scribe of Corpus Christi Oxford Ms. 155, a miscellaneous volume including this text; more than 60 Ms. copies are known. Interspersed in the Latin text is miscellaneous English verse intended to serve as doctrinal mnemonics. Machlinia's edition adds additional similar doctrinalia, not found in the Mss.]: II 93 (W-9)
- SPEUSIPPUS, c.407-339 BC, Plato's nephew [OCD, 1434; Kl. Pauly, 5.304]: **De Platonis definitionibus**: in Iamblichus
- SPRENGER, Jacobus, c.1436-1495, OP [VL 9.149; Kaeppl 2.341], co-author of the *Malleus maleficarum* (see Henr. Institoris)
- Squarzafricanus, Hieronymus, humanist, editor, fl. Venice, 1471-1503 [J. Allenspach & G. Frasso, 'Vicende, cultura e scritti di Gerolamo Squarzafico 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. Tritheim, *De laudibus S. Annae* – Peter Schott, *Lucubrationes*
- SYNESIUS, c.370-413, of Cyrene, Bp. of Ptolemais from 410 [OCD, 1463; Kl. Pauly 5.453; LThK 9.1231]: **De Somniis**: in Iamblichus
- THEOBALDUS, 'episcopus'; 11th cent., Italy?; not Theobaldus, Abb. of Monte Cassino 1022-35 [*Theobaldi Physiologus*, ed., comm., tr. P. T. Eden (Leiden, 1972)] **Physiologus de naturis XII animalium** (with prose comm.: *Quoniam secundum Platonem nihil est ortum sub sole*): II 94 (T-140)
- THEOBALDUS de Sexannia, fl. mid-13th cent., Paris, OP [Kaeppl 4.392] **Errores Judaeorum in Talmud – Probationes novi testamenti ex veteri** [Anon.; Kaeppl 3672]: II 95.6 (E-106)
- THEOPHRASTUS, c.371-c.287 BC, of Eresus (Lesbos), colleague and successor of Aristotle [OCD, 1504; Kl. Pauly 5.720]: see Aristoteles, *Opera* (Gr.)
- Thomas a Kempis: see Kempis
- THOMAS Aquinas (*Saint*), c.1225-1274, OP [James A. Weisheipl, *Friar Thomas d'Aquino* (Oxford, 1974); Grabmann; DAGL, 842; VL 9.813] **De articulis fidei** (*Postulavit a me vestra dilectio*) [Grabmann, 321 (no. 8)]: see ps.-Hieronymus, *De essentia trinitatis* **De ente et essentia** (*Quia parvus error in principio magnus est in fine*) [Grabmann, 342 (no. 28)], with commentary of Caietanus and his dedication to Benedictus Tyriaca: I 44 (HR 1505) **Summa theologica**, II (ii) (*Post communem considerationem de virtutibus et vitiis*) [Grabmann, 294 (no. 3), c.1266-72]: I 35, 36, 37 **Summa theologica**, III (*Quia salvator noster Dominus Iesus Christus teste angelo*) [Grabmann, 294 (no. 3)]: I 38 **Postilla in Iob** (*Sicut in rebus quae naturaliter generantur paulatim ex imperfecto ad perfectum perveniuntur*) [Grabmann, 251 (no. 1)]: I 39 (T-236) **Summa contra gentiles** (*Veritatem meditabitur guttur meum*) [Grabmann, 290 (no. 2)]: I 40, 41 **Super quarto libro Sententiarum** (*Misit verbum suum et sanavit eos*) [Grabmann, 286 (no. 1)]: I 29 **Catena aurea super quatuor evangelistas** (colophon: *Glosa continua super quatuor Evangelistas* [dedication of *Matthew* to Pope Urban IV]: *Fons sapientiae unigenitum Dei verbum*) [Grabmann, 261 (no. 7)]: I 42 **Commentaria in epistolas Pauli** (prologue, Romans: *Vas electionis etc. Homines in sacra scriptura invenibuntur vasis comparati*), ed. Petrus de Bergamo [Grabmann, 266 (no. 10)]: I 43 comm.: Aristoteles, *De coelo*
- THOMAS Gallus, d.1246, OSA St. Victor, Paris, then abbot of OSA St. Andreas, Vercelli [*Dict. spir.* 11.786] **De septem gradibus contemplationis**: see ps.-Bonaventura
- Thomas Magister, c. 1275-1346, of Thessalonica, Byzantine scholar [DAGL, 846; TLGC 9023.x1-x2]: see Aristophanes
- 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
- Traversarius, Ambrosius (Ambrogio Traversari), 1386-1439, OCamald, vicar general of the order; Greek scholar [DAGL, 857]: tr. Johannes Chrysostomus, *De providentia Dei*

- Triclinius, Demetrius, c.1280-1340, Byzantine scholar [DAGL, 857]: scholia and introductory material in Aristophanes
- TRITHEIM, Johann, 1462-1516, abbot of OSB Sponheim (1483), then of OSB Scotorum Würzburg (1506) [Cont. Eras. 3.344; Arnold] **De cura pastoralis** [Arnold, 234]: II 97 (T-436) **De laudibus S. Annae** [*Voti compellit necessitas et mentis perurget devotio*. BHL 1.82, no. 492; Arnold, 237]; with his dedication to Rumoldus Laupach, Carmelite prior in Frankfurt am Main (Sponheim, 1 July 1494: *Voto nostro et tuis petitionibus optime pater*); and with commendatory verse by Conrad Celtis, Dietrich Gresemund Jr., Rudolf von Langen, Rudolf Agricola, Rutger Sicamber (8 poems), Jodocus Beissel, Adam Werner of Themar, Badius Ascensius, and Johannes Herbst: I 45 (T-446) **De statu et ruina monastici ordinis / Liber penthicus**, with dedication to Blasius Scheltrub, OSB Abb. of Hirsau (21 Apr. 1493) [Arnold, 229]: II 97 (T-453) **De triplici regione claustralium et spirituali exercitio monachorum — Compendium quotidiani spiritualis exercitii** [Arnold, 231]: II 97 (T-456) **Oratio de XII excidiis observantiae regularis**, with dedication to Johannes Distenius (24 Aug. 1496) and commendatory verse of Matthaues Herbenus [Arnold, 234]: II 97 (T-449)
- TURRECREMATA, Johannes de, 1388-1468, of Valladolid, OP, Card. from 1439 [Kaeppli 3.24; *Dict. spir.* 15.1048] **Quaestiones Evangeliorum de tempore et de sanctis** [Kaeppli 2735] (with Nicolaus de Byard, *Flos theologiae sive Summa de abstinentia*): II 103 (T-554) **Expositio Psalterii** [Kaeppli 2734]: II 98 (T-519), 99 (T-520), 100 (T-522), 101 (T-527) **De efficacia aquae benedictae** [Kaeppli 2715]: II 102 (T-508)
- UBERTINUS de Casali, 1259-c.1329, OFM, leader of the Spiritual Franciscans [*Dict. spir.* 16.3] **Arbor vitae crucifixae Jesu Christi** (1305): II 104 (U-55)
- VALERIANUS Cemeliensis, d. c.460, Bp. of Cimiez [CPL, 325]. **De bono disciplinae** (Homelia 1) [CPL 1002]: see ps.-Augustinus
- VENANTIUS Fortunatus (V. Honorius Clementianus F.), c.530-600, poet, Bp. of Poitiers [CPL, 337; OCD, 1586; *Kl. Pauly* 5.1162; Altaner, 499]: **De resurrectione Christi**: in Lactantius
- VERGERIUS, Petrus Paulus, 1370-1444, author of *De ingenuis moribus* [John M. McManamon, SJ, *Pierpaolo Vergerio the Elder: the Humanist as Orator* (Tempe, Ariz., 1996)] **Sermo de laudibus Hieronymi** (Sermo 8) [BHM 915; ed. John M. McManamon, SJ, *Pierpaolo Vergerio the Elder and Saint Jerome* (Tempe, Ariz., 1999), 220-33]: in Hieronymus, *Epistolae et tractatus*
- Viola sanctorum**: see Martyrologium
- Virsen, Hermannus de, fl. Venice, 1495 [Reichhart, 153]: ed., Aristoteles, *De coelo*
- Vitalis, Franciscus, Bodianus: ed., Martianus Capella, *De nuptiis Philologiae et Mercurii*
- Walafridus Strabo, 808/9-849, abbot of Reichenau 838, teacher of Charles the Bald [VL 10.584]: see Ludolphus de Saxonia
- WALTER Map, c.1140-1210, archdeacon of Oxford [Sharpe, 737] **De nugis curialium** (Dist. IV 3-5): see ps.-Hieronymus, *Epistola Valeriani ad Rufinum*
- Watton / Wotton, John, 15th-cent. English scribe, apocryphal as known author: see *Speculum Christiani*
- Wernher, Adam, c.1462-1537, of Themar, M.A. Heidelberg 1489, tutor to the children of Palgrave Philip [VL 10.915]: Commendatory verse in Joh. Tritheim, *De laudibus S. Annae* – Pet. Schott
- Wimpheling, Jacob, 1450-1528, of Selestat, professor in Speyer, Heidelberg, Strassburg [Cont. Eras. 3.447]: ed. Pet. Schott
- ps.-Xenocrates, *De morte*: in Iamblichus
- ZUTPHANIA, Gerardus de (Gerhard Zerbolt, Zutphanensis), 1367-1398, OSA Windesheim [VL 10.1537] **De spiritualibus ascensionibus** (*Beatus vir cuius est auxilium abs te*) (with excerpts from David de Augusta, *De exterioris et interioris hominis compositione*): I 6.3 (G-177) **De reformatione virium animae** (*De lapsu hominis a statu rectitudinis: Homo quidem descendit de Hierusalem in Hiericho*): II 70.2 (G-171)

INDEX OF PROVENANCE

INITIALS; OTHER UNIDENTIFIED OWNERSHIP MARKS

FaVX Satanae Sedes Apostolica 666 (early inscn.): **II 30** (B-561)

F G, monogram in ink at foot of first page: **II 43** (C-1010)

H M, fl. NYC, 1890 (pencil note of purchase at Hamilton Cole sale, q.v.): **II 87** (P-1096)

L S F C S D M H M F, 1558 (title-p. inscn.): **II 76** (C-117)

M S P S: initials within large key: **I 31** (P-486, v. II)

Unlocated religious houses: stamp: Annunciation, with letters N E: **II 12** (A-938)

inscn.: *Monasterium S. Urbani*: **I 6** (B-506 + M-432 + G-177)

deleted inscn., apparently ending ... *BVM Vnelensium* 1606 (?cf. Unering, nr. Stamberg): **II 95** (I-4 + H-192 + H-179 + A-1225 + A-1333 & 1337 + E-106 + P-1001 + G-221 + A-1089)

INSTITUTIONAL OWNERS

ANDECHS (Upper Bav.), Benedictines (S. Nicolaus, BMV): **I 38** (T-219)

AUGSBURG, Benedictines (Ss. Ulrich & Afra): **I 5** (A-1396)

BAMBERG, Benedictines (S. Michael Archangel): **I 27** (N-219)

BERLIN, Staatsbibliothek / Kgl. Bibliothek: **II 65** (I-181)

BIBERACH, Capuchins (inscn.): **I 39** (T-236)

BIELEFELD, Franciscans, Observant (inscn.): **II 103** (T-554 + C-923)

BIRMINGHAM, Selly Oak Colleges, J. Rendel Harris Library: **II 34** (B-927), **96** (I-40)

BRITISH RAIL Pension Fund: **II 10** (A-711)

BUXHEIM (Swabia), Carthusians (Aula BMV / Maria Saal); see also Hilp. Brandenburg: **I 24** (N-176); **II 20** (A-1217)

CELLE (Lower Saxony, 35 km NE of Hannover), unidentified monastery (*ex bibliotheca monasterii Cellensis*): **I 8** (GW 5678)

CÓRDOBA, Jesuit College (inscn.; stamp): **II 5** (A-297)

DORTMUND, Dominicans (S. Johannes Baptista): **I 30** (D-381)

DRESDEN, Königliche Bibliothek: **II 39** (C-575)

EDINBURGH, Society of Writers to the Signet: **II 102** (T-508)

EGGENBURG (Lower Austr.), Franciscans (deleted 17th-cent. inscn.): **II 50** (G-415)

EICHSTÄTT, Episcopal Library (Bibliotheca aulica) (inscn.): **II 66** (J-120)

ERFURT, Benedictines (Ss. Peter & Paul): **I 35** (T-208)

FORLI, Hieronymites (*Me ex amicorum sumptibus emptum concessit fratri francisco phylolauro de castrocario [-corio?] reverendus pater Fr. hyeronimus Torniellus ... anno p° M°. D°. Vij°. Et pertinere ad bibliotecam Sancti hieronimi intra forliuim*); see also Franc. Phylolaurus, Hier. Torniellus: **II 11** (A-761: 1507)

Fundatio Baldaufica: see Hall (Tyrol)

FÜSSEN (Swab.), Benedictines (S. Mang / Magnus) (15th-cent. inscn.): **I 31** (P-486, vol. I); **II 83** (P-479)

HALL (Tyrol), Franciscans, Fundatio Baldaufica / Waldauff'sche Stiftung, founded 1509 by Florian Waldauf, imperial councillor: **II 3** (A-174)

HASNON, nr. Valenciennes, Benedictines (rubricated 1486): **II 80** (P-456)

HERZOGENBURG (Austr.), Augustinians (stamps; bkpl.): **II 96** (I-40)

HOHENBUSCH nr. Aachen (*Alti nemoris*), Crutched Friars (inscn., 1778; see also Germ. Ruremund): **II 71** (J-289 + two 15th-cent. Mss.)

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 (F-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)
- Jעדwine, 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)
- Mauder, 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)

- Ratrey, 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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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

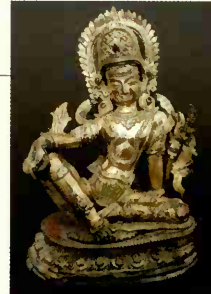
Glass Vase
Johann Loetz Witwe
Height 16.5 cm.
Offered by Kunsthandel Patrick Kovacs*
ESTIMATE: \$13,000 - 15,000
STARTING BID: \$10,000



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
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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*
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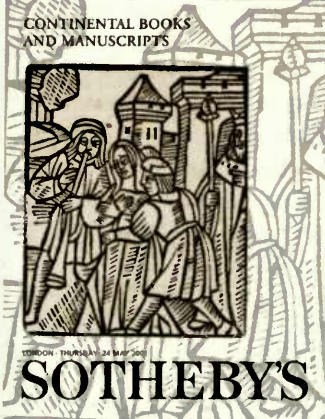
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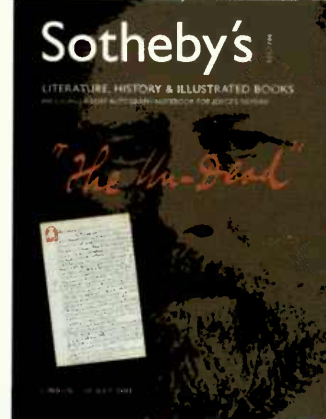


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Shipping

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 licence 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 licence or certificate does not ensure the ability to obtain an import licence 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.

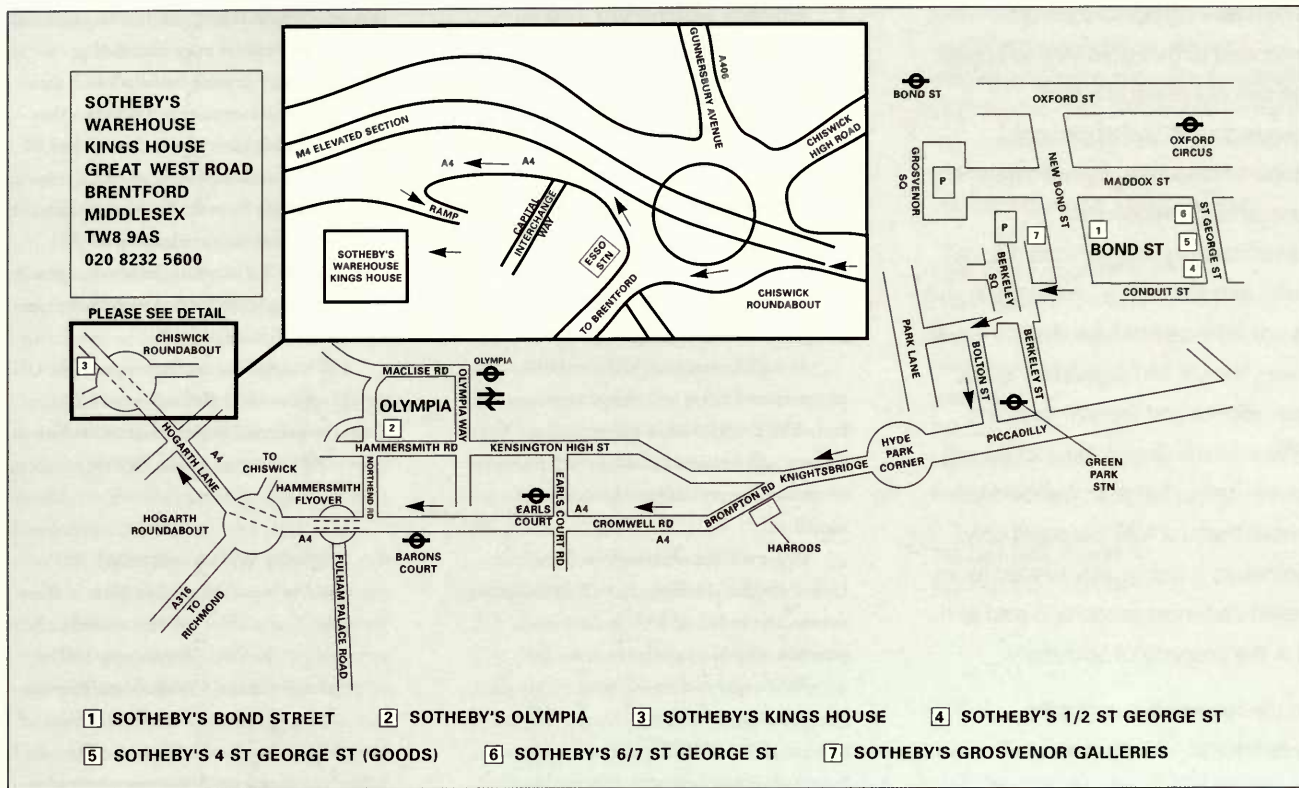
Valuations

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(c), 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.

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