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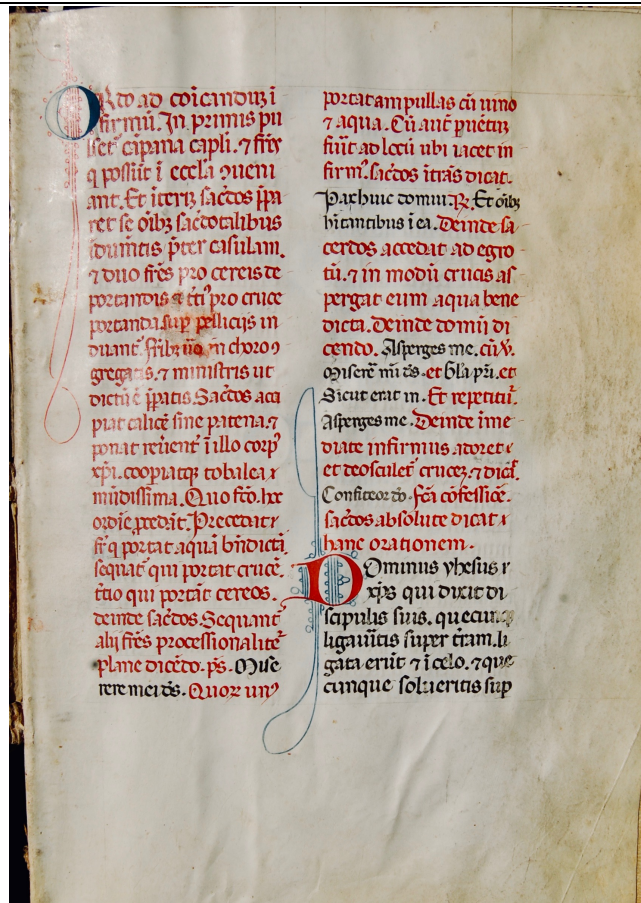
2

1) 832g manuscript breviary

# A Substantial fragment of a medieval manuscript breviary, 14<sup>th</sup> century, probably Italian.

Created: Italy, probably Taranto, between 1350 and 1400. \$25,000

This copy is bound in its original deerskin over wooden boards, recently conserved and restored. This wonderful fragment is from the library of Herbert Bloch, Pope Professor of the Latin Language and Literature, at Harvard from 1941 to 1983 He served as President of Fellows of the Medieval Academy of America (1990-93).

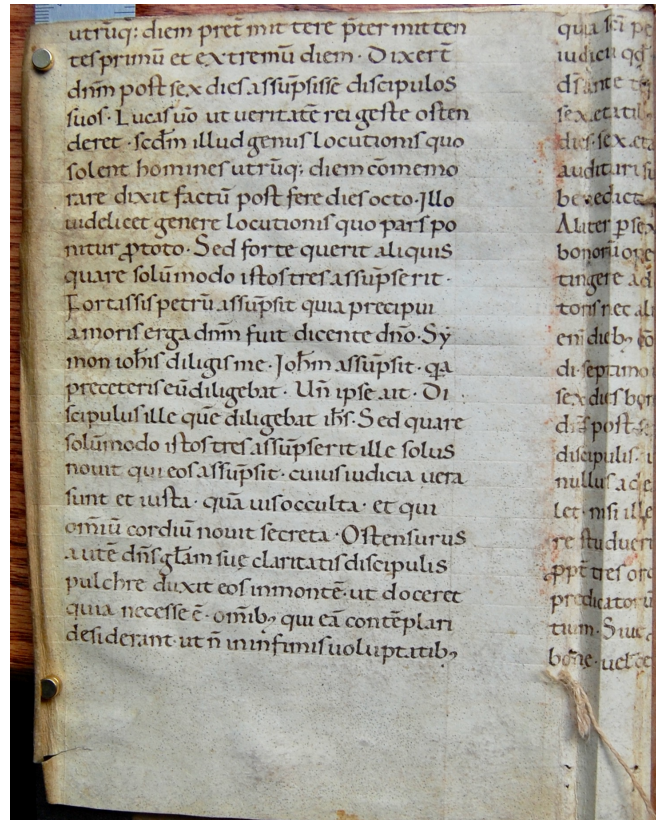


Professor Bloch, was the author of **The Atina Dossier of Peter the Deacon of Monte Cassino. A Hagiographical Romance of the Twelfth Century** published in the series *Studi e Testi* 346 (1998).

This book has very interesting pastedowns, consisting of Two Bifolia written in a minuscule from late 11<sup>th</sup> or early 12<sup>th</sup>: century proto gothic book hand.(early form of Gothic script of the 11th and 12th centuries)

¶ One bifolium. measures 340 x 234 mm and consists of 32 lines on both sides .

¶ Bifolium two measure 330 x 223mm and consists of 28 and 28 1/2 These two bifolia have not been removed from the binding, but they are very legable. The script is easy to read as the letters conform to the type of the Caroline minuscule predecessor, except that the letters have-not become angular but DO have developed feet. The individual letters are well separated and there are no incomprehensible rows of minims.



tram, erunt soluta 7 in  
celo, te quorum nume-  
ro qui ius indignos.  
nos esse nolunt. ipse te  
absoluat per ministrum  
nostrum ab omni-  
bus peccatis tuis, que  
cumque cogitatione lo-  
cutione, operatione, ne-  
gligenter egisti, et a-  
nexibus peccatorum abso-  
lutum, perducere di-  
gnetur ad regna celorum.  
Qui cum patre 7 spiritu sancto  
conmunit 7 regnat in se-  
cula seculorum. Amen.  
Postea sacerdos elevet cor-  
pus domini te calice, 7 in-  
firmus adorans dicat se-  
mel tantum. Domine non sum  
dignus ut intres sub tecum  
meum, si tantum dic verbo, 7  
sanabitur anima mea. De-  
ince sacerdos tunc in-  
firmus eucharistiam dicat.

**H**abe soror uan-  
tati corporis domini  
nostri ihesu christi, qui  
te custodiat ab hoste  
maligno, 7 perducatur  
ad uitam eternam. R.  
Amen. Postea abluat  
digitos super calicem ui-  
no 7 aqua, 7 propinet  
infirmo nichil dicens.  
post communio, dicat.  
V. Dominus uobiscum. R.

Et cum spiritu tuo. Oratio.  
**D**e sancte pater  
omnipotens eterne de-  
i te fideliter te precamur,  
ut accipientis solum nre  
sacro sancti corporis domini  
nostri ihesu christi filii tui, cum  
corporis quam anime,  
prosit ad remedium se-  
piternum, per eundem christum  
dominum nostrum. R. Amen.  
His peractis, eorum quo  
uenerit simul in

Letters such as h, b and l have wedged ascenders. The letter s is tall and t is short sometimes. There is no j, k, y or z in the example, but the letter w DOES NOT appear. The ST ligature appears, as found in some very formal Caroline minuscule text.

The vellum is swarthy and is with easily visible guide incisions.

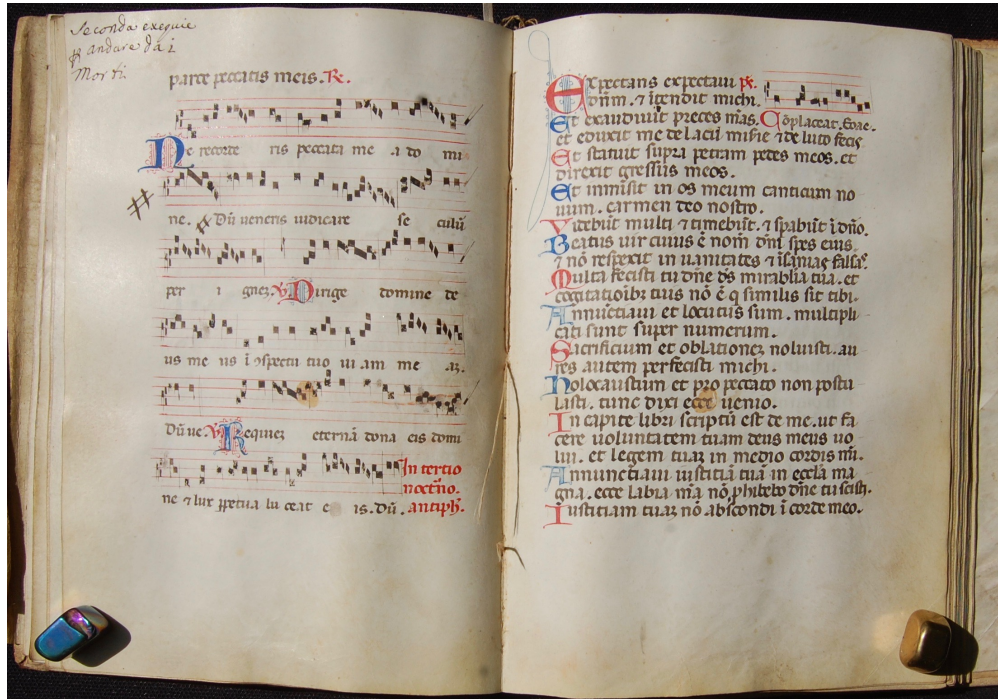
## The Breviary

*Large Octavo, 9 1/4 x 6 1/4 inches. 72 vellum leaves; nine complete signatures of eight leaves each.*

Manuscript breviary, Roman rite for Franciscan use; written and illuminated in Italy.

The Breviary is the book that contains the texts of the Divine Office, the highest form of prayer of the Church after the Mass itself. It is usually published as a four-volume set, each of which covers one of the four seasons of the year. Each volume contains the various parts of the Divine Office, entirely in Latin, and divided up according to its content. In order to recite the Divine Office from these volumes, it was necessary to go through a long period of training, usually accomplished by a young priest during his seminary formation. Extensive knowledge was required of a very complex set

of "rubrics" or instructions, which were also published in Latin. The average lay person had always been excluded from this highest form of prayer, not deliberately, but simply because of his lack of knowledge of Latin and of the rubrics.





**De Mensurabili Musica** (concerning measured music) is a musical treatise from the early 13th century (medieval period, c. 1240) and is the first of two treatises traditionally attributed to French music theorist **Johannes de Garlandia**; the other is *de plana musica* (Concerning Plainchant). *De Mensurabili Musica* was the first to explain a modal rhythmic system that was already in use at the time: the **rhythmic modes**. The six rhythmic modes set out by the treatise are all in **triple time** and are made from combinations of the note values *longa* (long) and *brevis* (short) and are given the names *trochee*, *iamb*, *dactyl*, *anapest*, *spondaic* and *tribrach*, although *trochee*, *dactyl* and *spondaic* were much more common. It is evident how influential Garlandia's treatise has been by the number of theorists that have used its ideas. Much of the surviving music of the **Notre Dame School** from the 13th century is based on the rhythmic modes set out in *De Mensurabili Musica*.



2) 181J Psalterium Latinum.

A fifteenth century  
Manuscript

# Psalter

surrounded on every page by an  
untitled 18<sup>th</sup> century English  
History manuscript.

Tours, France circa 1430

\$95,000



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8

Quarto: 19.5 X 14 cm. 171 parchment leaves plus 1 unsigned with vertical catchwords.

A fifteenth-century manuscript Psalter with an early eighteenth-century English manuscript written in the margins throughout. The English work is mainly historical with long polemical passages concerning the Church of England. The primary aim of the author, who writes with a strong Catholic bias, is to demonstrate the illegitimacy of the reformed Church.

This psalter has a long English Provenance, stretching back to the first quarter of the sixteenth-century, when this Psalter was owned by Alice Lupset, the mother of the English humanist Thomas Lupset (See below for a full discussion.)





## The Psalter:

The illuminations in this volume is exquisite, with all of the large initials done in gold and colors, with great skill. The nine large (7-line) gilt initials are all accompanied by full illuminated borders containing leaves, fruit, flowers, and vines in many shades of blue, red, green, yellow, and orange, with gilded highlights. There are several other 4-line gilt initials in the text as well as many two and one-line initial letters.

This manuscript prayer book contains the complete text of the Psalms of David. The first 118 Psalms. These are followed by eighteen named Psalms (Beth, Gimel, et cetera) These are followed by Psalms 119 through 150 and, finally, eight other Psalms.

This manuscript dates to ca 1430. None of the popular saints canonized in the 1440's and 1450's appear either in the calendar or in the litany of saints. This manuscript contains almost exclusively the names of universally honored saints and festival occasions for the church as its "red letter days"

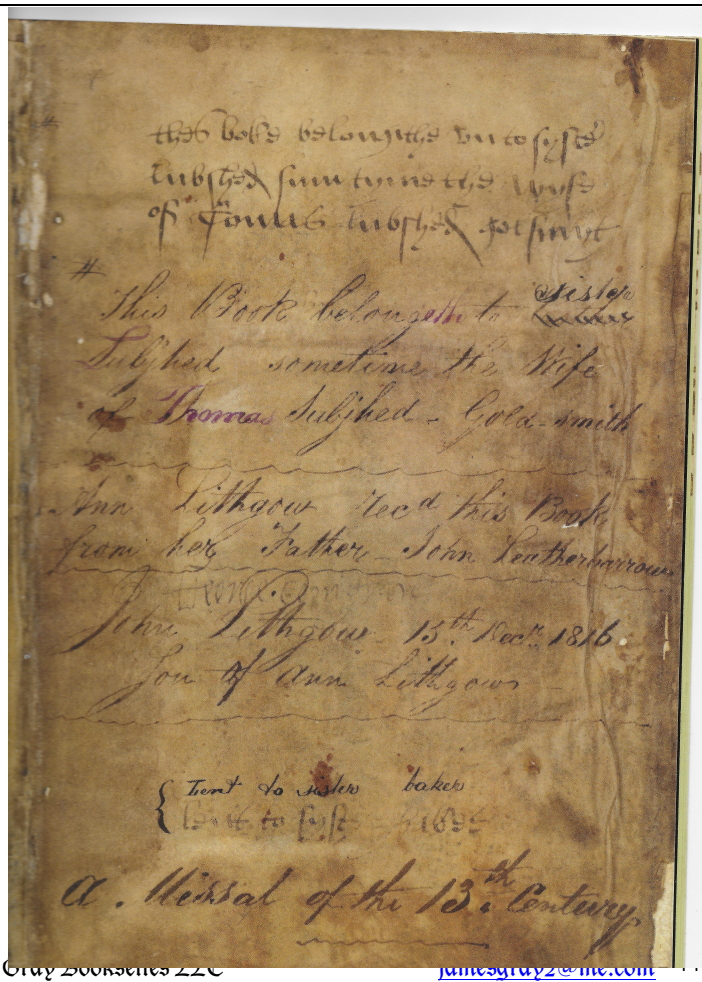
*Provenance:*

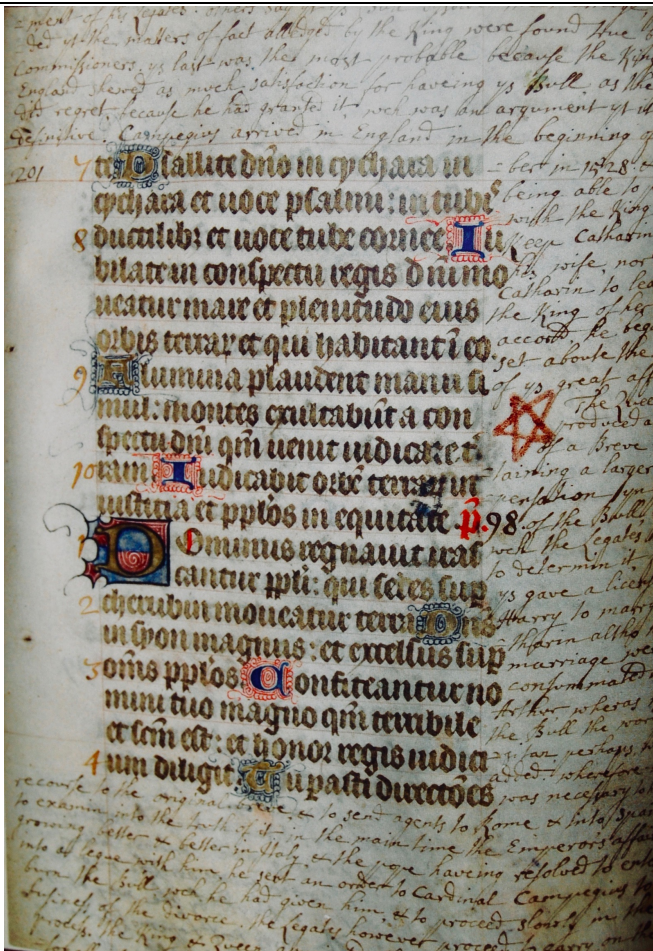
1) *The sixteenth century:*

A sixteenth century inscription on the final leaf informing us that this book belonged to Alice Lupset (died 1543/4) wife of the goldsmith Thomas Lupset (died 1522/3) and mother of the English Humanist.

The Inscription reads:

*"Thes boke belongeth unto syster  
Lupshed sum tyme the wife of  
Thomas Lupshed gol smyth"*





A second shorter inscription apparently in the same hand reads:

*"Lent to syster Baker"*

The feast days for English saints have been added to the calendar in an early sixteenth century hand (for example Cuthbert lear 2 recto) In accordance with Henry VIII's Proclamation of 1534 the word "Papa" has been duly erased from all entries in the calendar bearing the names of popes. The Addition of English names (which are written in an English cursive hand similar to the one used for the ownership inscriptions) and the erasure of the word "

Pope" were quite possibly made by Alice Lupset herself.

2) Now to the seventeenth-century.

There is a single signature, only partly legible, on the final leaf: "George {???"

3) The eighteenth-century and nineteenth-century: The ownership inscription of James Leatherbarrow appears on the first leaf and reads :

“Jas Leatherbarrow’s book 1751 No[vember] 13”

A nineteenth-century inscription on the rear flyleaf records the names of the subsequent owners of this manuscript: “This book belonged to James Leatherbarrow in 1751. See the name on the first page by whom it was given to his Brother John Leatherbarrow, who gave it to his Daughter Mrs. Ann Lithgow, who gave it to her edest Daughter Mrs. Gasney & from her it came into the possession of her sister Elizabeth Lithgow. February 14, 1841” In another inscription John Lithgow identifies himself as the son of Anne Lithgow. From John Lithgow the manuscript passed to William Ormerod (1818-1860)

*The English manuscript :*

Surrounding, or rather filling the entire margins of the Psalter. The work is part religious, part history, and part chronicle. The, as of now, unidentified author’s purpose is to expose the usurpation of the Church and the throne of England by Protestants, beginning with Lord Somerset, and to demonstrate the legitimate authority of the Catholic Church by tracing the history of Christianity in England and chronicling – using lists excerpted from other sources- the succession of the kings and bishops of England. A number of printed and at least one manuscript work are quoted in full while others are digested or presented only in excerpt. The author of the manuscript then comments then comments upon these works, often at length, making the voices of our author and his sources difficult to parse.

The author cites a number of late seventeenth-century works, including Burnet’s “*History of the Reformation*”, and Jeremy Collier’s *Historical Dictionary*. A reference to John Harris’ *Lexicon Technicum* **gives a terminus post quem of 1704.**

ficationis eius. **Psalmus** dō. 97



**D**icitate dñs  
cantiū nou  
quia mirabi  
lia fecit. **S**a  
uauit sibi d  
tera eius et l  
thū sām eu

**P**otum fecit dñs salutare ser  
in conspectu gentiū reuelauit  
titiam suā. **R**ecordatus est i

Handwritten marginal notes in a cursive script, including numbers 1, 2, and 3, and some illegible text.



3) 202J

Nicolas deLyra, 1270-1340

The codex begins

### Postilla super Actus Apostolorum, Epistolas Canonicales et Apocalypism.



incipit praefatio sancti Hieronymi prfhti De corpore epist bean Pauli apopot..

ca 1460 in several hands (see below)  
\$75,000

Folio, II 3/4 X 7 3/4. Manuscript on Paper 386 leaves.





**he Postillae constitute the first Christian Bible commentary to be printed.**

The literalist approach led Nicholas to \*Rashi, whom he often cites by name (Salomo). In this he had been anticipated by the Victorine scholars, especially by \*Andrew of Saint Victor whom he quotes (G. Calandra, De... Andreae Victorini... in Ecclesiasten (1948), 83–85). However, Nicholas, who records his perusal of a controversial tract hebraice scriptus ("written in Hebrew"; see Hailperin in bibl., p. 140), used Rashi directly as well. In addition he read some rabbinic material in Raymond \*Martini's Pugio Fidei. Soon after his death, Nicholas' Postillae were available in virtually every library in western Christendom. Nicholas had abiding influence (Hailperin, p. 282f.). Wycliffe acknowledged his indebtedness to Nicholas in his (later) English version of the Bible (c. 1388).

**\*Luther was particularly dependent on him, especially on Genesis. In his commentary to Daniel, Abrabanel controverts Nicholas' christological exegesis.**

[A full physical description of the hands and decorative initials are available on request]

Thus begins the Pauline epistles :(two columns) fol 6 Romans fol 19 first Corinthians fol 31 second Corinthians fol 39 Galatians fol 43 Ephesians fol 47 Philippians fol 50 Colossians fol 54 Laodocians fol 53 first Thessalonians fol 56 second Thessalonians fol 57 first Timothy fol 60 second Timothy fol 63 Titus fol 64 Philemon fol 65-80 Hebrews fol 80-97 John revelation (Apokalypse) fol 98 James Apokalypse fol 100 first Peter Apokalypse fol 106 first-third John fol 109 Jude fol 111 preface to Acts fol 113 Acts fol 146 ( new hand / single column)fol 146-170 (at 162 text switches to two columns [ Same hand]Postill (de Lyra?) Sup explanm Romans fol 170-242 Paul vocatus Apl's- thessalonians fol 242 Paul Secundum fol 288 Quatuor fol 353 Explicit postilla Apocalypum.fol 353 Incipit Postilla of Nicolai de Lyra sup apocalipsum- fol 383 -Explicit Postilla of Nicolai de Lyra sup apocalipsum (End) Nicholas was born at Lyra in Normandy 1270 and he died in Paris in 1340. The report that he was of Jewish descent dates only from the fifteenth century. He took the Franciscan habit at Verneuil, studied theology, received the doctor's degree in Paris and was appointed professor at the Sorbonne. In the famous controversy on the Beatific vision he took sides with the professors against John XXII. He laboured very successfully both in preaching and writing, for the conversion for the Jews. He is the author of numerous theological works, some of which are yet unpublished. It was to exegesis that Nicholas of Lyra devoted his best years. In his second prologue to his monumental

work “Postilla perpetua in universam S. Scripturam” after stating that the literal sense of Sacred Scripture is the foundation of all mystical exegesis.

The literal sense, the *avers*, is much obscured, owing partly to the unskilfulness of some of the correctors, and partly also to our own translation (the Vulgate) which not infrequently departs from the original Hebrew. He holds with St. Jerome that the text must be corrected from the Hebrew codices, except of course the prophecies concerning the Divinity of Christ. Another reason for this obscurity, Nicholas goes on to say, is the attachment of scholars to the method of interpretation handed down by others, who, though they have said many things well, have yet touched sparingly on the literal sense, and have so multiplied the mystical senses as nearly to choke it. Moreover, the text has been distorted by a multiplicity of arbitrary divisions and concordances. Hereupon he declares his intention of insisting, in the present work, upon the literal sense and of interspersing only a few mystical interpretations. Nicholas utilized all available sources, fully mastered the Hebrew and drew copiously from the valuable commentaries of the Jewish exegetes, especially of the celebrated Talmudist Rashi.

“The Pugio Fidei” of Raymond Martini and the commentaries of St. Thomas Aquinas were laid under contribution. His (Nicholas de Lyra) is lucid and concise; his observations are judicious and sound, and always original. The Postilla soon



became the favorite manual of exegesis. The solid learning of Nicholas commanded the respect of both Jews and Christians.

**Luther owes much to Nicholas of Lyra, but how widely the principles of Nicholas differed essentially from Luther's views is best seen from Nicholas's own words:**

***“ I protest that I do not intend to assert or determine anything that has not been manifestly determined by Sacred Scripture or by the authority of the Church.. Wherefore I submit all I have said or shall say to the correction of Holy Mother Church and of all the learned men.’.***  
*(Prol. secund in Postillas...)*

Nicholas taught no new doctrine. The early Fathers and the great schoolman had repeatedly laid down the same sound exegetical principles, but owing to adverse tendencies of the times, their efforts had partly failed. Nicholas carried out these principles effectively, and in this lies his chief merit - one which ranks him among the foremost exegites of all times.<sup>1</sup> (Catholic Encyclopedia , Vol. XI, Thomas Plassman, p. 63)

## The "Praeparatio" is a gigantic feat of erudition

4) 945G Eusebius of Caesarea  
c. 260-c. 340

### Eusebius Pa[m]phili de eua[n]gelica preparac[i]o[n]e ex greco in latinu[m] translatu[s] Incipit feliciter.

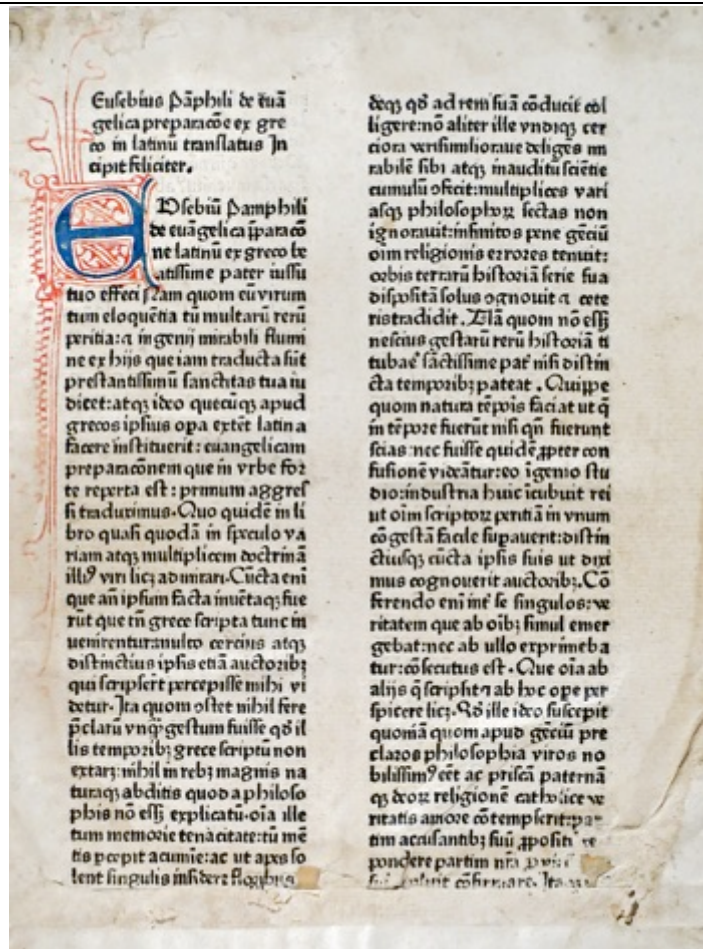
[Cologne, Ulrich Zel, not after 1473]

18,000

Folio 10  $\frac{3}{4}$  x 7  $\frac{3}{4}$  inches. [a]12, [b-0]10, [p]8  
152 of 152 leaves



one of the earliest editions most likely the Second, (editio princeps: Venice 1470) This copy is bound in new quarter calf



Eusebius P[am]phili de eua[n]gelica preparac[i]o[n]e ex greco in latinu[m] translatus Incipit feliciter.

**E**usebiu[m] P[am]phili de eua[n]gelica p[re]parac[i]o[n]e in latinu[m] ex greco fidelissime pater iussu tuo effecti sum quom cu[m] virum tum eloque[n]tia tu multaru[m] reru[m] peritia: et ingenij mirabili flumine ex hijs que iam tractata sunt prestantissimu[m] sanctitas tua in dicit: atq[ue] ideo quecu[m]q[ue] apud grecos ipsius opa extet latina facere instituerit: euangelicam preparac[i]o[n]em que in vrbe forte reperta est: primum aggressi traduximus. Quo quide[m] in libro quasi quoda[m] in speculo varam atq[ue] multiplicem doctrina[m] illu[m] vni licet adunari. Cuncta eni que an ipsum facta inuetaq[ue] fuerit que t[ame]n grece scripta tunc in uenirentur: nullo certius atq[ue] distinctius ip[s]is ena[m] auctorib[us] que scripserit percepsisse mihi videtur. Ita quom ostet nihil fere p[re]claru[m] vniq[ue] gestum fuisse qd il lis temporib[us] grece scriptu[m] non extat; nihil in reb[us] magnis naturaq[ue] abditis quod a philosophis no[n] esset explicatu[m] o[mn]ia ille tum memorie tenacitate: tum me[n]tis percept acume: ac ut ap[er]to solent singulis inhiere flagrantia

deq[ue] qd ad rem sua[m] co[n]ducit col ligere: no[n] aliter ille vniq[ue] certiora versimilioraue deligens mirabile sibi atq[ue] inauditu[m] sciētie cumulo[m] officit: multiplices vari atq[ue] philosopho[rum] sectas non ignoraui: in h[is] p[ar]te p[er]e g[ra]m oim religionis errores tenuit: ceteris terraru[m] historia[m] serie sua disposita[m] solus cognouit a ceteris tradidit. Et quom no[n] esset necesse gestaru[m] reru[m] historia[m] tu tubae sacillime pat[er] nisi q[ui] distimcta temporib[us] pateat. Quipe quom natum reip[us] faciat ut q[ui] in te[m]pore fuerit nisi q[ui] fuerint scias nec fuisse quide[m] p[ro]pter confusione[m] videtur: eo ingenio studio: industria hunc incubuit rei ut oim scripto[rum] p[er]tina[m] in vnum co[n]gesta[m] facile sup[er]uenerit: distimctisq[ue] cuncta ip[s]is suis ut diximus cognouerit auctorib[us]. Co[n]ferendo eni me se singulos: veritatem que ab oib[us] simul emergebat: nec ab ullo exprimebatur: co[n]secutus est. Que oia ab alijs q[ui] scripserit ab hoc ope p[er]spicere licet. Qd ille ideo suscepit quonia[m] quom apud grecu[m] preclaros philosophia viros nobilissim[os] eet ac p[re]sca paterna[m] q[ue] deo[rum] religio[n]e catholice veritatis amore co[n]templaret: p[er]tinam aculatib[us] suis ap[er]to pondere partim nra p[ro]p[ri]a s[er]uata co[n]firmare. Ita

over original wooden boards. Capitals supplied in Red and Blue.

This copy contains the fifteen books of the “Praeparatio evangelica,” whose purpose is “to justify the Christian in rejecting the religion and philosophy of the Greeks in favor of that of the Hebrews, and then to justify him in not observing the Jewish manner of life [...]” The following summary of its contents is taken from Mr. Gifford’s introduction to his translation of the “Praeparatio:

“The first three books discuss the threefold system of Pagan Theology: Mythical, Allegorical, and Political. The next three, IV-VI, give an account of the chief oracles, of the worship of demons, and of the various opinions of Greek Philosophers on the doctrines of Fate and Free Will. Books VII-IX give reasons for preferring the religion of the Hebrews founded chiefly on the testimony of various authors to the excellency of their Scriptures and the truth of their history. In Books X-XII Eusebius argues that the Greeks had borrowed from the older theology and philosophy of the Hebrews, dwelling especially on the supposed dependence of Plato upon Moses. In the the last three books, the comparison of Moses with Plato is continued, and the mutual contradictions of other Greek Philosophers, especially the Peripatetics and Stoics, are exposed and criticized.”



illecebris mortale eam putauerunt ex hijs q̄ videtur extititū rācōin antea. De hoc Sophirius dicit igit̄ omniū doctorū Moyses fuit. qui a similitudine creatois: quā anima possidet immōtūitate anime cōfirmavit. S; reliqua videam? In omnib; enim h̄breorū similib; Plato ē. q̄ uis i multis ut dixim? errare ideo forsā videtur. quomā dīna scriptura nemini p̄ter ap̄t̄as an saluatois tēpora patuit.

**M**oyses igit̄ vniūsa a deo creata p̄dicat. In p̄cipio inq̄t̄ creatū deo q̄ lū a terrā. Vt̄e quāmodum nō exiit ab hac sentētia Plato. Omne inq̄t̄ quod factū ē necessario a causa factū ē. si enim nihil p̄t̄ absq; causa. Vniūsum igit̄ a celis. aut mīdus a quāuis alia notetur appellatōe cōsideratū vtrū erat sep̄ nullum generatōis sue h̄abēs p̄ncipiū. an factū est. a ab aliquo in cepit p̄ncipio. Vniūsum igit̄ r̄ tangibilis est quom̄ corpus sit. Cūctā v̄ro h̄c sensibilia sūt. Quē v̄ro sensibilia sūt op̄iniōm̄ subiacere a facta ē demonst̄atūm? Q̄s p̄oro factū est a causa factū ē necesse est. Causā igit̄ r̄ creatōe vniūsi. qui sit inuenire difficile ē. r̄ quom̄ inuenis in vulgus edere impossibīle. Et post pauca. Sic igit̄ rācō

nē sequentes nefas ē dicere animatū hūc mīdū. ac v̄re mētā lē a dei p̄uidētā nō ē factū.

**Q**uius quom̄ Moyses solē r̄ lunā a ceteras stellas a deo p̄dictas ostēdit. Et dixit deus inq̄t̄ sicut luminaria in firmamētō celi: r̄ sūt i signa a in tēpora. sicut d̄g duo luminaria magna r̄ posuit ea in firmamētō celi a stellas. Similit̄ Plato quoq; dicit a v̄ro a mētē diuina solē a lunā r̄ alias quinq; stellas cognōiatas erraticas ad generatōem tēporis facta esse. Quorū corpora deus fecit. r̄ posuit in circū. Diligenter igit̄ cōsiderat q̄d dicit a v̄ro a mētē diuina. Illi enim v̄bis q̄s ip̄s ostentatū est q̄d p̄salūm̄ta dicit. V̄ro dñi celi firmati sūt r̄ sp̄i oris eius om̄is virtus eorū. Deinde quom̄ Moyses in firmamētō positas stellas dixit eadē voce Plato vsus in circū posuit inquit. Ad h̄c p̄ singula scripta dicit. Et vidit deus q̄s lūm̄. r̄ sumati r̄ptēs a vidit deus om̄ia r̄ ecce bona valde. Plato aut. Sicut est inq̄t̄ iste mīdus. a creatōe bonus. Et rursū h̄ op̄imus effectū. ille op̄ima causarū

**P**roterea d̄ cōfirmatōne r̄ mutacōe mīdū ap̄te a maḡ voce scriptū in p̄dicatōe q̄d op̄t̄abitur celi

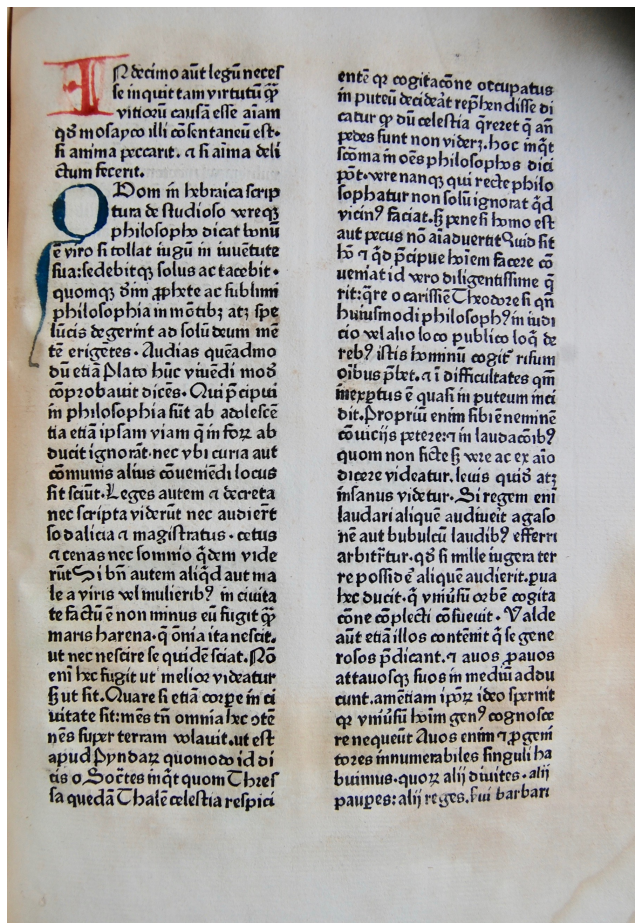
## The “Praeparatio” is a gigantic feat of erudition,

and, according to Harnack (Chronologie, II, p. 120), was, like many of Eusebius’ other works, actually composed during the stress of the persecution. It ranks, with the Chronicle, second only to the Church History in importance, because of its copious extracts from ancient authors, whose works have perished.” (CE)

It is also very interesting because of its numerous lively fragments from historians and philosophers which are nowhere else preserved, e.g. a summary of the writings of the Phoenician priest Sanchuniathon, or the account from Diodorus Siculus' sixth book of Euhemerus' wondrous voyage to the island of Panchaea, and writings of the neo-Platonist philosopher Atticus.

Eusebius (c. 263-339), Greek historian and exegete, Christian polemicist and scholar Biblical canon, became bishop of Cesarea in 314 and is considered as the father of Church History as his writings are very important for the first three centuries of the Christianity.

Goff E119; BMC I 194



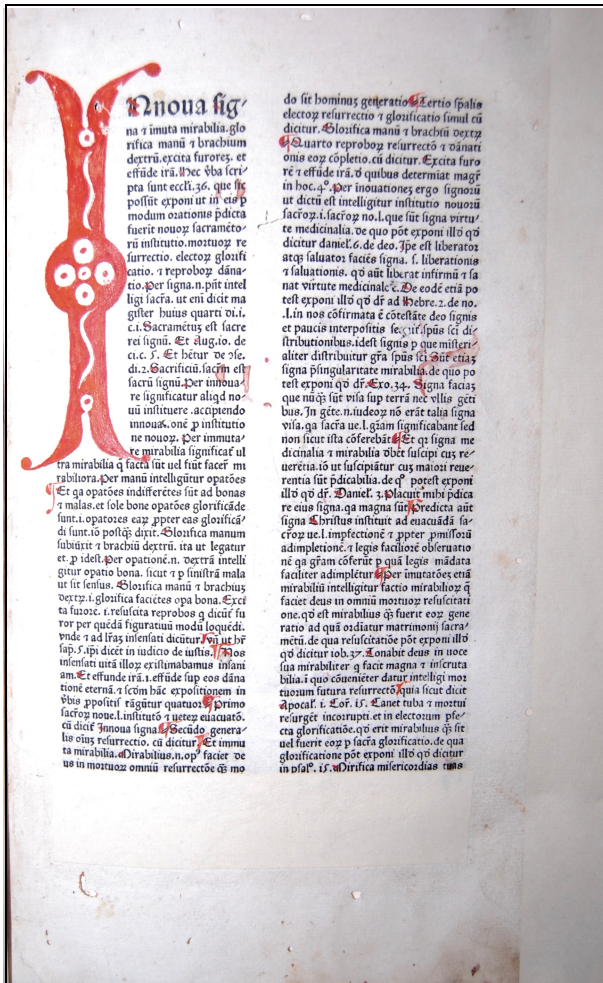
5) 957G Richard Mediavilla [Middleton], d. 1302/3

## Commentum super quartem Sententiarium.

Venice: Christophorus Arnoldus, [circa 1476-7]  
\$22,000

Folio 12 1/4 9 1/4 inches. a-z10 [et]10 [cum]10 [per]10 A 10  
B-D8 (D8v blank and aair blank) aa8 bb10 cc8  
320 of 320 leaves complete.

Second edition. This copy is rubricated throughout with nicely complicated red initials. It is bound in an age appropriate binding of full calf over wooden boards with clasps and catches with quite impressive end bands.



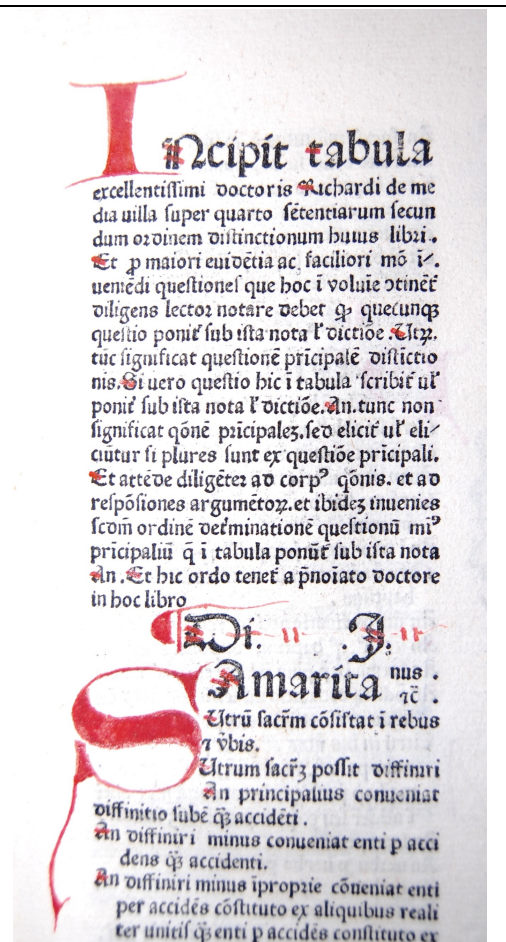


20

iddleton, Richard of [Richard de Mediavilla] Franciscan friar, theologian, and philosopher, was born about the middle of the thirteenth century in either England or France. He studied at Paris, where he formed part of the so-called neo-Augustinian movement, defending the philosophy

and theology of Augustine against the inroads of Aristotelianism, during the years 1276–87. He probably studied under William of Ware and Matteo d'Acquasparta, usually viewed as principal figures in this movement.

Middleton's Commentary on Peter Lombard's 'Sentences' was probably begun in 1281 and was completed in 1284, when he became regent master of the Franciscan school in Paris, a post he held until 1287. The chief characteristic of his Commentary is its sober assessment of many of the positions of Thomas Aquinas. However, the tone of his eighty Quodlibet Questions, produced during his regency, is much more critical and on many issues shows a strong anti-Thomist reaction. In this they have more in common with his disputed questions, which were argued after the condemnations of 1277 but before his Sentences commentary. The latter commentary has been edited along with his Quodlibet Questions. A small number of his disputed questions have also been edited, as have six of his sermons.





*Furthermore; nine questions (23 to 31) in this volume form a veritable treatise on demonology, a rare type in the thirteenth century, a rare type in the thirteenth century. Mediavilla's remark is singular: he is the only thinker who gives autonomy of existence to the demon, in the framework of a rational description.*

*Mediavilla focuses on the present of the devil and its modes of action on men. He is the great thinker of the demonic turn of the 1290s.*

*This text offers one of the origins of a Western genre, the "novel of Satan"  
The questions of volume IV*

*23. Did the first sin of the angel come from a good principle?*

*24. Can the angel at the moment of his creation sin?*

*25 . In the first sin of the angel, was the comparison of the creature anterior, according to the order of nature, to the distancing from God?*

*26. Was the first sin of the angel pride?*

*27 . Did the evil angel repent of his pride?*

*28 . In the evil angels, does sin follow another sin without end?*

*29. Does the sorrow of the evil angels leave her with a certain joy?*

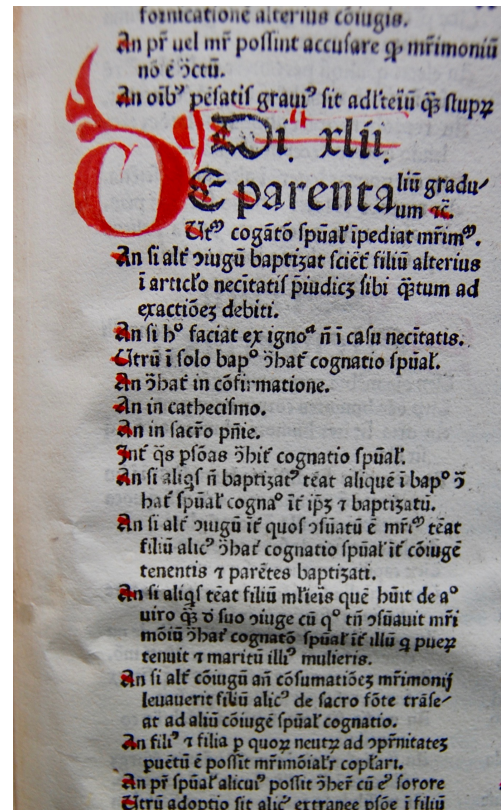
*30 . Would the evil angels not be?*

*31 . Can bad angels play our sensations?*

Middleton's link to the neo-Augustinian movement is seen especially in his treatment of the will, even though he does not entirely follow his teachers, Ware and Acquasparta. For Middleton the will is much more noble than the intellect, since it is much more noble to love God than to understand him. Understanding without the corresponding love separates man from God. However, the key to the will's nobility is its freedom. The intellect is forced by evidence when evidence is given; the will also is forced by its nature to seek the good, but it is free in choosing the means to its predetermined goal. Even if the intellect were prudent enough to show man the best means to his goal, he would not be forced to adopt them. 'For although the intellect, like a servant with a lamp, points out the way, the will, like the master, makes the decisions and can go in any direction it pleases' (Stegmüller, 722).

The superiority of the human will over the intellect further manifests itself in Middleton's conception of the nature of theology. Certainly, the study of the scriptures attempts to clarify human knowledge of both creator and creatures; principally, however, it aims to stimulate man's affections. Middleton believes that scripture prescribes laws, forbids, threatens, attracts man through promises, and shows him models of behaviour that he should follow or avoid. The study of scripture perfects the soul, moving it toward the good through fear and love. It is more of a practical science than a speculative endeavour. A theology that is speculative is one that models itself on the theology of the metaphysician or philosopher and tends to reduce Christian faith to reason.

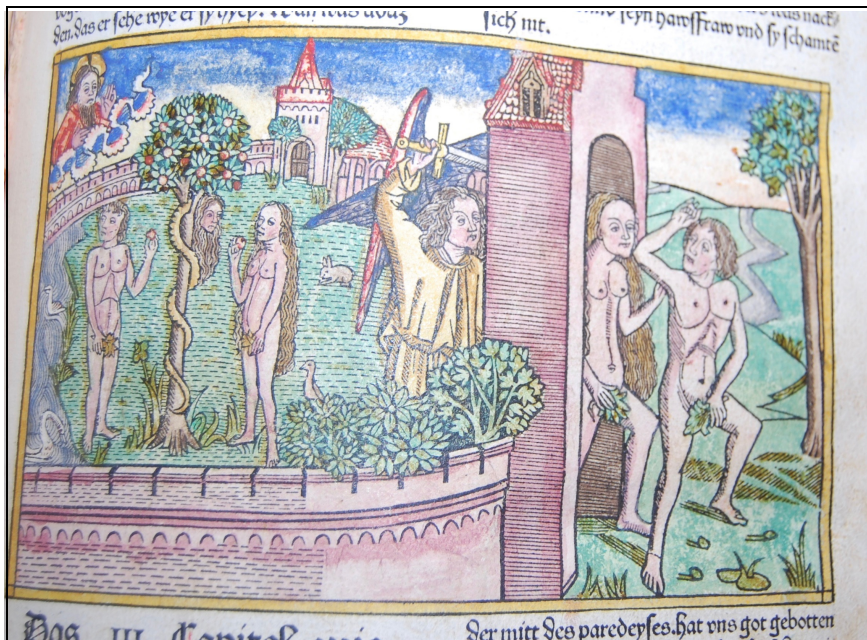
The influence of Aquinas is more in evidence in Middleton's theory of knowledge. Middleton rejects the illumination theory of



Bonaventure and his more loyal followers. Man's intellectual knowledge can be explained, he argues, by the abstraction performed by the agent intellect from the singulars experienced by the human senses. In short, human individuals know, and they know by means of their own intellectual efforts, not by some special divine illumination. Unlike those who endorse the illumination theory, Middleton contends that there is no direct knowledge of spiritual beings, including God. God is not the first thing known. He can be known only by starting with creatures and by reasoning about their origins or final end. Middleton died in Rheims on 30 March 1302 or 1303.” [Oxford DNB]

*Goff M-424; BMC V 206.*

*(The ISTC shows two US copies...St Louis Univ., Pius XII Memorial Library (-) & YUL – i.e. both defective) add UCLA.*



*Anton Koberger's  
Biblia Germanica,  
the ninth German  
Bible to be printed,  
appeared in 1483,  
the year that  
Martin Luther  
was born.*

6) 169J **Diß  
durchleuchtigst  
werck der**

**gantzen heyligen geschrift. genant dy bibel**

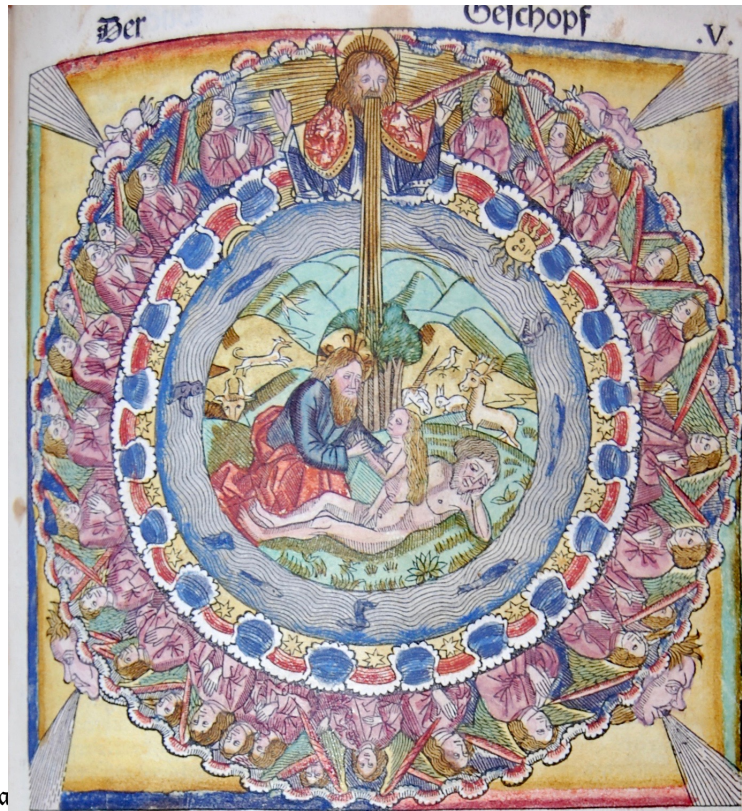
: Gedruckt durch Anthonium Koberger in der löblichen keyserlichen reychstat Nürenberg 1483

*sold*

Two large folio volumes bound as one, 296 leaves and 226 and 290 of 290 leaves.  
Bound in original alum tawed pigskin over wooden boards with both clasps.

This Anton Koberger's *Biblia Germanica*, the ninth German Bible to be printed, appeared in 1483, the year that Martin Luther was born. This edition is the only one that Koberger issued in German. Koberger issued it in three states: 1) highly embellished, with finely-painted woodcuts and illuminations on some pages; 2) hand-painted, with no illumination; 3) and plain black-and-white, as printed. This one of which belongs to the first group. 109 woodcuts (87 in the Old Testament and 12 in the New Testament) ALL WITH CONTEMPORARY HAND-COLORING very probably executed in Koberger's shop. The first Bible printed in German appeared as early as 1466. The present edition is usually called the 'ninth German Bible'; the 'eleventh', however, would be more correct, if one includes the Low German Cologne Bibles in the chronological sequence of German bibles. Koberger's edition is regarded as typographically the finest, and is without doubt the best-known and the most influential of the German Bibles before Martin Luther. For the illustration of this Bible, Koberger used the series of 108 large woodblocks published before in the two Low German Bibles printed in Cologne in 1478-1479.

Goff B-632.GW 4303; BMC II, 424 (C.II.d.4,5); Schreiber 3461; BSB-Ink B-490;





A. B. Prologus.

Sacti thome de aquino super libris boetii de psolatōe philosophie cōmentum cū expositione feliciter incipit.

Philosophie seruias oportet tibi contingat vera libertas. Ibec sunt verba Senecae octava epla ad lucillum qui avocari pbiam scientiam veritatis recte se habet ex scdo met babbuise. et pbi losophia afferit delectationes mirabiles firmitate puritate. et decimo ethicoz. Et multis visa est pbia res mirabilis et divina et de celo: mudo Aristo. Item q nulla sciētia similis est pbie.

que clarificat asam et facit delectari eam in hoc seculo in perfectione et rectitudine. et libro de pomio et morte. Et pbia trahit boiem ab obscuritate ignorantie ad scientiam. a tenebris stulticie ad lucem sapientie. et ad claritatem intellectus. et eos dem li. Aristo. Item quia pbia a supstitione liberat metu mortis non cōrubar secundum Tullium in libro de finibus bonoz et maloz. Ideo Seneca has et cōsimiles conditiones et effectus laudabiles pbie auertens hortatur nos ad seruium pbie in proposito preposita sic dicens. Ibc seruias oportet. Que quidem proposito potest probari multis rationibus et primo sic. Illi oportet seruire per cuius seruitutem homini ptingit vera libertas. sed pbia est hmoi. igitur. Ad hoc nota. q: libertas est nobilissima conditio quā natura humana desiderat et affectat. Ad hoc: pars per eundem Senecam qui postq premisr propositionem istam. pbie seruias oportet. subiungit tibi contingat vera libertas. et paucis interpositis dicit. hoc em scz ipsum seruire pbie libertas est. Probatur scdo sic. Illi oportet seruire qd animum perficit. vitam disponit. actiones regit. agenda et obmittenda demonstrat. et sine quo nemo est securus. pbia est hmoi. igitur. Ad hoc nota. Nam iste conditiones sunt de perfectione hominis. Ad hoc declarat per Senecam. xvi. epla ad Lucillum loquentem de pbia qui dicit. Ibec aim format et fabricat. vitā disponit. actiones regit et obmittenda demonstrat. sedet ad gubernādum errantia. fluctuātium dirigit cursum. sed sine hac nemo est securus. Probatur tercio sic. Illi est seruidum qd tradit cognitioni vltimi finis magnū incrementum. pbia est hmoi. igitur. Ad hoc nota quia cognitio vltimi finis magnū incrementum confert ad vitam. et primo ethicoz. Ad hoc declarat. Nam vltimus finis vite humane est beatitudo cuius cognitio nem pbia tradit. Dicit em pbia in tercio de consolatioe prosa secūda. q: beatitudo est status oim bonoz aggregatione pfectus. Et in eodem tercio ostendit pbia in quo sit vera beatitudo. et quomō ad eam pueniatur. Probatur quarto. Illi oportet seruire quod facit homines parem deo. pbia est hmoi. igitur. Ad hoc nota de se. Ad hoc patet per Senecam. xlii. epla ad lucillum. qui dicit. Ibec em mibi pbia pro mittit vt me parem deo reddat. Probatur quinto. Illi est seruidum quod est magistra oim sciētiarum. nutrit oim virtutum. summū solatium lapsoz aiorum. quod est premium veri luminis. et cuius ehortatio est recta sui auctoritate et dignissima. philosophia est hmoi. igitur. Ad hoc nota. quia rationabiliter ppter has conditiones laudabiles alicui seruitur. Ad hoc declarat. Nam pbia est magistra oim

A. d. 1487.

No copy of this Edition in North America.

7) 10H Anicius Manlius Torquatus Severinus Boethius 480-525

De Consolatione Philosophiae : Sacti thome de aquino super libris boetii de solatōe philosophie comentum cu expositione feliciter incipit. [fol. 168 recto:] In diui Seuerini Boetij de scolarium disciplina commentarium feliciter incipit.. Add: Pseudo- Boethius: De disciplina scholarium (Comm: pseudo- Thomas Aquinas)

[Lyons: Guillaume Le Roy], 1487

\$16,000

0170704317

James Gray Booksellers LLC

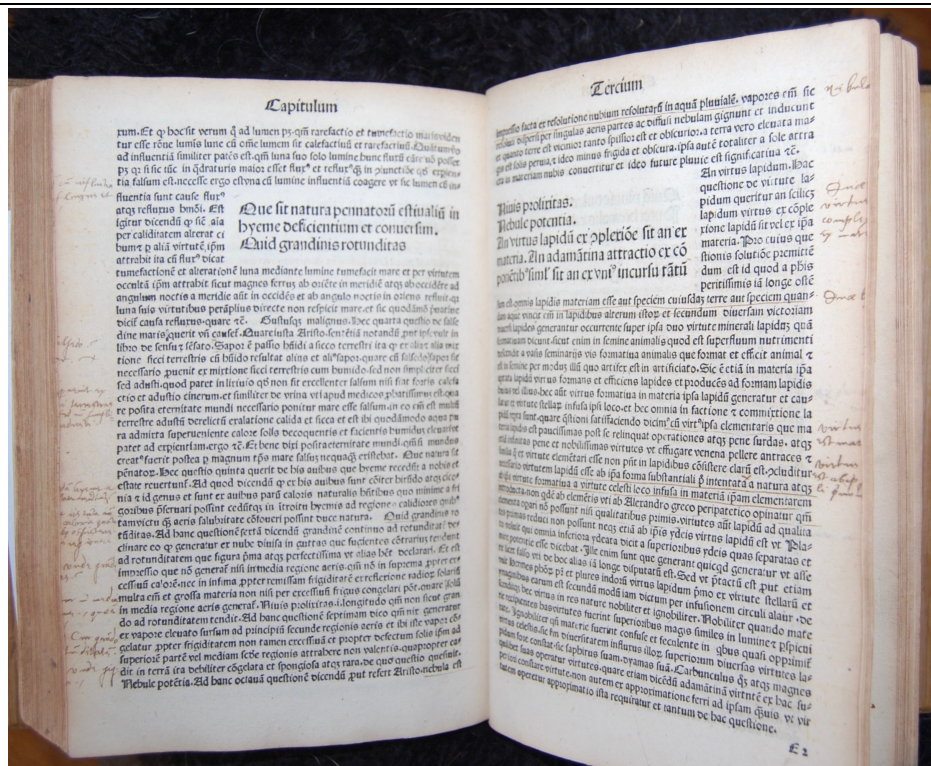
jamesgray2@me.com



Folio 9 1/2 X 6 3/4 inches.  
235 leaves of 238.  
lacking ONLY three  
blanks: x6, A1, and I8;

a2-8,b-v8 (a1 blank and  
lacking) x6; A2-8, B-I8.  
45 lines of commentary,  
which surrounds the  
text, to a page. Ff. 1,  
166, 167, 238, blank, are  
wanting. 235 of 238  
leaves. This copy is  
bound in modern calf  
over wooden boards. It  
is a nice clean copy.

Text surrounded by  
commentary ascribed  
to Thomas Aquinas,  
with a second work  
attributed to Pseudo-  
Boethius, De Disciplina  
Scholarium, with  
commentary of Pseudo-  
Aquinas; contemporary  
annotations, some cropped.





“Boethius became the connecting link between the logical and metaphysical science of antiquity and the scientific attempts of the Middle Ages. His influence on medieval thought was still greater through his *De consolatione philosophiae* (written while in prison at Pavia) and the theological writings attributed to him. Whether Boethius was a Christian has been doubted; and it is certain that the *Consolatio* makes no mention of Christ, and all the comfort it contains it owes to the optimism of the Neoplatonic school and to the stoicism of Seneca. Nevertheless, for a long time the book was read with the greatest reverence by all Christendom, and its author was regarded as a martyr for the true faith” (Schaff-Herzog). GW ascribes the commentary on *De consolatione* to Thomas Waleys.

In this prosimetrical apocalyptic dialogue, Boethius our narrator encounters Lady-Philosophy , who appears in his time of need, the muse of poetry has in short failed him. Philosophy dresses among great protest Boethius' bad interpretations and misunderstandings of fate and free will...

One thousand five hundred years later It is still fair to ask, the same questions which Boethius asks..

And Philosophy answers: *"The judgment of most people is based not on the merits of a case but on the fortune of its outcome; they think that only things which turn out happily are good."*

*"You have merely discovered the two-faced nature of this blind goddess [Fortune] ... For now she has deserted you, and no man can ever be secure until he has been deserted by Fortune."*

"I [Fortune] spin my wheel and find pleasure in raising the low to a high place and lowering those who were on top. Go up, if you like, but only on condition that you will not feel abused when my sport requires your fall."

The colophon has  
an interesting  
Acrostic reading  
"CONRADUS"

Not in Goff.

H 3402; C 1103 =  
1114; Pell 2502 &  
2557; CIBN B-576;  
Hillard 431;  
Aquilon 149;  
Arnoult 309;  
Parguez 229;  
Péligry 196;  
Polain(B) 4217;  
IGI 1827;  
Kind(Göttingen)  
232; Pr 8513A;  
BMC VIII 238.

Consiliabar item gnatorum soluere carmen.  
Obliqua facie surdus ab arce vehor.  
Non pudeat struxisse dolos ex aggere fato  
Rami feros sonitus dum mouet ampla seges.  
Aderat interdum rabies contermina ponto  
Dum loquor ex quarto capite confer opus.  
Nos precor o iuuenes quibus est celebranda iuuentus  
Suggestat innocuos nunc mea lira modos.

Sinit Boetius de disciplina scolariuz cum com-  
mento. Anno. AD. L L L Lxxxvii.

De artibus magicis



8) 998G Bernardus: Basinus 1445-1510

## De magicis artibus et magorum maleficiis

( Tractatus exquisitissimus de magicis artibus et magorum maleficiis, per sacre scientie Parisiensem doctorem magistrum Bernardum Basim, canonicum Cesaraugustanensem, in suis vesperis compilatus. )

Paris : Antoine Caillaut, 1491-1492?

(Dated by CIBN: Bibliothèque Nationale. Catalogue des incunables. T. I (Xylographes, A-G);. Paris, 1981-2014. B-182) \$ 28,000

Quarto. 7 ¾ x 5 ¼ inches a8 b6. 14 of 14 leaves. This copy is bound recently in older limp vellum.

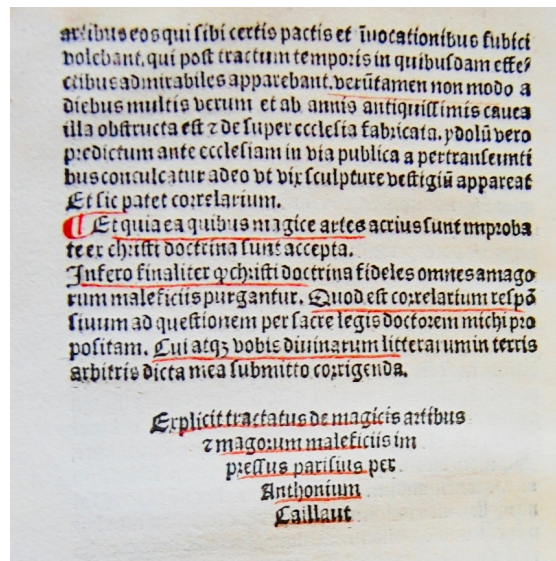
Second Edition. First Published in 1483, (Goff B-279 listing four copies)

**T**his treatise on magical practices was based on a speech Basin delivered in Paris before an assembly of cardinals in 1482. Basin was born 1445 in Zaragoza and he received his doctors degree in Paris, having study there theology and canon law. In nine propositions he explains how people enlist the help of demons and if the practise of such diabolic magic makes a person a heretic.

Basin states that magic arts, such as involving the invocation of demons and pacts must be been prohibited by all laws, civil and canon alike. Hain 2703. The editio princeps was published in 1483 and is extant in 12 copies worldwide. This second edition is more rare and exists in 6 copies worldwide. A corner stone text in the study of witchcraft and inquisition.

Only one copy in the United States of America: (not in Goff) Southern Methodist Univ., Bridwell Library

Not in Goff: Dated by CIBN; Pell(Lyon) 40; Bod-inc B-132; Sheppard 6190; Pr 7967; BSB-Ink B-233; GW 3720 ; CIBN B-182; Aquilon 89; Parguez 146.



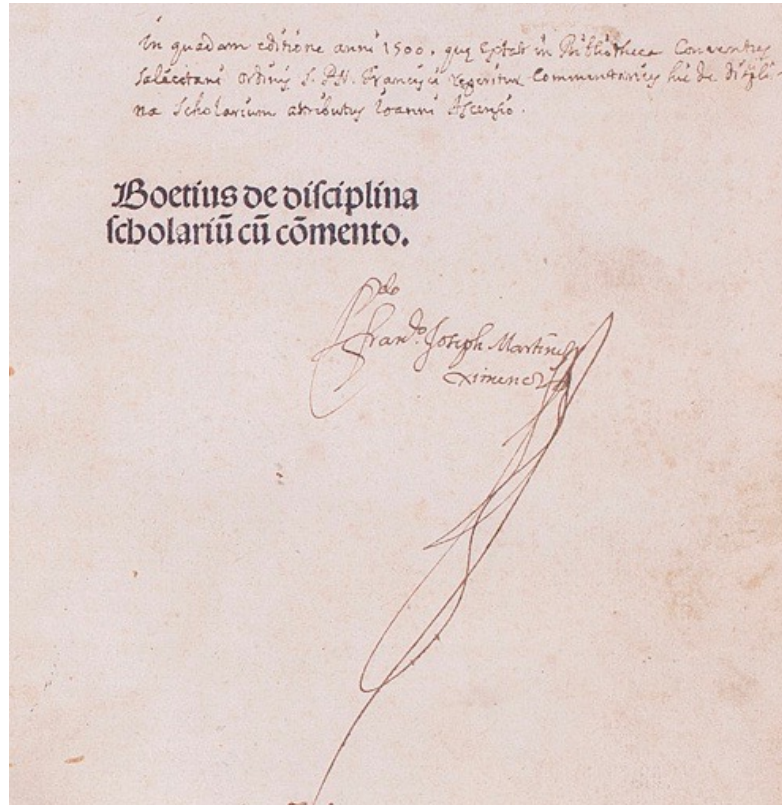
9) 144J Anicius Manlius  
Torquatus Severinus  
Boethius (480-525)

**Pseudo-  
Boethius: De  
disciplina  
scholarium  
(Comm: pseudo-  
Thomas  
Aquinas)**

[Bound with]

**Boethius de  
consolatione  
philosophie  
necnon de  
disciplina  
scholarium  
cum commento  
[sic] sancti  
Thome De  
consolatione philosophiae**

(with commentary ascribed in the text to Thomas Aquinas).



Lyon: Jean Du Pré, 3 March 1491/92  
\$ 9,000

Small Folio 9 1/3 x 6 1/2 inches. a-P8 aa6; A-F8. 174 of 176 leaves (second part lacking two leaves title In this copy the index is bound before the preliminaries. 2 parts in one volume. Bound in old limp vellum with hole in the spine, lacking ties, book block loose in binding; contents toned with scattered foxing and stains or ink blots, early inscriptions on title of Pseudo-Boethius and last page of Boethius. Thomas Waley (once commonly ascribed to Saint Thomas Aquinas).

For over 1,000 years, *The Consolation of Philosophy* was the most popular book in Europe next to the Bible. "After Augustine, the first thinker of philosophical note was Boethius "

Goff B796 (one copy Harvard) ; Pell 253i; CIBN B-581; Frasson-Cochet 59; Parguez 232; IBE 1118; IGI 1835; IBPort 383; Mendes 278; Walsh 3779; GW 4554



10) 145J Paulus Pergulensis ca -1451.

### **Logica magistri Pauli Pergulensis.**

Venice: Johannes Emericus, de Spira, 22 Feb. 1495/96 \$12,500

Quarto. 10 x 8 ½ inches a-e8, f4 44 of 44 leaves (complete)

Signature of Thomas Stewart, Knight of St. John of Jerusalem, dated Rome 1837 on title.

Bound in early 19th-century quarter sheep; light dampstaining in lower margins throughout, title and last page soiled.

**I**taly, the centre of humanism, produced the best logicians of the Renaissance. Paulus Pergulensis (d. 1451) was a pupil of Paul of Venice, author of the *Logica magna* and *parva*. The present is a more succinct and highly systematized logic, composed entirely in the form of theses. From 1420 to 1454 Pergulensis taught logic and natural philosophy, and then also mathematics, astronomy and theology, to the Venetian school of Rialto (founded in 1408), to which he gave a real university organization. He was nominated (1448) bishop of Koper, which he renounced so as not to leave the teaching. We are left of him, manuscripts or press, some treatises of logic (*Dubia in consequentias Strodi*, *De sensu composite and divided*, *In regulas insolubilium*, *De scire et dubitare*, *Compendium logicae*), in which he discusses the new logical doctrines of the Oxford school in Padua by Paolo Veneto.

Goff P195; H 12626; R 1314; Sander 5476; IBE 4363; IGI 7322; IBPort 1357; Horch(Rio) Suppl 13; Mendes 957; GW M30234

US Copies (Princeton Univ (2) and The Newberry Library) Not in Copinger or British museum Catalogue of books printed in the XVth century



**Tractatus primus**

**Exempli affirmatiui.** Hō est deus: homo est nullus asinus: hō est aīal ē substantia  
**Exempli negatiui.** Hōmo non est capra: homo qui est asinus non est animal.  
 Homo est alius significat p̄narie & adequate homine esse asinum: cum dicitur si.  
 significat multa vera: vt hominem esse substantiam & adequatū est verum: vt  
 hōmo est animal: hominem esse animalis significatū & adequatū est verum: vt hō  
 hōmo est animal: hōmīnem esse asinum. &c.  
**Propositiō falsa** est illa cuius p̄narium significatū & adequatū est falsum: vt hō  
 mo est asinus: hōmīnis est illa cuius p̄narium significatū & adequatū est pos.  
 sibile: vt hōmo est papa: hominem esse papam. &c.  
**Propositiō impossibilis** est cuius p̄narium significatū & adequatū est impos.  
 sibile: vt hōmo est capra: hominem esse capram. &c.  
**Propositiō contingens** est cuius p̄narium significatū & adequatū est contin.  
 gens: vt hōmo est albus: hominem esse album. &c.  
**Propositiō necessaria** est cuius p̄narium significatū & adequatū est necessa.  
 rium: vt deus est deum esse. &c.

**Catēgoriarum.**

<b>Quanta</b>	<b>Non quanta</b>	<b>Exempla.</b>
Universalis	Exclusa	Quantum homo currit.
Particularis	Exceptiua	Ois homo p̄ter loc. cur.
Indefinita	Ad dat. de sensu cōposito	Necessario ois hō currit
Singularis	Ablatiuo in p̄sequētia.	Sole oriente fit dies.

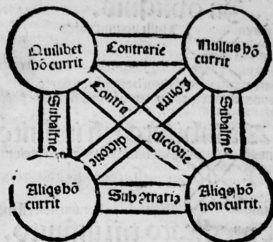
**Propositiō vna** est in qua subijci terminus cōis signo vniuersali determinatus.  
**Particularis** est in qua subijci terminus cōis signo particulari determinatus.  
**Indefinita** est in qua subijci terminus cōis sine aliquo signo.  
**Singularis** est in qua subijci terminus dicitur vel terminus cōis cū p̄nomine  
 demonstratiuo singulari numeri determinat. **Exempla.** Omnis homo currit.  
 Aliquis homo currit: homo currit. Socrates currit: vel iste homo currit.  
**Que ca. vel pp. qualis ne. vel af. vbi. quanta par. in. fin.**

**Modi sunt sex.**

<b>Possibile</b>	<b>impossibile</b>	<b>necessariū</b>	<b>contingens</b>	<b>verū</b>	<b>falsum</b>
potest	nō potest	oportet	contingit	ita est	nō ē ita
possibiliter	impossibiliter	necessario	contingēt	vere	falsē.

**Modalis** est in qua ponitur modus vt homo est animal: **Dein** esse est in qua ponitur modus vt necessario deus est.  
**Propositiō modalis de sensu diuiso** est in qua modus mediatur inter partes dicti. vt homo necessario est animal.  
**Propositiō modalis de sensu cōposito** est in qua modus p̄cedit vel subiequitur: aliter dictum: vt necessario homo est animal: vel hō est animal necessario.

**De p̄positione categorica**



**In neutro genere.**

**C** Omne lumen est clarū. **N**ullum lumen est clarum.

**A**liquod lumen est clarū. **A**liquod lumen non est clarum.

**C**uiuslibet hōis interest loq̄. **N**ullius hōmīnis interest loqui.

**In obliquis.**

**A**licuius hōis interest loq̄. **A** cuius hōmīnis non interest loqui

**In feminino genere.**

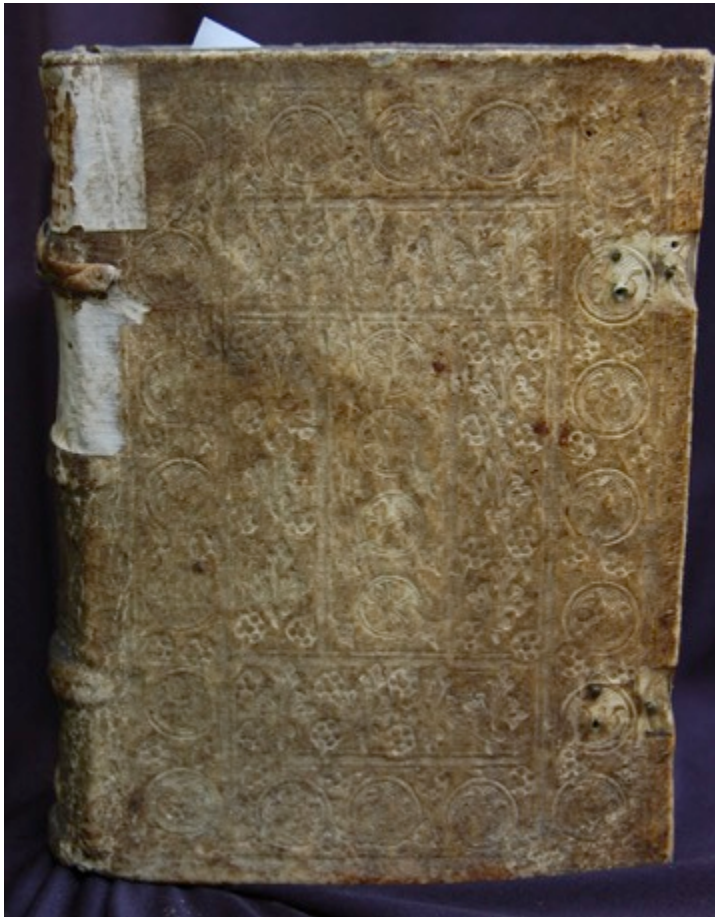
**C**uelibet stella lucet. **N**ulla stella lucet.

**A**liqua stella lucet. **A**liqua stella non lucet.

**In communi.**

**C** Omnis virgo ridet. **N**ulla res que est virgo ridet.

**A**liq̄ q̄ est virgo ridet. **A**liquod quod est virgo non ridet.



11) 942G Michael (Michaelis)  
Mediolanensis) Carcano (1427-1484)

**Sermonarium de  
poenitentia per adventum  
et per quadragesimam  
fratris Michaelis  
Mediolanensis.**

Venice : Georgius Arrivabenus,

28 Sept. 1496      \$9,000

Large Octavo 7 ¼ x 5 ½ inches. a-z8  
[et]8 [con]8 [rum]8 A-E8 Fro. 258 of 258  
leaves.

This copy is bound in bind-tooled  
pigskin over wooden boards. Highly  
impressed with blind tool roll stamps of  
thistles Strawberries and various other  
flowers. Lacking clasps and catches.

Carcano was one of the greatest Franciscan preachers of the 15th-century. In this book there are 92 sermons for Advent and Lent, that amount to a systematic treatment of penitence. Carcano's preaching was much admired by Bernardino da Feltre, who called him 'alter sanctus apostolus Paulus et Christi Tuba'. He is known for his part in founding the montes pietatis banking system, with Bernardine of Feltre, and for the marked anti-Semitism of his attacks on usury. His sermons were later printed as *Sermones quadragesimales fratris Michaelis de Mediolano de decem preceptis* (1492). They include arguments in favour of religious art. (see Geraldine A. Johnson, *Renaissance Art: A Very Short Introduction* (2005), p. 37)

The wording of the colophon suggests that the archetype of this edition is that of Nicholas de Frankfordia, 1487

Quadragesimale seu sermonarium de penitentia duplicatum per aduentu[m] videlicet & quadragesima[m] a venerabili viro fratre Michaeli Mediolanensi ordinis fratrum minorum de obseruantia editum: qui tum sanctimonia vite, tu[m] ferue[n]tissima verbi dei p[re]dicatione a deo inumeris meruit corruscare miraculis felici numine explicitum est. Impressu[m] Venetijs optimaq[ue] castigatione eme[n]datu[m]: per Georgiu[m] de Arriuabenis Ma[n]tuanum. Anno d[omi]ni .M.cccclxxxvj. die .xxvij. Septembris./

*Goff C197; H 4507\*;; Walsh 2140; BMC V 386*

(HEHL, Harvard, CL, LC, St Bonaventure Univ, Univ. of Kentucky, Univ. of Minnesota)



Eximii doctoris magistri Nicholai de orbellis compendium perutile / elegantiora doctoris subtilis dicta summatim cōplectēs.



Maistre martin morin.

12) 174J Niocola de Orbellis

**Eximii doctoris magistri Nicholai de orbellis super sentencias compendium per utile, elegantiora doctoris subtilis dicta summatim complectens.**

Rouen : Martin Morin, for Jean Alexandre, 1497 \$13,000

Octavo 6 ½ x 4 inches a-i8 k4 A-E8 a-d48 e-f8 aa-ii8, kk-ss8 tt10, Last blank present and filled with notes and Printers mark on the back. This copy is profusely filled with very small notes. Printer's mark on title page (cf. Brunet v.2, p. 363). Bound in 18th century tree calf, with gilt spine.

Not in Goff, see O76.  
2 copies in the US: St Bonaventure and Johns Hopkins.  
Cosentini, F. La Bibliofilia,; 16 (1915), p. 425;  
Incunabula short title catalogue,;  
1000077500; GW,; M28154

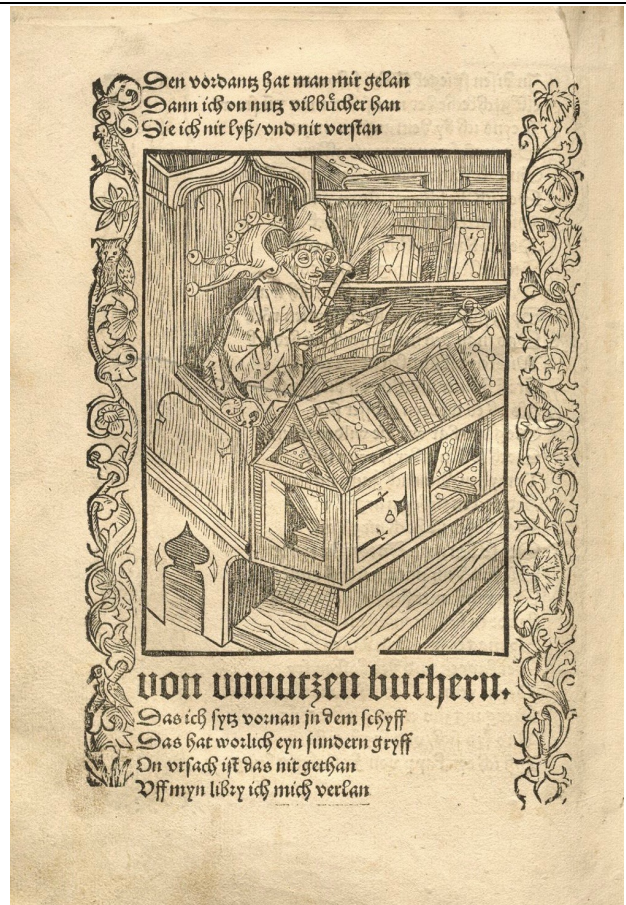
14) 203J Sebastian Brant(1458-1520)

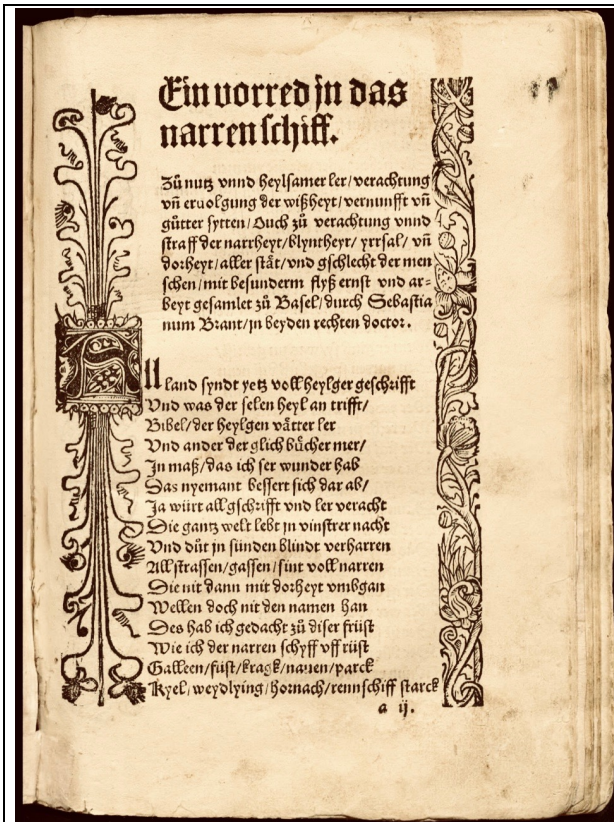
**DAS NARRENSCHIFF. {Hie vahet  
sich an das neü narren schiff vo[n]  
Narrogonia zu Nutz vnd Heylsamer ler  
zu vermeyden straffe der narrheyt }**

Basel, Johann Bergmann von Olpe, (12 Feb.)  
1499. \$44,000

Quarto (213 x 152mm.), 162 leaves (of 164), a-  
t8, u v6, **lacking two leaves: ar (title) and a8,**  
quire a defective with some loss of text, b1  
detached, h8 and i1 defective, s1 torn  
without loss, s6-8 and t1-6 defective, u6 and  
quire v torn at upper corner, quire v  
becoming detached, occasional light  
staining. With 112 (of 114) large woodcuts  
with two woodcut borders on each page  
mostly attributed to Albrecht Dürer and the  
Haintz Narr Master, a.o. and with elaborate  
ornamented and historiated woodcut  
borders on both sides on each page.

Gothic type. 30 lines. Bound in original  
quarter pigskin over wooden boards, expertly  
restored, with one original clasp.





## Ein vorred in das narrenschiff.

Sü nuz vnd heylsamer ler/verachtung  
vñ eraolgunng der wißheyt/vernunfft vñ  
gütter syren/ Douch zü verachtung vñd  
straff der nartheyt/ blyndheyt/ yrrsal/ vñ  
do:heyt/ aller stät/ vñd gschlecht der men  
schen/ mit besunderm styß ernst vnd ar  
beyt gesamlet zü Basel/ durch Sebastia  
num Brant/ in beyden rechten doctoz.

¶ Land syndt yetz voll heylger gescheyffte  
Vnd was der selten heyl an triff/  
Bibel/ der heylgen vätter ler  
Vnd ander der gleich bücher mer/  
In maß/ Das ich ser wunder hab  
Das nyemant bessert sich dar ab/  
Ja würt all gscheyffte vnd ler veracht  
Die ganz welt lebt in vinstre nacht  
Vnd düt in sünden blinde verharren  
All straffen/ gassen/ sint voll narren  
Die nit dann mit do:heyt vmbgan  
Wellen doch nit den namen han  
Des hab ich gedacht zü diser frist  
Wie ich der narren schryff vffrüst  
Galleen/ fuß/ keagel/ narren/ parcel  
Iydel/ weydyng/ homach/ rennschiff starck  
a ij.

First published in German in 1494 this is a milestone in the history of book illustrations with many woodcuts by Albrecht Dürer (1471-1528), printed from the original blocks.

Sebastian Brant's work is present here in a rare third German edition printed by the original publisher. This edition adds a so-called "Protestation" of forty lines, now often numbered as chapter 113, written to protect Brant against the Unauthorized additions and mutilations of pirated editions, which. In splendid collaboration with this humanist-printer Johann Bergmann of Olpe, the Basel editions of the "Ship of Fools" have turned out as a "remarkably complete mirror of human life", based upon the "very universality of Brant's self-righteous surliness, and the picturesqueness of his metaphors" (Panofsky). The illustrations of human weakness in large woodcuts by the young Dürer and the Haintz Narr Master, a.o. are printed from the original blocks.

Its commentary on the boasting, pedantry, false learning, gambling, gluttony, medical folly, adultery, greed, envy, hatred, pride and other failings that mark humanity are sharp and telling, and, sadly, as relevant today as they were 450 years ago.

Before Goethe's *Werther* arrived on the scene, this work was the most successful book ever published in Germany, immensely popular and read until it fell to pieces. This is one of literature's most famous satires and a remarkable illustrated book. Sebastian Brant describes in his "Ship of Fools" the voyage of a ship bearing 100 fools, to the fools' paradise of Narragonia, and he satirizes all the follies of his time including representatives of every human and social type.





Vil fallen schwär in dise sache  
 Den doch dar vß gar wenig frucht/  
 Für gotte man kuffte yetz zu rufft  
 (Dusdreck man vnder pferre myßte  
 Dan kan das belgwerck alles verden  
 Vnd düt es vff das schlechtest gerden  
 Das es beßelt gar wenig got  
 Wann mans kum treit eyn viertel jor  
 Zynnuß die geben bysem vil  
 Des gkanc man schmeck eyn halbe myß  
 Die süßen herung man vernuß  
 Das man verkouffte sie gar für tryß  
 All gassen sint fürkouffer vol  
 Gremperwerck inden schmäckt gar wol  
 hym/ vnd niw/ man vernäcken kan  
 Die brüggen gar vnd redeman  
 Keyn kouffman schaz stat jun hym werd  
 Jeder mit falsch verten kan  
 Das er syns kroms mßg kumen ad  
 Ob es Galt/ vberkeyn/ noch hab  
 Sellig en syw/ elyß der man  
 Der sich vor falsch yetz hüten kan  
 Das bynd syn ekern brüger vnd mog  
 Der vatter hat keyn syn pschafft frog  
 Der wyrt den gaff/ der gaff den wyrt  
 Falsch/ vntwinn/ schyß wyrt ganz of pürr  
 Das ist dem end tryß güt fürkouff  
 Der wyrt jun falsch dinn/ all syn kouff  
 Dann was er gdwelt/ hapse/ düt/ vnd lert  
 Würt nüt dann falsch/ vntwinn/ verker.



Many of the woodcuts have been attributed to Albrecht Dürer. PMM calls it "the first original work by a German which passed into world literature and helped to blaze the trail that leads from medieval allegory to modern satire, drama

and novel of character".

The reference to the newly discovered America is found on fol. 76 verso (cf. Harrise, BAV, Additions, no. 21).

**Complete incunabular editions were issued three times in German by the original printer Bergmann of Olpe with the Dürer woodcuts:**

**These editions are now unobtainable. Since 1906 most probably only 1 incomplete copy has been recorded in German book auctions.**

In the United States there are only four copies of any Bergmann de Olpe German editions with the Dürer woodcuts.

: 1494 Goff 1080. Two copies :  
Morgan Library and Library of Congress (- ar). 3

: 1495 Goff 1082. One copy: Metropolitan Museum of art.

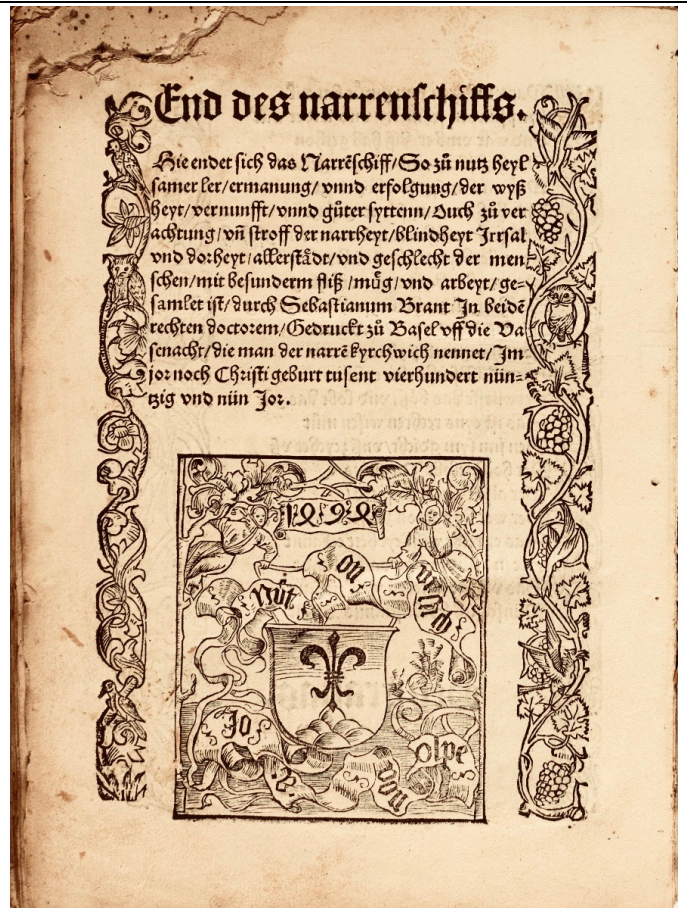
:1499 not in Goff. This copy.

Walter L. Strauss in his catalogue raisonné, Albrecht Durer Woodcuts and Woodblocks, surveys the state of critical dispute about the number of pieces definitely created by Durer and not simply by

others trying to imitate his accomplishments. Strauss and Panofsky are the most conservative; Winkler (1928) "who undertook the most thorough examination of the illustrations, concluded that seventy-three are by Durer" and in later editions added 5 more for a grand total of 78 by Durer.

Wolfgang Hutt's Albrecht Durer 1471 bis 1528: Das gesampfte graphische Werk: Druckgraphik (1970), assigns 74 of the woodcuts to Durer; Alain Borer and Cécile Bon's L'Oeuvre Graphique de Albrecht Durer (1980; identified as "Borer" in the descriptions) prints 78 woodcuts as Durer's. We follow the new catalogue raisonné of Durer's woodcuts for books, Rainer Schoch, Matthias Mende, and Anna Scherbaum, Albrecht Dürer: Das Druckgraphische Werk: Band III: Buchillustrationen (Munche: Prestel, 2004), here referred to as SMS. This work prints and illustrates each of the 78 works Winkler accepted as by Durer. There is also a complete English translation of Brant's Ship of Fools by Edwin H. Zeydel (NY: Dover, 1944; rpt. 1962);

Sébastien Brant. 500e anniversaire de La Nef des Folz (Basel, 1994), 182-7.





GW 5047 (records only 11 copies complete or fragmentary in public libraries, the Bodlian copy in Oxford is imperfect, as well as the Basel UB copy, the only one in Switzerland, see digitalisat);

Not in Goff : NO US COPIES ; HC 3742; Pr 7782; Hieronymus, Buchillus. 195; Wilhelmi 182; Panofsky, Dürer II, pp. 275-276; Meder p. 275; cf. PMM 37.

### Holdings

British Library British Library (IA.37957)  
Austria Wien, ÖNB (Ink 12.H.16)  
British Isles Oxford Bodley (imperfect)  
France Strasbourg BNU (2, 1 imperfect)  
Germany Bamberg SB  
Berlin KupferstichKab  
Berlin SB (copy destroyed)  
Dresden SLUB  
Schleusingen NaturhistM (Prov GymB)  
Switzerland Basel UB (imperfect)



## Contents:

a2r Brant, Sebastian: Das Narrenschiff. 'Ein vorred in das Narrenschiff'. Brant, Narrenschiff, ed. Zarncke, 1-4. Sebastian Brant, Das Narrenschiff. Nach der Erstaussgabe (Basel 1494) mit den Zusätzen der Ausgaben von 1495 und 1499, ed. Manfred Lemmer, 3rd edn (Tübingen, 1986), 2-6.

a4v Brant, Sebastian: Das Narrenschiff. 'Von vnnutzen buchern'. Brant, Narrenschiff, ed. Zarncke, 4-114; Brant, Narrenschiff, ed. Lemmer, 6-208.

v2v [First Colophon.]

v3r Brant, Sebastian: Das Narrenschiff. 'Der wyß man'. Brant, Narrenschiff, ed. Zarncke, 114-15; Brant, Narrenschiff, ed. Lemmer, 208-9.

v4v [Second Colophon.] 'End des narrenschiffs'. Brant, Narrenschiff, ed. Zarncke, 115; Brant, Narrenschiff, ed. Lemmer, 210.

v5r 'Register des Narrenschiffs'.cc





**D**ominus regnavit decorum inducus est  
 inducus est dominus fortitudine et pietate  
 vire se tenis firmavit orbem terre qui non est  
 movetur. **acuta sedes tua de eorum nra sculo**  
**tu eo se auerit flumina distet eua uerit flu**  
**mina boe suam. se auerit flumina succ**  
**tuos boe suam aquarū multarum. traditea**  
**elatione maris mirabilis in ascis dominus**  
**stemonia tua credibilis in ascis dominus**  
**tuam decet sanctitudo domine in longitudinem**  
**dicunt. Gloria patri. .ān. Assumpta est maria**  
**in celum gaudent angeli laudantes benedicunt**  
**dominum. .ān. Maria Virgo. Psalmus.**  
**Psalmus. Misere deo omnia terra: et uerit domine in**  
**secundum. ne uerit in conspectu ei: in exul**  
**tatione. acote quoniam dominus ipse est deus**  
**ipse fecit nos et nō ipsi nos. opus ei: a uero**  
**pascue ei: in uerit portus eius in possessione: a tria**  
**citas in hymnis confitemini illi. audate no**  
**men eius quoniam suavis est dicitur iterum inia ei?**  
**et hōz in generatione et generationem ueritas**  
**eius. Gloria patri. .cc. .ā. Maria Virgo assupta**  
**est ad ethereum thalamum i quo rex regū stella**  
**to sedet solio. .ān. In odorem. pa.**  
**L**uo deus meus: ad te de luce sigillo  
 stuit i te anima mea: spm̄i sp̄i t̄er̄i tibi  
 cara mea. **in terra deserta inuia et iniquosa**

13) 172J [Printed Book of Hours (Use of Rome) In Latin and French]

**Ces presentes heures a lusaige de Ro[m]me ont este faictes pour Simon Vostre Libraire domourant a Paris a la rue neuue nostre dame a le enseigne saint Jehan l'evangeliste.**

Paris [Philippe Pigouchet per] Simon Vostre, 16 Sept 1500. \$28,000

Quarto 8 1/4 x 5 1/2 inches. a-1 8, ; A 8: (A 1-8 lacking). 88 of 96 leaves printed on vellum, lacking the “Sensuiuent les sept pseaulmes en françoys” (not surprisingly other copies are lacking the final ‘A’ quire). Initial spaces and spaces for initials within the line. Initials, paragraph marks and line fillers illuminated in gold on alternating red and blue grounds, red-ruled. (Some wear and darkening.) This copy is bound in full 18th century chagrin. It is a beautiful wide margined copy.





The present *Horae* are illustrated with 22 full-page engravings in the text and numerous and smaller cuts, metalcut historiated and ornamental borders on every page, many with criblé grounds , depicting biblical scenes, the Virtues, the stag hunt, apple harvest and memento mori vignettes depicting including Pigouchet's Dance of Death series (Claudin II, 53-53)

Pigouchet appears to have introduced the criblé technique, in which the black areas of a woodblock are punched with white dots, giving the page a lively tonality. Philippe Pigouchet's collaboration with Simon Vostre lasted for over 18 years, during which period the duo produced hundreds of Books of Hours for European readers. The almanac was apparently kept standing in type for use in several Pigouchet edition.







Goff H412; C  
3106; Bohatta,  
H. Livres  
d'Heures;(1924  
) 730 = 705;

Lacombe 109;  
Pell Ms 5892  
(5878);  
Castan(Besançon)  
n) 554; Adams  
H1007;

GW 13263

Cambridge UL  
Oxford Bodley  
Quebec Laval  
UL (vell)  
Besançon BM  
Paris BN

Number of Holding Institutions. 5

**"Truth consists of an adequation between the intellect and a thing"**

16) 930G Thomas Aquinas 1225-1274. editor Theodoricus de Susteren.

**Summa de veritate celeberrimi doctoris s[an]cti Thome Aquinatis. que olim ... me[n]dis scatebat. Nouissime iam per ... magistru[m] nostru[m] Theodericum de Susteren co[n]uentus Coloniens[is] fratri[m] predicatoru[m] regentem ... laboriose reuisa ... feliciter incipit.**

Cologne : Heinrich Quentell,

7 Mar. 1499      \$12,500

Folio. 10 ½ x 8 inches 2°: A-Z6, Aa-Gg6; {signature Dd signed De}

180 of 180 leaves. Third Edition, the final 15<sup>th</sup> century edition. Bound in blind-tooled calf including some blind 'title' on the front board, full calf over wooden boards. Clasps missing, but the catch-plates are present. Light foxing, with some red and green ink dots along edges. On this book all edges were striped in Green and red now quite faded. Front pastedown shows slight signs of water damage. Occasional small red stains on text block (e.g. E3v and Q5), likely from the books' rubricator, but otherwise a clean text block.rubricated throughout.

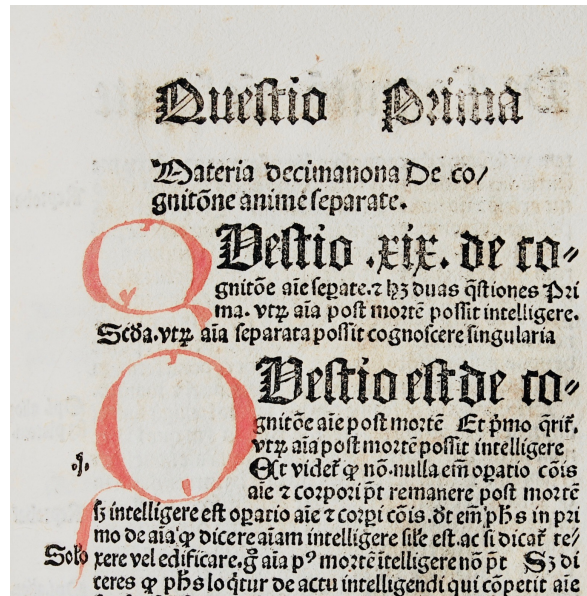
**S**umma de verita  
te celeberrimi doctoris sancti Tho  
me Aquinatis. que olim aut er  
rore scriptorū (vt fit) aut alia quamvis incuria vndiq; pene mē  
dis scatebat. Flouissime iam per venerandū virum sacre pa  
gine interpretem profundissimū magistrū nostrū Theoderi  
cum de Susteren cōuentus Coloniens̄ fratrum predicatorū  
regentem. ac dicti doctoris sancti dilucidatorem ppugnato  
rēq; acerrimuz. laboriose reuisa. diligentiq; castigatōis lima  
pristinę integritati reddita. cū tabula singularū materierū ac  
questionum earū dē signaturā p̄tinentē feliciter incipit

“Summa de veritate celeberrimi doctoris sancti Thome Aquinatis...” First written around 1256, Thomas Aquinas’ “Disputed Questions on Truth” defends “the view that truth consists of an adequation between the intellect and a thing. Aquinas develops a notion of truth of being (“ontological truth”) along with truth of the intellect (what might be called “logical truth”)” (Wippel, 295)

Subjects: Truth; God’s Knowledge; Ideas; The Divine Word; Providence; Predestination; The Book of Life; The Knowledge of Angels; Communication of Angelic Knowledge; The Mind; The Teacher; Prophecy; Rapture; Faith; Higher and Lower Reason; Synderesis; Conscience; The Knowledge of the First Man in the State of Innocence; Knowledge of the Soul After Death; The Knowledge of Christ; Good; The Tendency to Good and the Will; God’s Will; Free Choice; Sensuality; The Passions of the Soul; Grace; The Justification of Sinners; and The Grace of Christ. For each topic, Aquinas reviews the topic’s Difficulties, and then responds with ‘To the Contrary’ and ‘Reply’. Aquinas concludes each topic with an “Answers to Difficulties” section, demonstrating his typical insightful worldview and readable literary style. “Everything is a being essentially. But a creature is good not essentially but by participation. Good, therefore, really adds something to being (“Good” [Uiv])

*translation from*  
<http://dhspriority.org/thomas/2DdeVer21.htm>.

Goff Tr181; (Columbia University, Union Theological Seminary;HEHL; LC ;Massachusetts Historical Society;YUL); BMC I, 289/90; Only one Copy in The British Isles (BL)



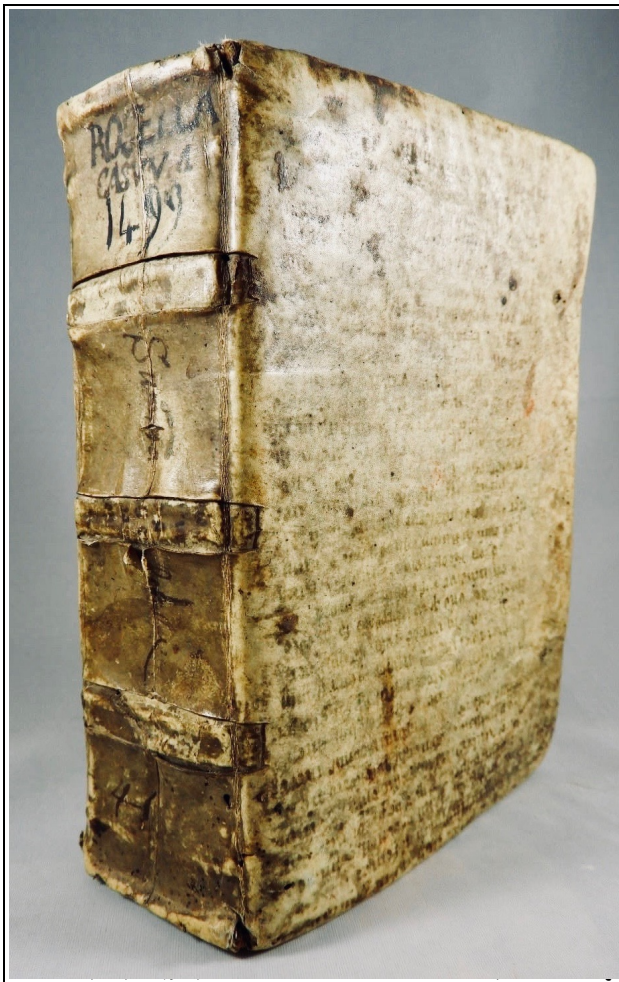


6176784517

James Gray Bookselles LLC

[jamesgray2@me.com](mailto:jamesgray2@me.com)

60



15) 209J Giovanni Battista Trovamala de Salis

**Incipit liber q[ui] Rosella casuum appellatur.**

Summa casuum conscientiae (second version, known as Rosella casuum). Add: Sixtus IV: Bulla "Etsi dominici gregis" 30 Dec. 1479. Rubricae iuris civilis et canonici.

Venice: Paganinus de Paganinis, 21 Dec. 1499  
\$7,500

Large 8vo,  $\pi^4$  a<sup>10</sup> aa-zz<sup>16</sup> &&<sup>16</sup> 2[con]<sup>16</sup>  
2[rum]<sup>16</sup> Aa-Cc<sup>16</sup> Dd<sup>12</sup>

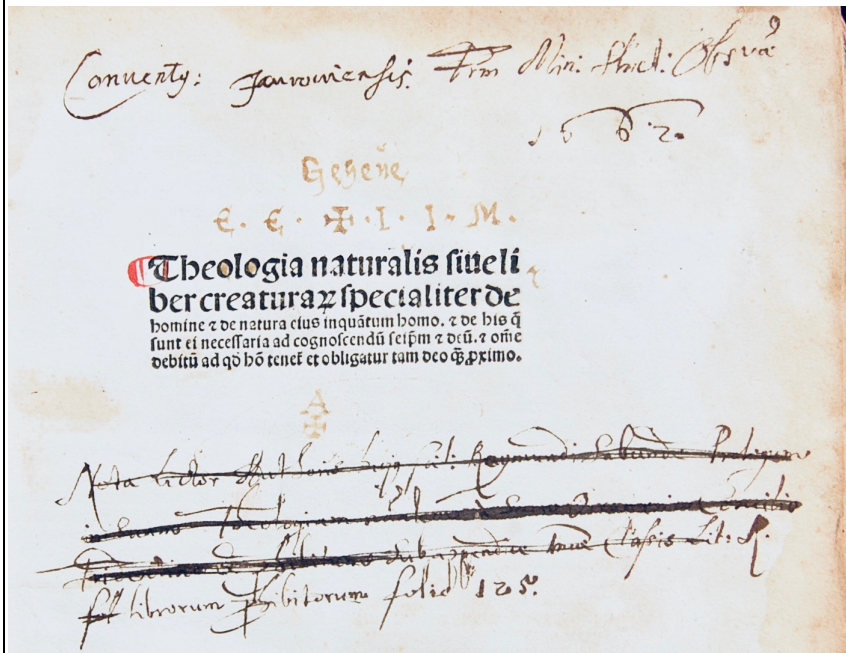
Leaf pi<sub>4</sub> includes the bull "Etsi dominici gregis" Printed register at end does not allow for the first [14] leaves which contain the "Rubrice iuris civilis" and "Summa Angelica." But they are present.

**I**n the fifteenth century, many authors of *Summas* for confessors addressed loans and usury, the concept of “Cambium siccum Trovamala” In this book de Salis argues that ‘dry exchange is not usury because of its speculative nature.

After the Fourth Lateran council of 1215 a number of manuals of confession appeared. Their purpose was the intellectual preparation of priests for a prudent and informed exercise of the office of confessor. This manual for confessors was completed by Father Battista Trovamala in the convent of Levanto in 1483. Also known as the *Summa casuum conscientiae* or *Summa Baptistiniana*, it was first printed by Nicolaus Girardengus in 1484. In 1489 Trovamala made an expanded and revised version, the *Rosella Casuum* or *Summa Rosella*, *printed first in Pavia in 1489 and then in Venice by Giorgio Arrivabeni in 1489, 1495, and 1499*. Early and second octavo edition of this famous manual for confessors, first published in Novi Ligure in 1484 and expanded by the author four years later. Battista Travamala, died 1496, was a Franciscan friar from Salo, in Liguria, from which he took the alternative name de Salis. His most influential work was this *Summa casuum*, also known as *Summa Baptistiana*, *Rosella casuum* or *Summa Rosella*, completed in 1483 in the convent of Levanto. It encountered immediate success.

Goff S50; HC 14186\*; CIBN B-70; Parguez 898; Péligrý 696; Maignien(Grenoble) 570; Polain(B) 3839; Pr 5178; BMC V 460

**Theologia naturalis sive Liber creatura[rum] specialiter de homine [et] de natura eius in qua[n]tum homo. :[et] de his qu[ua] sunt ei necessaria ad cognoscendu[m] seip[su]m [et] Deu[m] [et] om[n]e debitu[m] ad q[uo]d ho[mo] tenet[ur] et obligatur tam Deo q[uam] p[ro]ximo.**



Impressus Nurembergae : Per Anthoniu[m] koberger [sic] inibi col[n]cluem, 1502 \$7,800

Folio, 11X 8 inches. This is about the fifth printed edition. A-Q8 R6 . There are contemporary manuscript initials added in red and blue, and one gilt initial beginning of the prologue tooled in the gold leaf into a gesso ground. It is bound in full contemporary Nuremberg blind-tooled brown sheepskin over wooden boards, lacking clasps, titled is blind stamped on front board with contemporary paper label; There are several inscriptions on title, including reference to the Prologue's inclusion on the

Index Prohibitorum;(1589) there are the usual browning and internal wear, some marginal rodent



damage, it has been rebaked, it is a good solid copy.

Sabunde was Born at Barcelona, Spain, towards the end of the fourteenth century; died 1432. From 1430 to his death he taught theology, philosophy, and medicine at the University of Toulouse. Apparently, he wrote several works on theology and philosophy, only one of which remains, "Theologia Naturalis". It was first written in Spanish then translated into Latin.

This text marks the dawn of a knowledge based on Scripture and reason.

The Catholic Encyclopedia sees this as "It represents a phase of decadent Scholasticism, and is a defense of a point of view which is subversive of the fundamental principle of the Scholastic method. The

Schoolmen of the thirteenth century, while holding that there can be no contradiction between theology and philosophy, maintain that the two sciences are distinct. Raymond breaks down the distinction by teaching a kind of theosophy, the doctrine, namely that, as man is a connecting link between the natural and the supernatural, it is possible by a study of human nature to arrive at a knowledge even of the most profound mysteries of





Faith. The tendency of his thought is similar to that of the rationalistic theosophy of Raymond Lully....Moreover, in Spain scholastics, in combating Islam, borrowed the weapons of their erudite antagonists. Close internal resemblance indicates that Raimund de Sabunde was preceded in method and object by Raymund Lully.” CE

What is new and epoch-making is not the material but the method; not of circumscribing religion within the limits of reason, but, by logical collation, of elevating the same upon the basis of natural truth to a science accessible and convincing to all. He recognizes two sources of knowledge, the book of nature and the Bible. The first is universal and direct, the other serves partly to instruct man the better to understand nature, and partly to reveal new truths, not accessible to the natural understanding, but once revealed by God made apprehensible by natural reason. The book of nature, the contents of which are manifested through sense experience and self-consciousness, can no more be falsified than the Bible and may serve as an exhaustive source of knowledge; but through the fall of man it was rendered obscure, so that it became incapable of guiding to the real wisdom of salvation. However, the Bible as well as

illumination from above, not in conflict with nature, enables one to reach the correct explanation and application of natural things and self. Hence, his book of nature as a human supplement to the divine Word is to be the basic knowledge of man, because it subtends the doctrines of Scripture with the immovable foundations of self-knowledge, and therefore plants the revealed truths upon the rational ground of universal human perception, internal and external.

The first part presents analytically the facts of nature in ascending scale to man, the climax; the second, the harmonization of these with Christian doctrine and their fulfillment in the same. Nature in its four stages of mere being, mere life, sensible consciousness, and self-consciousness, is crowned by man, who is not only the microcosm but the image of God. Nature points toward a supernatural creator possessing in himself in perfection all properties of the things created out of nothing (the cornerstone of natural theology ever after). Foremost is the ontological argument of Ansehn, followed by the physico-theological, psychological, and moral. He demonstrates the Trinity by analogy from rational grounds, and finally ascribes to man in view of his conscious elevation over things a spontaneous gratitude to God. Love is transformed into the object of its affection; and love to God brings man, and with him the universe estranged by sin, into harmony and unity with him. In this he betrays his mystical antecedents. Proceeding in the second part from this general postulation to its results for positive Christianity, he finds justified by reason all the historic facts of revealed religion, such as the person and works of Christ, as well as the infallibility of the Church and the Scriptures; and he necessity by rational proof of all the sacraments and practices of the Church and of the pope. It should be added that Raimund's analysis of nature and self-knowledge is not thoroughgoing and his application is far from consistent. He does not transplant himself to the standpoint of the unbeliever, but rather executes an apology on the part of a consciousness already Christian, thus assuming conclusions in advance that should grow only out of his premises.

**Yet his is a long step from the barren speculation of scholasticism, and marks the dawn of a knowledge based on Scripture and reason.** Adams,; R-36

# MARINVS BECI

CHEMVS SCODRENSIS SALVTEM OMNIEVS.

Quoniam Angelus Britannicus ausus est nostrum Panegyricum & primam epistolicarum quaestionum Centuriam inuisu nostro edere: atq; opera corrupte impressa mutilata: Et a nobis aut quouis alio si non litterato saltem litteratore minime recognita: aut certe uisa in uulgus cupiditate quaestura dare: Dedimus Archetypum uiro diligenti eruditosq; Antonio Moreto: Qui typis scripta nostra fidelissime excudi faciat: Admonuimusq; hominem multosq; quae Angeli officina inuenerit: ut in se poluicio misit: Quae fortasse bonis & studiosis adolecentibus erunt non ingrata: Valete. K. Aug. MDVI.

Hoc libro continentur haec opera Becichemi.

Panegyricus Serenissimo Principi Leonardo Lauretano Et Illustrissimo Senatui Veneto Dictus.

Centuria Epistolicarum Quaestionum Eide Principi atq; Senatui dicata: in qua sunt capita plura ad arte oratoriã & ad artificiu orationu Ciceronis spectantia.

Item sunt castigationes multae in asinu aureu & in multa alijs auctoꝝ opa.

Castigationes in totum Victorinum.

Castigationes in totum opus Rhe. de inuentione.

Castigationes in omnes libros Rhe. Ad Herennium.

Castigationes in tres libros de oratore.

Castigationes in quattuor libros floridorum Apuleii.

Item sunt artes.

De componenda epistola.

De componendo dialogo.

De imitatione.

De componenda funebri oratione.

De componenda nuptiali oratione.

Expecta lector propediem secundam centuriam.

EARLY PRINTING: Becichemus (M), Panegyricum, etc. original wooden boards, very fine, 14...

18) 982G Marino Becichemo I468-1526

**Hoc libro continentur haec opera Becichemi :**

**Panegyricus serenissimo principi Leonardo**

**Lauretano et illustrissimo Senatui Veneto dictus.**

**Centuria epistola[rum] Quaestionu[m] eide[m]**

**principi atq[ue] senatui dicata: in qua su[n]t capita**

**plura ad arte[m] oratoria[m] & ad artificiu[m]**

**orationu[m] Ciceronis spectantia. Item sunt**

**castigationes multae in asinu[m] aureu[m] & in**

**multa alio[rum] aucto[rum] opa. Castigationes in totum victorinum. Castigationes in totum opus rhe.**

**de inuentione. Castigationes in omnes libros rhe. ad herennium. Castigationes in tres libros de oratore.**

**Castigationes in quattuor libros floridorum Apuleii.**

**Itam sunt artes. De componenda epistola. De**

**componendo dialogo. De imitatione.**

**De componenda funebri orationes. De componenda**

**nuptiali oratione.**

**Expecta lector propediem secundam centuriam.**

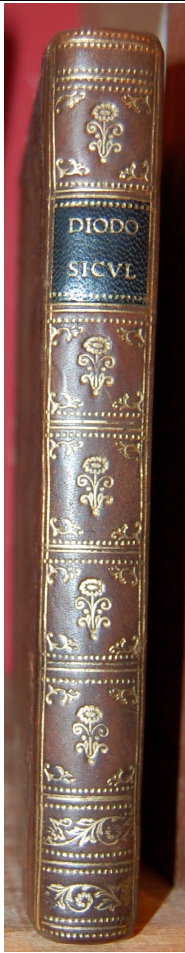
Folio 12 ¼ x 8 ½ Inches. A-E6 ; a4 ,b4, c-x6 Y -Z4z4 verso blank. Second Edition The first was printed in Brescia 1504. Bound in a 20th century full dark brown calf. The first leaf has had its margins strengthened but in no way obtrusively, The paper is very thick and this copy has good margins with some deckel edges. The typography is rather crude for an Italian book of this time . Marin Beçikemi (aka Latin: Marinus Becichemus Scodrensis or Becichemi, Bicich emo, Becichio, Bezicco) {there are a lot of searches here...} was an Albanian 15th and 16th century humanist, orator, and chronist. Born in Shkodër he had seen 26 out of his 30 family members die in the Siege of Shkodra from the Ottoman Empire. In 1503 he published a panegyric to the Venetian Senate concerning the siege. He wrote commentaries on Cicero, Pliny the Elder and other classical philosophers. "In 1492 (according to S. Gliubich, in *Illustrious Men of Dalmatia*, Vienna-Zara 1856, p. 25) Beçikemi was called by the Senate of the Republic of Ragusa as rector of the schools. During his stay in this city, and precisely in 1495 he dedicated to the Senate his *Castigationes et observationes in Virgilium, Ovidium, Ciceronem, S ervium et Priscianum* . It turns out that at the beginning of October 1496 he was in Naples as secretary of the Venetian patrician Melchiorre Trevisan, a Venetian fleet administrator who came to the aid of King Ferrandino. Beçikemi had obtained this assignment for the Manin family's intervention (according to Gliubich), and it may well have been a public office. While serving Trevisan he went to France, probably in 1499; in September Trevisan was appointed general administrator with the task of occupying that part of the duchy of Milan assigned to the Venetians, and it seems likely has been his secretary during the campaign. In the year 1500, Beçikemi took Venetian citizenship, marking a radical change in his life. Probably at the end of the year he opened a school of human letters in Venice (perhaps his letter mentioned in Sanuto, *Diarii* , III, 786, Sept. 15, reports the request), rivaling with Raffaele Regio, and including among his students Vittore Cappello, Gian Ludovico Navagero, Marc Anthony Contarini and Augustine Beaziano. On 28 Nov . 1500 he pronounced the funeral prayer for Giambattista Scita in Venice in front of a large audience, probably Pietro Bembo, who estimated the Scita, for whom he wrote an meanwhile had close relations with Venetian patriots and literate, such as Girolamo Donato, Marco Dandolo, Antonio Condulmer, Giorgio Emo and Bernardo Soranzo. Perhaps during the early months of 1501 Beçikemi transferred his school to Padua, but in November he accepted a three-year course for the Brescia Study Chair, with the annual salary of 112 ducats (a

wage higher than others were paid) . At the same time he had received a request from Vicenza to teach in the public school of that city, but he chose Brescia perhaps because the salary was higher and because Brescia was the city where he had studied. He pronounced the public proclamation in the Brescia study on July 30, 1503. .

Meanwhile, John Calfurnio, a rector of the Padua Study (January 1503), uttered a communion of funeral prayer. The Paduan Rectors recommended him for the succession of Calfurnio, but he obtained the seat of the Regio. During the period when Beçikemi taught in Brescia he prepared a collection of works for printing, and the privilege granted on September 26. 1505 seems to have already been ready: *Collectanea in Plinium, Artificium, Orationum Ciceronis, Centuriae tres Variarum Observationum, Adnotationes Virgilianae, Observations in Livium et Fabium, Commentaries in Persium, In Libros de Oratore et Rethoricos Ciceronis* . Not all of these works have been handed down to us, and perhaps they were never even finished by the author. At this time Beçikemi had already printed the *Variarum observationum collectanea*, Brescia 1504 (see Brunet, Manuel ..., I, 730), gathering his works already edited. It is believed in Brescia perhaps in 1503, in *Primum Plinii observationum librum collectanea* (see the catalog of the British Museum) and perhaps the first nuncupatoria, *Brixiae* year 1503 conscripta); Other editions of the latter work are: *Oratio qua Brix. Senatui praelectio in C. Plinium*, Ferrariae 1504 (in Oxford's Bodleian) and *Oratio* here the most flourishing *Senate Brix. gratias agit ... [Venetiis or Brixiae 1504?]* (in the Vatican). It seems that the year 1504 is the first edition of the *Panegyricus serenissimo principi Leonardo Lauretano and illustrious Senatus Veneto dictus [Brixiae 1504]* (see catalog of the Vatican). In 1505 *Panegyricus* was re-published with *Epistolicarum Quaestionum: Centuria first*, Edited and printed by British Angel [Brixiae 1505]. Beçikemi complained that this edition was printed with too many errors, and therefore gave the manuscript of the text to Antonio Moretto for a reprint that appeared as: *Marinus Bechichemus ... Opera ... Panegyricus ... Centuria epistolicarum quaestionum ... Castigationes de componendo dialogo, de imitatione, de componenda funebri*, Venetiis, Bernardo

de Vitali, 1506 (also this is full of typographical multae oration errors). renewed by the Senate Brescia for three years and with the same salary It seems that, having obtained a regular license, he would no longer return to teach in Brescia: certainly at the end of 1508, Francesco Arigoni was appointed to his post. The three most distinguished students of Beçikemi in Brescia were Filippo Donato, son of Girolamo, Pietro Soardo and Gian Antonio Cattaneo.. .. Artes de componenda epistola „ de componenda nuptiali oratione Following this literary production, it is not surprising that in November 1505 Beçikemi's conduct was In the middle of July 1509, he was appointed a reader of humanity for the students of the Chancellery, holding the school with Girolamo Calvo of Vicenza and reading Pliny, Cicero and Virgil:. In May 1514, Beçikemi da enezia was looking for a place as a professor at Mantua and it was related to Isabella d'Este, who wrote: "Messer Marino is not a suspect person in account, before being retired against his will in Venice the Venetians, then to be the man waiting in letters without impassing of others" (letter of 16 May 1514 to the Count of Caiazzo, published by A. Luzio and R. Renier, in Culture and Literature by Isabella d' Este , in Gior . Stor . Of letter italia , VII [1901], p. 226). On May 19, 1514, Isabella sent to Beçikemi a custodian, but he remained in Venice, perhaps because of a cause pending in that city . Later he was busy writing a poem (now lost), in which he praised the Marquis, the Marquess and all the writers of the Mantuan circle: perhaps for this he obtained a copy of the Chronicle of Mantua by Mario Equicola by Gian Giacomo Calandra, secretary of Isabella. In 1515 Becichemo wrote to Calandra that he was looking for a protector to dedicate the poem. In March following his son Marco, canonical, "docto and accustomato", was killed in Venice (see Sanuto, Diarii , XVIII, 166, XL, 778), and Beçikemi, addressed the marquise of Mantua in a letter in which he said that he would soon be to Mantua carrying two of his works worthy of being published. However, he appears to have stayed in Venice, retaining his position as a teacher at the Chancellery."

(Cfr. BMSTC, p.77)



617'678'4517

19) 756G

Siculus Diodorus

fl. 44 B.C.

## **Bibliothecae historicae libri VI [a Poggio Florentino in latinum traductus]**

[Paris] : [Denis Roce] Venundantur in vico sancti Iacobi sub signo diui Martini.  
(1505-08) \$1,900

Octavo 7 X 5 inches a-v in alternate 8's and 4's, x 6y4;a-v8/4 x6 y4

Diodorus Siculus is the author of the 'Bibliotheke' or 'Library,' a universal history from mythological times to 60 B.C. Only fifteen of the original forty books survive fully (books one through five; eleven through twenty); the others are preserved in fragments. Diodorus concentrates on Greece and his homeland of Sicily, until the First Punic War, when his sources for Rome become fuller. The 'Bibliotheke' is the most extensively preserved history by a Greek author from antiquity. For the period from the accession of Philip II of Macedon to the battle of Ipsus, when the text becomes fragmentary, it is fundamental; and it is the essential source for classical Sicilian history and the Sicilian slave rebellion of the second century B.C.

For many individual events throughout Graeco-Roman history, the 'Bibliotheke' also sheds important light. Diodorus probably visited Egypt circa 60-56 B.C., where he began researching his history. By 56, he may have settled in Rome, completing the 'Bibliotheke' there around 30. He read Latin and had access to written materials in Rome. Books one through six include the geography and ethnography of the inhabited world, and its mythology and paradoxology prior to the Trojan war.



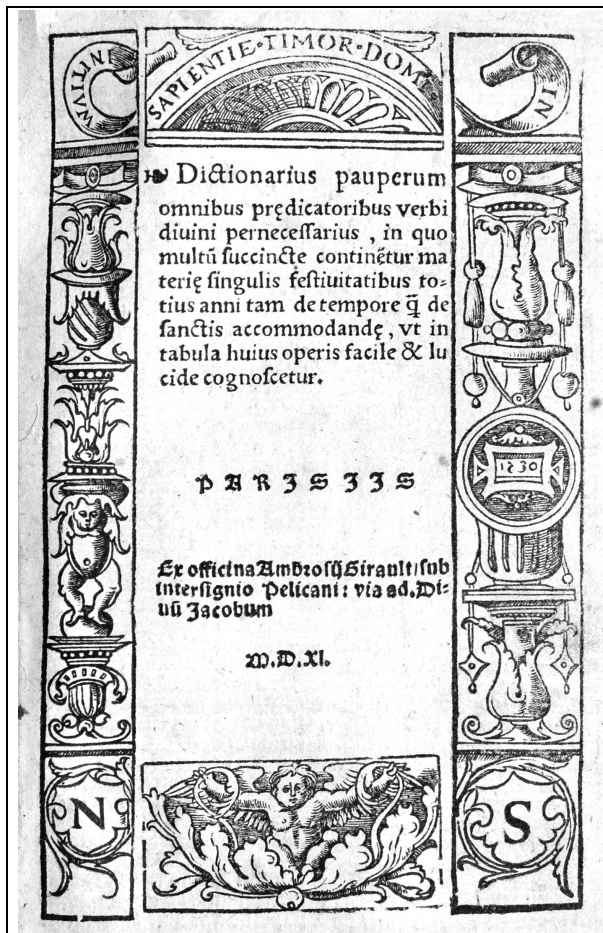
Of special significance are the description of Egypt in book one; the discussion of India in book two; passages from the works of Agatharchides in book three; and the highly fragmentary Euhemeran material in book six.” (OCD)

Goff D214; Moreau I 274: 63;  
Renouard, Imprimeurs III 128;  
Pell 4264; BMC(Fr) p.135

# Diodorus Siculus



Venundantur in vico sancti Iacobi  
Sub signo Ensis



***"the heart of a fool is like a broken vessel, no wisdom at all shall it hold."***

20) 960G      Nicolaus de Byard (13th century)

**Dictionarius pauperum omnibus  
pr[a]edicatoribus verbi diuini pernecessarius :  
in quo multu[m] succinte contine[n]tur  
materi[ae] singulis festiuitatibus totius anni tam  
de tempore q[uam] de sanctis  
accommodand[ae], vt in tabula huius operis  
facile & lucide cognoscetur.**

\$3,500

Octavo 6 ¼ x 4 inches. a-r8. (lacking r8 blank) This copy is bound in modern full vellum with ties, the text is clean throughout, a nice copy.

A popular collection of distinctions,

an alphabetical collection of topics used by preachers. It has only recently been attributed to the late fifteenth-century German Augustinian Nicolaus de Byard (fl. 1300?), a theologian, was, according to Bale, a Dominican theologian at Oxford, where he obtained his doctor's degree. Pits's account tends in the same direction, and both biographers praise their author for his knowledge of pontifical law. Bale adds that he was very skilled for his age in Aristotelian studies, but accuses him of distorting the Scriptures by 'allegorical inventions and leisurely quibbles.' His principal work appears to have been entitled 'Distinctiones Theologiae,' and, according to the last-mentioned authority, this book was largely calculated to corrupt the simplicity of the true faith, as it consisted, like Abelard's 'Sic et Non,' of an assortment of theological opinions opposed to one another. A manuscript of this work is still preserved in Merton College library (cclii.), and Tanner gives a list of other writings of this author that are to be found in English libraries. Byard's sermons constantly occurred in company with those of



William of Auvergne, bishop of Paris (1228–48), and other great characters of Louis IX's reign. More conclusive as to the date is Quétif's assertion that in the 'Liber Rectoris Universitatis Parisiensis' Bayard's great work is mentioned as being for sale in Paris before the year 1303; that several other discourses of Bayard were for sale in Paris at the same time; and that his 'Sermones Dominicales' formed part of a parchment folio in the Sorbonne library, containing Robert de Sorbonne's 'Liber de Conscientiâ' (d. 1274). Lastly, as regards the order to which Bayard belonged, Quétif observes that there is no certain evidence whether he was a Franciscan or a Dominican. In all the manuscripts excepting one he appears to be called simply Frater Nicholas de Bayard, and in the only one which is more precise he is called a Minorite. Only one of Bayard's works seems to have been printed, and that one of somewhat doubtful authenticity, the 'Summa de Abstinencia,' which was published under the title of 'Dictionarius Pauperum' by John Knoblouch at Cologne in 1518, and again at Paris in 1530. (DNB)

The *Dictionarius pauperum* is an encyclopedia of Christian philosophy, for the use of preachers, arranged alphabetically from "De abstinentia" to "De vita eterna." The attribution to de Byart is tentative. In the thirteenth century *Dictionarius pauperum* compiled by Nicolas de Byard, we find the admonition that just as robbers easily have the treasure after they have broken the chest, so the devil has the soul after he has confused a man and stolen his patience, because "the heart of a fool is like a broken vessel, no wisdom at all shall it hold." known as the *Dictionarius pauperum* from the 1490s on, was a popular collection of distinctions, an alphabetical collection of topics used by preachers. It has only recently been attributed to the late fifteenth-century German Augustinian Nicolaus de Byard (cf. Bloomfield, et al., *Incipits of Latin works on the virtues and vices*, no. 1841).

ra tenebrarum id est peccata  
debemus remittere ad capitu-  
lum de peccato. Et induamur  
arma lucis: remittendus est ad  
capitulum de lumine. Sic ut in  
die honeste ambulemus: ad ca-  
pitulum de ambulatione: et sic  
de alijs prout notatur in serie  
adaptationum in tabula poli-  
tarum. His omnibus bene con-  
sideratis et sane digestis quali-  
te sit hec summa utilitatis. Et te-  
getur predicatoribus commodita-  
tis: cunctis qui eam per legent  
facile cognitum erit.

**C**Impressum est opus hoc pa-  
ritus Anno domini.

M.D.xl.



- 945G Eusebius 1473 :Goff E119; BMC I 194. (*Boston Public Library, Indiana*)
- 957G Mediavilla 1476-7 Goff M 424 BMC V 206. (St Louis Univ., (-), YUL (-) UCLA)
- 10H Boethius 1487 Not in Goff. H 3402; (No US copies!)
- 169J Diß durchleuchtigist - dy bibel 1483 Goff B632.GW 4303; BMC II, 424 **SOLD**
- 998G Bernardus: Basinus: 1491/2 not in Goff (1 US copy SMU)
- 144J Boethius 1491/2 Goff B796 (1 US copy Harvard only) (No UK copy)
- 145J Paulus Pergulensis 1495/6 Goff P195 (Princeton Univ. (2) The Newberry Library)
- 942G Carcano 1496: Goff C197; (*HEH, Harv, CL,LC,St Bonaventure,U of Kentucky, U. of Minn*)
- 174J Orbellius 1497: Not in Goff: IGI 7021; (JHU & SBU)
- 203J Brant 1499 Not in Goff; GW 5047 (No US copies!)
- 172J Heures a l'usage de Romme. Ca. 1500 Goff; H412 GW 13263 (No US copies!)
- 930G Aquinas 1499: Goff T181. (*Columbia, Union Theological ;HEHL; LC ;Ma. Historical; YUL*)
- 209J Trovamala de Salis 1499: Goff S50 (many US copies)
- 723G Raymond, of Sabunde 1502. Adams S-36; VD 16, R 174. (5 us copies)
- 982G Marino Becichemo 1506 (U of Illinois only)
- 756G Diodorus 1505-1508; Goff D214. GW VII Sp.431a (*Har, CL, N.L.M, Williams, YUL*)
- 960G Nicolaus de Byard 1511 (one copy in Oclc) (No US copies!)

- 945G Eusebius 1473: <http://data.cerl.org/istc/ie00119000>
- 957G Mediavilla 1476-7: <http://data.cerl.org/istc/im00422800>
- 10H BoethiusI 1487; <http://data.cerl.org/istc/ib00782500>
- 169J Diß durchleuchtigist ... dy bible 1483 Goff B632.GW 4303; BMC II, 424 **SOLD**
- 998G Bernardus: Basinus : 1491/2 : <http://data.cerl.org/istc/ib00279500>
- 144J Boethius 1491/2: <http://data.cerl.org/istc/ib00796000>
- 145J Paulus Pergulensis 1495/6 : <http://data.cerl.org/istc/ip00195000>
- 942G Carcano 1496 : <http://data.cerl.org/istc/ic00197000>
- 172J Heures a l'usage de Romme.1498 <http://data.cerl.org/istc/ih00395000>
- 174J Orbellius 1497 <http://data.cerl.org/istc/io000077500> GW M28154
- 930G Thomas Aquinas 1499 : <http://data.cerl.org/istc/it00181000>
- 209J Trovamala de Salis 1499 <https://data.cerl.org/istc/is00050000>
- 756G Diodorus 1505-1508; <http://data.cerl.org/istc/id00214000>

*Live OCLC LINK*

fascicule XII



723G Raymond, of Sabunde 1502.

<http://firstsearch.oclc.org/WebZ/FSFETCH?fetchtype=fullrecord:sessionid=fsapp5-39305-jhamcijd-k5ydeg:entitypagenum=8:0:recno=1:resultset=5:format=FI:next=html/record.html:bad=error/badfetch.html:entitytoprecno=1:entitycurrecno=1:numrecs=1>

982G Marino Becichemo 1506:

<http://firstsearch.oclc.org/WebZ/FSFETCH?fetchtype=fullrecord:sessionid=fsapp5-39305-jhamcijd-k5ydeg:entitypagenum=31:0:recno=2:resultset=8:format=FI:next=html/record.html:bad=error/badfetch.html:entitytoprecno=2:entitycurrecno=2:numrecs=1>

960G Nicolaus de Byard 1511

<http://firstsearch.oclc.org/WebZ/FSQUERY?format=BI:next=html/records.html:bad=html/records.html:numrecs=10:sessionid=fsapp5-33971-jhamrxgh-6vbrww:entitypagenum=1:0:searchtype=advanced>

End of fascicule XII

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