

Thomas J. Symonds

Rare Books

Incunabula

CAII PLYNII SECVNDI NATVRALIS HYSTORIAE LIBER PRIMVS.

CAIVS PLYNIVS SECVNDVS NOVOCOMENSIS. T. VESPASIANO SVO
SALVTEM.

PRAEFATIO.



IBROS NATVRALIS HISTORIAE NO-
uitium camoenis quiritem tuorum opus natum apud
me. proxima foetura licentiose epistola narrare con-
stitui tibi iucundissime imperator. Sit. n. haec tui
praefatio verissima dum maximo consenescit in patre
Nancy tu solebas meas esse aliquid putare nugae.
Vt obicere moliar Catullum conterraneum meum.
Agnosces & hoc castrum uerbum. Ille. n. (ut scis)
permutatis prioribus syllabis duriusculum se fecit.
quod uolebat existimari a uernaculis tuis & famulis.
Simul ut hac mea petulantia fiat: quod proxime non
fieri questus es in alia procaci epistola nostra ut in
quaedam actum exeam. Sciantque omnes quod ex aequo te
cum uiuat imperium Triumphale & censorium ius
exeatque consul ac tribunitiae potestatis princeps. Et

quod his nobilitas fecisti: dum illud patri pariter & equitum ordini praestas praefectus praetorii eius
omniaque haec reipsum. Et nobis quidem qualis in castris contubernio? Nec quicquam mutauit in te
fortune amplitudo in iis: nisi ut posse tantum posse posses: ut uelles. Itaque cum ceteris in uenera-
tione tui pateant omnia illa: nobis ad colendum te familiariter audacia sola superest. Hanc igitur
tibi imputabis: & in nostra culpa tibi ignosces. Perficui facies: nec tamen perfeci. Quando alia uia oc-
curris ingens. Et longius est submoues ingenii fascibus. Fulgurat in nullo unquam uerius dicta uis
eloquentiae tribunitiae potestatis facundia. Quando tu ore patris laudes tonas? Quanto fra-
tris amas? Quantus in poetica es? O magna fecunditas animi. Quemadmodum quoque fratrem
imitareris excogitasti. Sed haec quod posset intrepidus aestimare? subiturus ingenii tui iudicium
praesertim lacessitum? Neque enim similis est conditio publicantium: & nominatim tibi dicantium.
Tum possem dicere: quod ista legis imperator? Humili uulgo scripta sunt: agricolarum opificum tur-
bae denique studio ociosis. Quid te iudicem facis. Cum hanc operam condicere: non eras in hoc al-
bo. Maiorem te sciebam quam ut descensurum huc putarem. Praeterea est quaedam publica est erudito-
rum reiectio. Vt illa & M. Tullius extra omnem ingenii aleam politus. Et quod miremur per
aduocatum defendit? Haec doctissimum omnium Persium legere nolo. Lelium Decimum uolo
Quod si hoc Lucilius primus condidit stili nasum dicendum tibi putauit. Si Cicero mutandum
praesertim cum de rebus scriberet: quanto nos causatius ab aliquo iudice defendimur? Sed haec

videtur sicut tunc quo pacto Titus quom ab expeditio-
saluare rediret semper palatium ad fuisse in
xii se egerit. Triumphauit cum praetoribus
eam gessit: eadem collega et in tribunatu
testate et in septem consulatus fuit.

Figura tempus quo pecuniam que
des parere consueverunt.

Conterraneum castrum uerbum appel-
lat quod in castris uisum quom eo
per q raro uerum scripto res uerit.

excant et in alio textu aliam librorum
in acta exierit: actorum publicorum
auctoritatem adipsi.

Perfectus prope cum ap imp obtinet
locum qui tribuitur celestem ap regem
magis equum ap dictatores.

Domitium intelligit quem postea ad
dictum fuisse scribit Suetonius.

Condere: denuntiare.

In tabula alba nota iudici et cetera
praeterea aliorum magistratum sedebant
quo ab omni rebus possent.



Thomas J. Symonds

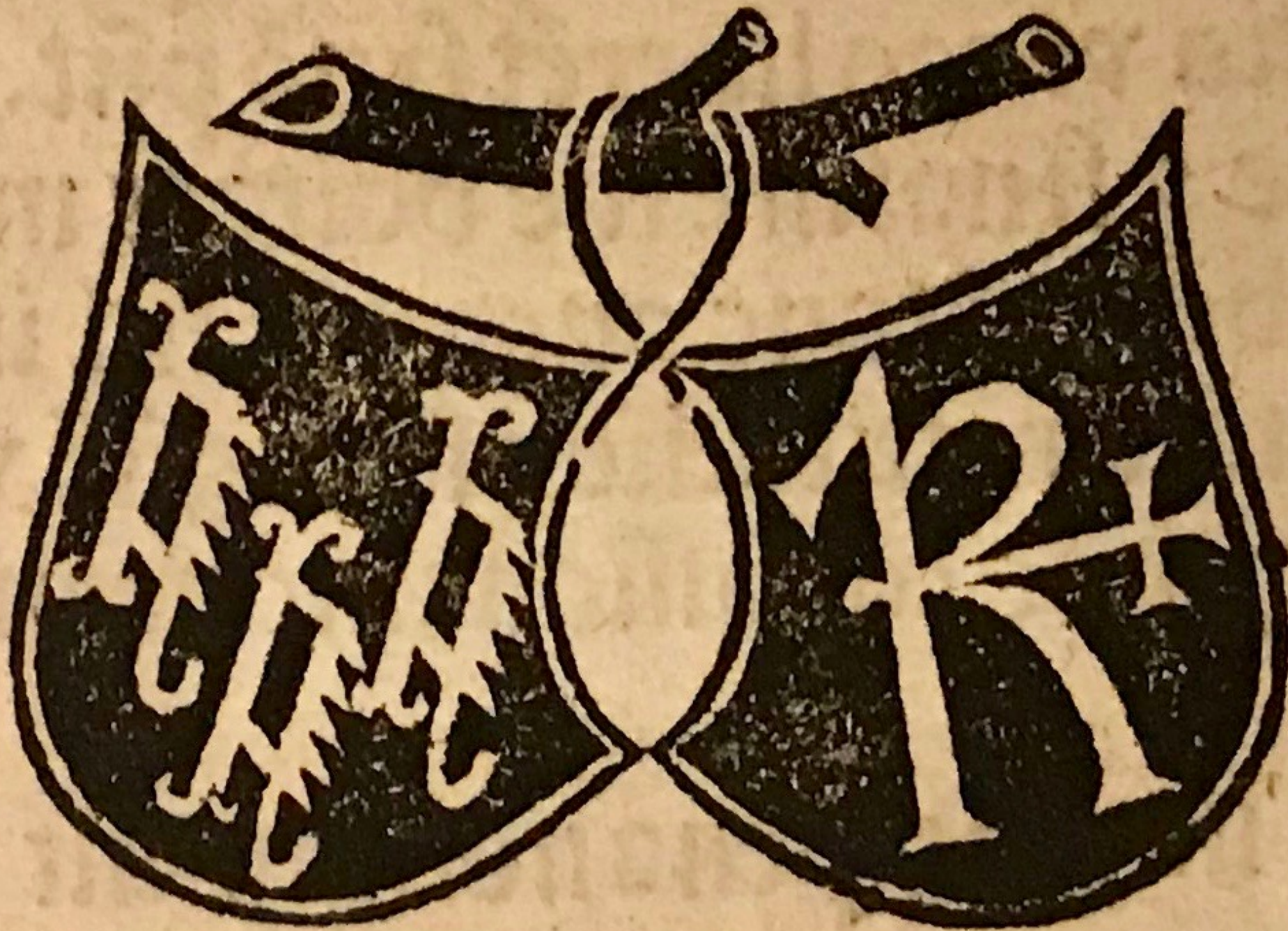
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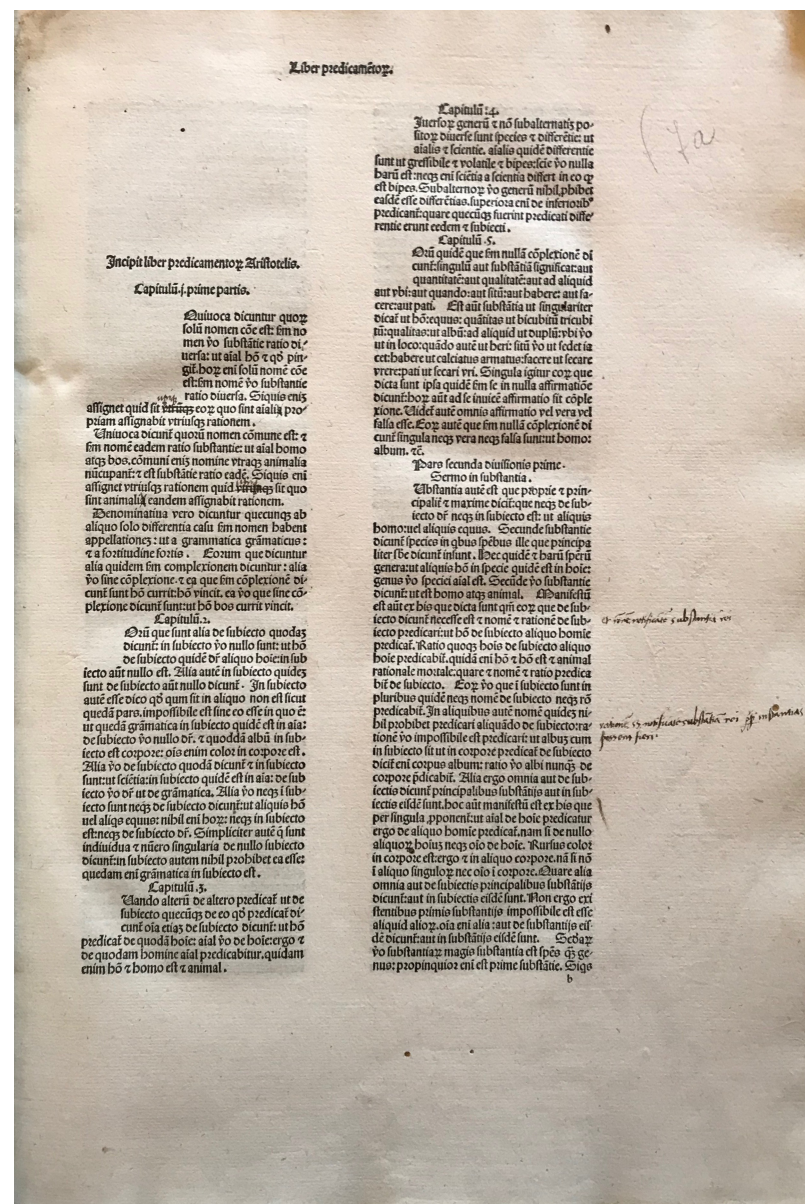
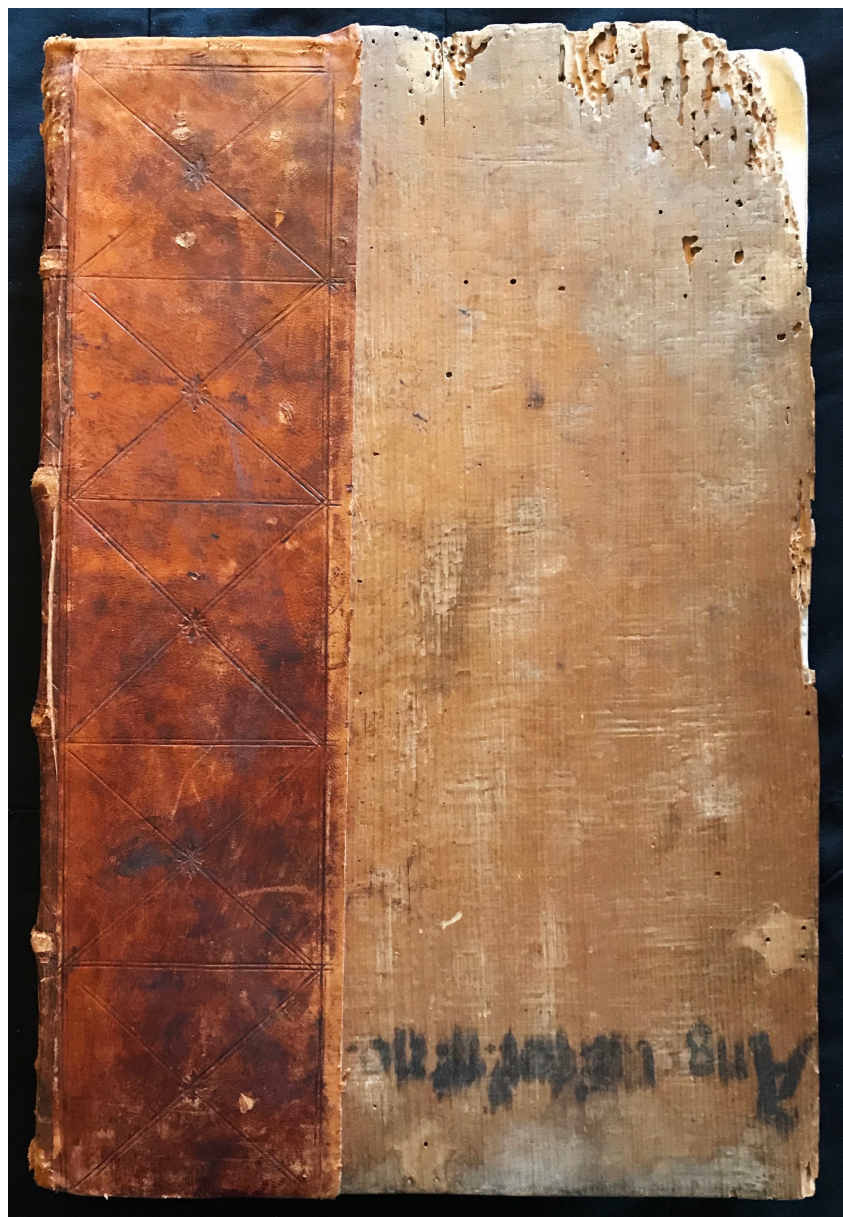
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COMPLETE FIRST PART OF ARISTOTLE'S OPERA PRINTED IN A SERIES OF EIGHT ISSUES BY TORRESANO



1. ARISTOTLE (Comm: Averroes; Ed: Nicoletus Vernia). *Opera: Praedicamenta, De interpretatione, Analytica priora* (Tr: Boethius). *Analytica posteriora* (Tr: Jacobus Veneticus). *Topica, Sophistici elenchi* (Tr: Boethius). Add: **Porphyrus: Isagoge in Aristotelis Praedicamenta** (Tr: Boethius).

Venice, Andreas Torresanus, de Asula and Bartholomaeus de Blavis, de Alexandria (in part for Johannes de Colonia), 1483.

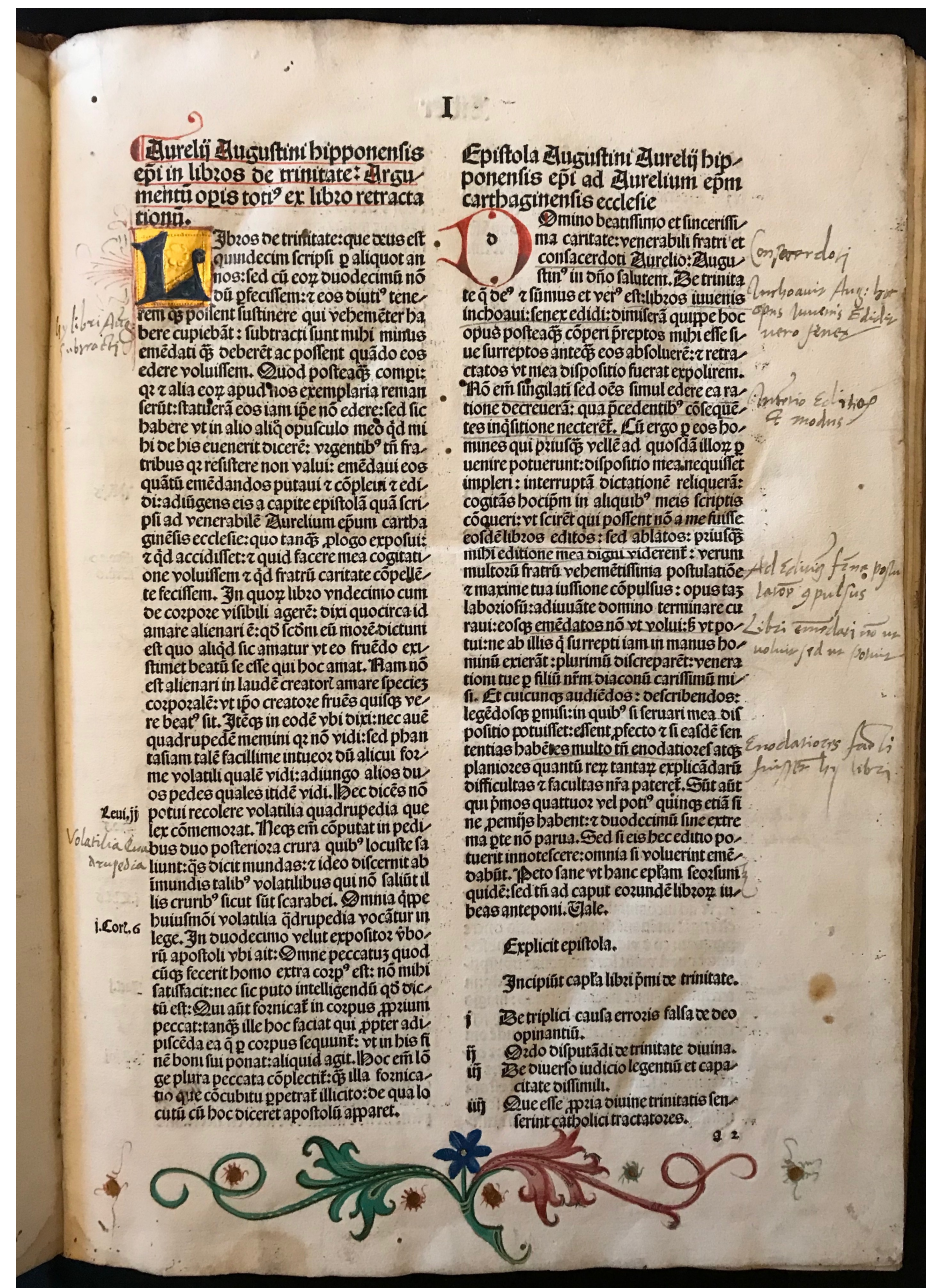
£15,000

FIRST EDITION thus. Royal Folio. 117 leaves (of 118, lacking only blank q10), a-b⁶ c⁴ d¹⁰ e⁶ f¹⁰ g-k⁶ l⁸ m⁶ n⁸ o-p⁶ q¹⁰ r⁸, double column, gothic letter in two sizes, 66 lines and headlines, initial blank spaces, beautiful woodcut printer's device printed in red to final text f. (r8). Occasional early ink marginalia throughout, extensive annotations, neat and clear, on the first leaves of the Posterior Analytics (K5, K6 and L1); lightly browned and stained, a few wormholes, affecting part of one or two letters on several ff., occasional foxing or spotting, a few stains, some marginal repairs, especially to upper gutters, old wooden boards, re-backed in antique style calf, lacking clasps, upper corners of boards worn, some worming, rubbed. A fine and clean copy overall, with wide margins.

Rare. First in a series of separately issued parts of Aristotle's Opera by the Venice-based printers Bartolomeo de Blavis and Andrea Torresano. A pupil of Nicolas Jenson, Torresano was Aldus's son-in-law and became his collaborator from 1508 onwards. Averroes was an Andalusian Muslim polymath. Some consider him the founding father of secular thought in Western Europe, who played an essential role in contributing to the transmission and understanding of the thought of the great Greek philosopher. His thorough commentaries upon Aristotle's works have informed the medieval scholarly traditions within the European universities and the theological elaborations of Scholasticism.

Goff A962, GKW 2337. Renouard 284:3. Stillwell, *Awakening Interest in Science* 736 n. Klebs 82:2. Bernoni 271:14 "importante edizione". Not in BMC XV.

AN ILLUMINATED EDITION OF SAINT AUGUSTINE'S *DE TRINITATE*



2. AUGUSTINUS, Aurelius. *De trinitate*.

Basel, Johann Amerbach, 1489.

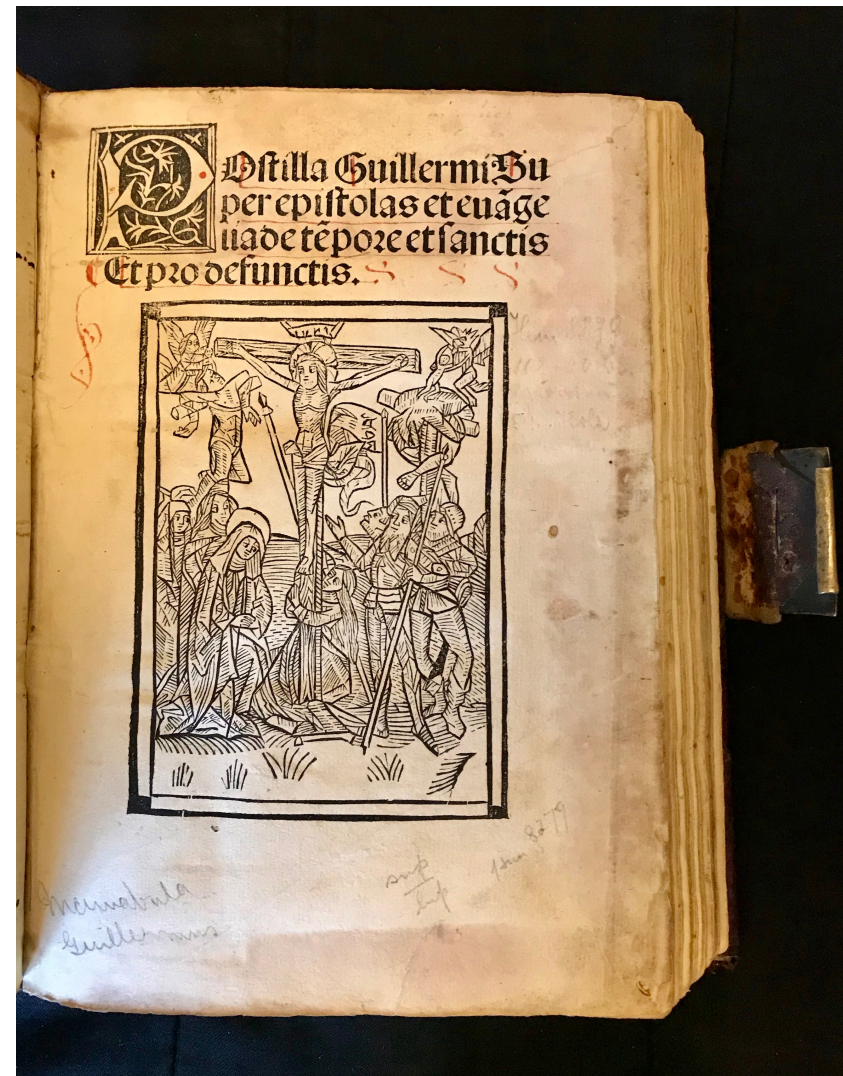
£7,250

Folio. a-d⁸ e⁶ f⁸ g⁶ h⁸ i⁶ k⁸ l-m⁶. Gothic letter in two sizes on thick paper, 54 lines and headlines, capital spaces with printed guide-letter and large ms. rubricated initials. Opening page with 4-line initial in blue on punched gold ground, floral decoration in lower margin, red underlining to very first lines of text, and ink underlining throughout. First quire extensively annotated by an elegant early hand; ms. list of feast days on rear endpaper -- Au am Inn, monastery S. Felicita (early title inscription). A few letters supplied in ink ms. on a4, some scattered worming mostly marginal but touching text in a, k-m, light dampstain towards the end. In contemporary German blind-tooled calf over wooden boards, sides panelled with foliate rolls and various foliate stamps. Somewhat worn, sign of restoration, re-backed, without clasps, small wormholes, but generally fine. A copy in good condition.

This is the second incunabular edition of Saint Augustine's On the Trinity. It includes fifteenth books discussing God and his three-folded nature, according to the Christian faith. This Latin Father of the Church, who lived in the fifth century in Northern Africa, had a great influence on the Christian thought of the later centuries. Amberbach printed this and two other works by St. Augustine in quick succession; on the basis of their success he embarked on his ambitious project of printing the entire Augustinian corpus, completed in 1506.

HC 2037; BMC III 751; GW 2926; BSB-Ink A-877; Bod-inc A-561; Goff A1343; ISTC ia01344000.

THE KRAUS COPY: RICHLY ILLUSTRATED WITH 53 WOODCUTS





In illo tem
pore. **Q**uies iesus de fini
bus tyri venit p̄ sidonē ad mare
galilee: inq̄ medios fines decapo
licos: ⁊ adducit ei surdū ⁊ mutū
et deprecabatur eum: vt ipsonatili
manū. ⁊ apphēdēs eūz de turba
seorūm misit digitos suos in au
riculas ei⁹: ⁊ expues in fram tetti
git lingua eius. Et suspiciōs i ce
lum ingemuit ⁊ ait. Effeta qd̄ es
ad apire. Et statim ap̄r̄ sūt auref
eius ⁊ solutū est vincū lingue ei⁹
⁊ loq̄bā recte. Et p̄cepit illis
ne cui dicerēt. Quāto alijs ei⁹ p̄
cipiebat: tāto magis plus p̄dica
bāt ⁊ eo ap̄liu admirabatur di
centes. In om̄ia fecit: ⁊ surdos
fecit audire ⁊ mutos loqui.
Postilla.

postilla.

[illegible]

xviii. In q̄dāq̄ hora p̄cōs ēmeruerūt ē.
 et alii. effera q̄s ad imp̄iū. i. offēds fēve
 rum deum et ad op̄iū. i. statum ap̄
 te sunt amēs eiusz. solūtū ē vīnū li
 gue lingas t̄fōsolutū ē q̄i homo ligu
 vīnū ad eōdem ad p̄ximi cōfessionē a
 informatōem ad peccatō. p̄fessionē a
 dei laudem. i. p̄cepit illis q̄ nō dicerēt
 et vanam gloriā fugiendam eīs doceret
 et q̄i eis cōfitebatur tanto ampl̄ p̄di
 cat̄. In q̄dāq̄. i. q̄to vobis volebat p̄
 gres cōndere cū q̄to feruore p̄dicare de
 bent q̄bus labor et p̄dicent q̄n q̄i p̄bi
 terent tacere nō potant. Lij. b̄nificat̄
 de b̄nificijs acceptis p̄ ēs gratum cōde
 rez b̄nificatōem laudare. p̄s b̄nificatō
 hoc nō grāt. i. eo amplius amitrābāt
 Lij. de q̄ia humiliat̄ dicit̄. Be
 nē oīa fecit. i. rufordis fecit. i. m̄
 tos loq̄. i. Crea p̄s eā. vbi ē. Sūspic
 iens in celum. Notāndū q̄ eo. de p̄a. oī
 cit q̄ querat legimus iēsus oculis suble
 uasse. P̄mōiābatur p̄alturus. v. p̄ p̄z
 30. vi. Cum subleuasset oculos iēsus. i.
 30. vii. Rursum cōuertit̄ oculos suos. i.
 30. viii. Et cetero facit̄ cōmum fām
 uos licet p̄s in verb̄s b̄nific̄. Sūspiciens
 in celum. Quāto lazz̄. i. suscitatur. v. p̄
 30. xi. Lij. vbi cōcidit̄ eo. cōm mētis nō
 ērum celum respicit dēmus ad iēsin
 alēare. Et hoc. p̄pter tria. p̄mō q̄ia
 ciuitas nōstra cū vbi p̄p̄te manere. Ob
 m̄us v. p̄z. Iēb. xiii. Nō b̄nēmus p̄a
 mentem ciuitatem fecit futuram iēgrim̄.
 Exēplū de illis q̄ in aliena p̄ria demo
 rantur q̄dō et ad terram suam p̄onunt
 i. illuc redire intēdūt. Alias nō habēt
 i. cū soium sūt in terra in qua habitāt
 ēdificant de p̄atria sua amplius nō cō
 gitant. Sēcū q̄ vbi ē pater n̄r et mater
 nōstra et fr̄es et sorores. i. amici nōstri
 p̄z et beata x̄goz. et alij sancti q̄ amplius
 suos. p̄pter q̄ p̄rētes carnales pueros
 suos. p̄pter etiam debemus q̄ b̄i sint
 amici n̄ri. p̄ter q̄ nōstroz q̄ in fide cō
 munit̄ sunt. p̄m̄ia illa trābūt de fēderū
 bonis ad celus. Aterq̄ q̄ vbi ē iēsbā

rus noster. s. merces opm nostror: et est
am meritum xpi et beate virginis **M**ari-
oim elector in celo existentium: q est
saurus indeficiens omnes sufficientiam
habens: quia nec aufertur nec corrumpi po-
test. **M**agnus autē et p̄ciosus thesaurus
multū trahit co homin. vt p̄ **Mat. vi.**
ubi est thesaurus tuus ibi est et cor tuum

Dñica. xiiij. post octauas pen
the. **E**uan. **L**uce. X.



In illo tem
pore dixit iesus discipu
lis suis. Beati oculi qui vident
que vos videtis. Dico enim vobis
q multi pphete ⁊ reges volue
runt videre que vos videtis: et
nō viderunt: et audire que vos
auditis: et non audierunt. Et

b 4

3. GUILLERMUS PARISIENSIS. *Postilla super epistolas et evangelia.*

Basel, Nicolaus Kesler, 1492.

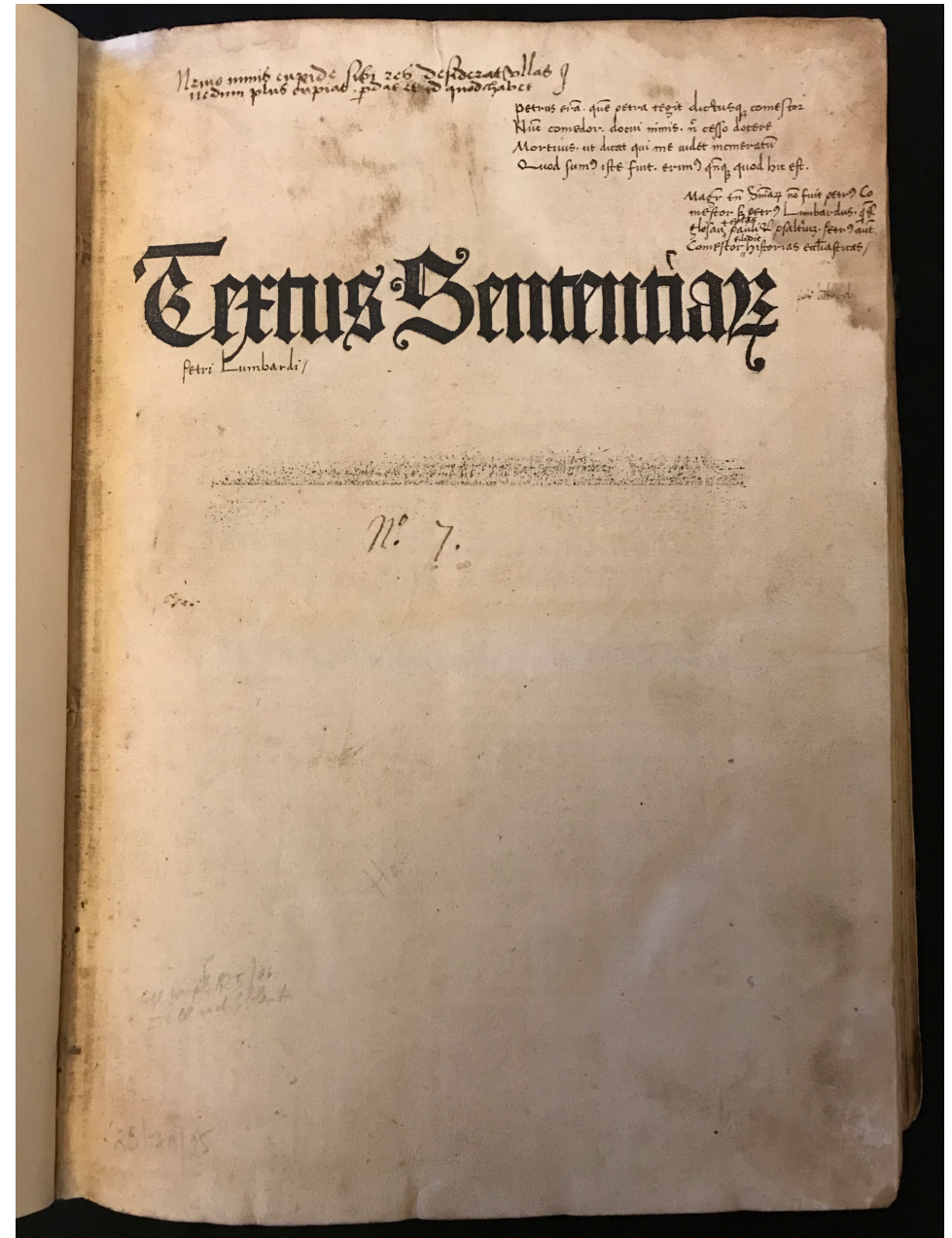
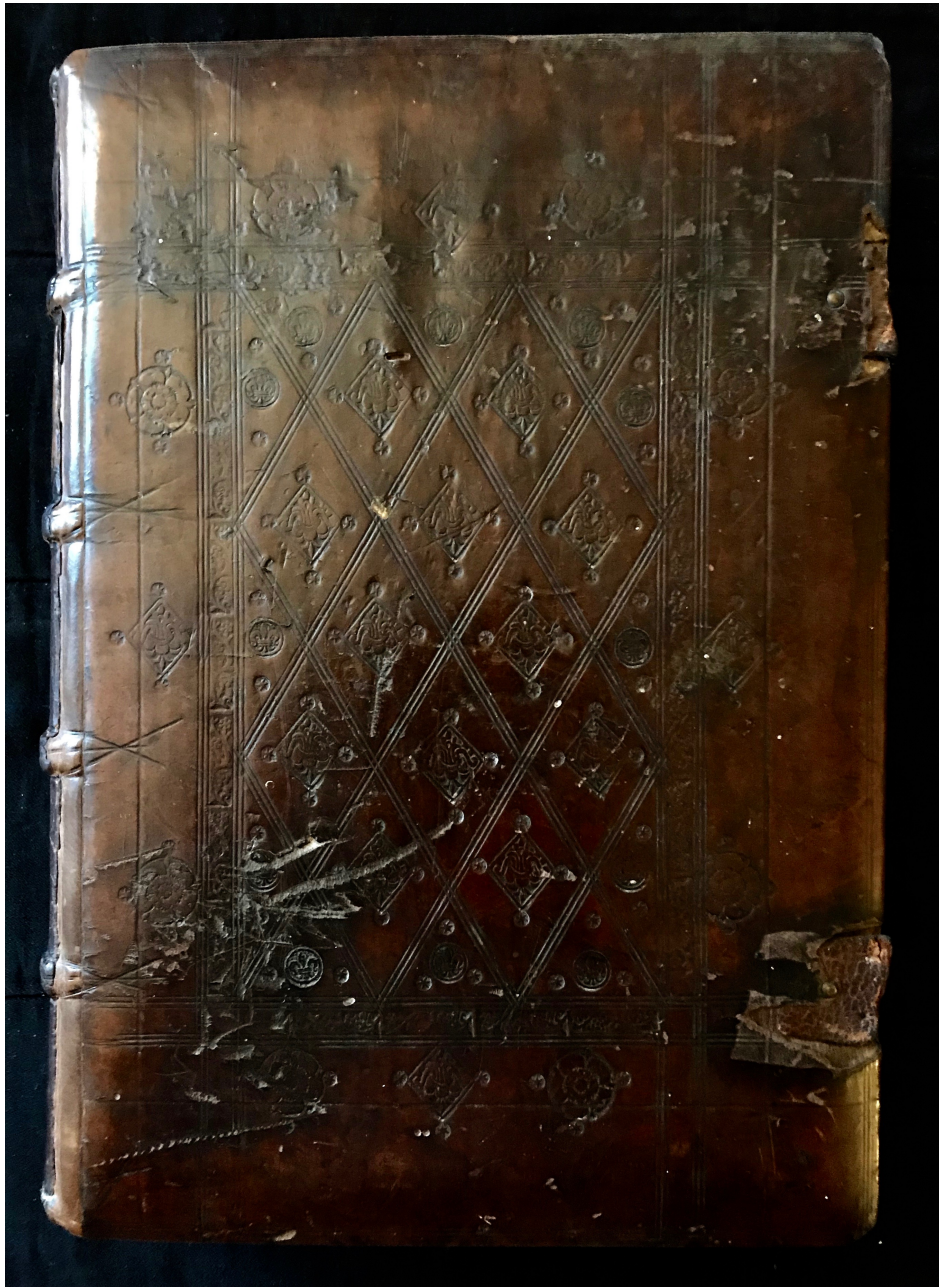
£12,000

Quarto. 162 unnumbered leaves, A-M⁸ N⁶ a-f⁸ g-h⁶, including two blanks (fols. [102] (n6) and [162] ((final) h6)). Gothic letter. Floriated initials, capital spaces with nicely rubricated guide-letters, rubrications throughout. Title-page with large woodcut of Crucifixion, 52 smaller woodcuts in text. Some light soiling and staining, a few wormholes to blank margins towards beginning, fols. [73] (k1) and [80] (k8) re-margined in blank (the latter also with a small paper flaw, affecting two words on verso), fol. [76] (k4) with repair to blank outer margin, overall a good copy. In original blind-stamped calf over wooden boards with vellum bifolia of fifteenth-century breviary as endleaves. Large brass clasp, rebaked, cracks to spine, small tear to head. Contemporary ownership inscription on f.f.e.p. recto. A fine copy.

Illustrated guide to the excerpts from the Epistles and Evangelists read at church services throughout the year (the Lessons). The text was first issued in 1437. The importance of the book is shown in the fact that more than 100 incunabular editions were produced (if a reasonable estimate of 400 copies per edition is accepted, this suggests over 40,000 copies in circulation!) The book's naïve woodcuts, some of considerable charm, appeared in a Basle edition of 28 July 1491. The 'British Museum Catalogue', describing this earlier printing, suggests that the pictures were copied from earlier Lyons editions. Schreiber, writing about this present edition, suggests the influence of the Strassburg 'Plenarium' of 1482.

Goff G 682. BMC III 770. Schreiber 4147. Hain 8279. The Kraus copy, Catalogue 182, number 85.

PROFUSELY ANNOTATED IN AN EARLY REMARKABLE CALLIGRAPHY



ut gessit sunt conferamus. Nec enim fieri potest ut timor eius significetur in verbis cuius fiducia continuatur in factis. Tristitia ergo heretice passionis videtur. Sed ob ignorantiam huius erroris petrus et sathanas ei scandalum est. An ne timor mori qui armatis obuius potest et in corpore eius infirmitas fuit. ad cuius oculum supinatis corporibus penderunt. Quam ergo infirmitate dominata huius corporis credis cuius tantum habuit natura virtute. Sed forte dolore vulneris timuit. Quare rogo o tu digne infirmitatis assertor: penetratis carnes clavi habuit terrore. qui excelsam aurem solo restituit actu. Produces nec aurem manum clavi dolo. Et sentit vulnus quod alteri dolore vulneris non reliquit. Pungent carnis metu tristitia est cuius actu caro post cedem sanatur. Item collatis ergo dictorum gestorumque virtutibus demonstrari non est ambigui in natura corporis eius infirmitate corpore nature non fuisse. et passionem illam licet corpori illata sit. non tamen naturam dolendi corpori intulisse. quia forma corporis nostri esset in domino. non in vicio infirmitatis nostre forma erat in corpore. quod ex conceptu spiritus sancti vago progenitum. Audisti lector: verba hyla. quibus dolore excludere videtur. Sed si excussa sensus et interpretatis hebetudine premis diligenter intendas. atque ipsius scripture circumstantiam inspicias dictorum rationem atque virtutem pete ut cumque poteris et intelligentiam arguere non attemptabis. An intelligit enim ea ratione dixisse dolore passionis in christum non incidisse. et virtutes corporis christi ex se ipsis vim pene sine sensu habuit. quod videtur notasse ubi ait. Non habens naturam ad dolendum. et ideo non iudicanda est caro illius secundum naturam nostri corporis nec in eo etiam omnium habuit passio. Ita etiam non habuit naturam ad timendum vel tristandum. quod non habuit tale naturam in qua esset causa timoris vel tristitiae. Itaque necessitas timendi non fuit eo sicut est in nobis. Nec naturam doloris fuit in eo sicut est in nobis. Tristitiam enim in eo fuisse consequenter asserit. sed causa eius extitisse. non suam mortem sed defectum petri et aliorum apostolorum. Dicit enim christum non propter mortem. sed usque ad mortem tristitiam fuisse.

item fuisse. his verbis interrogo quid sit. christum tristitiam esse usque ad mortem. et tristitiam esse propter mortem. Non enim eiusdem significationis est tristitia esse propter mortem. et usque ad mortem. Quia ubi propter mortem tristitia est. illic mors causa tristitiae est. Ubi vero tristitia usque ad mortem est. mors non tristitiae causa est. sed finis deo agitur non propter mortem suscepta est tristitia. ut sit destituta per mortem. Non ergo sibi tristitia est. sed illis qui in scandalum infirmitatem carnis erat futuri. quod monet ostendere inducitur in reparationem qui ante polliciti erant se non scandalizari.

hilarius in libro de sinodis.

De hac passionis

genera. infirmitate carnis afficiant. de tamē verbi caro facti non potuit ad se demutabilis esse patiendi. ubi enim de caro facti est licet se passio subdiderit non tamē demutatur est passibilitate patiendi. Ita pati potuit et passibilis est non potuit. quia passibilitas nature infirme significatio est. passio autem eorum est que sunt illata perpelio.

An in christo fuerit necessitas patiendi et moriendi quod est defectus generalis.

De oritur que

stio ex predictis ducetur origine. Dicitur enim supra quod christus in se non defectus suscepit. preter peccati. Est autem hominis quidē generalis defectus qui peccati non est sed necessitas patiendi vel moriendi. Unus corpus nostrum non tantum aptitudinem moriendi. sed etiam necessitatem habet. Ideo querit virum necessitas talis in christi carne fuerit. De aptitudine enim moriendi quod in eo fuerit ambigui non est. que etiam ante peccatum in homine fuit. quia aliquis in eo non fuit defectus. nec ergo mortalitas illa tunc in eo fuit defectus quod nature ei erat. Unde etiam quod tale mortalitas in nobis non esse defectum non improbe tradit. sed necessitate moriendi vel patiendi. que etiam mortalitas dicitur vel passibilitas. Dicitur enim homo nunc passibilis vel mortalis.

non modo propter aptitudinem. sed etiam propter necessitatem. Sed nunquid hic defectus fuit christi carne. Sicut quod eius corpus passibilis extiterit ante mortem. nunquid necessitate patiendi habuit. Sicut enim necessitas patiendi vel moriendi fuit in christo. non videtur sola voluntate miserationis defectus nostros accepisse. Sed quod dicit potest christum voluntate non necessitate suenature hos defectus sic alios suscepisse sed necessitate patiendi in anima. simul autem patiendi et moriendi in carne. Verum hac necessitate non habuit ex necessitate sue conditionis. quia peccato immunis. sed ex sola voluntate accepit de sua infirmitate. ponens tabernaculum suum in sole sub tpali mutabilitate et labore. Unus sup epistolam ad hebreos autem dicitur. quod sicut hominibus aliis iure et legem nature statutum est semel mori. ita et christus eadem necessitate et iure nate semel oblatum est et non sepe. Nec ideo dicitur nature quod ex natura lege dominis huius defectum traxerit. qui etiam non puenit nobis ex natura secundum quod prius est instituta. sed ex ea peccato viciata. et ideo hic defectus naturalis. quia quasi pro natura inoleuit in omnibus diffusus.

De statibus hominis. et quid de singulis christus accepit.

Et est hic notandum

christum de omni statu hominis aliquid accepisse. qui omnes venit saluare. Sicut enim quatuor status hominis. primus ante peccatum. secundus post peccatum et ante gratiam. tertius sub gratia. quartus in gloria. De primo statu accepit impunitatem peccati. Unus Augustinus. ille iohannis evangeliste exponens. qui de sursum venit super omnes est. Dicit christum venisse de sursum. id est altitudine humanam nature ante peccatum. quod de illa altitudine assumpsit ipsum culpam cuius assumpsit penam. Sed penam assumpsit de statu secundum et alios defectus. De tertio vero gratie plenitudine. De quarto non potest peccare. et de peccati preparatione habuit enim simul bona vice quod et bona patris. sicut et quedam mala vice.

Si ipsis prope vel voluntas expleta sit.

De predicta

considerari oportet. Virum christum aliquid voluerit vel dixerit. quod factum non sit. Hoc enim estimari potest per hoc quod ipse ait. Mater si possibile est trahe me calicem istum. Verum tamen non quod ego voluero sed quod tu vis. Ibi namque voluntatem suam patris voluntate ducere videtur.

De voluntate christi secundum duas naturas.

Quocirca ambigetur

gendum non est diuersas in christo fuisse voluntates iuxta duas naturas diuinas sed voluntatem et humanam. Et humana voluntas est affectus rationis vel affectus sensu alitatis. et alius est affectus anime secundum rationem. alius secundum sensualitatem. vterque in dicta humana voluntas. Affectu autem rationis id volebat quod voluntate diuina sed pati et mori. sed affectu sensualitatis non volebat immo refugiebat. nec tamē in eo caritate contra spiritum vel deum concupiscebatur. Quia ut ait Augustinus. nonnulli est viciis cum caro concupiscit aduersus spiritum. Caro autem dicta est concupiscere. quod hoc secundum ipsam agit anima si anima per aurem audit et per oculum videt. Caro enim nihil nisi per animam concupiscit. Sed concupiscere deus cum anima carnalis concupiscit spiritui reluctat habens carnalem delectationem de carne et a carne aduersus delectationem quod spiritus habet. Spiritus autem carnalis concupiscit causa non est in anima sola. nec in carne sola. Et vterque enim fit quasi ne vterque delectatio talis non sentiat. Ita ergo rixata talis concupiscit in anima spiritui nullatenus esse potuit. quia carnalis concupiscit ibi esse nequitur. De etiam voluntas erat et rationi placebat ut illud secundum carnem vellet. quatinus veritas humanitas in eo probaretur. Nam quod hominis naturam suscepit. quod ipse sunt subire debuit. Ideoque sicut in nobis duplex est affectus mentis scilicet et sensualitatis. ita et in eo debuit esse geminus affectus ut mentis affectu vellet mori. et sensualitatis affectu noller. sicut in viris sanctis fit. Petro enim ipsa veritas dicit. Cum seruieris extendes manus tuas. et alius peringeret et ducet te quo tu non vis sed ad mortem. De exponens Augustinus dicit quod peritus ad

4. PETRUS LOMBARDUS. *Sententiarum libri IV.*

Basel, Nicolaus Kesler, 1486.

£12,500

Folio. a-h8.6 i8 k-p8.6 q-r6 (a1r title, a1v blank, a2r Books I-II, r8 blank); s-x8.6 y-z6 (s1 Book III, z6 blank); A-F8.6 G6 H8 (A1 Book IV, H8v colophon and device); I8 K10 (I1r alphabetical index, K10 blank). 232 leaves. 54 lines and headline, marginalia. Types: 1:180G (title), 2:82AG (text), 2:82BG (marginalia). Printer's woodcut device (Davies 8). 2- and 3-line capital spaces, most with printed guide letters. Later rubrication in quires t-x only. (A few short marginal tears, light dampstaining at end, final blank leaf torn and repaired.) Contemporary German blind-stamped calf over wooden boards, sides with central saltire panel, the compartments decorated with diamond-shaped fleur-de-lys stamps and smaller circular fleurs-de-lys framed with alternating large rosettes and the larger fleurs-de-lys, two brass fore-edge catches on lower cover and remnants of leather clasps on upper cover, lower pastedown from two 13th-century manuscripts on vellum, one relating to a Gospel, the other a scholastic text, title lettered on fore-edge (rebacked preserving original backstrip, front endpapers renewed); numerous deckle edges preserved.

Copiously annotated in a small neat cursive hand, apparently by a single contemporary owner, a second hand appearing in Book IV, chapters 31-32 (F1-F2). A note on the title by the principal annotator clarifies the difference between Petrus Lombardus and Petrus Comestor (according to legend they were brothers), explaining that one was the commentator of the Psalms and Pauline Epistles, while to the other was due the history of the [early] church. After first encountering opposition and attempts at censorship, Peter Lombard's Sententiae became the standard textbook of Catholic theology during the later middle ages. This is the probable seventh of 21 recorded fifteenth-century editions. At the death of Bernhard Richel in 1482 his son-in-law Nicolaus Kesler, or Kessler, a native of Bottwar, took over the press. Under Kesler's management the shop became one of the most important in Basel, making use of a rich variety of typographic material, and printing predominantly theological, homiletic and canonical texts, along with a few humanist works. This copy was part of the Nakles Collection (Christie's, New York, 2000).

HC 10190*; BMC III, 763 (IB. 37573); BSB-Ink. P-382; CIBN P-241; Harvard/Walsh 1204; Polain(B) 3117; Pr 7654; Goff P-484.

SERGIVS.III.

ERGIVS tertius: patria romanus: patre Benedicto: pontificatum iniens: basilicam lateranensem quae tum corruerat restituit. Cristophorum e monasterio tractum: in uincula coniecit. Rebus deinde confirmatis in Gallias profectus: Lotharii gratia & amicitia fultus: qui tum regnabat: in Italiā rediens: & Christophorum archidie custodia reuinxit: & Formosi acta ita improbauit: ut denuo ad sacros ordines eos admittere necesse fuerit: quos Formosus antea sacerdotali ordine dignos cenfuerat. Neq; hanc quidem ignominiam mortuo intulisse contentus: eius cadauere sepulchro tractum capitali supplicio ac si uiueret afficiit: corpusq; ipsum in tyberim proiecit: tanq; sepultura & honore humano indignum. Ferunt piscatores corpus ipsum iter piscandum repertum: ad basilicam Petri detulisse: atq; dum funus celebratur sancto imagine: quae i templo locata erat: corpus ipsū ueneratas fuisse: & ob eam rē creditū esse. Formosū iniuria quidem tali ignominia affectū fuisse. Sed factum ne sit hoc a piscatoribus haud satis constat: uiuente praesertim Sergio: qui formosi factionem persequabatur: antea ei impedimento fuerat: quominus pontificatū cōsequeretur. Vide quāso quantum isti degenerauerint a maioribus suis. Illi. n. utpote uiri sanctissimi dignitate ultro oblatam cōtēnebāt: orationi & doctrinae christianae uacantes: ii uero largitione & ambitione pontificatū quāerētes: & adepti: posthabito diuino cultu inimicitias nō secus ac scauissimi quidam tyranni inter se exercebāt: suas uoluptates postea securus expleti: cū nullibi extarent: qui eorum uitia cohercerēt. Crediderim ego Sergiū hoc facere a Lothario cōpulsū. Formosi opera a gallis i alienigenas iperū trāstulū sit. Sergius autem his artibus uitam ducens: septimo pontificatus sui anno: mēse quarto: die. xvi. mori. Cū paulo ante igneae faces i caelo & stellae micantes: discurretēsq; praeter cōsuetudinem sint uisae. Vnde non ita multo post ungari Italiam cum exercitu ingressi: multas uicissim intulere accipereq; clades.

ANASTASIVS.III.

NASTASIVS tertius: patria romanus eo tpe pōtificatū inuit: quo Landolphus Beneuentanus princeps graui praelio in Apulia cū grecis decertauit & uicit. Nā patricius Leonis Cōstātinopolitani imperatoris dux Italiā ingressus: se oīa breui euerfugē minabatur: nisi Leoni pperē obtemperaret. Verū (ut dixi) Landolphus uirtute iperū simul cū loquacitate omisit: quāq; uero a Berēgario iā parēnt copiae quae partitio obuiā fieret: plus terroris q; uiriū secū ferēt. Anastasius aut a quo nil memoria dignū gestū ē: secūdo anno pōtificatus sui mori. & i basilica Petri sepeli. Hūc tamē pōtifficē hac una i re laudare possumus: q; neminē eorū q; ate se i pōtifficatu fuere ignoia aliq notauerit: uel maledicētia psecutus sit. Modeste. n. & itēge uixit: nec i se q; hūit quo reprehēdi possit.

LANDO.

ANDO patria rōanus: Anastasio successit: huius aut uita ita obscura fuit: ut etiā sint q; eū iter pōtiffices nō numerēt: maxie aut Vicētius historicus. Aliiter tamen Martinus & Cusētinus sentiūt: hōz de numero & Gothifredus ē: q; scribit Lādū auctoritatē suā itēpōfuisse: quo minus Berēgarius & Rodolphus comitis guidonis filius iter se decertaret. Sūt q; scribāt Rodolphū apd Veronā Berēgariū supasse ac sperio tribus anis potitū ēē. Magna. n. tū erat iter Italos germanos & fracos de possessioe iperū cōcertatio. Vnde & grauissima bella orta sūt: nec exticta sine multoz iteritū oīumq; puiciāz calamitate. Annitebāt tamē romani Italq; iperū nomē i puicia retine re oblatibus barbaris oibus: licet duce & auctore tā praclarū facinoris idigerēt: extictis iā nō solū illis praclaris lumibus: quae Italiā quodā p torū orbē terraz illustrarēt: uez et sublatō oīo & extictō illo egregio seminario: unde tā praclare radices pululabāt. Lādus aut sexto pōtifficatus sui mēse. die. xxi. mori ē: & basilica Petri sepelitur.

IOANNES.X.

OANNES decimus: patria romanus: patre Sergio pōtiffice: anno domini nonigētesimo nono pōtifficatu inuit. praeful Rauēnas is atēa fuerat episcopatū deiectus populi tumultu. Vez Lando mortuo pontificatū adeptus: i spiritus

militares magis q; religioni deditos gessit. Indigebat huiusmodi pontifice tum quide & ecclesia & Italia. Nā greci (ut diximus) Landolphū uirtute superati: saracenos in Italia uocāt: qui ex calabris & apulis in lucanos & campanos mouentes: urbi Romae exitum se illaturos ppediem minabantur. Hoc autem periculo motus Ioannes Alberico Hetruriae marchione in auxilium accito: habito delectū cū saracenis confignis & superans ab urbis finibus submouit. Verum nil actum ea uictoria existimans: nisi fugientes insequeretur: eos ad Lirim fluuium nactus (quem gariglianū uocant) apud minurnas tanta clade superat: ut de relinquenda oīo Italia cogitauerint: locaq; oīa ferme quae in littore Italico obtinebant incenderint. Postea tamen mutata sententia occupato mōte Gargano: in cursuionibus loca circūquaq; posita uexabāt. Interim uero Ioannes triumphū modum Romam rediens: cum omnia sibi uendicaret: Alberici odium ita in se concitauit: ut ingens seditio sit orta: qua quidem marchio pulsus Ortam proficiscēs oppido munito & arce: ungaros praemiis sollicitatos in Italiam uocāt: qui certe prouiciam ingressi: ipsū ppe calamitatis Italicae intulere q; olim saraceni. Pueros enim & uirgines abducebant: grandioribus natu necatis: neq; ipsis quide hetruscis pepercere: quos ex fodere alberici intactos esse oportebat: immo uero magis i hos q; in ceteros italos scauitum est: inensis & euerfis fere omnibus oppidis quae ipsi occupauerant. Crediderim ego Berengarium: qui tum Cisalpinam tantummodo tuebatur: hostibus iter i Hetruriam dedisse: modo sine ullo suorum maleficio trāsirent. Hac autem dulcedine praedae illecti ungari: frequenter deinceps Italiam repetebant. Qua calamitate Romani permoti: cum scauire in hostem praefecerem & potenter non possent: Albericum capiūt & obruncant. Ioānes quoq; seditione militari: maxime uero a militibus Guidonis comitis captus: & in uincula coniectus: ceruicali in os coniecto necat pōtifficatus sui anno. xiii. mēse secundo: die tertio. Cuius in locum alter Ioannes subrogat: uez quia ui sedē occupauerat: loco statim deiacus cōnumerari inter pontifices non meruit.

LEO SEXTVS

EO Sextus: patria romanus: legitimis suffragiis pontifex creatus: nil tyranni cum in uita praefulit: integre ac modeste ut tam ducens: ac rei diuinā cōsulens quantum illa tempora in tam corruptis moribus patiebantur. Reuocare enim ciues ad concordiam temeritate & stulticia priorum pontificum adhuc tumultuantes: componere res itales: pacare externum hostem: propulsare barbaros a certuibus Italiae conatus est: quo certe nil melius aut laudabilius in tam breui magistratu fieri potuit. Septimo enim mēse: die quinto decimo pontificatus sui mori. & sepeli. tūque in basilica Petri magno sui apud romanos desiderio relicto.

STEPHANVS.VII.

TEPHANVS. Septimus: patria Romanus: eo tempore pontificatū inuit: ut quidam scribūt (quo ungari Alemāniam Saxoniamq; populates ab Henrico Germaniae rege apud moresburgā ingēti clade supati sūt. Ferūt tū etiam Rodolphū Burgundioz regem in Italiam hostili manu contra berengarium secundū deſcedisse: eūq; suoz fraude regno spoliātū ad ungaros cōfugisse: qui supis armis: iterio anno post pulsū Berengariū i Italia cū magno exercitu duce Salardo uenientes: Papiā ui captā: ferro & igne magna ex pre uastarūt. At uero itali cū nō satis uiriū i Rodolpho cernerēt: Vgonē Arelatensem comitē in Italiā uocant. Huic aut nō sine cōtentione tamen Rodolphus cedēs cū hostes acriter instaret: i Burgundiā se recipit. Vgo uero non satis his fidens: qui se uocauerāt: multos in exilium pepulit: qui quidem ad Arnoldum Bauarorum ducē confugientes: hominem regnandi cupidum mouere copias in Italiā propellūt. Descendētem itaq; ex alpius ueronēses statim itra moena benigne ac comiter recipiunt. Verū Vgo in eum mouēs cōmissio praelio hominem superat: ueronāq; statim recipit. Mortuo aut apud Bauaros Berēgario (ut alii uolunt) apud ungaros Berengarius tertius primi Berengarii ex filia nepos in Italiam ueniens: anno salutis

5. PLATINA, Bartholomaeus de (1421–81). *Vitae pontificum*.

Treviso, Johannes Rubeus Vercellensis, 1485.

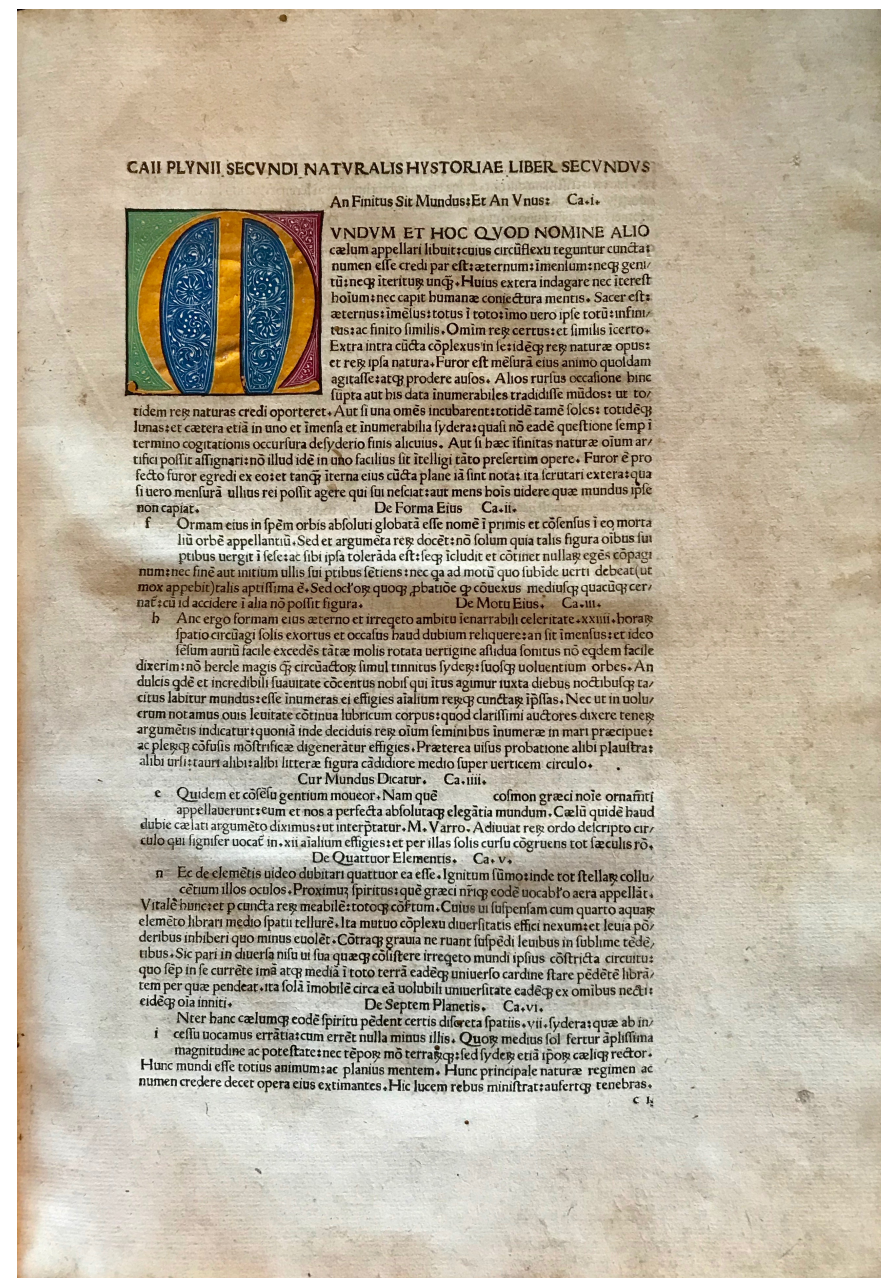
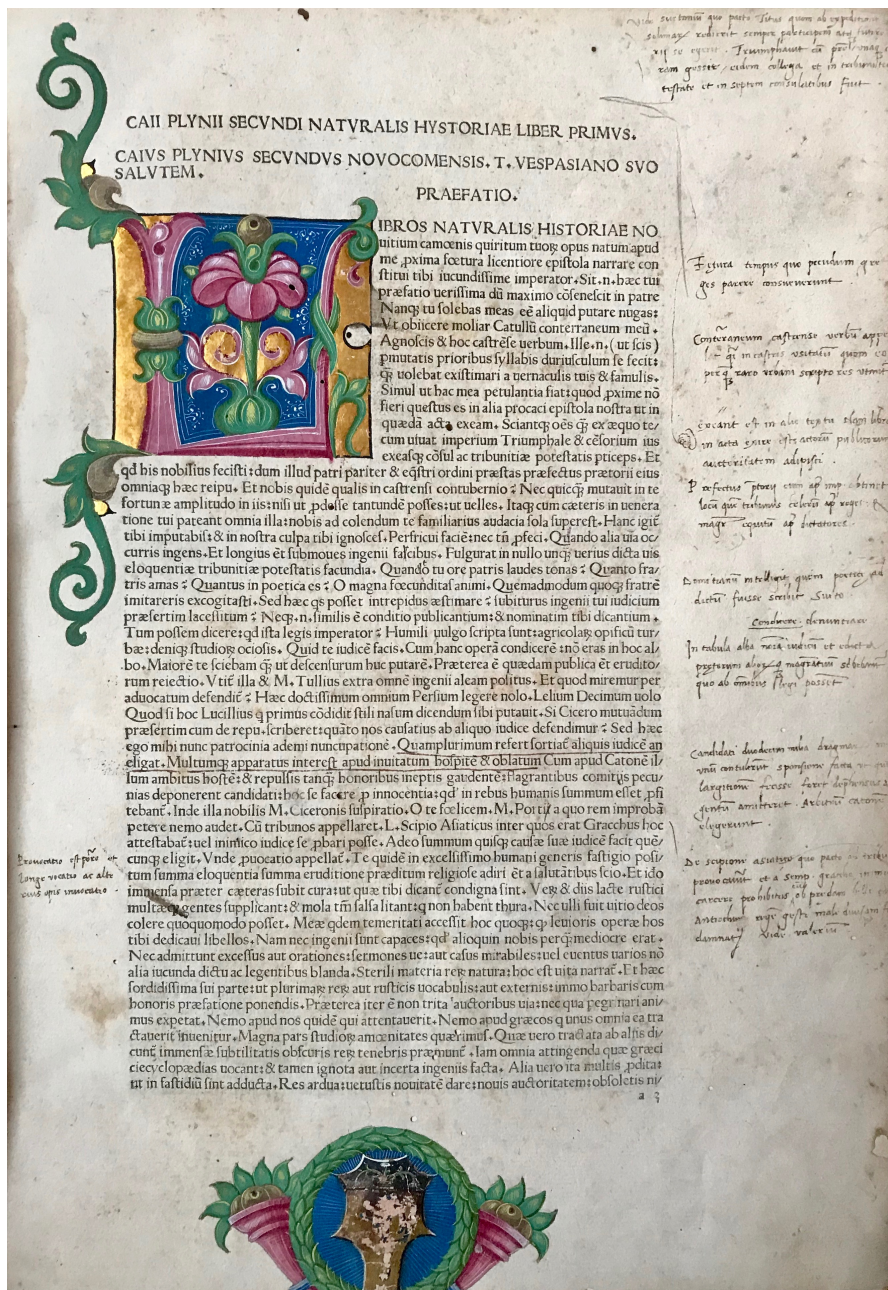
£10,000

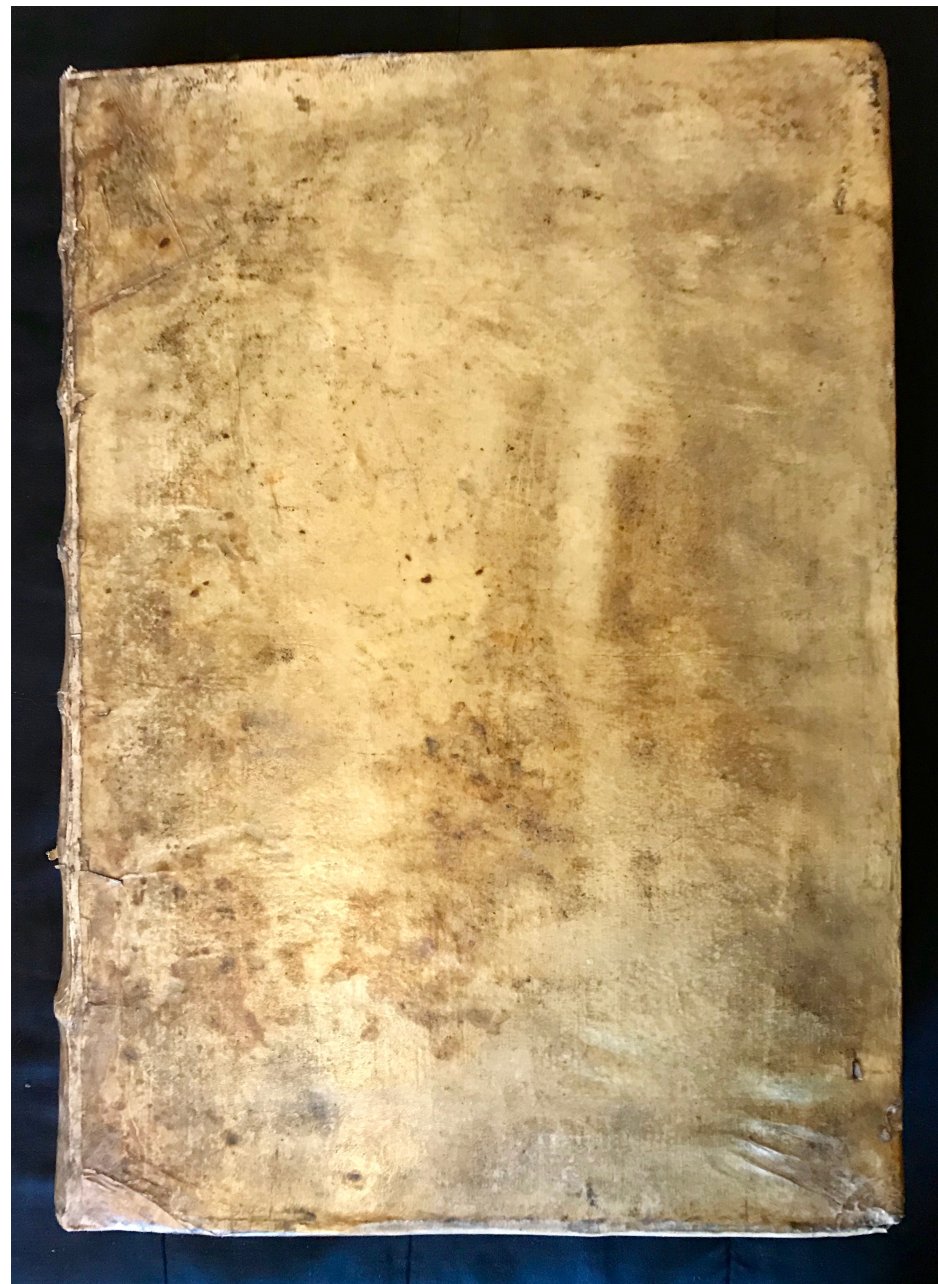
Folio. 136 leaves. A¹⁰ B-Q⁸ R⁶. Roman letter. 52 lines, headlines, capital spaces without guide-letters. Slightly trimmed, but good wide margins; thumb marks on lower corner of first leaf; some heavy dampstaining on first two leaves and throughout the first half of the book at foot of pages, no affection the text. Some small wormholes throughout the last three quires, with minimal text loss. Copious early ms. annotations, mostly names of popes for reference. Blank verso of first leaf with extensive Italian vernacular ms. note written in 1522, commemorating the momentous return to Europe of Capitan Juan Sebastián Elcano on the ship Victoria, completing the circumnavigation of the globe for the first time ever in history, which had started three years earlier under the leadership of Ferdinand Magellan who died in the Philippines on the way back from the Pacific. This annotation mentions also the Holy Roman Emperor Charles V as the patron of this expedition. Autograph of C17th owner, the nobleman Lucrezio Palladio degli Olivi, from Friuli (once Republic of Venice), dated “1670” on top of second leaf’s verso. Handwritten foliation; ms. indexing on last leaf, probably by the same early hand that wrote most annotations; loose sheet with C18th ms. list of the following popes, from Paul II up to Pius VI, consecrated in 1775. In C18th vellum over thick boards. Ink date to spine plus reference numeration. A lovely copy in good condition.

This incunable is the third edition of Platina’s The Lives of the Popes (first printed in 1479). This work is the first systematic handbook of Papal history. Composed by the Italian humanist, theologian, and historian Bartolomeo Platina and presented to Sixtus IV in manuscript form at the end of 1474, the original copy is still held at the Vatican Library.

BMC VI, 897; Goff P770; HC 13048*; Oates 2465; Polain (B) 3188; Proctor 6498.

MAGNIFICENT ILLUMINATED LARGE FOLIO EDITION OF PLINY





tas. Meros quippe hauriunt tales succos: nec diluendo ut uina mitigant. At hercule illic tellus fruges parere uidebatur. Heu mira uitio: solertia inuētum est quēadmodū aqua quoq; inebria ret. Duo sunt liquores corporibus humanis gratissimī: intus uini: foris olei: arborū e genere ambo præcipui. Sed olei necessarius. Nec segniter uitā in eo elaborauit. Quāto tamē in potu in genioſior appetit ad bibēdū generibus centūnonagitaq; Si species uero æstimetur: tēpe di pluci numero excogitatis: tantoq; paucioribus olei. De quo in ſequenti uolumine dicemus.

CAPITULUM PLYNII SECVNDI NATVRALIS HISTORIE LIBER. XV.

Naturæ Frugiferarū Arborū. Cap. i.

LEAM THEOPHRASTVS CELEBERRIMVS E græcos auctoribus urbis romæ āno circiter quadrigētesimo quā dragēſio negauit niſi intra. xl. mil. pal. a mari naſci. Fenestella uero oīo nō ſuiſſe i italia hispania atq; africa. Tarcio Prisco re gnātē: ab ānis populi ro. clxxxiii. Quæ nūc puenit trāſ alpes quoq; & i gallias hispaniaſq; medias. Vrbis qdē āno quingēſio qnto: Appio Claudio Cæci nepote. L. Iunio cōſ. olei libræ du odenæ alilibus uenire. Et mox āno. dc. octogēſimo M. Serui us T. F. ædilis curulis olei denas libras ſingulis aſſibus præſi tit populo ro. per totū annum. Minus ea miretur qui ſciat poſt annos. xxii. Cn. Pōpeni. iiii. cōſalatu oleū. punitis italiam miſiſ ſe. Heliſodus quoq; i primis cultū agroſq; docendā arbitratuſ ui tam: negauit olæ fatorem fructum ex ea pcepſiſſe quēq;. Tam tarda tūc res erat. At nūc etiam in plātariſ ſerūt: trāſ alataſq; altero anno decerpūtur baccæ. Fabianuſ negat. puenire i frigidiffi mis olæ: neq; in calidiſſimis. Genera eaq; tria dixit Virgiliuſ: orchiteſ: & radioſæ: & poſiæ. Nec deliderare raſtroſ: aut falcē ullam: aut curam. Sine dubio & in iſ ſolū maxime cælūq; referre. Vegetamen artūdēt ſicut & uite atq; etiam interrāi gaudent. Cōſequēſ eaq; uindemiæ aſiſq; uel maior oleo q; muſta tempandi. Ex eadem q; olea differūt ſucci. Primū oīm cruda atq; uel nōdum inchoatæ maturitatiſ: hæc ſapore præſtantiffimo. Quin & ex ea prima unda preli lauda tiſſimaſ: ac deinde p diminutioneſ: ſue (ut nup inuentū eſt) exilibuſ reguliſ pede inclulo. Quāto maturior bacca: tanto pinguior ſuccuſ: minuſque gratuſ. Optima autē ætas ad decerpēdū: iter copīa bonitateq; incipiente bacca nigreſcere. Noſtri uocat drupaſ: græci uero drypetaſ. Cae tero diſtat an maturitaſ illa in torcularibuſ fiat: an ſamiſ. Rigua fuerit arbor: an ſuo tantum bac ca ſucco. Nihilque aliud q; roreſ cæli biberit.

De oleo. Cap. ii.

u Eruſtaſ oleo tedium aſſert nō item ut uino: plurimūque ætatiſ annuo eſt: pūda ſi libeat i telligere natura. Quippe remulentiæ naſcentibuſ uiniſ uti necelle nō eſt. Quinimo inui tat ad ſeruandū blanda inueterati carieſ. Oleo noluit parciſ: ſecitque ueteratū ea neceſſitate. p miſcuum. Et uulgo principatū ni hoc quoque bono optinuit italia toto orbe: maxime agro ue naſtrano: cuiſq; prei: quæ licinianū fundit oleum: unde & liciniæ gloria præcipua oliuæ. Vngūē ta hanc palam dedere accomodato ipſiſ odore. Dedit & palatum delicatiore ſententiæ. Cæte ro baccaſ liciniæ nulla auis appetit. Reliqui certamē iter iſtriae terram & beticæ par eſt. Vici na bonitaſ prouintiſ: excepto africa frugifero ſolo. Cæteriſ totum id natura conceſſit. Oleum ac uinum nō inuidit tantum: ſatiſque gloriæ in meſſibuſ fecit. Reliqua erroriſ plena: quem in nulla parte uitæ numeroſiorem eſſe docebimur.

De natura oliuæ: & olæ: incipientiſ. Cap. iii.

o Liuæ cōſiſtāt nucleuſ: oleuſ: carneſ: amurcaſ: Sanieſ eſt hæc eiſ amara. Fit ex aquis. Ideo ſic citariſ: minimaſ: friguiſ: copioſa. Suuſ quidē oliuæ ſuccuſ eſt oleū: idq; præcipue ex ima toriſ intelligimur ſicut de omphacio docuimur. Augerur oleū ab arcturi exortu ad. xvi. Kaleñ. octob. poſtea nucleuſ increſcit: & caro. Cū ſitientiſ hymbreſ copioſi acceſſere: uitiaſ oleū in amur cam. Huiuſ color oliuā cogit nigreſcere. Ideoq; incipiente nigricia minimū amurcæ: tante eā ni hil. Et error hominū falſuſ exiſtimatiū maturitatiſ initium: quod eſt uitio. pximū. Deinde q; oleum creſcere oliuæ carne arbitrantur: cū ſuccuſ omniſ in corpus abeat: lignūq; intuſ grandē ſcat. Ergo tum maxime rigatū. Quid ubi cura multa ſue hymbribuſ accidiſ olei abſumitur: niſi ſecuta ſerenitate: quæ corpū extenuet. Omnino enim ut Theophrasto placet: eſt olei cauſa calor. Quare & in torcularibuſ & ſam in macelliſ multo igni quæritur. Tertia eſt culpa in paſſi moniaſ: quoniam ppter impediū decerpēdi expectatur ut decidat oliua. Qui mediū tempera mentum in hoc ſeruant: peticuſ decutunt cum iniuria arborū: ſequētiſ āni dāno. Quippe oliuan

gibuſ lex antiquiſſima fuit. Oleam ne ſtringitoſ ne ue uerberato. Qui cauſiſſime agunt harondi ne leuiſ: nec aduerſoſ percutiunt ramoſ. Sic quoq; alternare fructuſ cogitur decuſſiſ germinibuſ. Nec minus ſi expectatur ut cadat. Herado eni ultra ſolū tempuſ abſumit uenētiouſ alimētiſ: & detinent locum. Argumētum eſt q; niſi ante ſaſoniū collectæ: nouaſ uiteſ non reſer mūt: & diffiſiliuſ cadūt. Primū ergo ab autū colligitur initio opere nō natura poſiat cui pluſi mū carniſ: mox orchiteſ: i quibuſ oleiſ: poſt radioſ. Haſ eni oſſium occupat aſtaſ: quia ſunt te nerriſimæ: & amurca cogit decidere. Diſſerūt uero etiā in martium meſem: ſcalloſæ: cōtra hui morem pugnaſ: ſob id q; miniaſ: liciniaſ: cominia. Cōtra ſergiaſ: quā ſabini regiam uocat: nō an te ſaſoniū ſtatim nigreſcēteſ: hoc eſt ad. vi. iduſ febr. Tūc arbitratuſ eaſ maturēſcēt: & quoni am probabiliſſimū fiat ex iſ oleum. Accedere etiā rō prauitati uideſ. Ferūtq; frigōſ ſterilitatem fieri: ſicut copiam maturitateſ: cū ſit illa bonitaſ nō tēporiſ ſed generiſ: tarde putreſcēt i amur cam. Similiſ error collectā ſeruandi in tabulatiſ: nec priuſq; ludet premēdiſ: cū omī hora oleum decreſcat: amurca augeat. Ita q; uulgo non ampliuſ ſer aſ libras ſinguliſ modiuſ exprimi dicunt. Amurcæ meſura nemo agit q̄to eo copioſior reperitur in rodē genere diebuſ adiectiſ. Oīo in uita error publicuſ. Tumore oliuæ creſcere oleū exiſtimatiū: præſertim cū magnitudine cor piam olei nō cōſtare in dicto ſint: quæ tegiæ uocātur: ab aliſ maiorinaſ: & ab aliſ bābiæ grādūſ inæ: aliquo minimo ſucco. Et in ægypto carnoſiſſimiſ olei exigui. Decapoli uero ſyriaſ p̄q; par tæ: nec capari maioreſ: carne tamē comēdātur. Quā ob cām italicis trāſmarinaſ præſeritur i cibis: tū oleo uincit. Et in ipſa italia cæteriſ picienæſ: & ſidicinaſ. Sale illæ priuatiū cōdiunt: & ut reliquæ amurca ſapa ue. Necnon aliqua oleo ſuo & ſine arte ſua cōmēdatione pura inat. Colubandeſ frangūtur: eadēq; hærbæſ uiriūū ſapore cōdiuntur. Fuit & præcoceſ ſeruēti aqua pſuſæ: q; libet imaturæ. Miſq; dulcem ſuccū oliuæſ bibere: & alicui ſapore inſici. Purpureæ ſūt & in iſ & in uiniſ in nigruſ coloreſ tranſcūtibuſ. Poſiæ ſūt & ſuperbæ præter ſam dictā gene ra. Sūt & prædolceſ per ſe tantū ſecatæ: uiſq; paſſiſ dulcioreſ. Admodū raræ in africaſ: & cir ca emeritā luſitaniæ. Oleū ipſum ſale uincitur a pinguitudinē uitio. Cortice oleæ cōſo odo rem accipit medicatio alia ut uino. Palati gratia nulla eſt. Nec tam numeroſa differētia. Tribuſ ut pluſimū bonitatiſ diſtat. Odor in tenui argutioreſ: & iſ tamen etiam in optima breuiſ.

De natura olei. Cap. iiii.

o Leo natura tepefacere corpus: & cōtra algoreſ munire. Eidem ſeruoreſ capitiſ refrigerat re. Vluſ eiſ a luxuriā uertere græci uitioſ: oīum genitorē in gymnafiſ publicando. Notum eſt magiſtratuſ honori eiſ octogēſiſ feſtitiſ ſtrigmetæ olei uēdiſſe. Olæ honoreſ romanaſ maieſtaſ magnū præbuit. Turmaſ equū idibuſ uiliſ: ex ea coronanlo. Itē minoribuſ tri umphiſ ouanteſ. Athenæ quoq; uictoreſ olea coronatiſ: græci uero oleaſtro olympiæ.

De cultura oliuarum. Cap. v.

n Vnc dicemus Catoniſ placita de oliuiſ. In calido & pingui ſolo radiū maioreſ: ſalētiſ: orchitem: poſiam: ſergianam: cominianam: albiceram ſeri iubet. Adicitq; ſingulari prudē tia quam eaſ miſimſ lociſ optimam eſſe dicant. In frigido aut & macroſ liciniā. Pingui eni ſer uenti uitari eiſ oleum: arboreſq; ipſam fertilitate conſumi. Muſco præterea & robore iſeſta ri. Spectare oliueta in ſaſoniū loco expoſita ſolibuſ cenſet.

De ſeruandis oliuiſ: & quomodo faciendū oleum. Cap. vi.

n Eſcalio uulgo nō laudat cōdi oliuāſ optime orchiteſ & poſiæ q; uel uirideſ i uetiaſ: uel frac taſ in ſentico. Oleū q; acerbiſſimū diu optimū fieri. Cætero q; primū & terra colligēdam. Si iniquinata ſit lauandam. Sicari triduo ſanſ eſſe. Si gelēt frigoraſ: quarto die premen ſam. Hic & ſale aſpergi. Oleum in tabulato minuiſ: deteruſq; fieri. Item i amurcam: & ſlagibuſ. Eæ ſunt carneſ: & inde faeces. Quare ſæpiuſ die decapulanſ. Præterea conchaſ & plumbeaſ cortinaſ aere uitian. Feruentibuſ omnia ea fieri clauſique torcularibuſ: & q̄minime uentilaſ. Ideo nec ligna ibi cædi oportere. Qua de cā enucleiſ iſagis igniſ aptiſſimuſ: & cortiniſ in libra ſuſcēdū: ut faeces & amurca liquenē. Ob id crebriuſ uafa mundanda. Filicinaſ ſpēgia tergenduſ: q̄ma xime pura ſinceritaſ cōſtet. Poſtea inuētum ut lauarentur utique ſeruēti aqua. Protinuſ prei lo ſubiicerentur ſolidæ. Ita enim amurca exprimitur. Mox trapetiſ fractæ premerētur. Iterum premi pluſ q; centenoſ modioſ nō probant. Fructuſ uocat. Quod uero poſt molam premiſ eſt ſioſ fructuſ. Treſ germinioſ a quaterniſ hominibuſ nocte ac die premi iuſtum eſt.

De oleo ſactitio. Cap. vii.

n On erat tum ſactitium oleum. Ideoq; arbitror nihil a Catone dictū. Nūc eiſ genera plu ra. Primūq; perſequemur ea quæ ex arboribuſ ſiunt: & inter illaſ ante omēſ ex oleaſtro. Tenue id: multoq; amariuſ q; olæ: tantū ad medicamētum utile. Simillimū huiſ inſeſt ex cha melaſ: frutice ſaxoſo. non altiore palmoſ: ſoliſ oleaſtroſ: baceſq;. Proximū ſit & e cyti arbor in ægypto copioſe. Alii ſerotonem ſaliſ: thibiſ: ſaliſ ſiſimū ſiloeſtre appellāt. Ibiq; nō pridē. Et in hispania repēte prociſ: altitudine oleæ: cauile ſerulaceoſ: folio uitium: ſemine uiaſq; graciliſ

*Fluctibus repanditur Nam ſua
eſt purgatiua cura oliua
zaron*

6. PLINIUS SECUNDUS, Gaius, or PLINY THE ELDER (Ed: Filippo Beroaldo) *Historia Naturalis*.

[Colophon: Parma, Andreas Portilia, 8 July 1481.]

£50,000

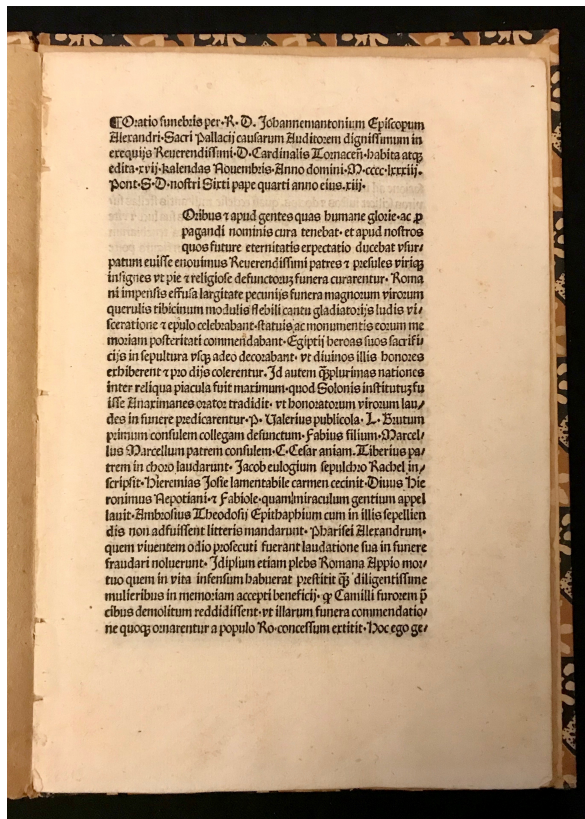
Royal Folio. (40.2 x 28.1 cm.), A⁸ B⁶ C-E⁸ F⁶ G-H⁸ I-L⁶ M-Y⁸ Z⁶ &⁴ a-f⁸ g⁶ 2a-2d⁸ 2e⁶, lacking blanks at beginning and end. Roman letter in two sizes. First page of text (A2r) with a very large contemporary lavishly illuminated initial “L” (liquid gold and vivid green, blue and purple colours: a Venetian atelier?), spanning the width of 15 lines of text, without taking into account the extensive marginal foliation; at the foot of the same page, an illuminated heraldic shield, unidentified (noble Florentine family of Acciaiuoli? a rampant lion, slightly erased, within a shield at the centre of a laurel wreath on a shell-like blue background with two intertwined cornucopias containing fruits and plant leaves). C1r also carries an illuminated initial from the same time. Some light foxing, spotting and staining, particularly to margins, light scattering of wormholes towards beginning, mended snag to bottom margin of last leaf of text, owner’s inscription almost completely removed from sig. a4r and very faded old stamp on recto of rear endpaper. A very good, clean and wide-margined copy, many pages of remarkable freshness, in early vellum (soiled, ties removed, top joint mended). Early shelf mark in ink on verso of initial blank. Contemporary or early marginalia in two hands, especially on the first page of the text.

A superb copy of the third Parma edition of Pliny’s Natural History, which was the main medieval source for ancient science. In this work Pliny gives a mathematical and physical description of the world, discusses geography, ethnography, anthropology, human physiology, zoology, botany, mineralogy, sculpture and painting. As “a purveyor of information both scientific and non-scientific, Pliny holds a place of exceptional importance in the tradition and diffusion of culture” (DSB). In the present work, Pliny “gives us by far the most detailed account of the coast of the United Arab Emirates that has come down to us. Chapter 32 of Book 6, “beginning near the Qatar peninsula, proceeds to describe the Emirates islands, tribes, and coast right up to the Musandam peninsula, before continuing on south along the coast of Oman”. Pliny “completed his work in 77AD and, to judge from his account of the peoples and places of south-eastern Arabia [...], the area of the UAE was full of settlements, tribes, and physical features, the names of which he recorded for posterity” (Ghareeb/Al Abed 54).

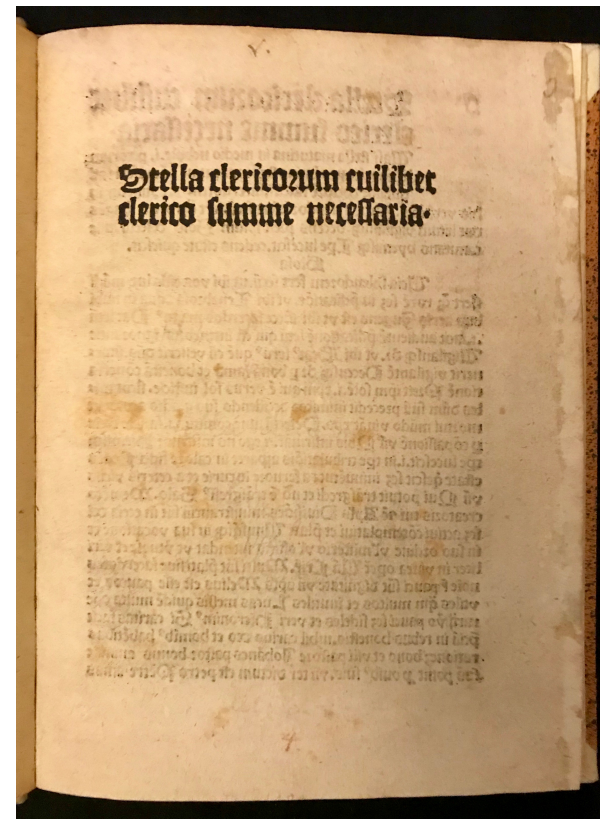
This book is illuminated for a contemporary Italian owner, and carries contemporary or early annotations by two different hands. Although this is a wide-margined copy, the books shows signs of trimming, slightly affecting some of the marginalia. One is a scientific gloss, while the other comprises notes of a philological or historical nature and includes sporadic suggestions for better readings of the text. Chapter 10 of Book 28, which deals with medicines from animal origin, in particular wild boars, goats and similar beasts, shows the interest in this topic by one of the early owners who left plenty of annotations. At sig. bb8r (Book 35) there is a reference to the humanist Lorenzo Valla (1405–1457) concerning Pliny's arguments regarding the deceptive power of painting in relation to birds. Filippo Beroaldo the Elder edited this incunable. He was a humanities teacher at the University of Bologna and editor of early printed Classics, who normally produced work for the Bolognese publisher Ugo Ruggeri.

BMC VII, 937; BSB-Ink P-604; Goff P 793; Hain 13094*; HC 13094; ISTC ip00793000; Oates 2573; Rush Hawkins 339.

No. 7



No. 8



7. SANCTO GEORGIO, Johannes Antonius de: *Oratio in exequiis Cardinalis Tornacensis.*

[Rome, Stephan Plannck, on or after 16 October 1483.]

£2,800

Chancery quarto (20.4 x 14.2 cm.), 6 unnumbered leaves including final blank, clearly integral because it shows on recto an offsetting from the previous page. A good copy in black, white and beige floral paper on boards.

One of two different editions from the same year, of a funeral oration for Ferricus de Cluniaco (Ferri de Clugny), cardinal and bishop of Tournai, who died in Rome on 7 October 1483. Made bishop in 1473 and cardinal in 1480, he was a counsellor or emissary for Philip the Good and Charles the Bold of Burgundy, the Emperor Maximilian and Louis XI of France. His funeral was held on 16 October 1483. Plannck, the printer, specialised in publishing orations given in Rome, in this quarto pamphlet form. The speech-giver, Gianantonio de San Giorgio (1439–1509), was bishop of a suffragan diocese of Milan, and was also a successful canonist and law teacher. He was promoted to cardinal in 1493.

Goff S 134. Hain 7597*. Mead 'Huntington' 2023. Not in BMC (the BL nevertheless has a copy, IA.18342).

8. STELLA CLERICORUM

[Leipzig, Conrad Kachelofen] 1494.

£4,500

4to (19.3 x 14.2 cm.), 14 fols., A⁸ B⁶, Gothic letter, 32–33 lines per page. B3 mislettered A3 and bound after the true A3, B4 misbound between A5/6. Occasional light spotting, some repair to blank edges, bound in modern half vellum boards, title on spine.

A popular manual for the use of clerics advising on how to carry out the priestly duties in the best way. The text is based on the works of the Saints Bernard of Clairvaux and Augustine. This may be a variant issue as comparison by an earlier cataloguer has found differences between ours and the Cambridge copy (see Oates below), which has 30–30ll., showing variations on sigs. B2 and B3. Kachelofen (d. 1528/9) was likely the second printer of Leipzig, and appears to be the first major publisher to set up in the city. His output was eclectic.

Goff S 779. Marston p .72. Voullième (B) 1323. Oates 1278. Not in BMC.

Thomas J. Symonds

Rare Books

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Spine of Pliny, No. 6 (left); Detail of No. 2, Saint Augustine (below)

in apertis...
cūq; fecerit homo extra corp⁹ est: nō mibi
satisfacit: nec sic puto intelligendū qđ dic-
tū est: Qui aut fornicat in corpus p̄prium
peccat: tanq; ille hoc faciat qui p̄pter adi-
piscēda ea q̄ p corpus sequunt: vt in his fi-
nē boni sui ponat: aliquid agit. Hoc em̄ lō-
ge plura peccata cōplectit: q̄ illa fornica-
tio que cōcubitu p̄petrat illicito: de qua lo-
cutū cū hoc diceret apostolū apparet.

Incipiūt capla libri p̄mi de trinitate.

- i De triplici causa erroris falsa de deo
opinantiū.
- ii Ordo disputādi de trinitate diuina.
- iii De diuerso iudicio legentiū et capa-
citate dissimili.
- iiii Que esse p̄pria diuine trinitatis sen-
serint catholici tractatores.

q 2

