

Homeliarius Doctorum

Thieronymus.

Origenes.

Chrysostomus.

Maximus.

Leo.

Augustinus.

Ambrosius.

Alcuinus.

Beda.

Harmonius.

Hericus.

Gregorius.

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Incipiunt Distinctiones Sermonum Amici.
Distinctio .II.

Amicus. Nota q tri-
 plicem habz homo

amicū. vīcz. Quidū proximum. Et deum. Primus est decli-
 nand' propter sui falsitatē. Secund' cōparādus ppter magnā
 vtilitatē. Tertiū seruand' ppter amicitie stabilitatē. **De pri-**
mo amico scz mūdo: qui declinand' est ppter sui falsitatem. Or
Iaco. iiii. Quicūq; voluerit esse amicus huius seculi: inimicus
 dei constituet. et hoc ppter volūtatum cōtrarietatē. Dñs enim
 suadet hūilitatē: mūd' supbiā. Ille cōtinentiā: iste luxuriā. Il-
 le largitatē et misericordiā: iste autē avaritiā. **Un dicit. i. Jo. ij.** Nō
 lite diligere mūdū: et oīa q in eo sūt. **De h cōtemptu dicit beatus**
Aug. Contēpnere mūdū virtus est: cōtempni a mōdo securitas
 est. **Quare: Quia fm qd dicit. i. Jo. ij.** Qd qd est in mōdo: aut
 est cōcupiscētia carnis: aut cōcupiscētia oculorū: aut supbia vite
Glō. Dēs dilectores mūdi nū hnt nisi hec tria: quib' oīa genera
 vitiorū cōprehendunt. **Un dicit Apoē. viii.** Audiui vocē vni'
 aquile volātis p mediū celū: dicentis vocem ag. **Ve. ve. ve. ha-**
bitantib' in terra. **Ve** interitū signat. s. Luxuriosis: cupidis: et
 supbis. **Primo de luxuriosis dicit Jer. xxi.** Appuit ignominia
 tua: et zel' fornicationis tue. **Et sequit' Ve ierlm nō mūdaberis**
Ecce xbhū despatiōis. **Un Osee. v.** Nō dabūt cogitatōes suas
 vt reuertant ad dñm: qz ipsi fornicatōis in medio eorū est. Istō
 peccatū capit nobiles et ignobiles: diuites et paupes. **Un Iero.**
In serico et i pānis eadē dñatur libido. **Nec regū purpuras nec**
paupū spernit squalorem. **Idē dicit Jer.** Vide ne in pterita ca-
 stitate cōfidas: qz nec **Dauid** es sanctior: nec **Salomone** sapien-
 tior: nec **Samfone** fortior esse poteris. **Ferreas mētes libido do-**
mat. **Ite de cupidis siue avaris dicit Abac. ij.** **Ve ei qui multipli-**
cat non sua: vsqueq; agguat cōtra se densum lutū. **Bene dicunt**
tpalia lutū: qz aiām comquināt. **Un. Ber.** **Beatus qui post illa**
non abijt q possessa onerant: amata inquināt: amissa cruciat. **Im**

A Compilation of Sermons

1. [AMICUS ANIMAE] Amicus animae: sermones.

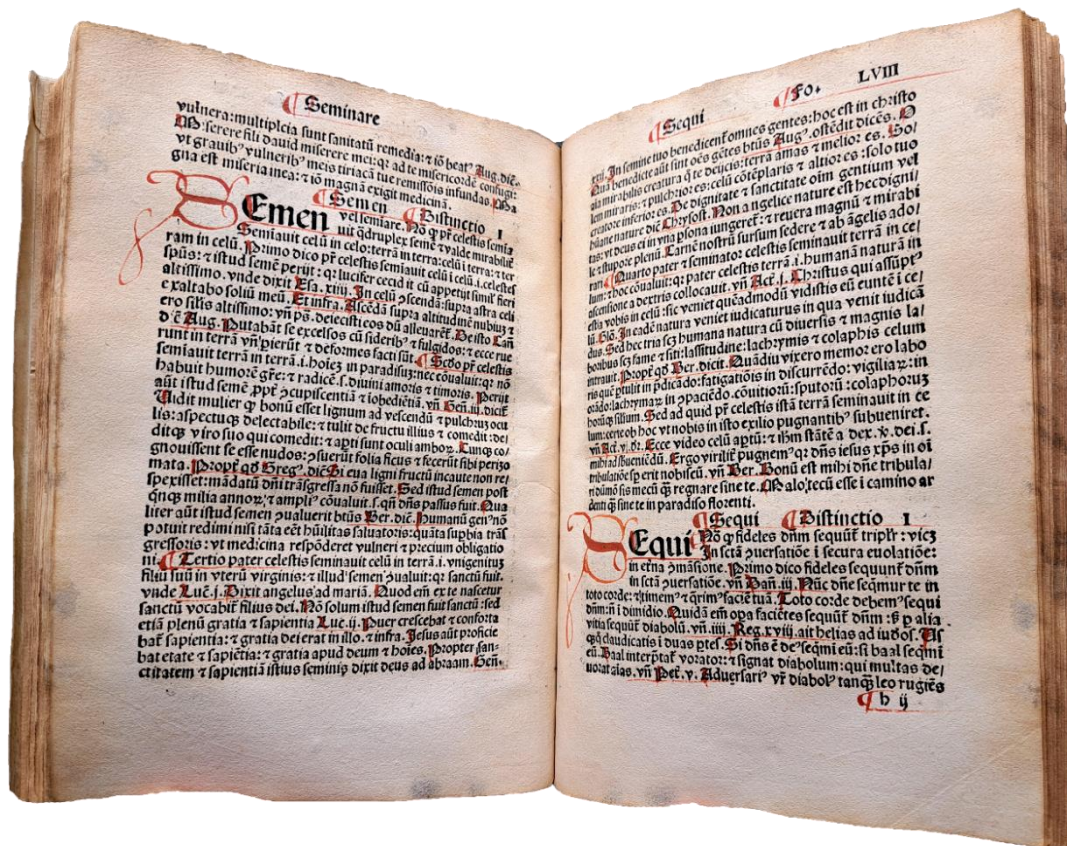
Basel: Nicolaus Kesler, 1495

£ 5,000

4to (197 x 136mm.), a-k⁸, l-s⁸, t-v⁶; 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.



Based on the Works of Saint Bernard of Clairvaux

2. [ANON], *Stella clericorum*.

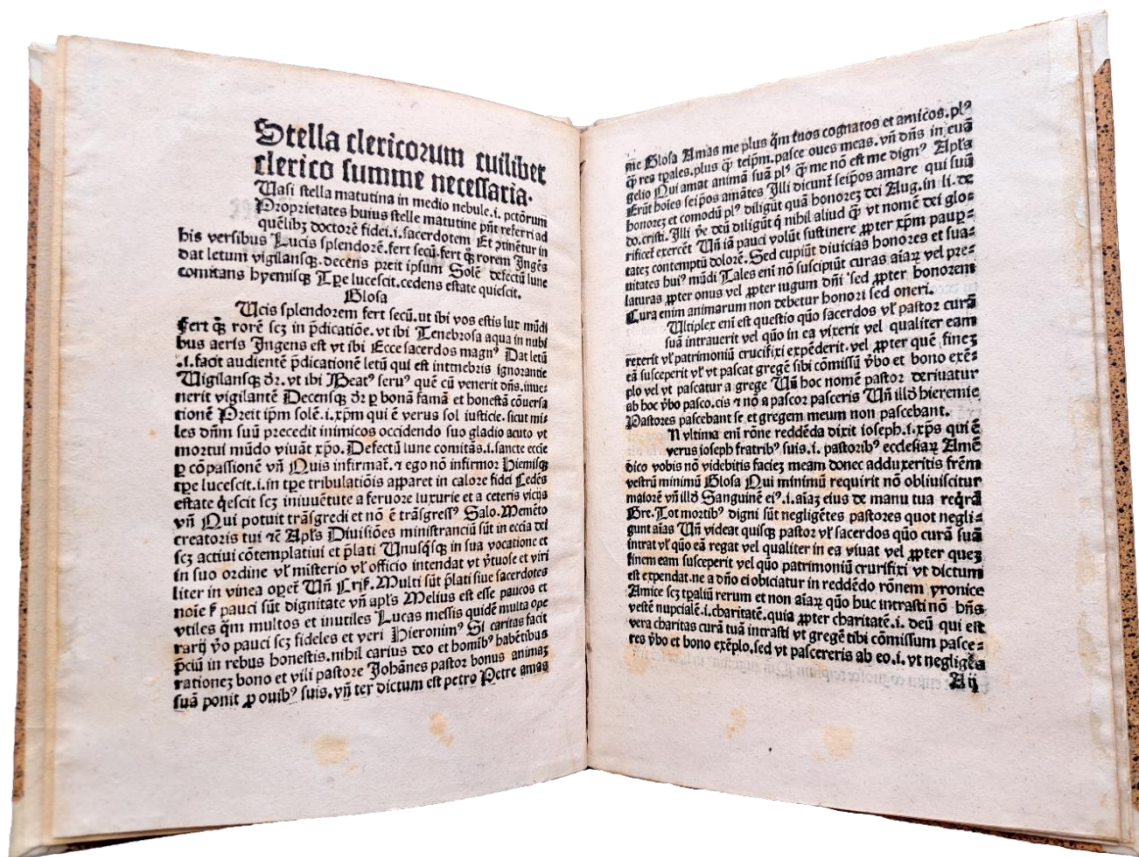
[Leipzig, Conrad Kachelofen] 1494.

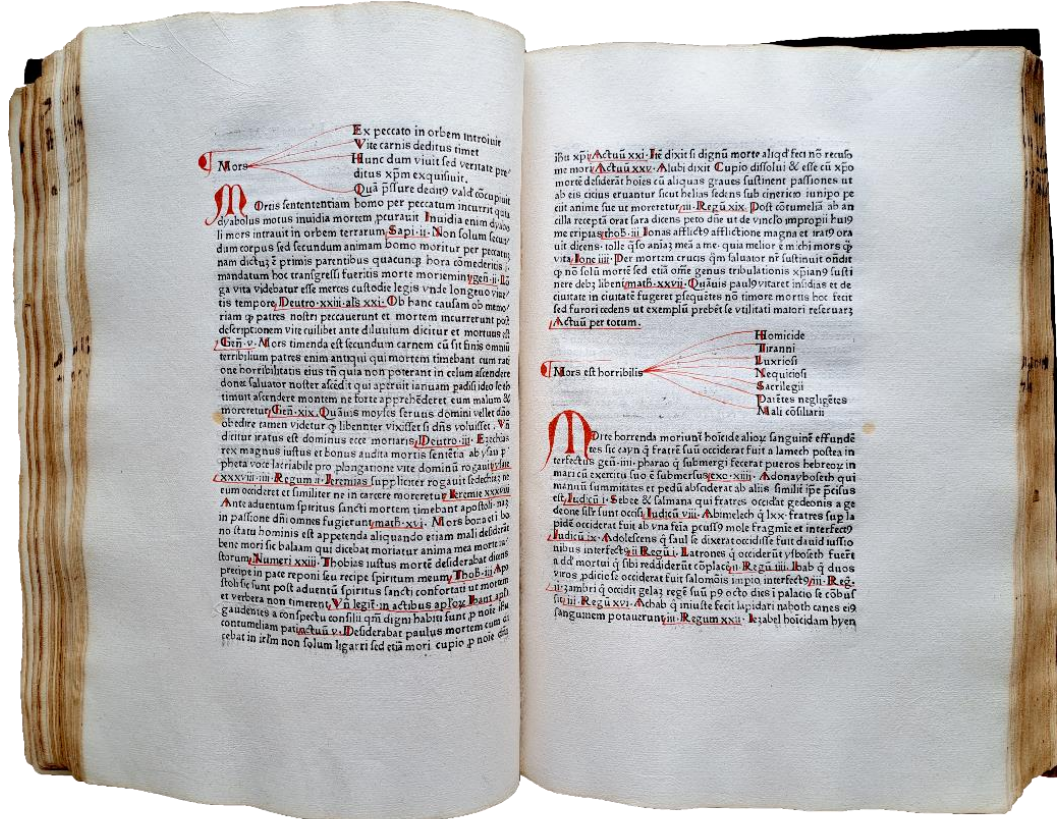
£ 4,500

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 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. His output was eclectic.

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





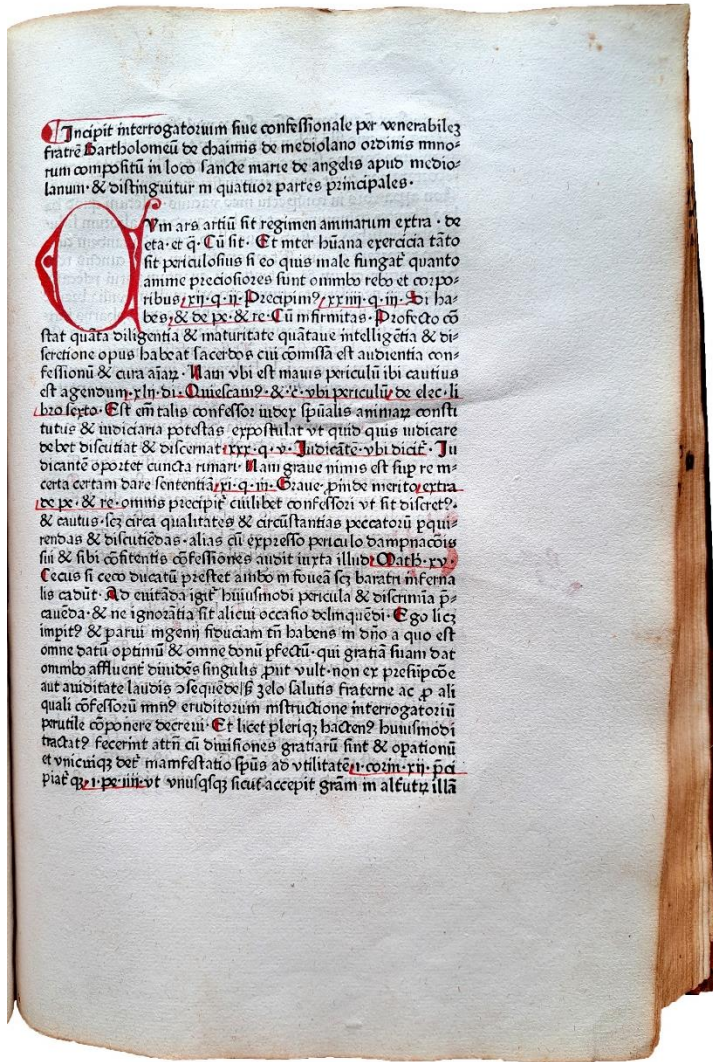
Three Early Editions of Franciscan Texts of the 15th Century

3. (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.

£ 18,000

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 *maniculae*, 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[at]rum 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.

Ad eruditissimum uirum Bartholomeum Merulam
Magnifici Georgii Cornelii gnatorum præceptorem Bla-
sij lanciloti epistola Subitaria.

Non ignoro hanc omnium esse consuetudinem dul-
cis meorum studiorum comes: sinceriorisq; animi opi-
culator: ut super auctore quæ in manibus habent: nonnulla
perstringant: quo ad eius uitam mores nostros tanq; scopum
exemplarq; sanctius dirigamus: & ad similes pro uiribus
fieri cõstudeamus. Verum id mihi cum ob multa tum ob
id præsertim quod plurimos Apicii consectorum eodẽq;
ualentiores in patinis bellatores: audacterq; præliantes fa-
cile est reperire: minime factitandum censui. Quid. n. est:
quo gulosissimi: omniũq; nepotum gurgitis ut Plinius in
naturali historia testatur maximi ingluuiem in mediũ affe-
ramus. ad hanc rem pro se quisq; satis habet ingenii. Id fa-
tis omnium constat: hunc epularum delicatissimarũ per-
ditorem: rerũq; naturæ consumptorem: testimonio Sene-
cæ: Tiberii Cæsaris tẽpestare sua dilapidasse bona: in uen-
trẽq; rapacissimum immeruisse. Quo se & famam suã tra-
duxit: quãquam ut multis cõiecturis intelligi datur: hunc
illum Romanum Apicium: de quo celeberrimi scriptores
mentionem faciunt: non esse existimarim. Cum igitur in
manus meas id cuiuscũq; sit opusculum peruenisset: ut ali-
qua præfatione insignirẽ: quo me tui memorẽ (ut pollici-
tus sum) cui non nihil debeo: palam esset: tibi utpote mei
nominis fauissori: sc̃tuũq; meorum defensori acerrimo ad-
scripsi: quod boni consulas: rogo.

Laseratum Oxyporum Oxygæ digestibile
Oenogæ i tubera Hypotrîma Mortaria
Ciminatum in ostra de conchiliis.

Apicii Celii epimeles Incipit liber primus cõditũ padoxũ.



Onditi Paradoxĩ cõpositio: mellis ptes
.xv. i. aneuũ uas mittunt i præmissis in-
de sextariis duobus ut i cocturã mellis ui-
nũ decoq; qd igni lẽto: & aridis lignis
calefactũ cõmotũ ferula dũ coquit. Si
effluere cõpit uini rore cõpescit præ-
ter qd subactũ igni i se redit. cũ pfrixerit rursus accendit.
Hoc secũdo ac tertio fiet. Ac tũ demũ remotũ a foco po-
stridie despumat cũ pipis uncis. iiii. iã tritũ malticis seru-
pulo. iiii. foliũ & croci dragmã singulã: dactilog; ossibus
torridis qnq; hisdẽ dactilis uino mollis intercedere prius
suffusione uini de suo modo ac numero: ut tritura lenis ha-
beatũ: his omnibus paratis supmittes uini lenis sextaria
.xviii. carbones perfecto addere duo milia.

Conditum meliromum.

Alatog; cõditũ meliromũ ppetuũ: qd subministrat
p uitã pegrinãti: pip tritũ cũ melle despumato i cu-
pellam mittis cõditi loco: & ad momẽtũ qũ sit bibẽdũ trũ
aut mellis pferas: aut uinum inferas: sed luaserit non nihil
uini meliromo mittas adiciendũ ppter exitũ solutiorem.

Absynthium romanum.

Absynthiũ romanũ sic facies. Cõditi camerini præce-
pis utiq; pro absynthio cessante: in cuius uicẽ absyn-
thi põthici purgati terẽbitiq; uncia thebaicã dabis. malti-
cis foliũ. iiii. scrupulos senos. croci scrupulos. iiii. uini eiũs
modi sextarios. xviii. carbones amaritudo non exigit.

a i i

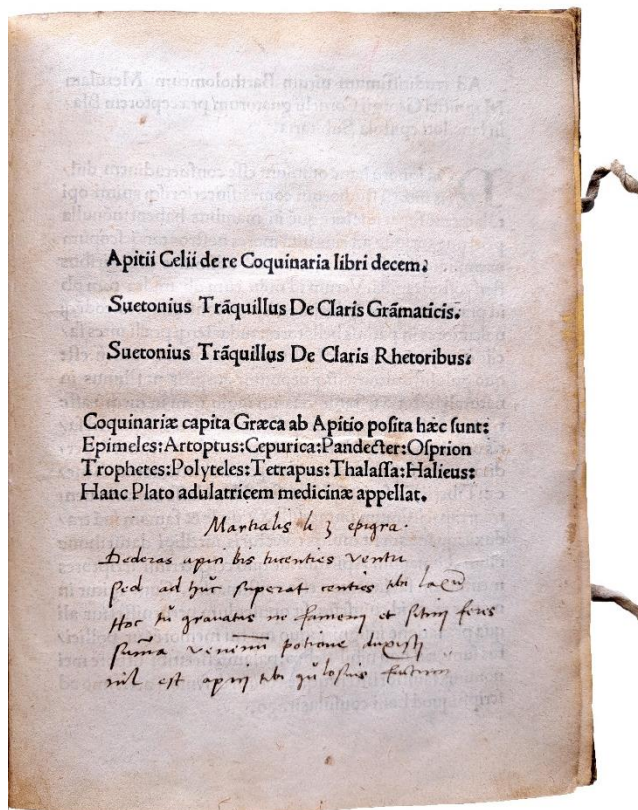
The Earliest Printed Cookbook

4. **APICIUS**, De re coquinaria libri Decem
Venice: Bernardino Vitali, [c.1498-1500]

£ 18,000

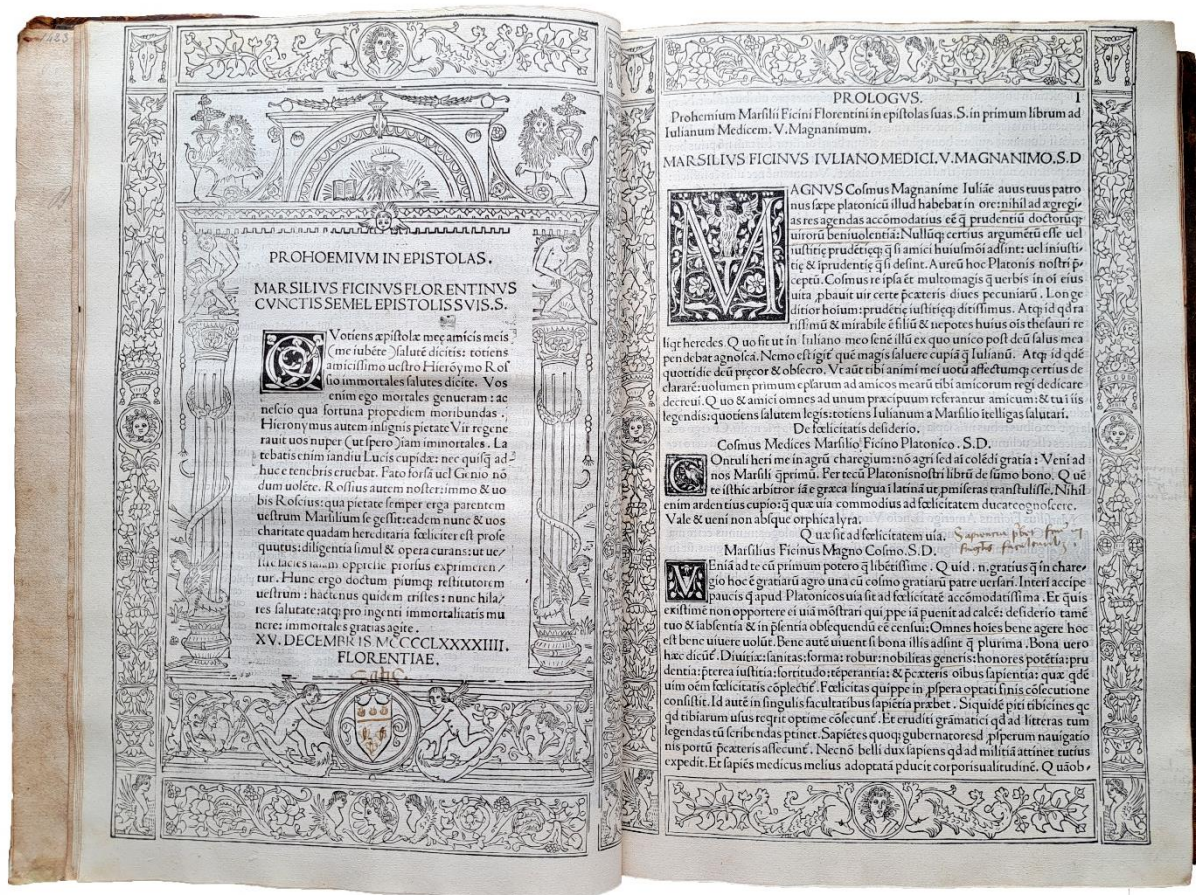
Quarto (195x148mm) 40 leaves, a-h⁴; Apicius' work complete, but not including either of Suetonius' works; printed in 30 long lines, roman type; colophon on p.80; contemporary limp vellum binding, joint invisibly repaired, some crinkling and staining, leather ties, edges a little worn on title page, light waterstaining to margins throughout, later endpapers, occasional textual underlining and early ink annotations to margins, as well as a longer 6-line ink inscription in Latin under title; ornamental woodcut initials with floral elements on a2r, a4v and b4v, other small woodcut initials throughout.

A wonderfully preserved copy of the second incunable edition of Apicius' cookbook, printed in Venice, following on from Suetonius' works, as is often the case in many copies. It consists of Ancient Roman cookery recipes compiled in around the 5th century. The work is divided into ten chapters, each going into details about a specific subject, such as wines and preserves, vegetables, fowl, venison, shellfish, etc. It provides helpful tips that are still used in today's kitchens, such as keeping vegetables green by boiling them with cooking soda, or numerous sauces to go with cooked fish, as well as more interesting recipes such as rose and violet wines to work as potent laxatives.



Marcus Gavius Apicius is believed to have been a Roman gourmet and lover of luxury, who lived sometime in the 1st century AD and while this fascinating Roman cookbook is attributed to him, the details remain unknown. This work was edited by Blassius Lanceloti whose name appears in the caption of the dedicatory letter and includes poems by Antonius Mota and Ioannes Salandus in the colophon.

Brunet I, 343 ; Notaker, *Printed Cookbooks in Europe, 1470-1700*, 1002.3; Goff, A-922; ISTC ia00922000; BMC V, 550; USTC 997592.



The Letters of Ficino and Leading Renaissance Thinkers

5. **FICINO, Marsilio.** *Epistole Marsilii Ficini Florentini*

Venice: Matteo Capcasa for Hieronymus Blondus, 11 March 1495

£20,000

FIRST EDITION of the collection of letters by Marsilio Ficino exchanged with a large number of notable figures of the Italian Renaissance. A fascinating volume, not only rich in literary and philosophical content, but also of deep historical significance, providing insights into the intellectual currents of the Renaissance and the relationships among prominent thinkers of the time.

Folio (305 x 202 mm), 204 leaves (6 unnumbered pages, clxxxxvii, 1 unnumbered leaf), printed in Roman type, numerous small woodcut initials throughout text. Title printed in black with woodcut motif of a phoenix, small contemporary inscription 'Diem dies

docet, Aedeus', illegible oval ownership blindstamp, and ink signature of H. N. Coleridge dated 1834. Front blank with small ownership inkstamp of the Bibliotheca Heberiana. Elaborate woodcut border to title verso extended to first two pages of the prologue, depicting putti, sphynx, and lions, as well as architectural, zoological and botanical ornaments throughout, large 'M' initial with phoenix woodcut decoration at beginning of prologue. Contemporary ownership inscription of Nicolas Pelletur dated 1499 to verso of blank leaf at rear, occasional minor mark or small waterstains, larger stains to upper outer corners of folios CXXIV to CXXIX, dampstaining to lower blank margin beginning at leaf CXXXI and continuing till the end, with inconspicuous repairs to blank margins. 17th century full mottled calf, triple gilt ruled covers with gilt coat-of-arms of the Prince de Condé to centre of each, worn in areas, corner of rear cover repaired, rebaked to style, five raised bands and red leather label. A clean and crisp copy of Ficino's letters.

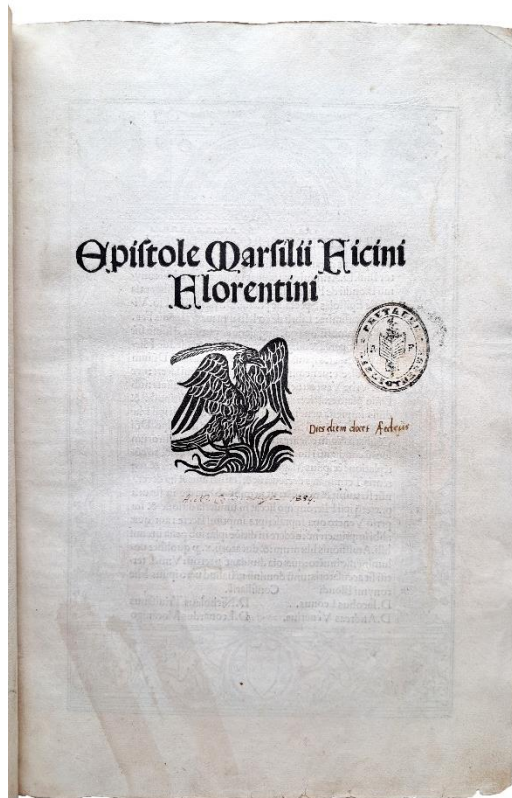


Marsilio Ficino (1433-1499) was an Italian philosopher, priest, and one of the most influential thinkers of the Renaissance. Born in Florence, he became a leading figure in the Platonic Academy established by Cosimo de' Medici. Ficino is best known for his efforts to revive and synthesize classical philosophy, particularly Neoplatonism, with Christian theology. He wrote extensively on philosophy, translated the works of Plato and other classical authors, and corresponded with influential figures of his time, including Giovanni

Pico della Mirandola and Lorenzo de' Medici. Ficino's comprehensive approach to scholarship extended to his interest in astrology, medicine, and the reconciliation of Hermeticism with Christianity. His contributions played a pivotal role in shaping the intellectual and cultural landscape of the Renaissance.

"The Letters occupy in fact a very important place in Ficino's work. As historical documents, they give us a vivid picture of his personal relations with his friends and pupils, and of his own literary and scholarly activities. As pieces of literature, edited and collected by himself, the letters take their place among other correspondences of the time and are a monument of humanistic scholarship and literature. Finally, the letters are conscious vehicles of moral and philosophical teaching and often reach the dimensions of a short treatise. Ficino began to collect his letters in the 1470's, gradually

arranged them in twelve books, had them circulated in numerous manuscript copies, and finally had them printed in 1495. The first book contains letters written between 1457 and 1476, and its manuscript tradition is especially rich and complicated. These letters derive great interest from the time of their composition, for they were written at the same time as some of the commentaries on Plato and as the *Platonic Theology*, Ficino's chief philosophical work. The correspondents include many persons of great significance: Cosimo and Lorenzo de' Medici, and members of other prominent Florentine families, allied or hostile to the Medici at different times: Albizzi and Pazzi,

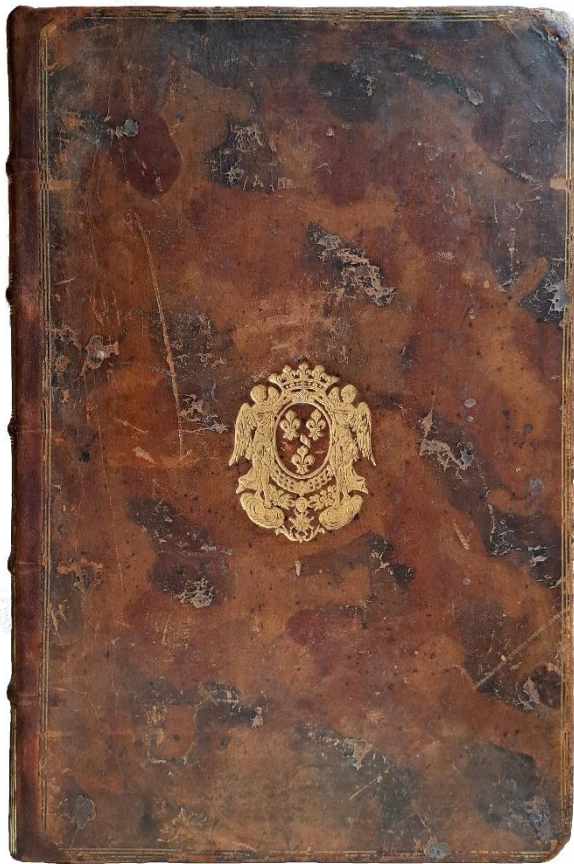


Soderini and Rucellai, Salviati and Bandini, Del Nero, Benci and Canigiani, Niccolini, Martelli and Minerbetti. There are two cardinals, Francesco Piccolomini, the later Pius III, a famous patron and bibliophile, and Bessarion, the great defender of Platonism. There is Bernardo Bembo, Venetian patrician and ambassador, Giovanni Antonio Campano, bishop and humanist. Francesco Marescalchi in Ferrara, and Giovanni Aurelio Augurelli from Rimini. There are the friends of Ficino's youth, Michele Mercati and Antonio Morali called Serafico, and his favourite friend, Giovanni Cavalcanti. There are philosophers and physicians, and there are numerous scholars, of different

generations, who occupy a more or less prominent place in the annals of literature: Matteo Palmieri and Donato Acciaiuoli, Benedetto Accolti, Bartolomeo Scala and Niccolò Michelozzi [...] The book also includes several pieces that are important compositions in their own right: the dialogue between God and the soul, on divine frenzy, on humanity, on the folly and misery of man, on the use of time, on law and justice, on happiness, the theological prayer to God, and the praise of philosophy." (Kristeller Paul Oskar, 'Preface' in *The Letters of Marsilio Ficino*, 1975, 17-18)

"As translator and commentator of Plato he represents one of the most important epochs in the history of Platonism. As leader of the Platonic Academy in Florence, he

occupies a central position in the history of Renaissance civilization. Continuing the work of the earlier humanists, he was the first who gave that work a philosophical significance. Absorbing a vast body of ideas from ancient, early Christian, and medieval sources, he was able to incorporate them into a comprehensive system of Christian Platonism which displays many original and important characteristics of its own. Both as an original thinker and as a transmitter of earlier ideas he exercised a widespread and powerful influence on subsequent generations, and traces of this influence are found in many philosophers, scientists, theologians, moralists, poets, and artists of the later Renaissance, in Italy as well as in France, England, Germany, and other European countries." (Kristeller Paul Oskar, *Philosophy of Marsilio Ficino*, 1943, viii)



Provenance

Nicholas Pelletur, 1499 (inscription at rear of volume); Louis de Bourbon (1621-1686), Prince de Condé, "The Great Condé" with his coat-of-arms to covers; Richard Heber (1773 – 1833), bibliophile and founder member of the Roxburghe Club, inkstamp; H. N. Coleridge (1798-1843), signature. The very early Latin manuscript ownership inscription in brown ink reads: 'Nicolaus pelliparius artium et medicine doctor/hunc librum emit Lugdin' precio 21 gross'/anno domini 1499/Ni pelletur' ('Nicholas Pelletur, doctor of arts and medicine/bought this book at Lyons for 21 groschen/in the year of our Lord 1499/Ni Pelletur').

Hain-Copinger 7059; GW 9873; BMSTC *Italian* 250; Oates 1946; Goff F154; ISTC if00154000; Brunet II 1244; Graesse II 576; Polain B1477; GW 9873; Walsh 2431.

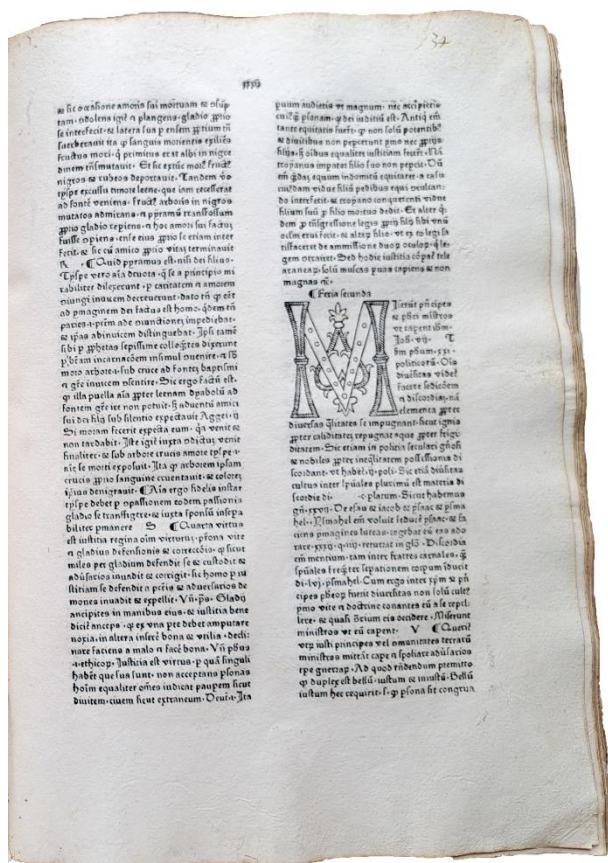
Splendidly Decorated Incunable

6. **GRITSCH**, Johannes [pseudo-; Gritsch, Conradus]. Quadragesimale.
[Ulm], Johann Zainer, [14]76.

£ 18,000

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



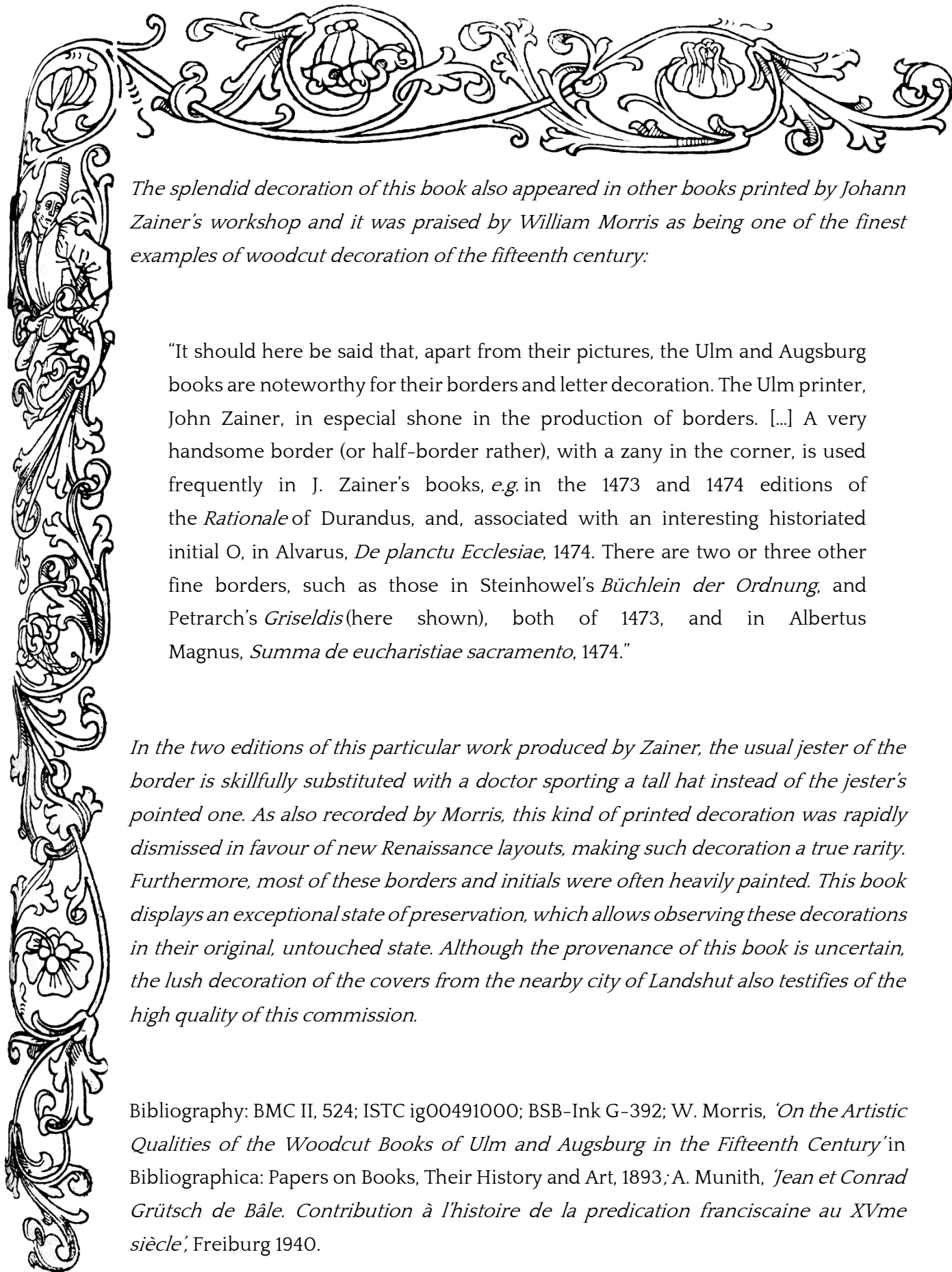
four concentric panels divided by double-fillet ruling. Minor loss of leather to foot and lower edge. Rear cover with a different floral decorative pattern. Spine in five compartments with four raised bands covering thick double sewing supports. Catches, metal centre- and corner-pieces have been removed, 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 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 27^a to 252^b); a list of sacred readings for the main festivities of the year (from 253^a to 268^b) 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 splendid 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 Steinhovel'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 Grütsch de Bâle. Contribution à l'histoire de la predication franciscaine au XVme siècle*, Freiburg 1940.

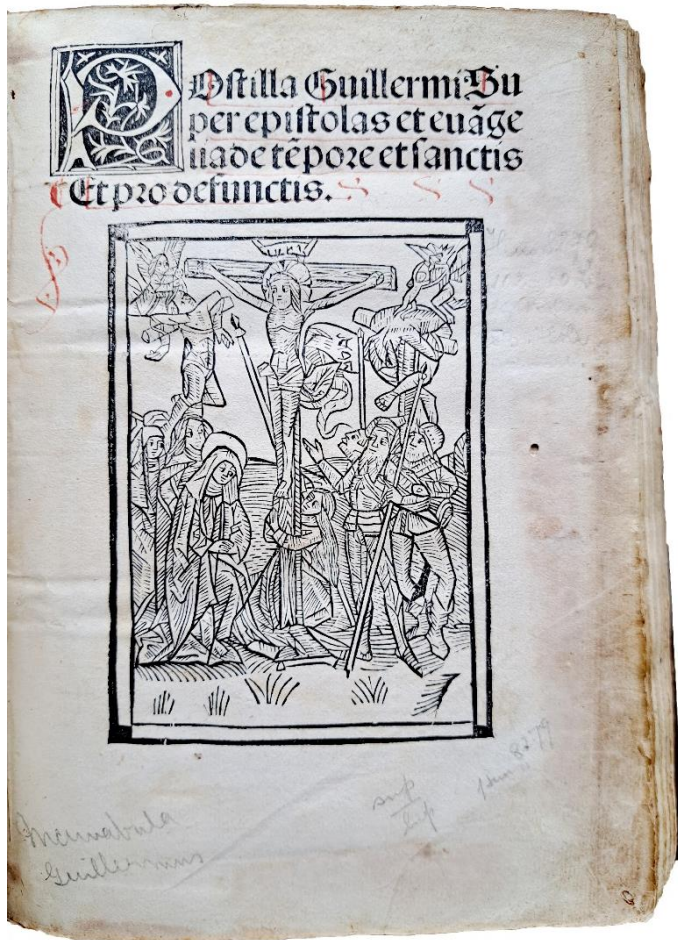
Illustrated Guide to the Excerpts from the Epistles and Evangelists

7. **GUILLERMUS PARISIENSIS**, *Postilla super epistolas et evangelia*.

Basel, Nicolaus Kesler, 1492.

£ 10,000

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, rebacked, 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.

ut loqueretur ad universum populum: appropinquaverunt enim sacerdotes et prophete et omnis populus dicens. **Morte moriatur.** Quare prophetavit in nomine domini dicens: sicut sylo erit domus hec et urbs ista desolabitur eo quod non sit habitator. **Et congregatus est omnis populus adversus iheremiam in domo domini.** Et audierunt principes iuda verba hec: et ascenderunt de domo regis in domum domini: et sederunt in introitu porte domus domini nove. **Et locuti sunt sacerdotes et prophete ad principes et ad omnem populum dicens.** Iudicium mortis est viro huic: quia prophetauit adversus civitatem istam sicut audistis auribus vestris. **Et ait iheremias ad omnes principes et ad universum populum dicens.** Dominus misit me ut prophetarem ad domum istum et ad civitatem hanc omnia verba que audistis. **Nunc ergo bonas facite vias vestras et studia vestra: et audite vocem domini dei vestri: et perquirebit dominus mali quod locutus est adversum vos.** **Ego autem ecce in manibus vestris sum: facite michi quod bonum et rectum est in oculis vestris.** **Verumtamen scitote et cognoscite: si occideritis me sanguine innocentem traditis contra vosmetipsos: et contra civitatem istam et habitatores eius.** **In veritate enim misit me dominus ad vos: ut loquerer in auribus vestris omnia verba hec.** **Et dixerunt principes et omnis populus ad sacerdotes et ad prophetas.** **Non est viro huic iudicium mortis: quia in nomine domini dei nostri locutus est ad nos.** **Surrexerunt ergo viri de senioribus terre: et dixerunt ad omnem rem populi loquentes.** **Mithras de moraschim fuit propheta in diebus ezechie regis iuda: et ait ad omnem populum iude dicens.** **Hec dicit dominus exercituum.** **Syon quasi ager arabitur: et iherusalem in**

acerem lapidum erit: et mons domus in excelsa silvarum. **Aliquid moris condemnavit eum ezechias rex iuda et omnis iuda.** **Aliquid non timuerunt dominum et deprecati sunt faciem domini: et perierunt dominum mali quod locutus fuerat adversum eos.** **Itaque non faciunt malum grande contra animas nostras.** **Fuit quoque vir propheta in nomine domini urias filius semei de variathiacim: et prophetavit adversus civitatem istam et adversus terram hanc iuxta omnia verba iheremie.** **Et audivit rex ioakim et omnes potentes et principes eius verba hec: et quesivit rex interficere eum.** **Et audivit urias et timuit: fugitque et ingressus est egiptum.** **Et misit rex ioakim viros in egiptum helmathan filium achobor et viros cum eo in egiptum.** **Et eduxerunt viros de egipto: et adduxerunt eum ad regem ioakim et percussit eum gladio: et percit cadaver eius in sepulchris vulgi ignobilis.** **Agitur manus archan filii saphan fuit cum iheremia ut non traderetur in manus populi et interficerent eum.** **XXVII** **In principio regni ioakim filii iosie regis iuda factum est verbum istud ad iheremiam a domino dicens.** **Hec dicit dominus ad me.** **Fac tibi vincula et catenas et pones eos in collo tuo: et mittes eas ad regem edom et ad regem moab et ad regem filiorum amon et ad regem tyri et ad regem sydonis in manu nuntiorum qui venerunt iherusalem ad sedechiam regem iuda: et precipies eis ut ad dominos suos loquantur.** **Hec dicit dominus exercituum deus israel.** **Hec dicitis ad dominos vestros.** **Ego feci terram et hominem et iumenta que sunt super faciem terre in fortitudine mea magna: et in brachio meo egessit: et dedi eam ei qui placuit in oculis meis.** **Et nunc itaque ego dedi omnes terras istas in**

regi egipti et seruis eius et principibus eius et omni populo eius: et universis generaliter cunctis regibus terre aulicis. et cunctis regibus terre philistinorum et ascalonis et gaze et accaroni et reliquis azoti: ydume et moab et filijs ammon et cunctis regibus syri et universis regibus sydonis et regibus ite insularum qui sunt trans mare: et dedan et theman et bux et universis qui attonsi sunt in romani et cunctis regibus arabie et cunctis regibus occidentis qui habitant in deserto: et cunctis regibus zambri et cunctis regibus elam et cunctis regibus medorum et cunctis qui regibus aquilonis deprope et delonge: unicuique contra fratrem suum: et omnibus regibus terre que super faciem eius sunt. Et rex selsach biber post eos. Et dices ad eos. Hec dicit dominus exercituum deus israel. Bibite et inebriamini: et vomite et cadite: neque surgatis a facie gladii quem ego mittam inter vos. Cumque noluerint accipere calicem de manu tua ut bibant: dices ad eos. Hec dicit dominus exercituum. Bibentes bibetis. Quia ecce in civitate in qua inuocatum est nomen meum ego incipio affligere: et vos quasi innocentes et immunes eritis. Non eritis immunes. Gladium enim ego voco super omnes habitatores terre: dicit dominus exercituum. Et tu prophetabis ad eos omnia verba hec: et dices ad illos. Dominus de recessu rugiet: et de habitaculo sancto suo dabit vocem suam. Rugiens rugiet super decorem suum. Celestina quasi calcanti concinetur aduersus omnes habitatores terre. Peruenit sonitus usque ad extremam terram: quia iudicium domino cum gentibus. Iudicat ipse cum omni carne. Impios tradidi gladio dicit dominus. Hec dicit dominus exercituum. Ecce afflictio egredietur de gente

in gentem: et turbo magnus egredietur de humilitatibus terre: et recunt interfecti domini in die illa a summo terre usque ad humum eius. Non plangent: et non colligent neque sepelient: in sterquilinis super faciem terre iacebunt. Ululate pastores et clamate: et absigite vos cineres optimates gregis: quia compleri sunt dies vestri ut interficiamini: et dissipationes vestre: et caderis quasi vasa prelo. Et peribit fuga a pastoribus: et saluatus ab optimatibus gregis. Vox clamoris pastorum et ululatus optimatum gregis: quia vastauit dominus pascua eorum: et conuerterunt arua pacis a facie ire furoris domini. Dereliquit quasi leo umbraculum suum: facta est terra eorum in desolationem a facie ire columbe: et a facie ire furoris domini. **XVI** In principio regni ioachim filie iosie regis iuda factum est verbum istud a domino dicens. Hec dicit dominus. Sta in attio domus domini: et loqueris ad omnes ciuitates iuda de quibus veniunt ut adorarent in domo domini universos seruos: quia ego mandavi tibi ut loquaris ad eos. Noli subtrahere verbum: si forte audiant et conuertant unusquisque a via sua mala: et peniteat me mali quod cogito facere eis propter malitiam studiorum eorum. Et dices ad eos. Hec dicit dominus. Si non audieritis me ut abuletis in lege mea quam dedi vobis ut audieris seruationem seruorum meorum: prophetarum quos ego misi ad vos de nocte consurgens et dirigens et non audistis: dabo domum istam sicut sylo: et urbes hanc dabo in maledictionem cunctis gentibus terre. Et audietur sacerdos et propheta et omnis populus iherusalem loquentem verba hec in domo domini. Cumque compleisset iheremias loquens omnia que preceperat ei dominus

Gutenberg Bible Leaf

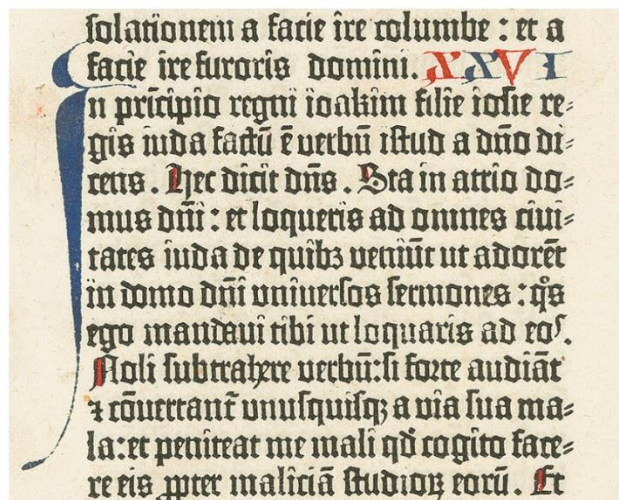
8. GUTENBERG BIBLE. A leaf from the Book of Jeremiah.

Mainz, Johann Gutenberg et Johann Fust, 1455.

£ 110,000

Royal folio (390 x 285 mm). Single leaf, on thick paper; 42-lines, double column; type: 1:140G. Bull's head watermark. Two initial 'T'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.

Contemporary Annotated Copy

9. PETRUS LOMBARDUS, Sententiarum libri IV.

Basel: Nicolaus Kesler, 1486

£ 12,000

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 (rebaked preserving original backstrip, front endpapers renewed); numerous deckle edges preserved.

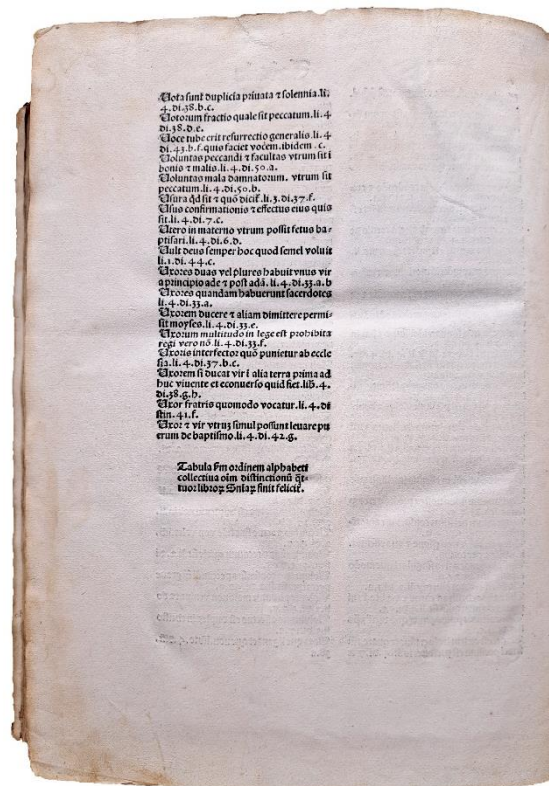




*Copiously annotated in a small neat cursive hand, apparently by a single contemporary owner, a second hand appearing in Book IV, chapters 31- 32 (F1-F2). A note on the title by the principal annotator clarifies the difference between Petrus Lombardus and Petrus Comestor (according to legend they were 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.

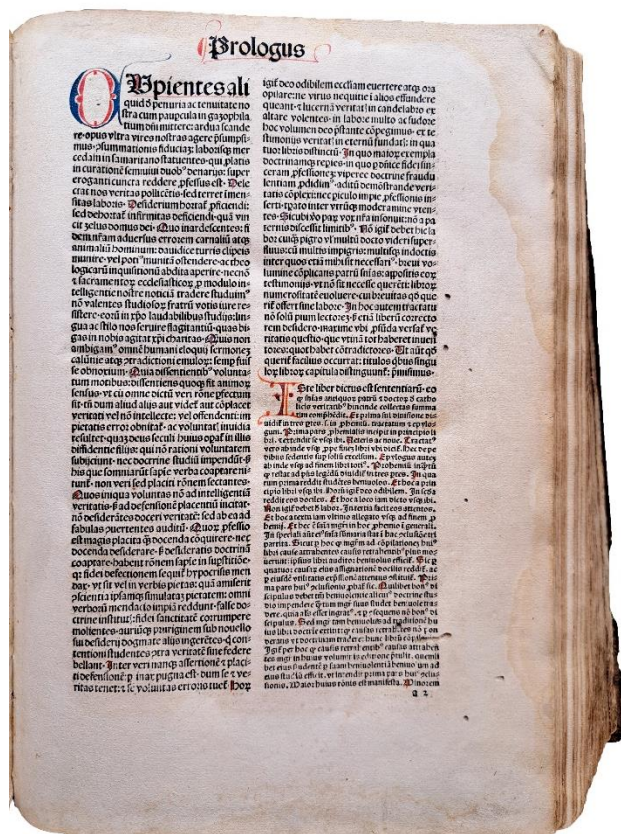


10. PETRUS LOMBARDUS, Sententiarum libri IV

[Freiburg im Breisgau, Kilianus Fischer, or Basel, Johann Amerbach, c.1491]

£ 4,800

Folio, 310 x 210mm, 255 ff. (of 256, lacking final blank O6) [512] pp; early blind-stamped pigskin, clasps missing, worn, some dappled wormholes and stains, ink inscription to spine, losses to head and foot; 55 lines, double column, gothic type, red ink ornamentation to the title, rubricated with capital initials supplied in alternate red and blue, minor early ink notations to margins, tear to title-page repaired with tape on verso, occasional wormholes mostly marginal, some more extensive in gutter and occasional ones affecting text, light marginal damp-staining to some leaves.



Early incunable edition of the cornerstone work of scholastic theology, *Sententiarum libri IV* by Petrus Lombardus (1095-1160), Bishop of Paris and professor at the cathedral school of Notre Dame. Written in the 12th century, the *Sentences* was an unparalleled compendium of works in theology, and the most important book of the Middle Ages. A text commented by all great theologians, this copy presents the commentary of Heinrich von Gorkum (1378-1431) typographically distinguished from the text.

Platina's *The Lives of the Popes*

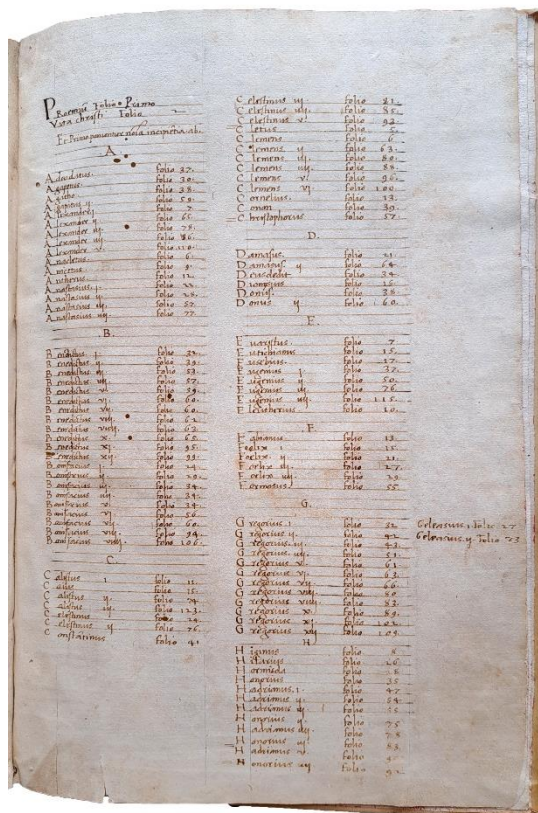
11. PLATINA, Bartolomeo. *Vitae pontificum.*

Treviso: Johannes Rubeus Vercellensis, 1485

Sold

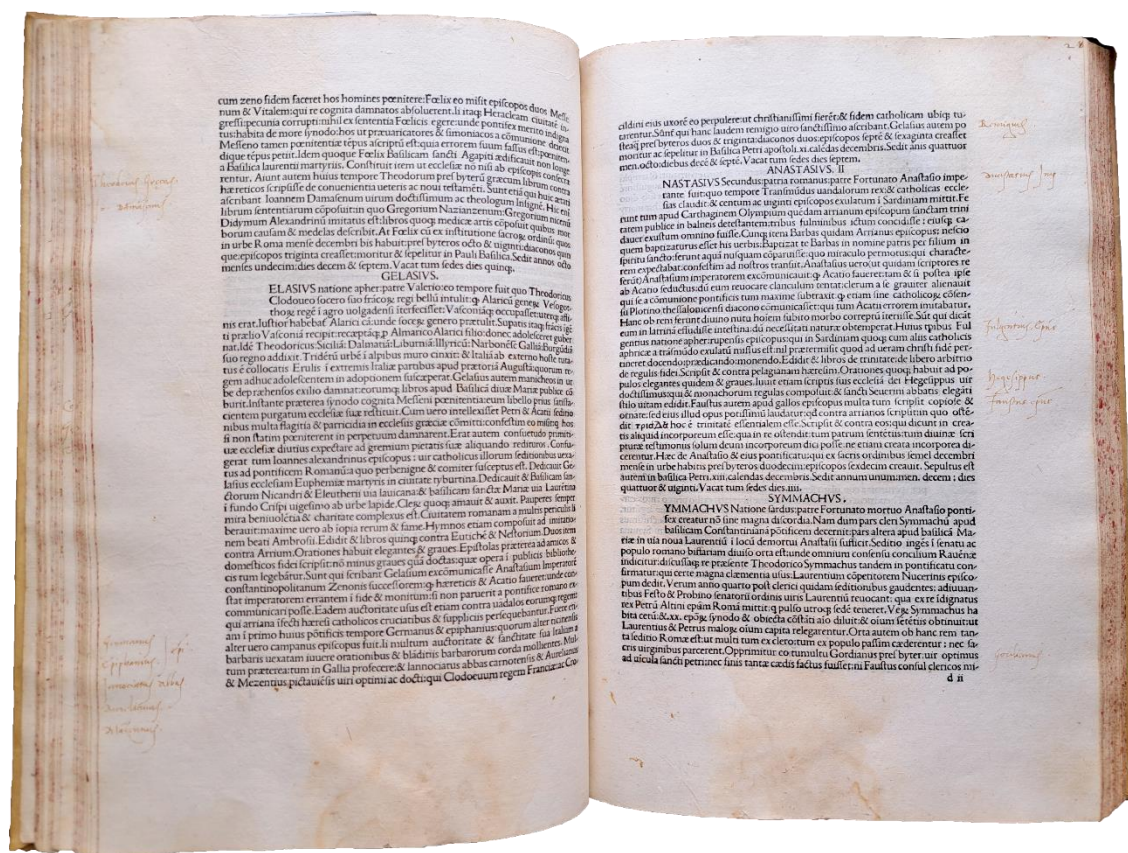
Folio. 136 leaves. A10 B-Q8 R6. Roman letter. 52 lines, headlines, capital spaces without guide-letters. Slightly trimmed, but good wide margins; thumb marks on lower corner of first leaf; some heavy dampstaining on first two leaves and throughout the first half of the book at foot of pages, no affection 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. 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.



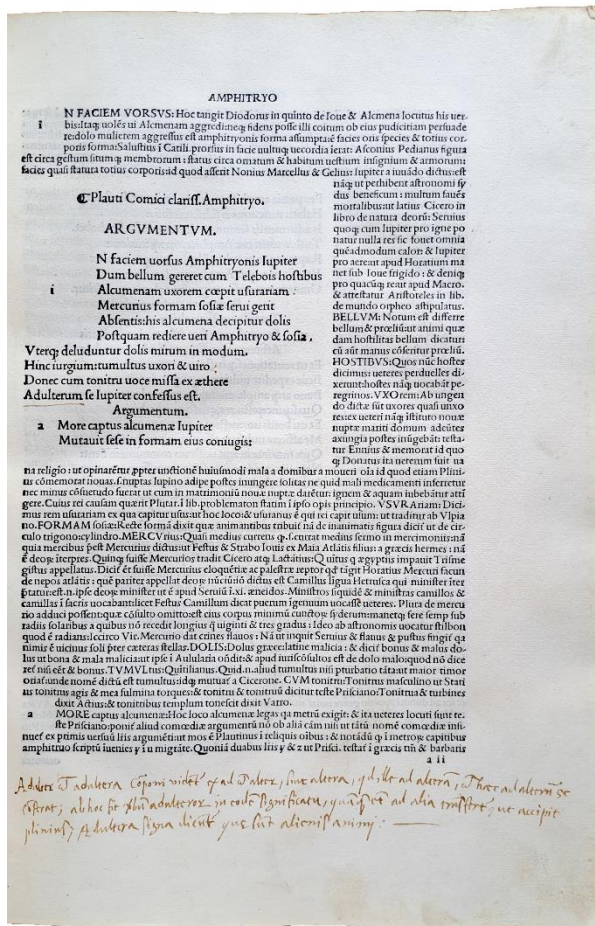
Fine Annotated Copy of Plautus' Comedies

12. **PLAUTUS**, Titus Maccius. Comoediae, commentary by Joannes Petrus Valla & Bernardinus Saracenus, part 2 only of 2.

Venice: Simon Bevilaqua for Marco Firmiano, 1499.

£ 6,000

Folio, 33.6 x 23 cm, 18th century calf-backed marbled boards, rebacked, laid original backstrip in compartments with modern (but to style) red leather label and later gilt, cracked, corners and edges frayed, modern endpapers, all edges red, faded; 58 lines of commentary and headline, Roman type, initial spaces with guide letters, penultimate leaf with printer's device recto, extensive early ink marginal and interlinear annotations, as well as frequent manicules, staining affecting gutter of s-u), occasional spotting, small hole i7 not affecting text; a clean, crisp and wide-margined copy.



An early incunable edition of Plautus' Comedies, the first edition containing the commentary by Joannes Petrus Valla and Bernardinus Saracenus.

Based on a foundation of Greek dramaturgy, Plautus brought these plays to life in Roman society and was successful due to the use of 'spoken language' instead of the usual Classical Latin customary of the time.

After twelve of his comedies were discovered in the early 15th century, Plautus' work suffered a revival during the early Renaissance, being first printed in 1472 by Vindelinius de Spira, and eventually not only read but staged as well.

ISTC ip00784000; Goff P784; BMC V, 523; Bod-inc P-356.

A Fine Illuminated Copy of Pliny's Natural History

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

Parma, Andreas Portilia, 8th July 1481.

£ 48,000



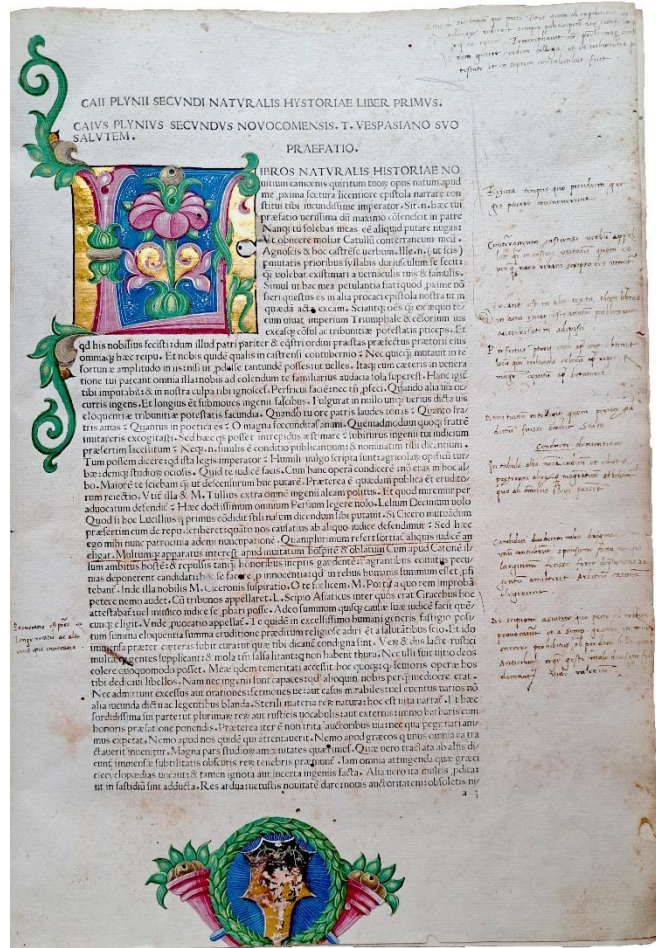
Royal Folio. (40.2 x 28.1 cm.), A8 B6 C-E8 F6 G-H8 I-L6 M-Y8 Z6 &4 a-f8 g6 2a-2d8 2e6, lacking blanks at beginning and end. Roman letter in two sizes. First page of text (A2r) with a very large contemporary lavishly illuminated initial "L" (liquid gold and vivid green, blue and purple colours: a Venetian 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

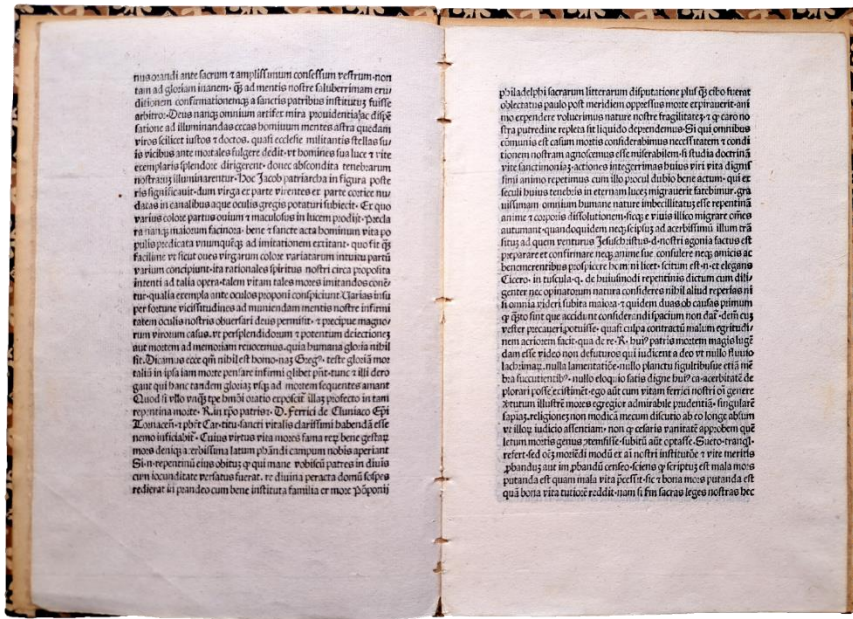
interest in this topic by one of the owners, who left plenty of annotations about this subject. At bb8r (Book 35) is a reference to the humanist Lorenzo Valla (1405-1457), concerning Pliny's arguments regarding the deceptive power of painting in relation to birds.



The editor of this incunabulum 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.





Funerary Orations for Ferri de Cluny

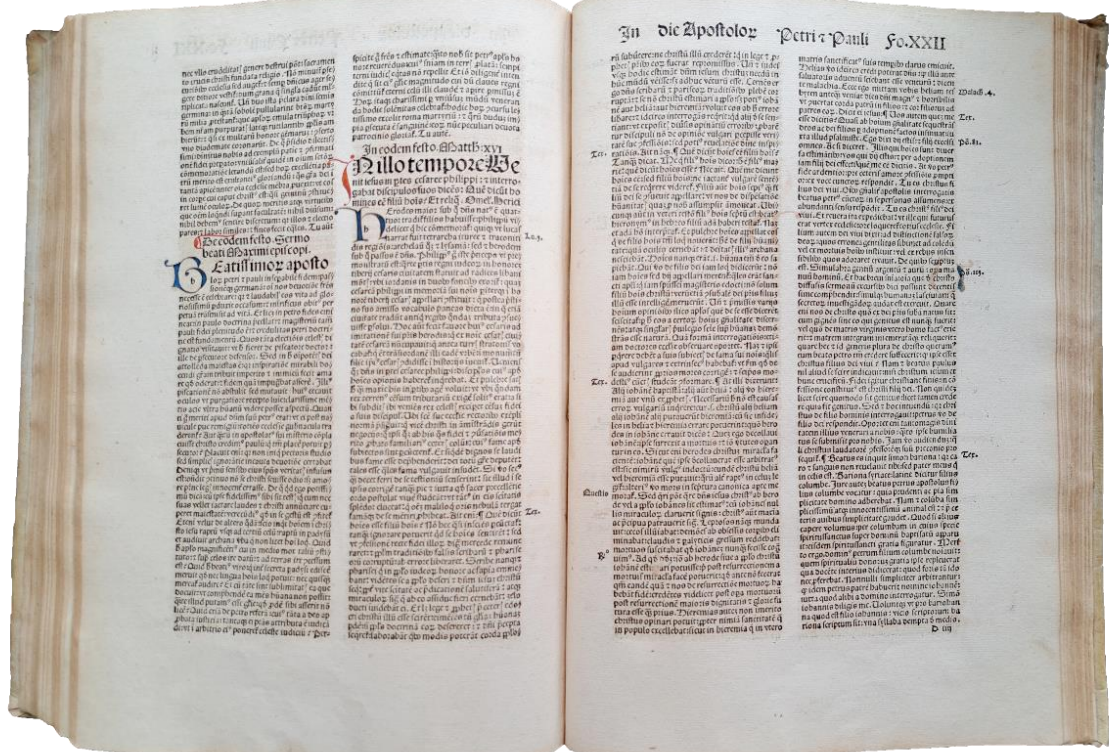
14. **SANCTO GEORGIO**, Johannes Antonius de. Oratio in exequiis Cardinalis Tornacensis.
[Rome, Stephan Plannck, after 16th October 1483.]

£ 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 nevertheless has a copy, IA.18342).



The First Illustrated Edition

15. **SURGANT, Johann Ulrich** (ed.). *Homiliarius doctorum de tempore et de sanctis Pauli Diacono collectus*.
Basel: Nicolaus Kesler, 30 September 1493.

£ 6,000

FIRST EDITION. Super-chancery folio (304 x 212mm); 248 leaves, a-z⁸, aa-ee⁸, A-M⁶. 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 a² 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 (f², f³). Three small punctures in first few quires, not affecting the text. Light brownning, title page faintly soiled in bottom right corner; torn bottom right corner on l⁴ and M⁵; few words deleted by a contemporary hand on dd², small internal tear in ee⁸ repaired on verso, small stains on B⁶; mis-numbered leaves throughout. 17th or 18th-century vellum; spine lettered in manuscript, neat repair at

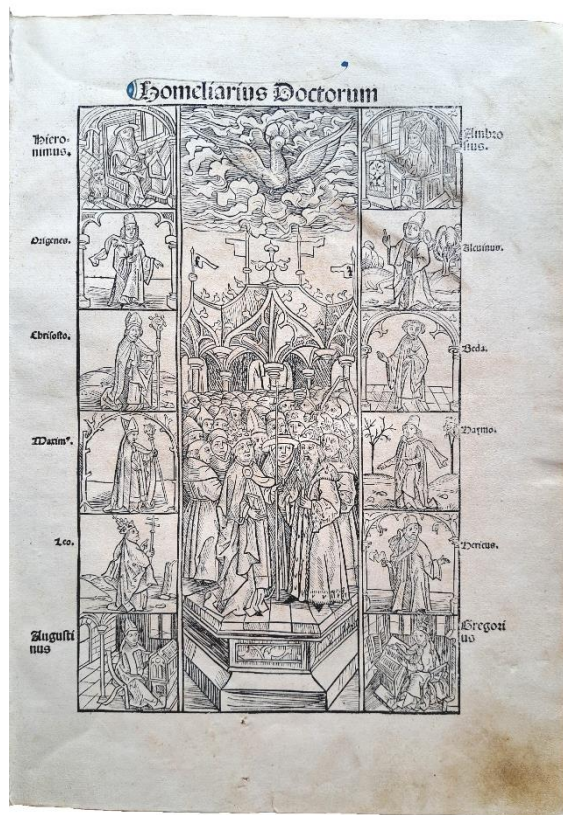


head of spine. Contemporary inscription erased from foot of second leaf; modern bookplate of Aldobrandino Malvezzi de Medici (1881-1961) on top pastedown.

This is the first illustrated edition and the first edition edited by Johann Ulrich Surgent (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.

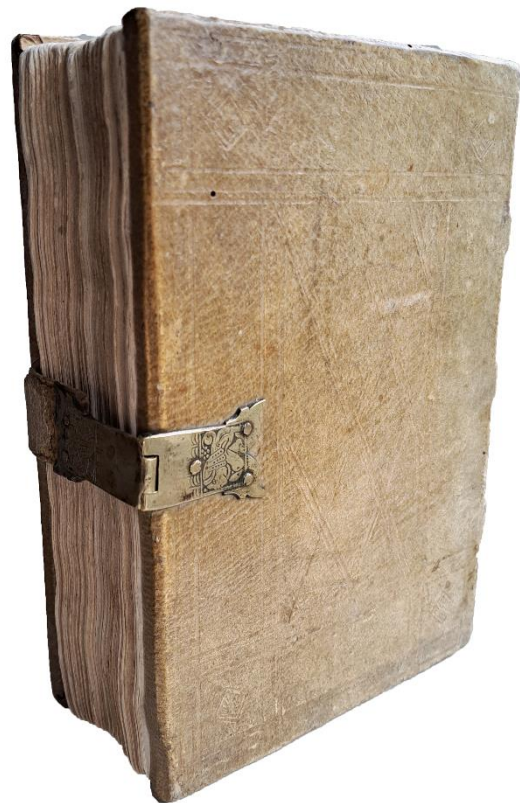
The Sermons of Tauler and Meister Eckhart

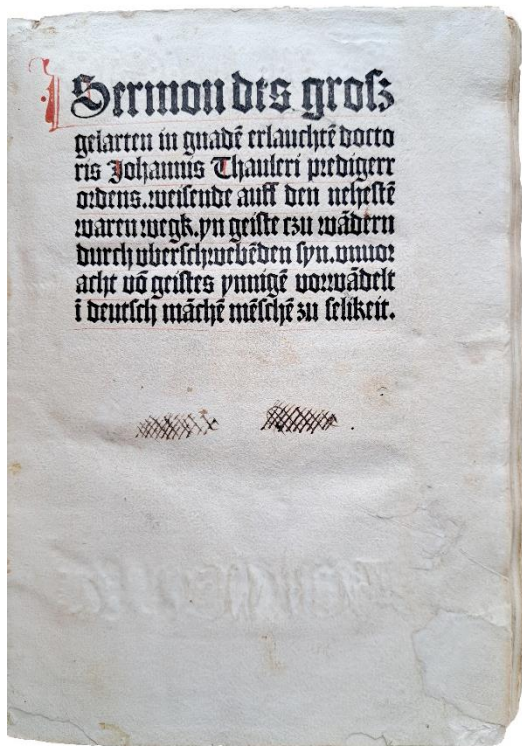
16. **TAULER**, Johannes, Meister **ECKHART**. Sermon des grosz gelarten in gnade[n]erlauchte[n] doctoris Iohannis Thauleri predigerr ordens. [with] **[MERSWIN, Rulman]**, Hystoria Thauleri.

Leipzig: Conrad Kachelofen, 17 March 1498

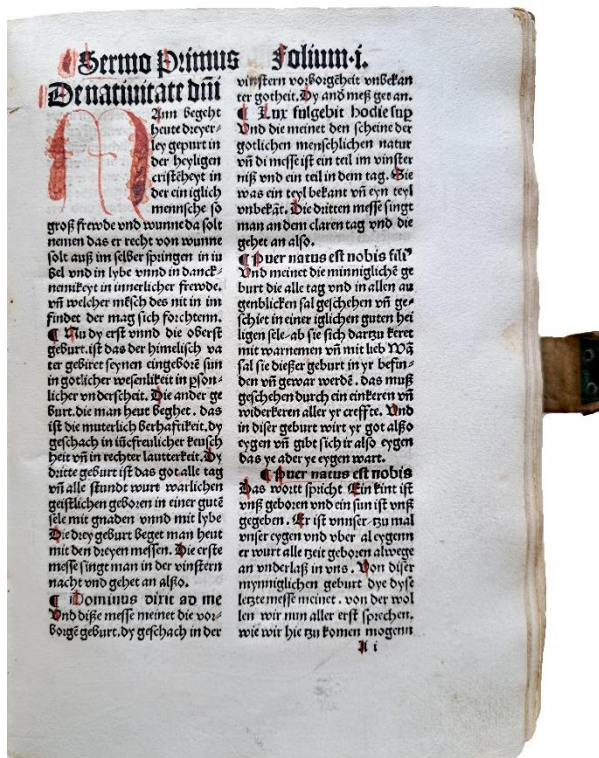
£ 20,000

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.



Provenance

Inscription erased on title - stamp removed from second leaf - [Theodor Heuss (1884-1963, first President of the Federal Republic of Germany)].

*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)

The 'Sphynx' metal clasp.





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nec ullo crudelitate genere destrui potest: sacramen-
to crucis christi fundata religio. Non minus ple-
curio ibi ecclesia sed augetur: semper dominus ager se-
gere ditior vestitus: dum grana quae singula cadunt mul-
tiplicata nascuntur. Unum duo ista per clara domini semina
germina: in quibus sobole pullularint fratres: mar-
turi milia: praestant: quae apostolorum emula triumphorum vi-
bem nostram purpurat: lateque rutilantibus populis am-
bierunt: quasi ex multarum honore gemmarum: perfero
vno diademate coronantur. De quo praesidio dilectis-
simi: dominus nobis ad exemplum patris et confirmati-
onem fidei praeparato: uniuersalis quidem in omnium seculorum
commemoratio et letandum est: sed horum excellentia per
trium meritum est exultantem: gloriantem: quod gratia dei in
tantam apicem inter omnia ecclesiae membra peruenit: ut col-
in corpore cui caput christus est: quasi geminum praestitue-
ret lumine oculorum. De quorum meritis atque virtutibus
que omnem loquendi superant facultatem: nihil diuisum:
nihil debemus sentire discretum: quia illos et electio
paret: et labor similis: et finis fecit equeles. Tu autem

**De eodem festo. Sermo
beati Maximi episcopi.**

Gratissimorum aposto-
lorum petri et pauli inseparabile socium: passio-
nesque germanas: omni nos deuotione frater
necesse est celebrare: quia et laudabilis eos vita ad glo-
riosisimum perduxit occasum: et inuincibilis obitus per-
petua transiit ad vitam. Et licet in petro fides enim
nec in paulo doctrina excellat: et magisterium tam
pauli fidei plenitudo est: credulitas petri doctrinae
nec est fundamentum. Quos tanta electio ecclesiae di-
gnatio visitauit: ut hic fieret de piscatore doctor: et
ille de persecutore defensor. Sed in hoc omnipotens dei
artifex maiestas est: quia inspiratio mirabili do-
centi gratiam tribuit imperito et inimicum fecit ama-
re quod oderat: fidem quam impugnat asserere. Illius
piscationem non abstulit sed mutauit: huius cecauit
oculos ut purgatione recepto luceret clarissime me-
ritis acie ultra humanum videre posset aspectum. Quan-
ti gemerit apud dominum suum petrus erat: ut ei post na-
uiculae puer remigium: totius ecclesiae gubernacula tra-
derentur. Aut quantum in apostolorum sui misterio con-
plauisse christo credimus: paulum: qui tamen placere potuit per-
secutor: et placuit enim: quia non iniqui pectoris studio
sed simpliciter igno: aut incauta deuotione errabat.
Denique ut primum sensibus eius spiritus veritatis infusus
est: ostendit continuo non se christi scuisse odio: sed amo-
re principis legi innocentem errasse. De quo quid ego potissimum
dicam: cum ipse fidelissimus sibi sit testis: quod cum nec
suas vellet laudare laudes et christi annuere cu-
peret maiestatem: verum quid in se gestum est phitice
Eterni velut de altero quid scio inquit boiem in christo
lesu raprum visum ad tertium celum: raprum in paradysum
et audiuit archana verba quae non licet homini loqui. Quid
hic apostolo magnificenti: cui in medio mortaliu praestitu-
tuto: et super celos ire datus: et ad terras ire permissum
est: Quid hic beatus viro: qui in secreta paradysi edisse
meruit quod nec lingua hominis loqui potuit: nec quisquam
mereat audire: Et cum tunc sint sublimitas: ea quae
docuit: ut comprehendere ea mens humana non possit:
quod illud putamus esse glorie: quod per deum sibi asserit non
licet: Quid etiam de petro referam: cuius tanta a deo ap-
probata iustitia: tantaque ei praeas attributa est iudica-
di: ut in arbitrio ei ponere celeste iudicium: Per-

spiciat quod fratres et estimat: quanto nobis sit petrus apostolus ho-
nore reuerendus: cuius finiam in terra: placita: semper
terni iudicis equitas non repellit. Et ideo diligenter inten-
dite quod sit ei glorie magnitudo cui dum clauis regni
committitur eterni celum illi claudere et aperire promissum est.
Horum itaque charissimi per uniuersum mundum promissum est
da hodie solennitas celebratur: hodie horum veneran-
tissimo excolit roma martyrium: et quod dudum im-
pia persecuta sanguine: corum nunc peculiari deuota
patrocinio gloriatur. Tu autem.

In eodem festo. Matthaei: xvi

In illo tempore. Ve-

nit iesus in partes cesaree philippi: et interro-
gabatur discipulos suos dicens: Quae dicunt ho-mines esse filium hominis: Et reliquit. Omnes. Hericci

Herodes maior sub quo dominus natus est quatuor-
tuor tradidit filios habuisse: philippum vi-
delicet quod hic commemoratur: quique ut lucas

narrat fuit tetrarcha ituree et traconiti-
dis regis: archelaus quoque et lysania: sed et herodem
sub quo passus est dominus. Philippus ergo iste princeps ut pie-

monstratum est: quare prius regni iudeorum in honores
tiberis cesaris ciuitatem statuit ad radices libani
montis: ubi iordanis in duobus fontibus exoritur: quas

cesaream philippi in memoria sui nominis praeterque in ho-
nore tiberis cesar appellari praestituit: quod postea philis-
no suo amisso vocabulo panicas dicta est: in qua etiam

ciuitate tradit antiqui regibus quidam tributa praesue-
uissimae praesolui. Hoc autem fecit sanctorum huius cesaris ad
imitationem sui patris herodis: quod et nomine cesar cuius

taris cesaream nunc cupauit: quod antea turris stratonis vo-
cabatur: quod et trans iordanem illi eadem verba monumentum
filiis ipsius cesaris praedidit: in his toris inuenit. Quicquid

quoque dominus in praesentibus cesaree philippi: discipulos cuius apud
homines opinionis haberet in querebat. Et pulchre satis
hic quoque marie bis in praesentibus agere voluit: ut ubi quidam

rex terrenus caesum tributarium erigere solit: erat: si
ubi subditus ubi vniuersi rex celestis recipere cessu: fidei
a suis discipulis. Ubi scilicet suae ecclesiae rectoribus crepli

norma praesiguit: quod vice christi in amministrazione gerunt
negociis: quod ipsi quoque ab his quod fidei et praesentis me-
rito praebito familiari ceteris colunt: cuius fame apud

subiectos sint praesentem. Et si quidem dignos se laudi-
bus fame esse deprehenderit: dei totum gratie deputet:
tales esse quales fama vulgauerit insudet. Si vero se

quoque decet ferri de se testimonium senserint: sic illud in se
ipsis corrigere tanquam pie et iuxta quod sacer praecellens
ordo postulat viuere studeant: ut tunc in eis sciantis

splendor eluceat: quod omnis malum quod omne nebulam tergar
fama quoque de se meritis praebiteat. Sic enim: Quae dicunt
homines esse filium hominis: Non haec quasi in scias praesentem:

tanquam ignorare potuerit quod se homines sentiret: sed
ut praesentem recte fidei illos: digni mercede remunere-
raret: et populum traditionibus falsis scribarum et pharise-

orum corruptum: ab errore liberaret. Scribe namque
pharisei qui in populo iudeorum honore ac sapia emme-
bant: videtes se a populo deseri et dominum iesum christum
sequi: praesentem vire scitare ac praedicationem salutaris: atque
miraculorum si quod ab eo assidue fieri cernebant: et lo-
ducti iudebant ei. Et licet lege et prophetis praeter ceteris
et christum illum esse scirent: tamen in gloria humana
praedicti populi doctrinam coram desereret: et tamen praepara-
ta sciret: laborabatur quod modis poterat coram populo

Lu. 3.

Ter.