

SYMONDS RARE BOOKS

CATALOGUE OF INCUNABLES

NEW ACQUISITIONS AND A SELECTION FROM STOCK





## *Foreword*

*Please, take a moment to look at our catalogue of new acquisitions and other selected incunables. Here you will find a fine selection of incunables, including a leaf from the Gutenberg Bible, a magnificently illuminated large folio edition of Pliny, Domenico Cavalca's Pungi Lingua and a richly annotated copy of the Sententiarum libri IV by Petrus Lombardus.*

*Thomas J. Symonds  
August 2020*



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## NEW ACQUISITIONS

1. CAVALCA, Domenico. *Pungi lingua*.  
Florence: [Bartolommeo di Libri], 10 June 1494

£ 5,000

4to (202 x 135mm), a-o<sup>8</sup>; 112, [2]. Roman type; woodcut illustration on title-page. Occasional light staining, part of the corner on i<sup>1</sup> missing and repaired tear to o<sup>1</sup> and o<sup>8</sup> neither affecting the text. Manuscript inscription of previous owner on final verso (Bartholomei Corti[--]). Modern smooth calf gilt in period style; spine in compartments with raised bands; gilt label. Date at foot of the spine. Fine copy.

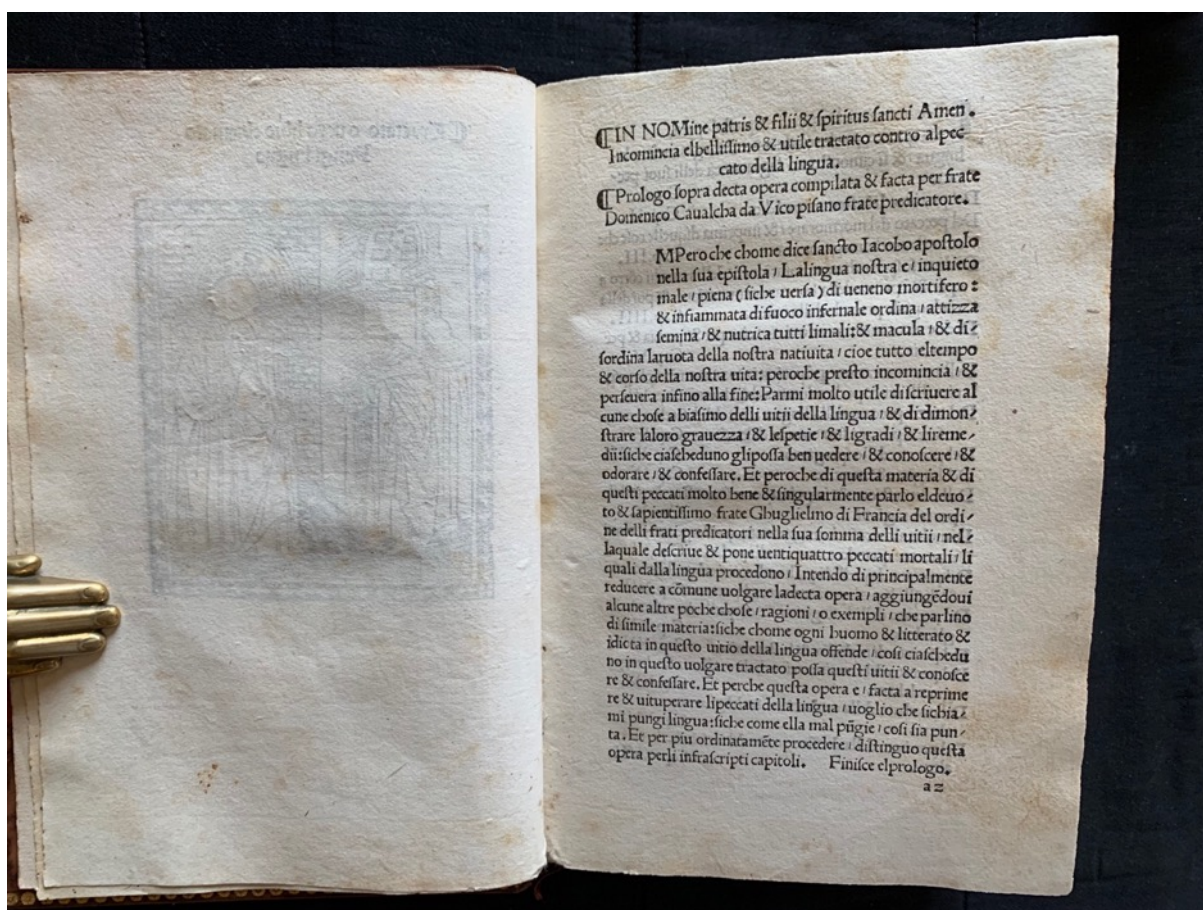
*Domenico Cavalca (c. 1270 – 1342) was a Dominican friar and writer. He spent most of his life in the monastery of Santa Caterina in Pisa and he dedicated most of his life caring to the poor and the sick. In 1342, little before his death, he founded the convent of Santa Marta in Pisa; throughout his life he had dedicated much time to the nunneries in the area around Pisa. His literary works were mostly on religious and ascetic subjects. Cavalca sometimes drew from earlier Latin texts, for example the Summae virtutum ac vitiorum, which was written in the thirteenth century by the French Dominican friar William Perault.*

*This work is a fourteenth-century treatise in the vernacular on the use of one's tongue (in both senses, speaking and eating). It was written alongside the Frutti della lingua, on the virtues that come from the good use of the tongue. The Pungi lingua dedicated to the vices that come from the bad use of the tongue, in particular gluttony and the dangers of excessive talking.*

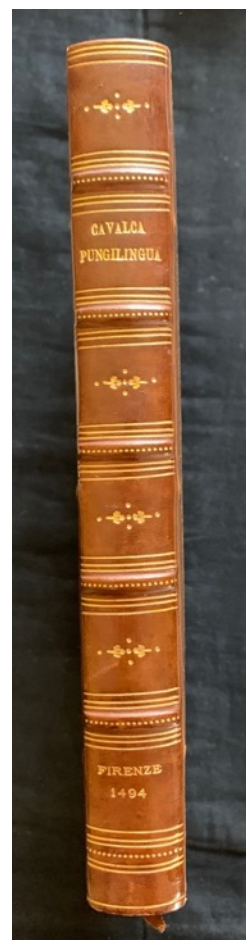
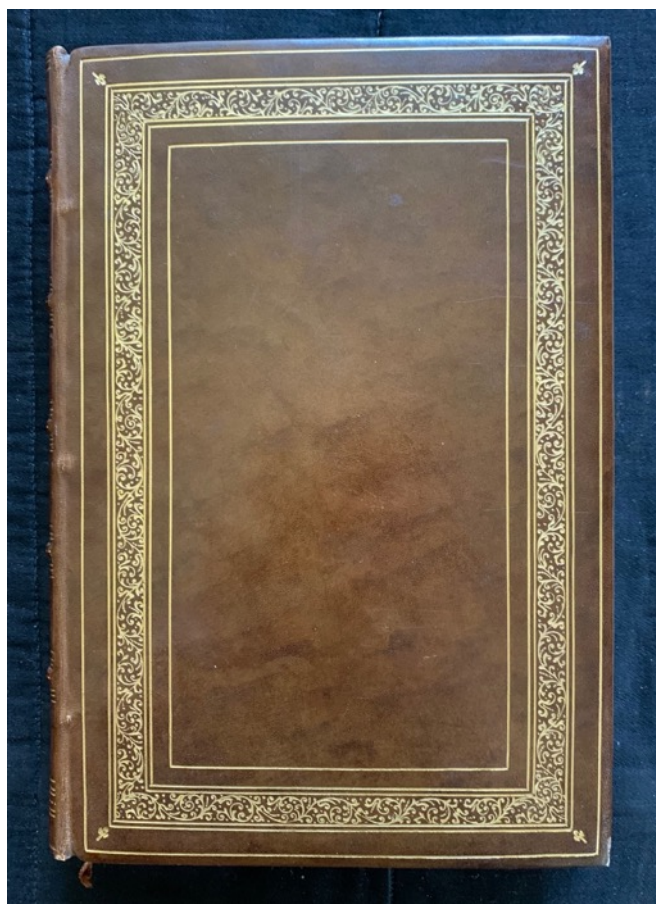
*The woodcut depicts a friar that can be identified as the author, Domenico Cavalca, surrounded by a group of nuns. This could either refer to his lifelong dedication to the nunneries in the region of Pisa or to the foundation, in 1342, of the convent of Santa Marta.*

ISTC ic00341000; Sander 1852; Goff C341; BMC VI 650; GW 6412.









2. SURGANT, JOHANN ULRICH (ed.). *Homiliarius doctorum de tempore et de sanctis a Paulo Diacono collectus*.

Basel: Nicolaus Kesler, 30 September 1493.

£ 8,000

FIRST EDITION. Super-chancery folio (304 x 212mm); 248 leaves, a-z<sup>8</sup>, aa-ee<sup>8</sup>, A-M<sup>6</sup>. Full-page woodcut depicting Doctors of the Church on title page, printer's device at end. Gothic type; initials and paragraph marks alternating in red and blue. Initial letter P on a<sup>2</sup> with 17th-century penwork decoration with a winged putto and vegetable ornamentation; a few ms. guide-letters; occasional contemporary manuscript notes and manicules in margins (f<sup>2</sup>, f<sup>3</sup>). Three small punctures in first few quires, not affecting the text. Light browning, title page faintly soiled in bottom right corner; torn bottom right corner on l<sup>4</sup> and M<sup>5</sup>; few words deleted by a contemporary hand on dd<sup>2</sup>, small internal tear in ee<sup>8</sup> repaired on verso, small stains on B<sup>6</sup>; mis-numbered leaves throughout. 17th or 18th-century vellum; spine lettered in manuscript, neat repair at head of spine. Contemporary inscription erased from foot of second leaf; modern bookplate of Aldobrandino Malvezzi de Medici (1881-1961) on top pastedown.

*This is the first illustrated edition and the first edition edited by Johann Ulrich Surgant (c. 1450 – 1503) from a manuscript he had recently found in the Basel Cathedral Library. It is the fourth edition overall of a collection of homilies by Saints Gregory the Great, Augustine, Jerome, Ambrose, Bede and others compiled by Paul the Deacon. The work provides readings for the night office of the liturgy, and it served as a manual of preaching for parish priests.*

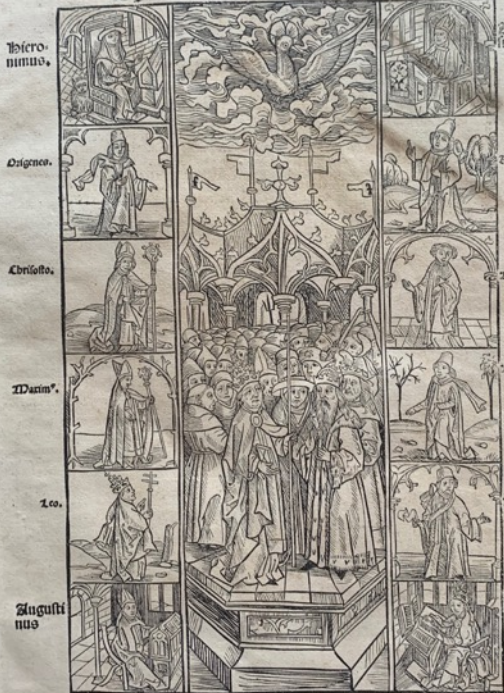
*The woodcut on the title page is divided in three sections. The inner section represents the Church Militant; while in the two outer sections are represented figures of the four greater and of eight lesser Doctors of the Church, including Jerome, Ambrose, Augustine, Gregory the Great, Origen, Alcuin, John Chrysostom and Bede.*

*Kesler's device at the end of the book is the only he ever used, which first appeared in the 1485 Missale Basiliense. The arms probably represent kettle-hooks, alluding to Kesler's name.*

ISTC ih00317000; GW 12929; Schreiber 4898; BMC III, 770; BSB-Ink H-325; Goff H-317.



Homeliarius Doctorum



Ambrosius

Augustinus

Chrysostomus

Jerome

Gregory

Isidore

Boethius

ecclesiasticus  
liber  
secundus  
capitulum  
secundum

Diffica

I. Adventus So. II

Quia peccati omni conditio et poth  
las venerabilis regis doctor. libro  
vini Ambrosii Augustini. et regis do  
genio. Johannis episcopi dicitur. et regis do  
atque de deo. et regis do. et regis do. et regis do.  
circuli et de deo. et de deo. et de deo. et de deo.  
doctor ac sanctus spiritus inter duo  
monibus hinc inde suo loco collocat et co  
optato tempore. in partem de tempore  
de sanctis quibus in populo fideliter.

Diffica prima adventus dicit  
Adventus. xxi.  
Nullo tempore. Tu  
appropinquat istud hinc et illuc. et venisset  
de deo. et de deo. et de deo. et de deo. et de deo.  
circuli et de deo. et de deo. et de deo. et de deo.  
doctor ac sanctus spiritus inter duo  
monibus hinc inde suo loco collocat et co  
optato tempore. in partem de tempore  
de sanctis quibus in populo fideliter.

Prores ipse  
dicitur ut quae  
am. Progre. et de deo. et de deo. et de deo. et de deo. et de deo.  
circuli et de deo. et de deo. et de deo. et de deo. et de deo.  
doctor ac sanctus spiritus inter duo  
monibus hinc inde suo loco collocat et co  
optato tempore. in partem de tempore  
de sanctis quibus in populo fideliter.

In Epiphania domini So. XXXIII

am mathematica solentur dicitur signa regis nasci. in  
bac vita pascitur. in illis regis nasci. in  
licet illa signa nasci. in illis regis nasci. in  
Kathia. et de deo. et de deo. et de deo. et de deo. et de deo.  
doctor ac sanctus spiritus inter duo  
monibus hinc inde suo loco collocat et co  
optato tempore. in partem de tempore  
de sanctis quibus in populo fideliter.

extreme diffinitio. Denique. et de deo. et de deo. et de deo. et de deo. et de deo.  
circuli et de deo. et de deo. et de deo. et de deo. et de deo.  
doctor ac sanctus spiritus inter duo  
monibus hinc inde suo loco collocat et co  
optato tempore. in partem de tempore  
de sanctis quibus in populo fideliter.







3. [AMICUS ANIMAE] *Amicus animae: sermones.*

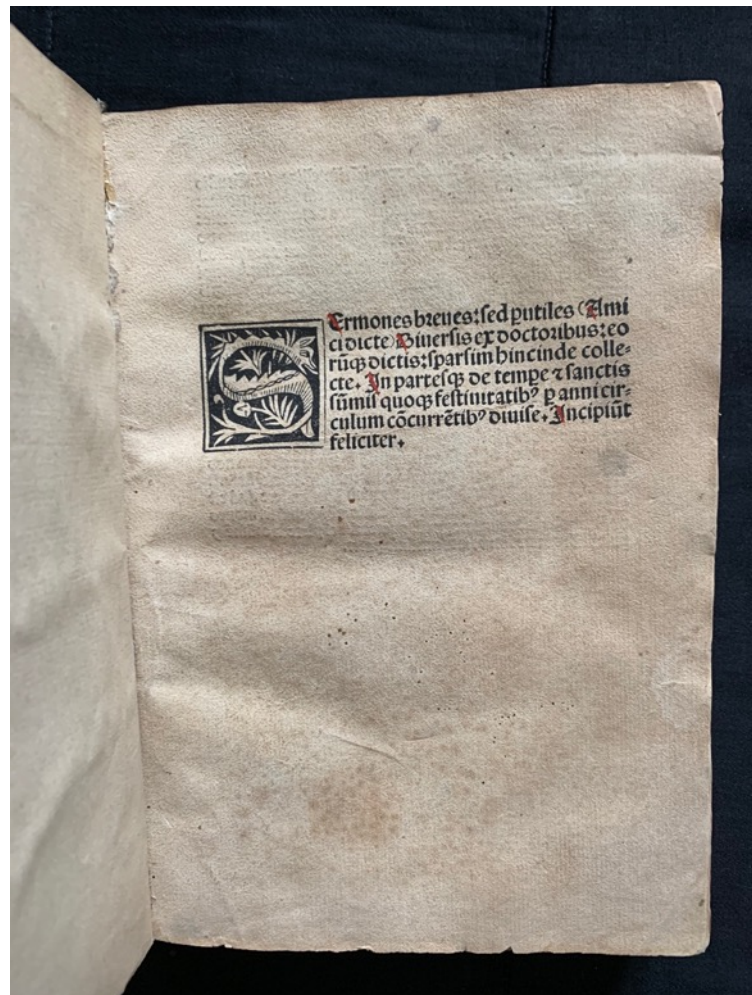
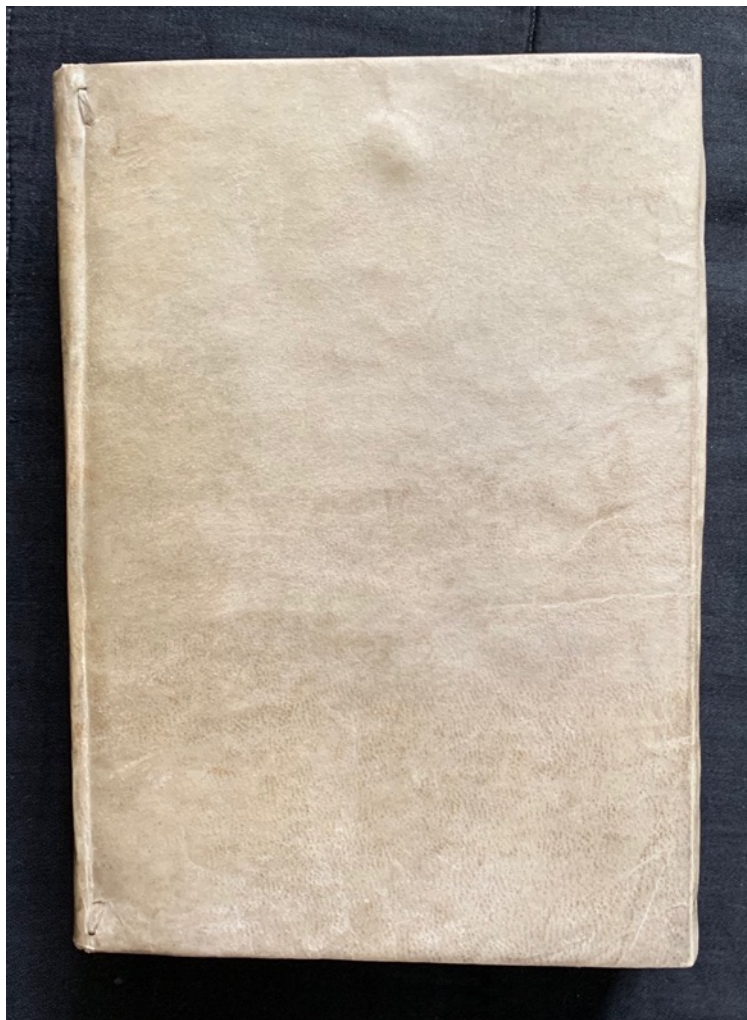
Basel: Nicolaus Kesler, 1495

£ 5,000

4to (197 x 136mm.), a-k<sup>8</sup>, l-s<sup>8</sup>, t-v<sup>6</sup>; 156, [2]. Gothic type, one woodcut initial (dragon in the shape of an S), other initials manuscript and in red, red initial strokes and paraphs. Short manuscript notes in red throughout. Slight browning and foxing; some water stains on margins not affecting the text. Some pages mis-numbered: LII instead of LIII, LXXX instead of LXXV, XCI instead of XCII, CX instead of CXI, skips from CXLIII to CLXV, skips from CLXVI to CLXXI, CLXIX and CLXX repeated twice, CLXIX followed by CLXXI, skips from CLXXII to CLXXIII, skips from CLXXVI to CLXXII. Small tear on right bottom margin of XXIII. Bound in later vellum. Overall in excellent condition.

*An anonymous compilation of sermons which in the past was erroneously attributed to Erhard Prunner (cf. H. Knaus: Amicus. In: Beiträge zur Inkunabelkunde 3. Folge 3. Berlin 1967, pp. 184-186).*

ISTC ia00563000; Goff A563; BMC III 771; BSB-Ink A-481; GW 1616.









## OTHER SELECTED INCUNABLES FROM OUR COLLECTION



#### 4. BIBLIA LATINA. A leaf from the Book of Jeremiah.

Mainz, Johann Gutenberg et Johann Fust, 1455.

£ 95,000

Royal folio (369 x 256mm). Single leaf, on thick paper; 42-lines, double column; type: 1:140G. Bull's head watermark. Two initial 'I's, book headers and chapter numbers rubricated in alternating red and blue ink. Capitals highlighted with red strokes. Rubricator's guidelines in black-brown ink to upper blank margins in a neat German hand. Minimally dusty, very minor spotting to upper blank margin, tiny interlinear hole (f. 83r, lines 16-17); faint fading caused by the mount in the frame covering the outer margins by about 1 cm.

*A remarkably clean, well-margined and rubricated leaf from the 1455 Biblia Latina – the first substantial European book to be printed with movable types and the symbol of the printing revolution. This Bible was produced in the course of five years, from 1450 to 1455, at the workshop of Johann Gutenberg and Johann Fust in Mainz, Germany. Each of the two volumes featured over 300 leaves of text in double column, the majority of which has 42 lines per page. Only 64 copies (several of which fragmentary) have survived out of approximately 158 to 180 originally produced, a quarter of which were probably printed on vellum. These copies all required the addition of initials and book headers by the hands of rubricators. In 1455, the then papal legate, and future Pope Julius II, wrote to the Cardinal Juan de Carvajal that he had seen quires from the Bible exhibited by Gutenberg in Frankfurt: "The script is extremely neat and legible, not at all difficult to follow. Your grace would be able to read it without effort, and indeed without glasses. [...] buyers were said to be lined up even before the books were finished".[1]*

*The present leaf features a section from the Old Testament of St Jerome's Vulgate: Jeremiah 25:19 to 27:6, mentioning the Seventy Years of Captivity of the tribe of Judah, Jeremiah being threatened with death and God's command that the tribe of Judah serve King Nebuchadnezzar of Babylon. The leaf has been identified as vol. II, quire 9 (leaf 3), fol. 83; the Bull's Head (type I or II) watermark suggests this was a first setting.*

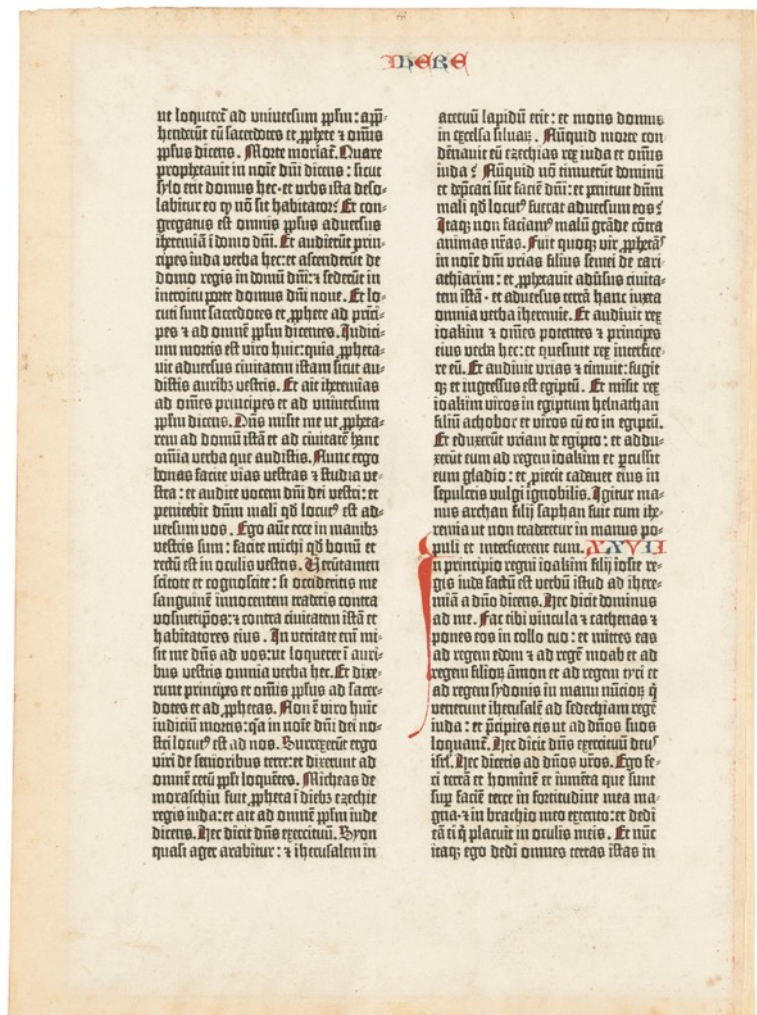
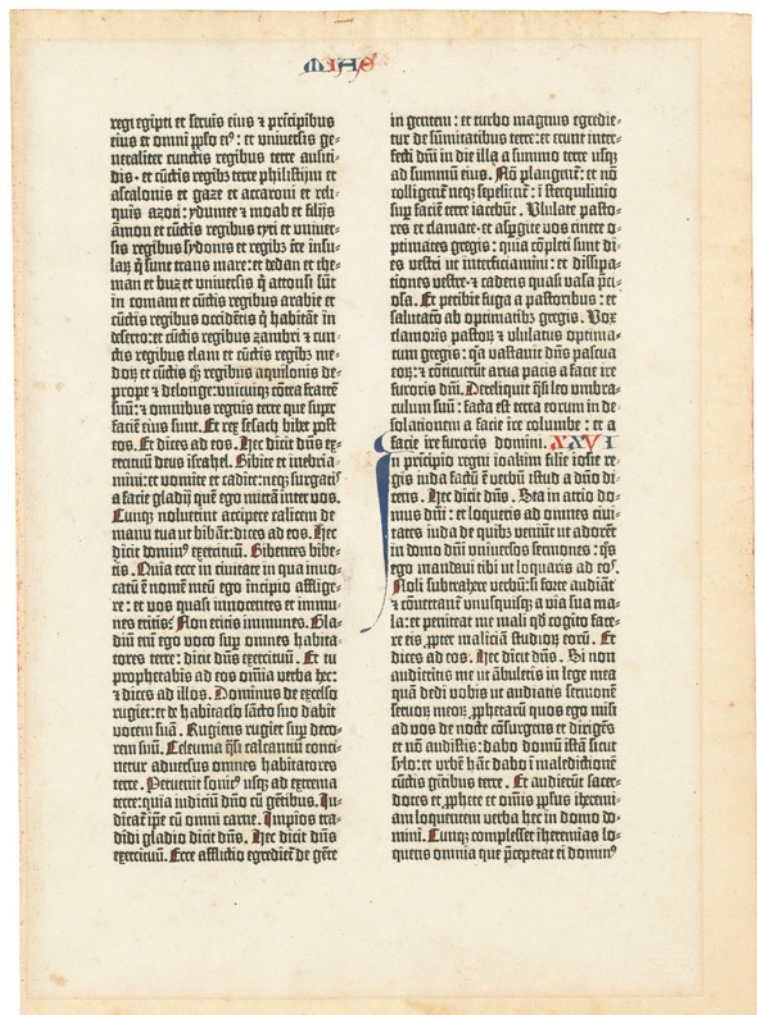
*This leaf – one of the 'Noble Fragments', so named by the book collector A. Edward Newton (1864-1940) – comes from an imperfect copy once in the Mannheim library of Carl Theodor von Pfalz-Sulzbach (1721-94), Electoral Prince of Palatinate and later Bavaria. In 1803, the copy was transferred, with Carl Theodor's other books, to the Royal Library of Munich. It was thence sold as a duplicate in 1832 and purchased by Robert Curzon, Baron Zouche (1810-73). Next sold at Sotheby's in 1920, the copy was acquired by Joseph Sabin and, subsequently, by the bookdealer Gabriel Wells. Wells removed the eighteenth-century binding with the gilt Palatine arms and subdivided the copy into smaller fragments or individual leaves. He sold these separately (several with initials replaced in facsimile), the great majority bound in gilt dark blue morocco and accompanied by A. Edward Newton's bibliographical essay, 'A Noble Fragment: Being a leaf of the Gutenberg Bible'. Many are now preserved in institutional libraries [2] (see White, *Editio Princeps*, p. 135). In the past few years, individual leaves, rather*

than longer excerpts, have been offered for sale. The 'Noble Fragments' are the closest a dedicated bibliophile can get to acquiring of this monument of Western printing.

Bibliography: H \*3031; BMC I, 17; GW 4201; Needham P-18; Goff B-526.

[1] E. M. White, *Editio Princeps: A History of the Gutenberg Bible* (2017), p. 135

[2] M. Davies, 'Juan de Caravajal and Early Printing' on *The Library XVIII*, 3 (1996), p. 196.



5. GRITSCH, Johannes [pseudo-; Gritsch, Conradus]. *Quadragesimale*

[Ulm], Johann Zainer, [14]76.

£ 24,000

Royal folio (405 x 275mm). 269 leaves (of 271, without blanks). Gothic letters, double-column text of 50 lines. Exquisite and extremely rare decorative woodcut border on the first leaf of text, very uncommon in printed version as this sort of foliation in early printed books was usually illuminated or rubricated by hand. Numerous fine and sumptuous 10-line printed initials at the beginning of each sermon. Smaller 3-line initials in the last section of the book. The opening border as well as the decorative printed initials have not been coloured, as was customary for other copies of the same work. Manuscript corrections to the misnumbering of the early numerical quiring printed in the centre at the head of the leaves. A few marginalia throughout. Early inscription at the top left corner of the upper pastedown regarding the influence of the moon over sea levels; and the unfortunate conjunction of Jupiter and Mars according to Albertus Magnus (see, *Philosophia Pauperum*, XXV). Early handwritten title in ink to the fore edge. Watermarks featuring a bull's head and a flower clearly visible on both pastedowns (cf. Briquet 14871-5). Some very small wormholes evenly scattered on first and final leaves, not affecting the text, and negligible soiling and thumb marks on page margins. Bound in contemporary Landshut blind-stamped pigskin over thick wooden boards [EBDB w000032]. Front cover magnificently decorated with tools showing deer, dragons, rampant lions and floral motifs on four concentric panels divided by double-fillet ruling. Minor loss of leather to foot and lower edge. Rear cover with a different floral decorative pattern. Spine in five compartments with four raised bands covering thick double sowing supports. Catches, metal centre- and corner-pieces have been removed, whilst the original clasps are still present. Despite the loss of most metal embellishments, the binding is remarkably well-preserved and the rich tool work is in near perfect condition. Faded name of the author inscribed on centre of front cover. This copy is incredibly fresh, clean, still crisp, and considerably wide-margined.

*This popular collection of sermons in Latin was written by the Franciscan preacher Konrad [Conradus] Gritsch between 1440 and 1444. However, his book was published under the illustrious name of his brother, Johann [Johannes] (1409 – 1475), a famous preacher from Basel, who distinguished himself for his knowledge of canon law, natural science and exegesis.*

*This copy is the third of twenty-four incunabular editions of this work, the second published by Johann Zainer from Ulm. Compared to Zainer's first edition, there are very few changes to the text or in the general outlook of the book. Gritsch's sermons were meant to guide the faithful through fasting and meditations of Lent, providing them with practical advice that were taken from the Bible and other secular sources including Ovid. The text is accompanied by an index with an interesting reference system that makes use of both numbers (referring to the Sundays within one year) and letters, dividing each sermon into smaller sections. This mnemonic device*



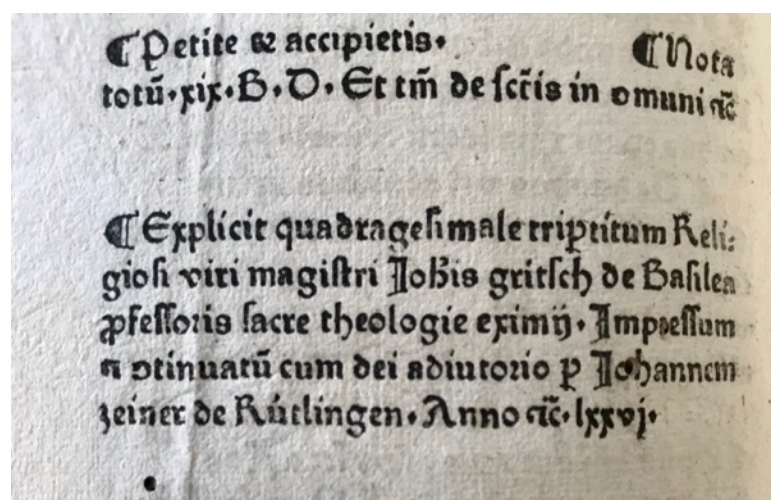
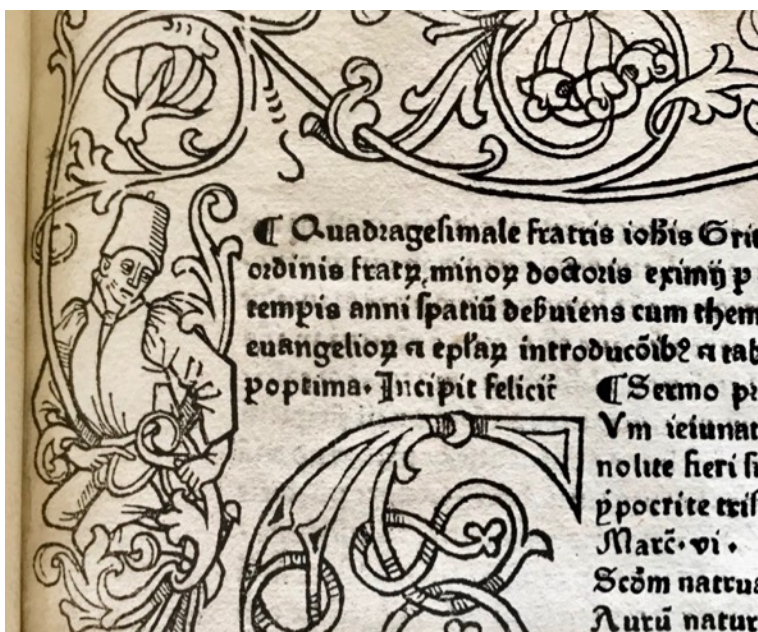
is duly described in the preface. The index is followed by fifty sermons in Latin regarding Lent (from 27a to 252b); a list of sacred readings for the main festivities of the year (from 253a to 268b) and a final list of meditations, with the unusual explicit at colophon, in which the date format is shortened to '76', hence omitting the millennium and the century.

The marvellous decoration of this book also appeared in other books printed by Johann Zainer's workshop and it was praised by William Morris as being one of the finest examples of woodcut decoration of the fifteenth century:

"It should here be said that, apart from their pictures, the Ulm and Augsburg books are noteworthy for their borders and letter decoration. The Ulm printer, John Zainer, in especial shone in the production of borders. [...] A very handsome border (or half-border rather), with a zany in the corner, is used frequently in J. Zainer's books, e.g. in the 1473 and 1474 editions of the *Rationale* of Durandus, and, associated with an interesting historiated initial O, in *Alvarus, De planctu Ecclesiae*, 1474. There are two or three other fine borders, such as those in *Steinhowel's Büchlein der Ordnung*, and *Petrarch's Griseldis* (here shown), both of 1473, and in *Albertus Magnus, Summa de eucharistiae sacramento*, 1474."

In the two editions of this particular work produced by Zainer, the usual jester of the border is skillfully substituted with a doctor sporting a tall hat instead of the jester's pointed one. As also recorded by Morris, this kind of printed decoration was rapidly dismissed in favour of new Renaissance layouts, making such decoration a true rarity. Furthermore, most of these borders and initials were often heavily painted. This book displays an exceptional state of preservation, which allows observing these decorations in their original, untouched state. Although the provenance of this book is uncertain, the lush decoration of the covers from the nearby city of Landshut also testifies of the high quality of this commission.

Bibliography: BMC II, 524; ISTC ig00491000; BSB-Ink G-392; W. Morris, 'On the Artistic Qualities of the Woodcut Books of Ulm and Augsburg in the Fifteenth Century' in *Bibliographica: Papers on Books, Their History and Art*, 1893; A. Munith, 'Jean et Conrad Grütisch de Bâle. Contribution à l'histoire de la predication franciscaine au XVme siècle', Freiburg 1940.









**Q**uadragesimale fratris iohannis Griesey.  
ordinis fratrum minorum doctoris eximij p totū  
tempus anni spatium defutens cum thematū  
euangeliorum et epistolā introducētibz et tabula  
poptima. Incipit felicit.

**S**ermo primus

**V**m ieiunatio

nolite fieri sicut

p potrite tristes.

Mat. vi. **A**

**S**cōm naturalis

Auri naturale

differet ab artifi-

ciali. In hoc q

naturale scōm

placitū magis

habet virtutes. quas artificiale non habet.  
Nam si limata auri naturalis in cibo vel poru-  
sumat. confortat hoīs vires naturales. et con-  
sumit malos corporis humores. Et sicut auicēn-  
presuat. occultat et retardat lepiam. Aurū  
vero artificiale. quod alchimiste opant. licet  
auro naturali assimilet in colore. et exteriori  
apparentia. nullius tñ virtutis est. ne nobi-  
litate. Ita bona opera ad grām disponunt  
in bono homine confortant. retardant lepiā  
pccī. et gloriā procurant eternā. Ipsa vero  
bona opa sinistra intentione facta ppe lau-  
dis vel honoris. et si exteriori appentia appa-  
reant meritoria. nihil tñ merent. bñtudinis  
recedo sunt accepta. sicut dicit prou. iij. Vi-  
tūme impiorū a bonis abiles sunt deo. vota  
iusto placabilia. Regi enim rex habet. xiiij.  
q. v. Scriptū est in omnipotentis dei iudicio  
si aliquid ab aliquo datur inspicit se a quo  
corde. Nunc est enī quod scriptū est gen. iij.  
Respexit deus ad abel. et ad munera eius.  
Ad capm autē ad munera eius non respexit.  
Ne igit deus maneat et opera nra despiciat  
et nos labores pdamus. sincerā intentionē  
deo offeramus. quod hostat nos euangelista  
in verbis thematis. **B** **Q**uerit vep-  
exio in peccato mortali. vel fatens aliquid  
opus de gñe bonop. in sinistra intencōe seu  
stret omni pmo. et nihil mereat sua opacōe  
Et videt q nihil. xiiij. q. v. Scriptū est vbi  
habet q bona iniquos non pbat altissim.  
nec respicit in oblationibus eorū. nec in multi-  
tudine sacrificiorū piciabil peccatis eorū. In-  
oppositum est boen. iij. de consol. Nullum  
bonū iremuncatū. **R**ādeo fm bonāuer-

746.  
turam in iij. sup finis di. p. ar. q. v. **C**  
hō qntumcūq fuerit pccor non debet desine  
faciendo bona. Sicut ieiunare ppter deum  
elemosinas dare. iniretē cām orare et hui-  
modi. Quia qñ aliquid facis bonū non pōt  
esse sine aliqua grā gratis data. que dispo-  
nit de congruo. licet non de v digno ad grā  
gratum facientē. quā dñs aliquo mō accep-  
tat. et si non ad meritū vite eterne. tñ ad  
aliqua bona. de quibus nota iobio. x. Ad  
auctoritatē allegatā dicens. q altissimē illa  
bona non acceptat ad meritū vite eterne. nī  
ppiat in eis. q sunt mortua. **C** **V**n  
mā iij. sniāp di. xiiij. c. ij. Facit dñm inter  
opera viua. mortua et viuificata. dicens q  
illa opera sola viua sunt. q in caritate sunt.  
Et illa opa si p sequentia pccā mortificant.  
p sequentem pñiam reuiuifcāt pñt. et ideo que  
mortificant per pccā sequētia nuncupant tūc  
mortificata. Deinde dicit. que vero sine cari-  
tate sunt in pccō seq mortali. dum pseruat  
in illo. mortua inania generant et occludit  
Ille namq iustificor est et non penitens qui sic  
omissa plangit. et plangenda voluntate vel  
opece omittit non desinit. Ne ergo nris la-  
boribus frustrerē. debemē de pccā penitere  
cum voluntate nūq pccandi. et ad causa-  
tem nos p opera virtutū disponē ad grām  
Quantū igit ad expeditiōē et diuisionem  
euangelio tripartitā. tam sensus literalis. q  
moralis. quod etiam in sequētibz de eo fa-  
uente otinuabovsq ad finē pñtis opio. **O**  
**N**otandū q cum multiplici habeat expi-  
mento nullā formā posse recipi q in materia  
disposita. Adus enim adiuoz sunt in pati-  
ente pdisposito. ij. de aīn. Nam forma ignis  
introducī non pōt in lignū. nisi lignum per  
calorem prius disponat. Anima enim non  
infundit anteq corpus lineamenta habeat  
xxxij. q. ij. sicut femina oportet ergo prius do-  
mum compaginari. et sic habitatoiem intro-  
duci. vbi sup. c. q non. Sic etiam in spūali  
bus deus nulli infundit grām nisi disposito  
Oportet enim q prius quia desinat esse vir-  
tuosus q incipiat esse diuotus. et naturaliter  
remissio peccatorū precedit in fationē grē de  
pe. di. ij. **S** h aut. Cum enim factū resurcēti-  
onis sit magnū et gloriōsum quo deus abū-  
danter dispositis vult elargiri suam grām.  
Vt huius igit finis capaces. ordinant mī

6. (1) [ANON.] *Quadragesimale viatoris*. [with] (2) RAMPIGOLLIS, Antonius, and BINDO DE SENIS. *Aurea Biblia, sive Reportatorium aureum Bibliorum*. [with] (3) CHAIMIS, Bartholomaeus de. *Confessionale sive Interrogatorium and Interrogationes faciende infirme morienti*.

(1), (2) [Augsburg, Monastery of SS. Ulrich and Afra, c. 1475]. (3) [Nürnberg], Friedrich Creussner, 1477.

£ 20,000

Folio (311 x 205 mm). 3 works in 1 volume: ff. 48, blank, 116, blank, 111. Gothic letter from different sets of types. Capital spaces with large 6-line rubricated initials at the beginning of each work and paragraphs starting with 3-line rubricated initials. Entirely rubricated throughout with occasional underlining, strokes, attractive schematic diagrams and manichulae, also in red ink. Very occasional short manuscript notes on margins (among these, early numerical quiring in red marking the first leaf of a few initial gatherings). Some light marginal foxing and mild spotting at beginning and end. Two original contemporary parchment tabs separating the works. Early handwritten titles to fore- and lower edge of text-block. Early ms. inscription to head of first printed leaf: "Ex conventu Fr[atrum] min. reform. Bolsanensium" and bookplate of the Franciscan Friary of Bolzano, South Tyrol (Italy). Bound in contemporary blind-stamped calf over thick wooden boards, bevelled at central part of both hinges. Front cover decorated with four concentric panels divided by three-fillet borders, each one filled with geometrical or floral motifs. The outer border shows interlaced cartouches inscribed with the name of the Virgin Mary. Rear cover with floral motifs and decorative arrangement of a different kind. No catches, only original metal clasps, probably cut from a unique piece of metal, etched with the name of the Virgin and flowers. Lacking bosses. Spine head refurbished, loss of leather at foot. Spine with remains of abraded library paper labels with ink lettering, split joints, four raised bands with double sewing supports visible and still holding the boards tightly together. An extraordinarily well-preserved copy in its original binding suggesting strong connections with the cult of Mary. The leaves are clean and wide-margined. A magnificently rubricated copy.

*This volume brings together three early editions of Franciscan texts of the 15th century dealing with Christian morality.*

*The "Quadragesimale" is an anonymous work and the earliest of only two editions recorded on ISTC. It was meant to be an aid for the faithful while enduring the observance of Lent, which originally involved fasting, abnegation and a strict discipline of prayers for forty days before the Easter Sunday. On the day of Easter, which symbolises the Resurrection and the Glory of Christ, fasting is traditionally over. By commenting on and making reference to the bible and other religious texts, this work provides explanations to the spiritual "traveller" (viator) who must imitate the example of Christ during his last days before the Crucifixion. It gives edifying*

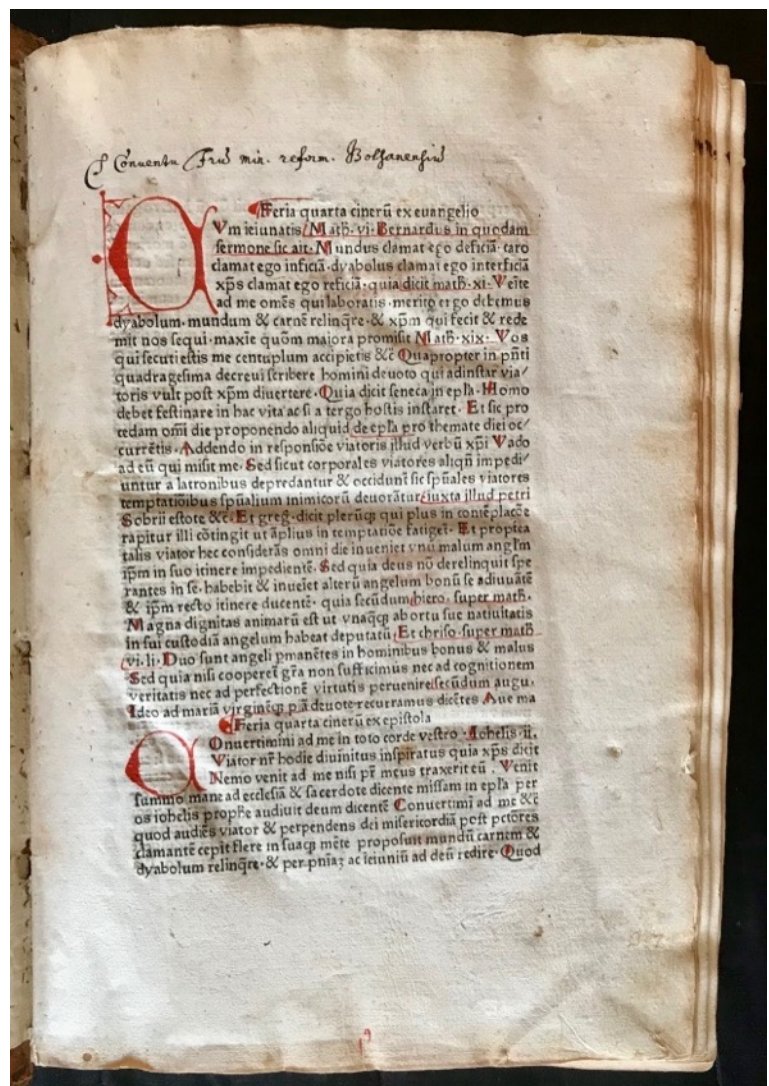


help and advice, encouraging the believer during the harsh penance. This “*Quadragesimale viatoris*” is rare. The present edition has not been on the open market for more than forty years.

The second work was written by the monk Antonius Rampigollis, of the Order of Augustine Hermits in Naples, and Bindo de Senis. It is a famous compendium of virtues and vices found in the Christian Bible, which are listed in alphabetical order and fully expounded through diagrams and biblical references. A short prologue precedes the text. The rubrication of this work, with its curious schematic lists and simple diagrams, is outstanding. Rampigollis distinguished himself at the Council of Constance in 1418 by his disputations against the Hussites. He also wrote, for the use of the novices of his order in the monastery at Naples, another work that later, during the Reformation, was strongly censored by Antonius Possevinus. It was listed in the Index of Forbidden Books and was printed several times in Paris and elsewhere.

The third work is a treatise on the confessional and a guide to the administration of the last rites to dying people, according to their age, profession and social status by the Milanese monk Bartholomaeus de Chiamis, who was a pre-eminent figure in the Franciscan convent of S. Maria degli Angeli.

- 1) ISTC iq00001000; BMC II 340; Goff Q-1. 2) ISTC ir00013000; BMC II 340; Goff R-13.
- 3) ISTC ib00156000; BMC II 448; Goff B-156.





mitto angelum meum qui praecedet te & introducat te in terram  
promissionis. Raphael angelus sub huius figura deduxit tho-  
biam ad potum Thob. xi. Ob hoc dixit iudith rursus me an-  
gelus dñi hinc euntem & ibi comorantem & inde reuertentem.  
Iudith xiii. Factum est ut moreretur mēdicus & portaretur ab  
angelis in sinum abrahelact xvi.

Angeli mali sunt.

Christianorum tormentores  
Adulterorum puniores  
Viciorum introductores  
Mendaciorum relatores  
Diuinorum fornicatores

**A**ngeli mali tormentant fideles. In cuius figura legitur  
q. spūs malus dñi exagitat Saul ideo dicitur spūs dei  
quia potestate dei potest quicquid potest primo regū. xvi. Sic  
etiam tormentauit Iob in rebus filis & carne propria & permissi-  
one diuina. Iob primo. Filia charane male vexabatur a demo-  
no. math. xv. Et ille demoniacus male torquabatur a dyabolo  
qui fouerat & dentibus stridebat. Iob. ix. Angelus malus habet  
potestatem super luxuriosos adulteros & male vitas cōgri-  
puit. Nam hoc est quod occidit septē viros filie ragelis qui intratāt  
ad eam sicut equus & mulus nō amore proli sed ardore libidi-  
nis. Thob. vi. Propter hanc causam dñm septē demonia a mag-  
dalena exiisse legimus que luxurie optinuit vacans a dyaboli  
potestate possidebatur. math. xvi. Angelus malus cū defectū  
inducti in hominem quem possidet per peccatum. Nam scit ho-  
minem et ad eum quod figurat illa demonia seminat de quibus  
habetur. math. ix. Et facit hominē inuidum quia demoniaci ha-  
bitant in monumētis. math. ix. Pederunt etiam demones intrare  
in porcos. propter inuidiam possessorū ab eis. Iob. viii. Ideo  
vocatur a dño inuidus spūs qui aliqui per penitentiam exiit ab  
homine regressus autē sumit septē alios spūs nequiores se & in-  
gressi habitant ibi. Iob. xi. Facit etiam hominē cetum ad sat cog-  
nitionem & mutum ad peccati confessionem. math. xii. Iac. xi.  
Angeli mali virtute diuina cūiuntur quam ipsi inuenteam po-  
tentissimam cognoscunt. Vnde saluator nō octo demonios  
liberavit ut patet in capitulo de miraculis dei infra i hoc eodem.

et peragitur. lxxxii. Paulus in hac virtute curauit puellam  
quam spūs phitonius possidebat. actū xvi. Quia quidam de-  
riferunt dei & pauli nomine volebant demoniacos. Iob. i. et  
insultu & confusione. actū xix. Angeli mali mendaces sunt & mē-  
dacia proferunt & si aliqui proferunt vera semper eis falsa cō-  
miserunt. Ideo audiri non debent. propter quod saluator veritatis  
eorum renouit & ipsos tacere fecit licet tunc ipsi dicerent veritatem  
Iob. q. quarto. Egressus est spūs mendax & stetit in ore omnium  
prophetarū & decepti acbab regē israel. Regū xii.

Exempla virorum decedentium.

Locorum continentium.

Perfectionum credentium.

Mortuorum surgentium.

Verborum permanentium.

Sanctorum asserentium.

**A**nime immortalitatem probat. Exempla virorum  
defunctorum qui in alia vita leguntur viuere. Ideo dicit  
de abrahā appositus est ad populum suū ex quo apparet q.  
in alia vita habet populum se. eos qui in hac vita bene vixerūt  
sicut & ipse vixit. xxv. & simile dicitur de iacob & isaac. gen.  
xlvi. Apparens dñs moysi dixit. Ego sum deus abrahā &  
deus isac & deus iacob. exod. iii. Per hoc probat saluator resur-  
rectionem mortuorū dicens. Non est deus mortuorū sed viuē-  
tium. math. xxii. Dñs reddidit iob oīa que perdidit in duplo.  
& tū non habuit nisi septē filios & tres filias sicut prius. ut scēa  
idum grego. hūi qui fuerunt mortui viuere cōprobarentur. Iob.  
xxxii. Frequenter legimus in libris regū dormiuit cū patribus  
suis. In quibus verbis innuitur eos viuere post mortē & iterū  
resurrecturos sicut de dormitione. Apparet etiam ex verbis de-  
functorū q. tam boni q. mali viuunt in futuro seculo. hec enim  
sunt verba damnatorū. Nos insensati vīs illorū estimabamus  
infinitū & finē illorū sine honore. ecce quō cōputati sunt inter fi-  
lios dei. Sapientie. v. / Anime rationalis immortalitatem probat. loca  
animabus specialiter deputata in sacra scriptura se. infernus &  
requies paradisi. Ideo cū iacob crederet mortuū esse ioseph filiū  
suū dixit. Descendam ad filiū meū cum dolore lugēs in infernū  
ut viderem os eius & dicam ei. Ioseph. i.

7. TAULER, Johannes, Meister ECKHART. *Sermon des grosz gelarten in gnade[n] erlauchte[n] doctoris Iohannis Thauleri predigerr ordens. Weisende auff den neheste[n] waren wegk. yn geiste czu wa[n]dern durch uberschwebe[n]den syn. Vnuoracht vo[n] geistes ynnige[n] woroa[n]delt i[n] deutsch ma[n]che[n] me[n]sche[n] zu selikeit. [with] [MERSWIN, Rulman], Hystoria Thauleri.*

Leipzig, Conrad Kachelofen, 17 March 1498.

£ 23,000

FIRST EDITION. Quarto. 290 leaves: 281 numbered leaves (ff. I – CCLXXXI); 8 unnumbered leaves (title-page and index). Gothic letter. Two 36-line columns. 8-line opening title on upper half of first leaf; 7-line capital space with a large rubricated initial at the beginning of the first sermon, several 3-line capital spaces with small printed guide-letters throughout. Completely rubricated with numerous painted Lombard initials, which were added on top of the printed guide-letters in bright red ink. Some occasional offsetting of red ink. Occasional marginalia in an early hand. Bound in contemporary blind-stamped pigskin over wooden boards, spine with three low-raised bands covering thick double sewing supports. Original brass clasp and catch, closing on the left board, both decorated with etched sphinxes. Geometrical frames on covers, lines arranged in a hatched or lozenge design within central panels, and imperial eagles tooled within the four-square sections at the corners. A nicely rubricated and clean incunabulum; only two small repairs to blank foot margins of title and second leaf. A fine copy.

*This is the first printed edition of the Sermons of Johann Tauler (c. 1300 – 1361), one of the great Rhineland mystics of the fourteenth century. He was educated in the Dominican convent of Strasbourg, where Maister Eckhart was giving lessons in theology in the same years. After completing his studies, he returned to Strasbourg and started his career as a preacher for the Dominican convents of the city. As a result of the tensions between the papacy and the Emperor Louis IV, the Dominicans were forced to leave Strasbourg and Tauler found refuge in Basel. Here, he became acquainted with the 'Friends of God' (Gottesfreunde), a movement of priests and laymen for the spiritual renewal of the Church. Their teachings were taken from Eckhart's sermons and other mystics' such as Henry Suso and Mechthild of Magdeburg and they were deeply influenced by the Beghard movement, which was later regarded as heretic.*

*This book collects the complete sermons of Tauler, including four sermons by Maister Eckhart, also printed for the first time.[1] The sermons are followed by an account of Tauler's life probably written by Rulman Merswin (c. 1307 – 1382), the leader of the Friends of God.[2] In this short biography, the anecdote of the learned man's conversion to the more experiential spirituality of the Friends of God by the mysterious "Layman from the Oberland" is told for the first time. This will be later repeated in Merswin's autobiography *The Story of the First Four Years of a New Life*. Tauler's teachings remained popular throughout the fifteenth century and his undogmatic approach to spirituality was later taken up by Martin Luther. His writings are widely considered to be one of the best achievements in German prose of the fourteenth century. His sermons encouraged the faithful to find God's presence within*



themselves rather than looking outwards. He further implied that the adoption of a perfect lifestyle could lead to experiencing unity with God in this life.

HC \*15346; GW M45246; BMC III, 628 (IA. 12345); Goff T-48; BSB-Ink T-62; ISTC it00048000.

[1] Cf. GW, M45246

[2] Cf. A. Chiquot, Jean Tauler et le "Meisters-Buoch" (Strasbourg, 1922)







8. [ANON.], *Stella clericorum*

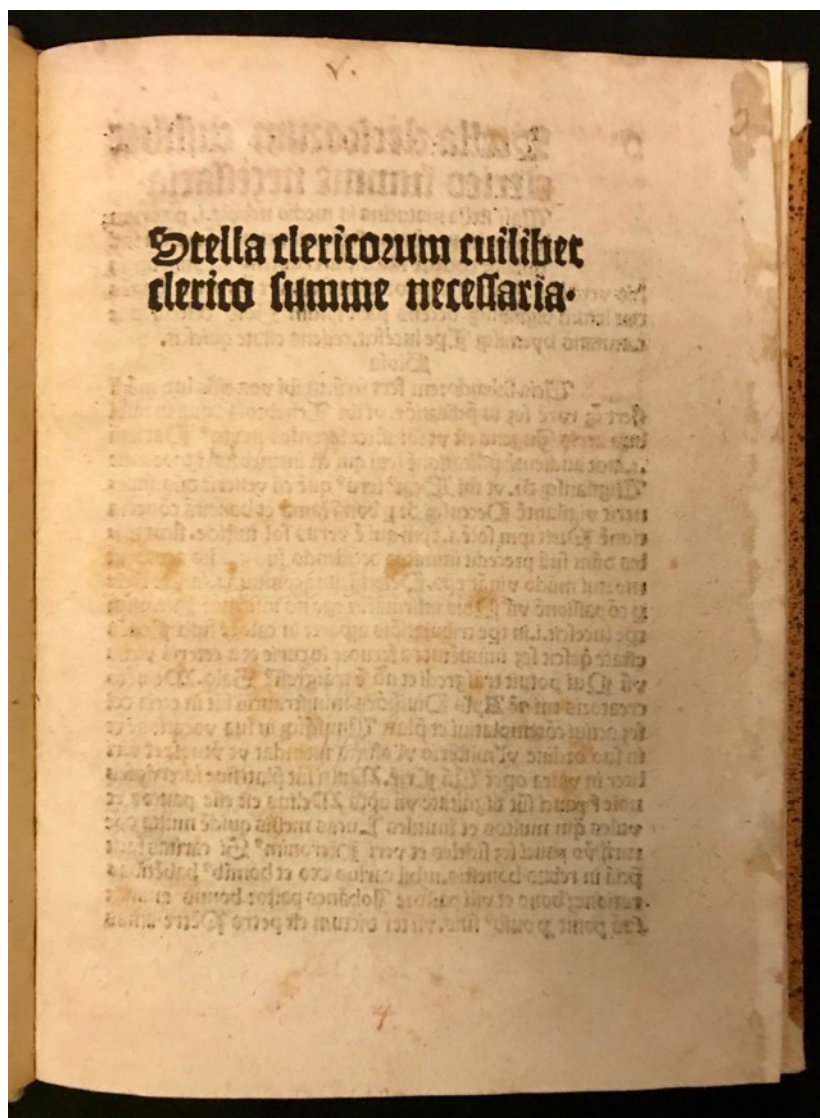
[Leipzig, Conrad Kachelofen] 1494.

£ 5,000

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 who 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.*

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





9. SANCTO GEORGIO, Johannes Antonius de. Oratio in exequiis Cardinalis Tornacensis.

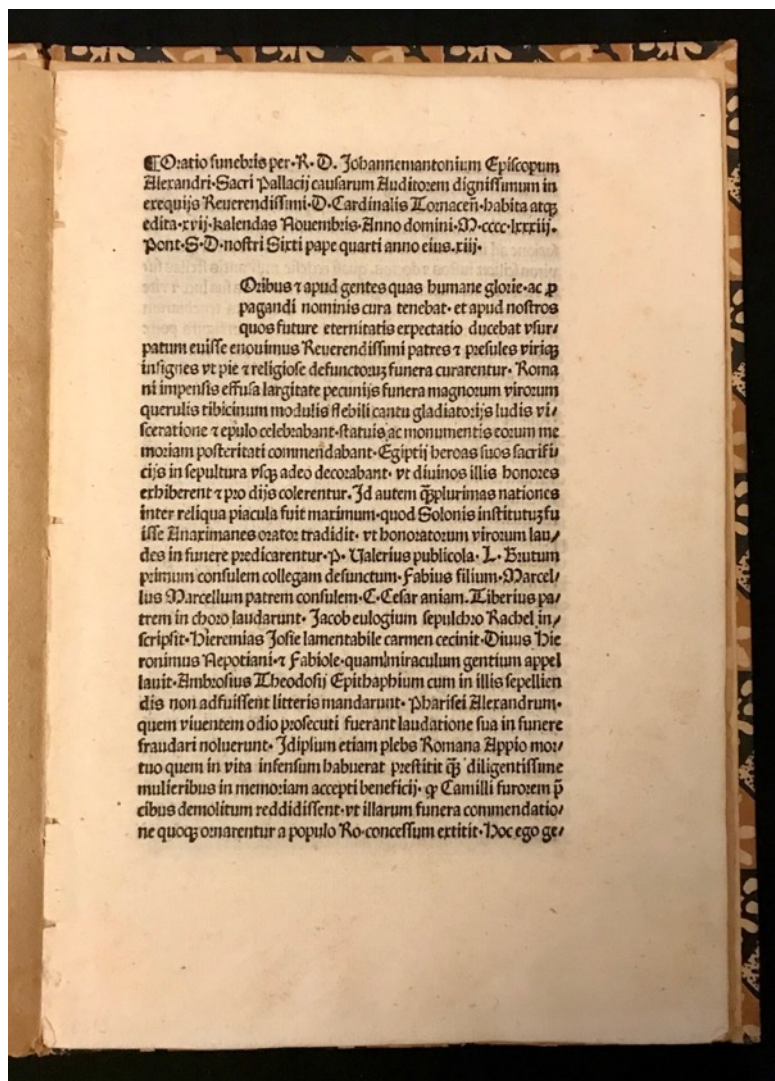
[Rome, Stephan Plannck, after 16th October 1483.]

£ 3,500

FIRST EDITION. 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 Cluny), 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, Emperor Maximilian and Louis XI of France. His funeral was held on 16 October 1483. Plannck, the printer, specialised in publishing orations 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 has a copy, IA.18342).



10. PLINY THE ELDER; BEROALDO, Filippo sr. (ed.) *Naturalis Historiae Libri XXXVII*.

Parma, Andreas Portilia, 8th July 1481.

£ 60,000

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 perfect copy of the third Parma edition of Pliny's Natural History. In his work on natural science, Pliny 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).*

*This book was illuminated for an aristocratic owner and includes early annotations by two different hands. The first belonged to a scientist commenting on natural phenomena; the second hand drew notes of a philological or historical nature. Chapter 10 of Book 28 dealing with the obtainment of medicines from animals, shows the interest in this topic by one of the owners, who left plenty of annotations about this subject. At bb8r (Book 35) is a reference to the humanist Lorenzo Valla (1405–1457), concerning Pliny's arguments regarding the deceptive power of painting in relation to birds.*

*The editor of this incunabula is Filippo Beroaldo the Elder, who was a teacher in humanities at the University of Bologna and an editor of classical texts. Beroaldo normally edited works 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.



CAII PLYNII SECVNDI NATVRALIS HYSTORIAE LIBER PRIMVS.

CAIVS PLYNIVS SECVNDVS NOVOCOMENSIS. T. VESPASIANO SVO SALVTEM.

PRAEFATIO.

**L**IBROS NATVRALIS HISTORIAE NO-  
uitum canonicis quiritum tuorum opus natum apud  
me. proxima foetura licentiore epistola narrare con-  
stitui tibi iucundissime imperator. Sit. n. haec tui  
praefatio uerissima dum maximo consensit in patre  
Nanque tu solebas meas esse aliquid putare nugas.  
Ut obicere moliar Catullum conterraneum meum.  
Agnoscis & hoc castrense uerbum. Ille. n. (ut scis)  
pmutatis prioribus syllabis duriusculum se fecit.  
Quod uolebat existimari a ternaculis tuis & famulis.  
Simul ut hac mea petulantia fiat: quod proxime non  
fieri questus es in alia procaci epistola nostra ut in  
quaedam acta. exeam. Sciantque omnes quod ex aequo te  
cum uisat imperium Triumphale & celorum ius  
exeatque consul ac tribunitiae potestatis princeps. Et  
quod his nobiliter fecisti: dum illud patri pariter & equitum ordini praestas praefectus praetorii eius  
omniaque haec reipsum. Et nobis quidem qualis in castrensi contubernio. Nec quicquam mutauit in te  
fortunae amplitudo in iis: nisi ut potuisse tantumde posses: ut uelles. Itaque cum ceteris in uenera-  
tione tui pateant omnia illa: nobis ad colendum te familiariter audacia sola superest. Hanc igitur  
tibi imputabilis & in nostra culpa tibi ignosce. Perfrui faciem: nec tamen perfici. 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  
imitarieris excogitasti. Sed haec quod posset intrepidus aestimare. Subitum ingenii tui iudicium  
praefertim lacessitum. Neque. n. similis est conditio publicantium: & nominatum tibi dicantium.  
Tum possem dicere: quod ista legis imperator. Humili uulgo scripta sunt: agricolae: opificum tur-  
bae: denique studioque oculis. Quid te iudicem facis. Cum hanc operam condicerem: non eras in hoc al-  
bo. Maiore te sciebam quod ut descensurum huc putarem. Praeterea est quaedam publica est eruditio-  
rum reiectio. Ut 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 qui primus condidit stili natum dicendum sibi putauit. Si Cicero mutuandum  
praefertim cum de reperi. scriberet: quanto nos causatius ab aliquo iudice defendimur. Sed haec  
ego mihi nunc patrocinia ademi nuncupatione. Quamplurimum refert fortiter aliquis iudicem an  
eligat. Multumque apparatus interest apud inuitatum hospitem & oblatum. Cum apud Catonem il-  
lum ambitus hostis: & repulsi tanquam honoribus ineptis gaudentes: flagrantibus comitis pecu-  
nias deponerent candidati: hoc se facere per innocentiam: quod in rebus humanis summum esset. prohi-  
tebant. Inde illa nobilis M. Ciceronis suspiratio. O te felicem. M. Porcium a quo rem improba  
petere nemo audeat. Cum tribunos appellaret. L. Scipio Asiaticus inter quos erat Gracchus hoc  
attestabat: uel in iudice se probari posse. Adeo summum quisque causae suae iudicem facit quem  
cuncti eligunt. Unde puotatio appellatur. Te quidem in excelsissimo humani generis fastigio posi-  
tum summa eloquentia summa eruditione praeditum religiose adiri et a salutari bus scio. Et ideo  
impressa praeter ceteras subit cura: ut quae tibi dicant condigna sint. Verum & diis lacte rustici  
multae gentes supplicat: & mola tamen salsa litant: quod non habent thura. Nec ulli fuit uitio deos  
colere quoquomodo posset. Meae quidem temeritati accessit hoc quoque: quod lenioris operae hos  
tibi dedici libellos. Nam nec ingenii sunt capaces: quod alioquin nobis per quod mediocre erat.  
Nec admittunt excessus aut orationes: sermones uel: aut casus mirabiles: uel euentus uarios non  
alia iucunda dicta ac legentibus blanda. Sterili materia res natura: hoc est uita narrata. Et haec  
fordidissima sui parte: ut plurimae res: aut rusticis uocabulis: aut externis: immo barbaris cum  
honoris praefatione ponendis. Praeterea iter est non trita auctoribus uia: nec qua peregrinari ani-  
mus expetat. Nemo apud nos quidem qui attentauerit. Nemo apud graecos qui unum omnia ea tra-  
ctauerit intuenitur. Magna pars studioque amicitias quaerimus. Quae uero tractata ab aliis di-  
cuntur: immensa subtilitatis obscuris res tenebris praemunet. Iam omnia attingenda quae graeci  
cyclopaeas uocant: & tamen ignota aut incerta ingenii facta. Alia uero ita multis posita:  
ut in fastidium sint adducta. Res ardua: uetustis nouitate dare: nouis auctoritatem: obsoletis ni-

Deuocatio est prope et  
longe vocatus ac alio  
cuius opus inuocatio

Deuocatio est prope et  
longe vocatus ac alio  
cuius opus inuocatio

Futura tempus quo pecudum que  
res parere consueuerunt

Conterraneum castrense uerbu appellatur  
quod in castris uisum quomodo  
per quod raro uerum scripto res uisum

Exeat est in alio textu elegi libro  
in acta exeat est actum publicum  
auctoritatem aduersi

Perfectus prope cum apud imperatorem obtinet  
locum qui tribuitur celestem apud regem  
magis equum apud dictatores

Demetrius intelligit quem portus ad  
dictum fuisse scribit Suetonius

Condere: denuntiare

In tabula alba res uisum et coheret  
propter aliosque magisterum se debent  
quo ab omni re fieri possit

Candidati duodecim milia dragmarum  
unum contulerunt sponsum patre in qui  
largitionem facere fecit deponere ad  
sententiam amittitur. Arbutum catonem  
eligerunt

De scipione asiatico quo pacto a tribu  
peruenit et a semper genitum in mure  
enare prohibuit ob perdone libere  
Antiochum regem quod male diuisum fu-  
damus. Videtur ualere





11. PLATINA, Bartolomeo. *Vitae pontificum*.

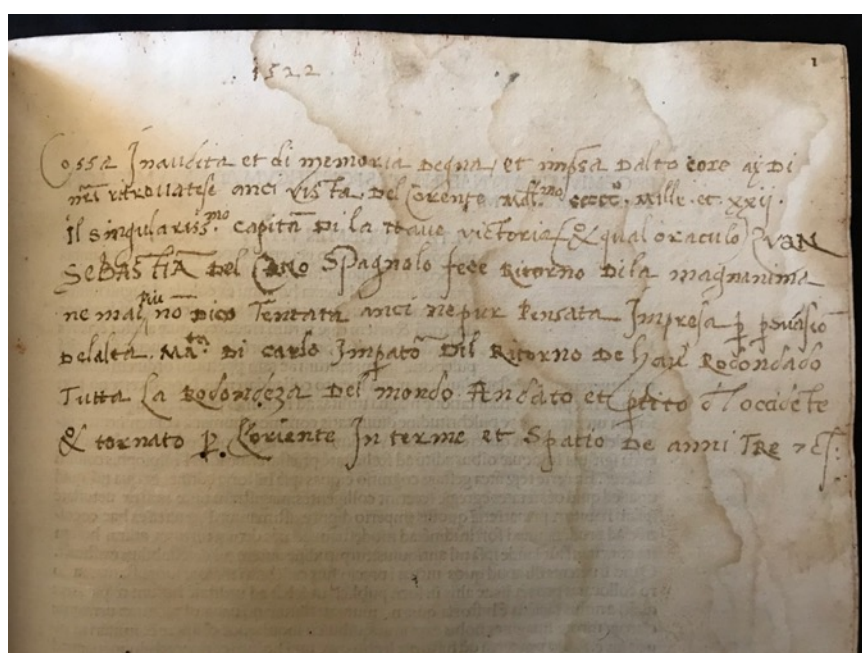
Treviso, Johannes Rubeus Vercellensis, 1485.

£ 7,500

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 damp-staining 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. The journey 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 17th-century 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 18th-century ms. list of the following popes, from Paul II up to Pius VI, consecrated in 1775. In 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.





PLATINAE HISTORICI LIBER DE VITA CHRISTI: AC PONTIFICVM OMNIVM: Q. VI HACTENVS DVCENTI ET VIGINTIDVO FVERE.

OBILITATIS MAXIMAM PARTEM DVCI EX HIS maioribus qui clari iustiq; fuere: quicq; ob singulare aliquā uirtutem imperauerunt: nemo est qui ambigat: nisi qui Platonis auctoritatem non adeo probat: cuius quadripartitam de nobilitate diuisionem: quantum ad genus pertinet: christus rex noster cōsecutus est. Quem enim ex gētilibus habemus: qui gloria & nomine cum dauid & Salomone: quicq; sapientia & doctrina cum christo ipso conferri merito debeat ac possit: Neminem certe. Nascitur christus ex tribu iuda nobilissima quidem ob uetustatem & imperium inter hebraeos: unde propheta iacob inquit. Non auferetur sceptrum de tribu iuda quoad uenerit qui mittendus est: iis erit p̄fecto expectatio gētiū. Quot autem reges uel duces uel pontifices in ea tribu fuērint non attinet dicere: cum libri tum noui: tum ueteris testamenti huius nobilissimae genealogiae mentionem faciāt. Verum cum post longissima tempora inter Aristobolum & Hircanum Alexandri regis & pontificis filios orta seditio de principatu esset: tandem Herodi alienigenae regnum iudeorum a romonis traditur: ex patre enim Idumaeo: & matre arabe natus & iudeorum legisperitos interfecit & genealogias incendit ad integendam generis sui notam. Cessauit ergo ac merito quidem eorum unctio: hoc est imperium: quia ex Danielis sententia sanctus sanctorū uenerat: quem Maria uirgo angelo ānunciante ex spiritu sancto cōcepit: & peperit i bethleē iudae: Cyriuo tum Siria praeside āno ab urbe condita septingentesimo quiquagesimo secundo: ip̄erū uero Augusti caesaris: qui tū orbi ip̄eritabat āno quadragesimo secundo. Imperiū enim a Caio caesare: tū propinquitatis: tum hereditatis iure accipiēs: uel potius pulsus: ac interfectis parricidis tyrannicq; tempu. usurpare conantibus monarchiam orbis terrarum in meliorem formam redigens: suis temporibus miram felicitatem prestauit. Nam pacatū rebus tum externis: tum domesticis: tanto in honore nō solum apud suos: uerum etiam apud externos reges fuit: ut eius nomine ciuitates cōderent: quas Sebastas uel caesareas appellarunt. Venere etiam multi reges ad urbem uisendi hominis causa: quos ita comiter: & perbenigne suscepit: ut ex amicis sibi amicissimos redderet. Cum ciuibus autem suis humanissime uixit: in delinquentes Clemēs: erga amicos liberalissimus est habitus: in comparandis amicis rarus: in retinendis cōstantissimus. Liberalium artium adeo studiosus fuit: ut nullus pene labere dies in quo nō legeret aliquid: aut scriberet: aut declamaret. Ingenio & doctrina Salustii: Liuii: Virgilii: Oratii Aluii pollionis: Messalae Coruini oratoris insignis delectatus est: quorum scriptis etiā eius res gestae immortalitati commendatae sunt. Urbem romā ita exornauit: ut gloriatus sit se urbem lateritiam inuenisse: marmoream relinquere. Hāc foelicitate quae (ne metiar) magna fuit: maiorem certe reddidit saluberrimo ortu suo christus rex noster. Interceslere autem a creatione mūdi usq; ad hunc foelicitissimum natalem diem āni quinquemillia centum & nonaginta nouem. Nascit̄ puer sine dolore matris: quippe qui diuinus erat: non humanus partus: unde mater integra statim surrexit: & infante de more pannis inuoluit. E taberna autem meritoria in transyberina regione ex terra oleum erupit: ut ait Eusebius: fluxitq; toto die sine interuallo christi gratiam gentibus ostendens. Narrat Orosius Augustum caesarem eadem die mandasse: ne quis se dominum deinceps uocaret. Diuinatē credo uerum principem orbis terrarum ac mūdi totius natū esse. Idē quoq; mādauit: ut in orbe romano omnīū hominū capita cēsu notarētur: ac si maiori p̄cipi rationē gubernati ip̄erū aliquādo redditurus eēt. Huic autē censui Cyrium uirum consularem ex senatusconsulto praefecit. Pax praeterea & quies tanta fuit cum domi tum foris quanta unq̄ antea. Hunc enim iusticiae: & pacis regem prophetae appellarunt. Desertur autem octaua die ad templum circuncisionis

de Ex Tribu iuda.

alexandre.

Aristobolus.

Hircan.

Herodes.

Antiochus.

Cyrius.

Aug. Cyrius.

Aug. Cyrius.

5199.

Circuncisio.

a ii

12. PETRUS LOMBARDUS, *Sententiarum libri IV*.

Basel, Nicolaus Kesler, 1486.

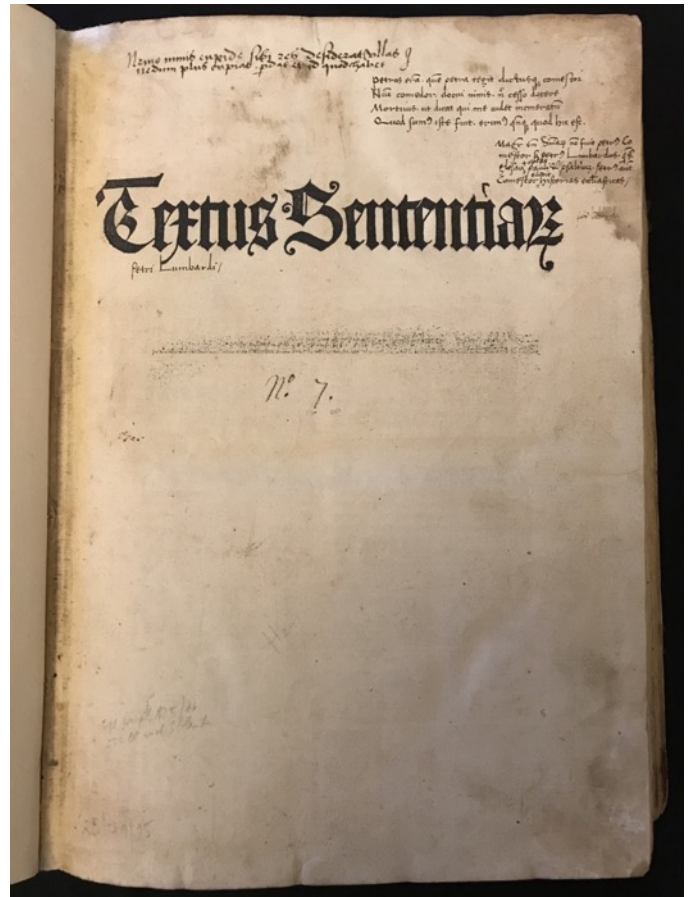
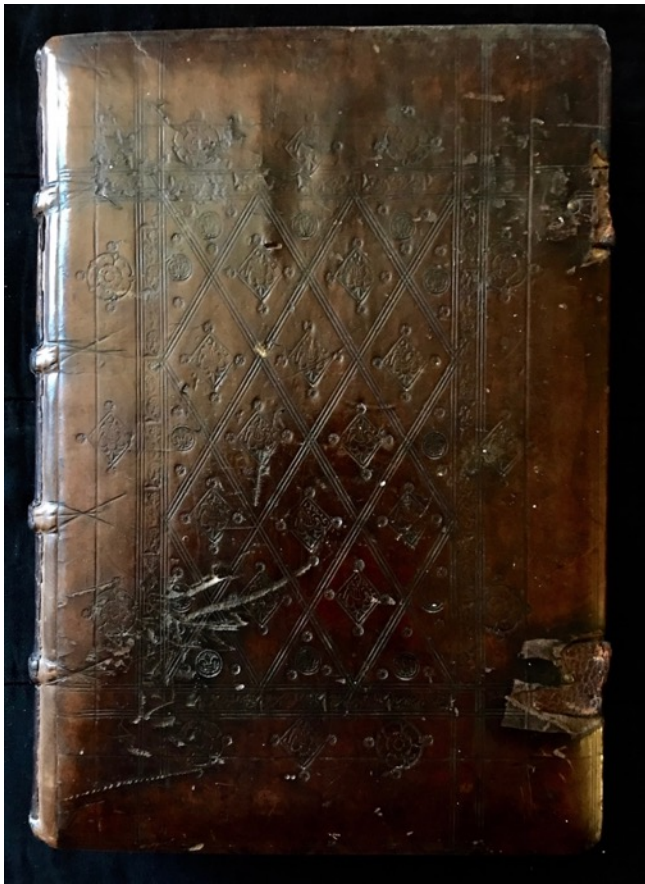
£ 10,500

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.

*The book is 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.







### 13. GUILLERMUS PARISIENSIS, Postilla super epistolas et evangelia.

Basel, Nicolaus Kesler, 1492.

£ 10,500

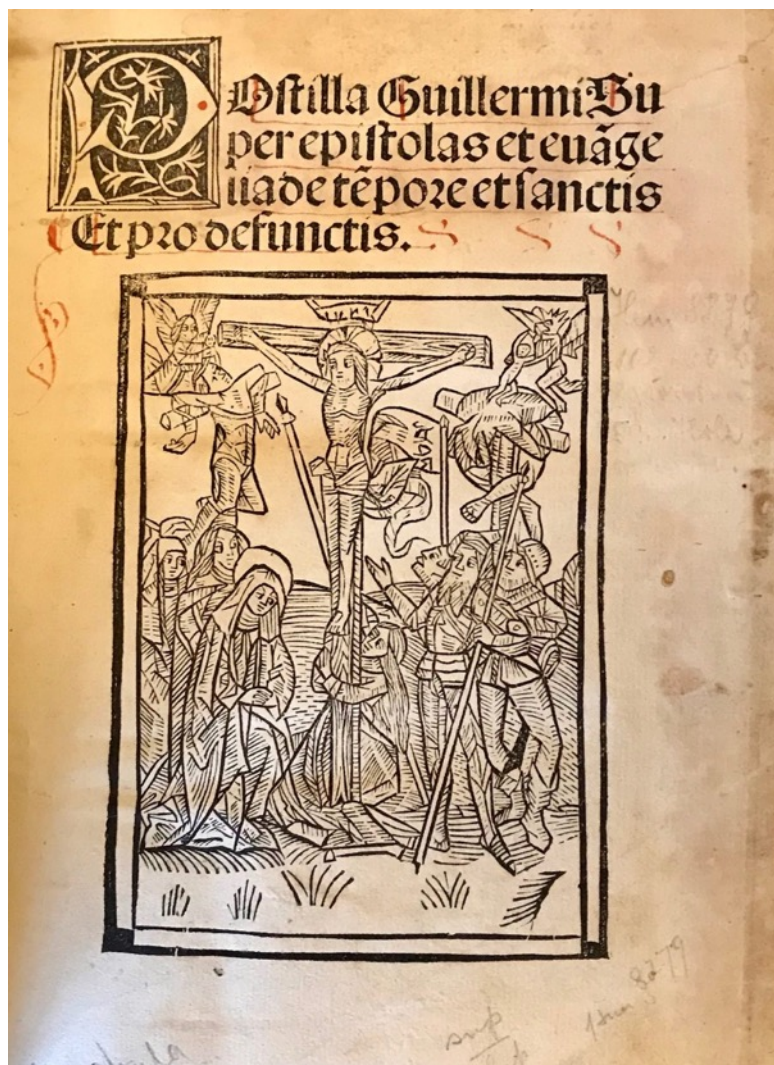
4to. 162 unnumbered leaves, A-M<sup>8</sup> N<sup>6</sup> a-f<sup>8</sup> g-h<sup>6</sup>, including two blanks (fols. [102] (n6) and [162] ((final) h6)). Gothic letter. Floriated initials, capital spaces with nicely rubricated guide-letters, rubrications throughout. Title-page with large woodcut of 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 end-leaves. 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; Schramm XXI, 19 pl. 725-767; Weisbach 39, n. 17; Hain 8279. The Kraus copy, Catalogue 182, number 85.







### *Conditions of Sale*

*Books can be returned for any reason within two weeks. All prices are net and do not include postage and packing. Invoices will be rendered in GBP. Title does not pass to the purchaser until the invoice is paid in full. Major credit cards accepted.*

