

Castigo eo p meū z in salutē redigo. Ite n̄ p̄tē testificat̄  
tali ubi filij se m̄q̄b̄z apparet et erūt manifesta q̄ n̄c se deculer. s̄d̄m illud. Et in sen  
alloz stimabam in lamā eē z sine coz sine honore. qm̄ q̄ oputari sunt ut h̄uor dei  
est illoz est. Dicat q̄ sc̄ificē n̄ tuū. i. p̄ in siluū q̄m̄ impicem distūle. i. futo neq̄m̄  
ut q̄ sepe. **S**imulate nob̄ debita n̄ra. z. i. debita d̄m̄ p̄cā q̄ nos debitorē pe  
fite. Ite u sunt debita q̄ pecun̄ nob̄ dimittit. s. p̄ccm̄ in d̄m̄. p̄ccm̄ in primū p̄a  
v̄n̄ p̄ccm̄ ai p̄ub̄. in d̄m̄ i. e. egm̄ inprimū. inq̄tāte fecim̄ innot. Q̄ p̄ccm̄  
cto p̄ccm̄ ut ip̄e dimittat. p̄ p̄ccm̄ inprimū i. e. p̄ccm̄ ut dimittat nob̄. Q̄  
nos. i. e. p̄ccm̄ ut dimittat nob̄ debita n̄ra. **G**ualit̄ q̄ p̄ccm̄ q̄ decalogum. s.  
i. iij ad primū. iij ad q̄ d̄cē tunc. s. n̄ faciet d̄cē alienos. n̄ sumet n̄ di tui iuanū.  
bbm̄. ad primū honora p̄ccm̄ tuū. n̄ occidet. n̄ furcū faciet. n̄ mechabit. ad not  
et uroē primū tui. n̄ bonē n̄ alimū. **S**ic q̄ nos dimittim̄ debitoribz n̄r̄s. A  
nulla reuocant̄ indebitū sc̄dm̄ illud. Sive neq̄ oē debitorē dimittit. z. i. Ite d̄m̄  
releat debita n̄ra. Si d̄cē n̄ dimittit. **N**e ne nos inducat inceptationē. **C**epta  
ho. coz diabli. Deut ut p̄bet. ho ut sciat. diabli ut fallat. **D**e p̄mo? cōp̄tū d̄cē abra  
sc̄dō cōp̄tū nos d̄cē dieb̄. De t̄tio d̄cē cōp̄tū sathanat coz tuū. p̄ccā duobz modit  
Inciū. z. ex̄ciū. In̄ciū? p̄dilectionē. Ex̄ciū. p̄luggemō. i. e. u. cōp̄tū in̄ciōz  
ut. z. ex̄ciōz multū p̄ccat. s̄d̄m̄ p̄ccat̄ s. uelictā. **B**ent̄ n̄ q̄ s̄c̄tē cōp̄tū. Cū q̄  
p̄ccat̄ n̄ d̄cē inceptationē. cū q̄ s̄c̄tū? inducim̄ in cōp̄tū. **N**e n̄  
p̄ccat̄. i. ne p̄ccat̄ i. d̄cē q̄ s̄c̄tē d̄cē q̄ n̄ p̄ccat̄ nos cōp̄tū sup̄ id̄. **I**ta  
p̄ccat̄ p̄ccat̄ ad sp̄m̄ pietat̄. z. mansuetudinē. ut p̄ sp̄m̄ pietat̄ unam̄ cōp̄  
tū d̄cē nos ad pietatē p̄ mansuetudinē sp̄e unam̄ uā n̄ reddendo malū p̄ malū  
d̄m̄ t̄ra unam̄ q̄ p̄ sp̄m̄ pietat̄. z. p̄ mansuetudinē sp̄e obtinem̄. **A**mpicim̄  
n̄ h̄c uite q̄ n̄c z. h̄c z. bi m̄tel qm̄ p̄ludēbunt ēram. **S**ed liba nos a ma  
p̄ccat̄ sp̄e timorū. **T**riplex? malū aq̄ pecun̄ libam̄. innot. ad d̄cē. z. in flū  
ū d̄m̄. s̄d̄m̄ q̄m̄c̄m̄. **E**cū sustinem̄. **O**riginale. actuale. penale. **V**alū  
p̄ sp̄m̄ timorū. **T**imor d̄m̄ ex̄p̄lur malū. **P**orro t̄p̄l̄ z timor q̄ cellam̄ a malo  
finalit̄ n̄ciū. **T**imor tuū sc̄d̄m̄ amalo formidino pene finit̄ timore cel  
malo unam̄ in̄cie. **G**ualit̄ timore ē in ap̄icim̄. **I**ncialit̄ p̄ccat̄. **Q**i da nob̄  
timor. z. paup̄t̄m̄ sp̄e ut unam̄ mala z abdicem̄ bona. **C**ū ex̄clut̄ n̄ciū  
ut t̄p̄m̄ h̄am̄ et̄na regna celoy. s. q̄ lucit̄ z p̄m̄ pentet p̄ in an̄e gl̄iam̄ a  
ut. a qua nos redimunt t̄m̄ z paup̄t̄m̄ sp̄e. **D**ue n̄ t̄ bona q̄ p̄ paup̄t̄m̄  
bdicim̄. n̄ciōz z ex̄ciōz. **I**nciōz d̄cē oīre nolite coz ap̄p̄ne. **I**ud̄ ḡ.

redm̄ sp̄alem̄ h̄ilaritatē ob̄tūcādo eā in ualuit z auctū ex̄c̄tio recte q̄ caritate  
diligēd̄. **C**am̄ ip̄e est dilector primū diligend̄ erim̄. **C**ommūale? de hac n̄ciōz d̄cē.  
cia t̄c̄i q̄ mōre. op̄a. i. q̄ t̄c̄ia t̄c̄i tabescet z languet anim̄ hōit̄ coq̄ n̄ h̄c in̄c̄b̄  
cia p̄p̄t̄at̄. z locū dignitat̄. q̄ reliquit̄ recte t̄c̄aribz rebz. **A**uaritia? a  
d̄m̄ h̄ndi b̄n̄ comp̄tā z cūc̄ d̄m̄al̄ est qm̄ canū in ualuit q̄ p̄ p̄p̄t̄a. ad̄p̄t̄c̄m̄  
da aliḡ. de mandant̄ di t̄c̄ḡdi uell̄. **U**t p̄te si uell̄ p̄ p̄ccm̄ ad̄p̄t̄c̄m̄. **U**t p̄ccm̄  
colere. **U**t t̄c̄t̄t̄ t̄c̄t̄t̄ p̄ccat̄. **U**t p̄ccat̄ in honorare. **U**t p̄ccat̄ in̄c̄d̄m̄. **U**t ad̄p̄t̄c̄m̄.  
**U**t p̄ccat̄ in̄c̄d̄m̄ die. **A**nt̄m̄ a de uita. **E**t auct̄. **F**urta. **R**apine. **H** aliḡ decu  
toli d̄cē n̄ soli p̄ccat̄. si redd̄ d̄p̄t̄a debita. n̄ subueū id̄ gentibz c̄t̄m̄p̄t̄at̄ t̄c̄l̄  
z̄m̄b̄. **I**ta t̄ n̄ h̄c̄ t̄c̄a q̄m̄ ad̄m̄ h̄nda est d̄m̄ igno q̄m̄b̄ q̄m̄m̄c̄t̄. **E**t p̄ccat̄  
t̄c̄t̄ d̄m̄ ex̄c̄m̄. d̄c̄t̄ribuat̄. auct̄ ubi t̄c̄t̄ z honestit̄ ubi ex̄p̄t̄. **A**nt̄. **G**ula ē  
edendi ut b̄l̄endi ap̄p̄t̄. **C**um a t̄c̄m̄d̄. ut b̄l̄i q̄ p̄ccat̄. **P**ot̄. **U**t  
p̄t̄. ne p̄t̄c̄ ex̄c̄t̄e recte t̄c̄i ubi t̄c̄t̄. z eluctat̄ op̄at̄. z h̄t̄c̄ uoluntat̄ z ex̄p̄t̄  
t̄c̄t̄ p̄ccm̄ q̄m̄ c̄r̄n̄ale. **H**oc a ut t̄c̄d̄m̄ est h̄c qm̄ modot̄. **V**n̄ q̄m̄ ex̄p̄t̄  
medendi. **S**ed̄ in r̄m̄t̄ lauta p̄paratione cib̄. **E**cul̄ cū sum̄ ualuit in̄c̄p̄t̄  
cū sum̄ m̄m̄ ar̄c̄m̄ auct̄. **Q**uē cum̄ stud̄m̄. **E**x̄ coḡ. **E**t auct̄. **D**u  
gule. **F**ururia a q̄m̄ in oī motu ul̄ utu libinolo. **I**llit̄. **U**t  
t̄c̄t̄. **A**d̄p̄t̄c̄m̄. **I**ncea. **F**ornit̄. **P**assionē. **I**gnom̄. **Q**uē  
q̄ est q̄ naturam̄. **H** t̄c̄t̄ v̄t̄ capitalia uita. **E**x̄ q̄m̄ out̄ magna. **E**t  
sup̄ cū d̄c̄m̄ quēda uita ex̄t̄m̄. **E**t v̄t̄ ex̄t̄m̄ c̄c̄ḡm̄ ea q̄ t̄c̄t̄  
t̄c̄t̄ p̄ccat̄ ramot̄. **E**t q̄m̄ ex̄t̄m̄ quēda ut p̄ccat̄ t̄c̄t̄ se ip̄m̄. **E**t  
p̄ccat̄ t̄c̄t̄ a uolent̄ q̄m̄ necesse h̄. **E**t p̄ccat̄. **U**t p̄ccat̄. **E**t  
ut t̄c̄t̄ t̄c̄t̄ se q̄ facit̄ tuā. **S**ic auct̄ q̄m̄ p̄ccat̄ n̄ciōz ul̄ p̄ccat̄.  
**P**ccat̄. **E**t t̄c̄t̄ p̄ccat̄. **E**t uel̄. **S**i ip̄e auct̄. **E**t ip̄m̄ p̄ccat̄. **E**t  
t̄c̄t̄ d̄c̄d̄. **H** cū caueat̄ q̄m̄ audior. **N**e t̄c̄t̄ t̄c̄t̄ z ex̄p̄t̄  
ut p̄ccat̄ doceat̄ aliḡ. **E**t n̄ natale p̄ccat̄. **N**e t̄c̄t̄ oīno a talis ex̄p̄t̄  
t̄c̄t̄ t̄c̄t̄ ut t̄c̄t̄ t̄c̄t̄ tale se i talis p̄ccat̄ p̄ccat̄. **E**t  
n̄ciōz. **S**i t̄c̄t̄ t̄c̄t̄ n̄ p̄ccat̄. **I**gnorat̄ p̄ccat̄ q̄m̄ t̄c̄t̄ t̄c̄t̄  
z p̄ccat̄. **S**i p̄ccat̄ p̄ccat̄ t̄c̄t̄ oīno auct̄. **H** est oīno op̄a n̄ra q̄ t̄c̄t̄ in̄c̄d̄m̄ uite n̄  
t̄c̄t̄. **H** t̄c̄t̄ n̄c̄t̄ in̄c̄d̄m̄ de cele. **H** in amaritudinē auct̄ n̄re. **H** est in̄c̄d̄m̄ z n̄  
t̄c̄t̄. **B**erul. **N**e t̄c̄t̄ dolor de em̄ne od̄ p̄ccat̄ z t̄c̄t̄ n̄c̄t̄ n̄c̄t̄ n̄c̄t̄ q̄ p̄ccat̄  
p̄ccat̄. **S**i t̄c̄t̄ ul̄ m̄c̄t̄ q̄ p̄ccat̄ z q̄ d̄m̄ est. **S**i t̄c̄t̄ od̄ p̄ccat̄. **E**t p̄ccat̄ od̄ oē p̄ccat̄  
n̄ciōz dolent̄ z t̄c̄t̄ t̄c̄t̄. **E**t p̄ccat̄ z n̄c̄t̄ t̄c̄t̄ sup̄ oīno p̄ccat̄ t̄c̄t̄. **E**t t̄c̄t̄ t̄c̄t̄ p̄ccat̄  
t̄c̄t̄ in̄c̄d̄m̄. **H** t̄c̄t̄ t̄c̄t̄ t̄c̄t̄ uoluntatē z p̄ccat̄. **S**i t̄c̄t̄ t̄c̄t̄ t̄c̄t̄ t̄c̄t̄.

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Front and back cover images no. 11; image above no. 5; inside back cover image no. 1



BEVIS OF HAMPTON

1. **BEUVE DE HANTONE**, in Old French rhymed verse (A. Stimming, ed., *Der Festländische Bueve de Hantone. Fassung III*, Gesellschaft für Romanische Literatur, vol. 34, Dresden, 1914, ll. 7129–7137, 7203–7213, 7271–7283 and 7350–7358); a small fragment used to strengthen the front inner hinge of the binding of a sixteenth-century printed book (see below), two columns (and remains of a third) written in a good gothic bookhand, dark brown ink, 11 lines remaining, ruled lightly in ink, three-line initials in red or blue with contrasting penwork flourishing; folded where stitched into binding, slightly darkened, but legible. Approximately 45 x 225 mm

*Northern France, first half of 14th century.*

From one of three continental French versions of the celebrated medieval romance *Bevis of Hampton*, originally composed in Anglo-Norman French around the beginning of the thirteenth century (3850 alexandrines mixed with decasyllables). The continental French versions, all in decasyllables, were written later in the century to the north and east of Paris (Picardy, the Beauvaisis, and perhaps Rheims) and massively expand the number of verses to between 10,000 and 20,000. Our fragment would therefore have belonged to a substantial manuscript.

The version of *Beuve de Hantone* preserved here is known in only two surviving manuscripts: Carpentras, Bibliothèque municipale MS 401 and Venice, Biblioteca Nazionale Marciana MS XIV. A third manuscript was lost in the fire that ravaged the National University Library of Turin in 1904. The text here differs significantly from that printed in Albert Stimming's edition.

**ARISTOTLE (Joachim PERION, translator).** Aristotelis eorumque Physica sequuntur, sive Metaphysicorum, ut vocant, libri tredecim, quorum primus duos complectitur. Paris, Thomas Richard, 1564.

4to, ff. 164, woodcut printer's device on title and fifteen large criblé initials; ff. 7-9 stained, a few other minor spots and stains, but a very good copy, bound in contemporary boards, the leather now completely removed (see below); boards slightly soiled and wormed.

Very scarce edition of Joachim Péron's translation of Aristotle's *Metaphysics*.

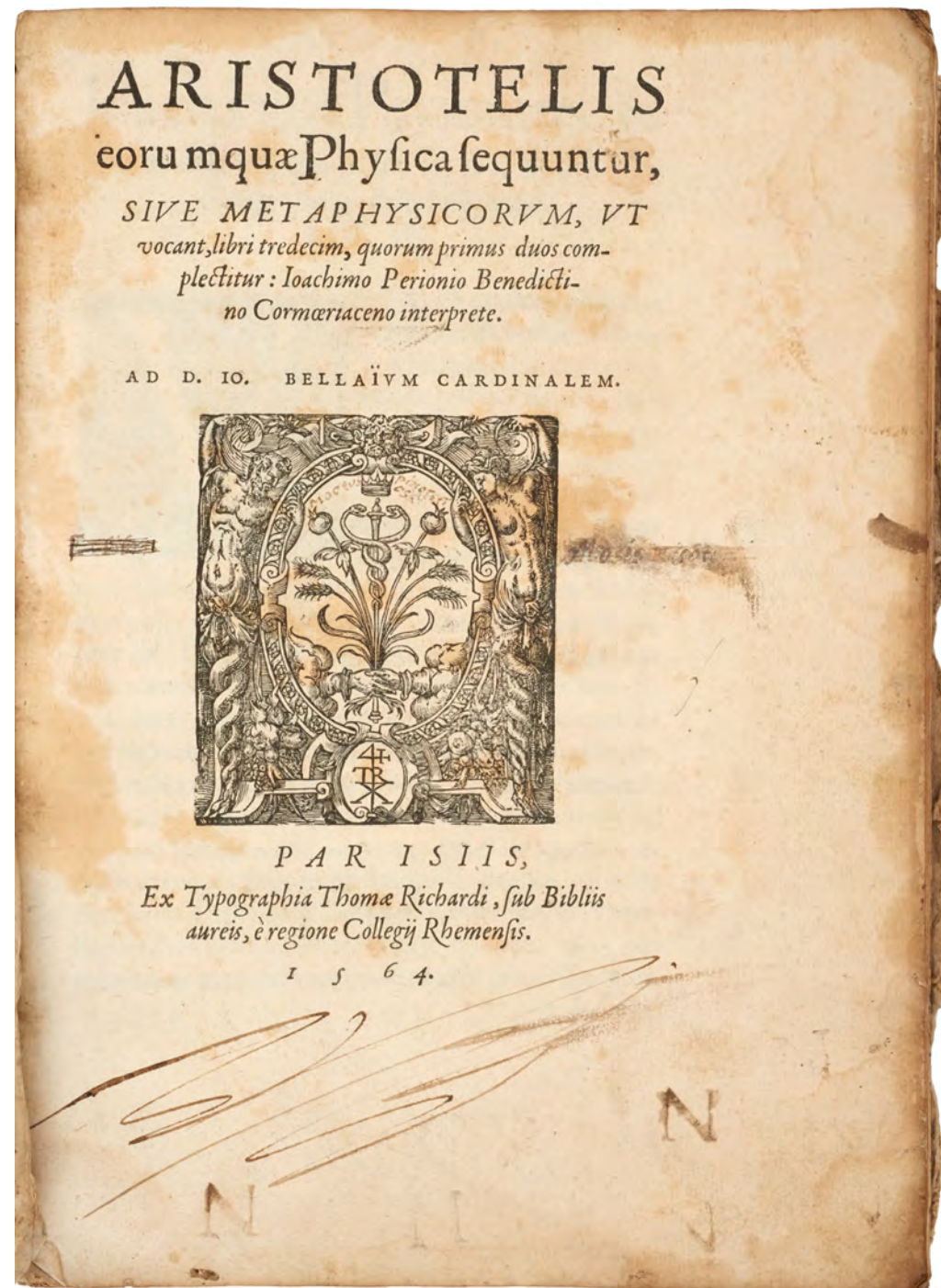
*Provenance:* the Huguenot pastor Moïse Ricotier (Ricoterius), with his cancelled or erased ownership inscriptions on title and front flyleaf, his further ownership inscription in tiny Greek characters within printer's device on title, and two more ownership inscriptions hidden within the book itself: single letters in the lower margin of the beginning of each chapter and letters written within the signatures of the final quires both spell out 'Ricoterius'.

Ricotier graduated in 1585 from the Académie de Genève (founded in 1559 by Jean Calvin as a protestant theological seminary), with a thesis on consubstantiation. Following in his father's footsteps, Moïse became pastor of Clairac in 1592, a post which he held until 1626 (or 1635 according to some sources), serving alongside his father Bertrand up to 1620. A provincial synod appointed Moïse deputy to the National Synods of Montpellier in 1598 and Privas in 1612. His pamphlet *Advertissement aux fidelles sur la deposition du sieur Cahier du S. Ministere de l'Evangile, et sur sa revolte*, on the controversy of Pierre Victor Palma Cayet's conversion to Catholicism, was translated into Latin by Theodore Beza (*Responsio gallicarum ecclesiarum M. Victoris Petri Layeri nuper quidem in Gallia veri Evangelii ministrii nunc vero sese catholicum romanum persistentis*) and published in Geneva by Jacques Chouet in 1596.

It is possible that the covers of the binding originally bore Ricotier's name and were therefore deliberately stripped by the same person who censored the other ownership inscriptions, in an attempt to erase the Huguenot history of the book.

On Moïse Ricotier see S. Stelling-Michaud, *Le livre du recteur de l'Académie de Genève (1559-1878): notices biographiques des étudiants N-S*, Geneva, Droz, 1976, p. 333.

£2500



cognationū suarū. re  
noīa et capita singulorū.  
sē masculini. auicesi  
sup<sup>o</sup> pcedentiū ad bel  
la nouē milia trecenti.  
p generationes suas. fa  
mos cognationū suarū  
noīa singulorū. auicesi  
supra. omīs q̄ ad bellū p  
l. v. milia sexcenti q̄nq̄

ro filiorū. manasse p generationes  
& familias ac domos cognationū  
suarū. recensiti s̄ p noīa singulorū. au  
icesimo anno & sup<sup>o</sup>. omīs q̄ poterāt  
ad bella pcedere. xxx. duo milia.  
ducenti. De filiis beniamin p ge  
nerationes ac familias ac domos.  
cognationū suarū. recensiti s̄ noīb<sup>o</sup>  
singulorū. auicesimo anno et sup<sup>o</sup>.  
omīs qui poterant ad bella pcedere.



2. **BIBLE**, in Latin, Numbers 1,11–36; a large fragment of a leaf preserved on the binding of a late seventeenth-century manuscript (see below), 33 lines (uppermost line obscured by pastedown), written in double columns in a fine large Ottonian minuscule, dark brown ink, ruled with a hard point, the columns within double inner and outer vertical bounding lines; soiled and rubbed, part of left-hand column trimmed away, four slits for ties of binding. 410 x 233 mm (including turn-ins)

*South Germany, first half of 11th century.*

A fragment of what must have been a handsome Ottonian Bible. For a closely comparable script see the fragment of a finely decorated Ottonian Sacramentary datable to c. 1020 which was Quaritch Catalogue 1270, item 67, with illumination resembling work from Regensburg. It is worth noting that our fragment forms part of the binding of a late seventeenth-century manuscript dated at Ingolstadt, less than 40 miles from Regensburg.

[FRANCK, Joseph.] *Introductio in logicam Aristotelis. [Ingolstadt, 1671.]*

Manuscript on paper, 4to (220 x 162 mm), ff. 397, [4], written in Latin in a single small cursive hand throughout, numerous marginal notes in the same hand; some light soiling and staining, but in excellent condition; contemporary vellum over boards, using a leaf from an eleventh-century manuscript, two pairs of alum-tawed ties; soiled and slightly rubbed.

An extensive work on Aristotelian logic. According to a note dated 1671 on f. 1, the author is Joseph Franck (1636–1683), a Jesuit who taught at the University of Ingolstadt.

£1750



3. [BIBLE COMMENTARY.] Discussion on 1 Chronicles, 4 Kings and Ezekiel, in Latin; two partial bifolia preserved as pastedowns of a late sixteenth-century printed book (see below), double columns written in black ink in a small gothic bookhand (possibly two different hands), between 36 and 41 lines remaining, ruled with plummet, Bible text underlined in black ink; soiled and creased, trimmed at head with loss of text, outer column of two leaves trimmed with loss of text, one bifolium torn at foot with loss of text, a few paper adhesions and natural vellum flaws. A single leaf measures 196 x 161 mm

*England, 1st half of 13th century.*

From an unidentified Bible commentary. Sources cited include Ambrose, Jerome and the *Glossa ordinaria*.

**OVID.** Fastorum libri VI. Tristium V. De ponto IIII. In Ibin. Cum commentariis doctiss. virorum, Ant. Constantii Fanensis, Pauli Marsi, Barth Merulae, Domitii Calderini, Zarotti: multo quam hactenus usquam, et elegantius et emendatius excusis. *Basel, Johannes Herwagen the Elder, 1550.*

Folio, pp. [viii], 793 (*recte* 791), [10], lacking one leaf of text (2G3), woodcut printer's device on title, woodcut initials; some minor spotting and staining, title becoming loose, foot of title cut away and replaced with blank paper at an early date; early seventeenth-century Oxford blind-stamped calf, remains of ties, pastedowns from a thirteenth-century Bible commentary; rubbed, head and foot of spine chipped, short splits in joints, front free endpaper becoming loose.

The third volume in Herwagen's series of Ovid's works with commentaries by various humanist scholars, the two earlier volumes having been published in 1543 and 1549.

The arabesque stamp used in the centre of the covers here is also found, for example, on British Library c188a40 (Muret, *Orationum volumina duo*, 1601). The British Library database of bookbindings notes that Neil Ker identified the binder as John Westall (c. 1585–1643) of Oxford.

*Provenance:* initials 'T T' stamped on either side of arabesque on covers of binding; one erased and one cancelled ownership inscription on title, the latter preceded by the words 'Ita vivendum quasi semper reddenda . . .'; 'M. Ch. Peschier', nineteenth-century ownership inscription on front free endpaper.

Adams O439; VD16 O 1527.

£750





ad unum? et an uult facit? an uult de  
miseri? et si fuerit? h? h? gnali? intelligend? qm  
n. merat bonoy mali libare qm; n? rno  
ea qz ista tres spali? pota sunt qz malos  
qui cu eis erant merat sunt libare n  
potuerunt. Hone ipse n potuit impedi  
re diluyi neq; daniel imminere apau  
tate iudoy neq; moise filioy r h? i? si huc  
ne erit uir r e. Et sic ista res n libano  
malos qui cu eis erant sic n in. si aliqui  
s? id est uoluntatis libare eol? uos spali?  
dicit? de hi? tibi qz post hilant? pspa  
postea adueta r postea tam pspa. in quo  
significat qz uos qui pmo felicitate huc  
runt r postea calamitates sustinuerunt tam  
si penituerunt felicitate h?ebunt glo. cu  
ab ali? hoj discretiue. i. n? alioz mte  
u. dicit. i. impedire ill? uir.  
ne uos iob n p? p?i supple tm dicit  
peccat? r ita flagellat? p? peccat?  
h? n tm imo ad examinatione? alii dicit  
ponit aliam rone? qz spali? dicit sic de hi?  
tibi qd a bestijs ecce sa plaga. i. sigla  
duya. ecce tertia Si a? r pestilencie qz  
m? qz filium filiam n? h? glo si tae? p?ege  
compa?e quid. i. qz loth p?bach ex?plo  
n? peccauerunt de deo h? peccat? uolunt? alio  
exemplo p?bat? huc. i. p? aliqui cu a?  
n? h? gnali? intelligend? h? meos can. i. in  
bonos post hanc. illa il opa r h?e? no  
m?pnatib; s?li tm genuerunt p? facientia  
qd? si h?uor? ai quid erit dicit? r?ore  
h?e? qd n? p?ab; illoz h? demia ma? aliq  
de ill? saluabit qui educens filios? r?ilia?  
m?pnatib; r ad ipso? uob? qz? r?ola  
cu? r?olabit? glo ai uideret? r? r di

qz ceti ligna in igne ponit an ex auri  
pre? sanna il ex transito ponunt? r?ia  
oburrit? uiaq; p?r? manerit met? animal  
leot. i. palmiret? xru. utiq; par eoz sup  
ple? q? sumit ignis. glo. uinea dñi alioq;  
a. n? fructific? post hanc. illam uolumus  
uinea? nuq? tollit? glo simile in euanglio  
dicit? q? man? time p?ap?one? facinoroy  
ex?hm? ipa? s? p?cepta? r? cultum? r? m?i  
p?pnat? r? r?e. s? p?m? r? p?m? r?e  
uolunt? h? ezechiel ostendit. a? dicit. ecce  
ignis dicit? r? nuq? uale? glo si saluam  
aut. i. in? p?idit? r? oclis? in?oz filii in  
qd? mte? r. i. e? debuit? cenebre? r. i. si  
cu? q? debuit? e? lum? reuobros? et negat  
postea leuor? r? pena. demina? h? r?  
postuero? fane? mam? m?i. i. h? eol? p?  
uoluntatis? in?et. aliud. i. semit? qz  
nere? q? ignozat? uolunt? h? r?e. h? ca  
pitulo sub eleganti? qdam mechapho  
ra? in?p?ent? uia? sinagage? r? pmo  
m?p?at? ei orat? ostendens? qd? de m?i  
parenab; nati? nati? postea ostendit  
qm? sic sponso? nuptiis? copulam? qm?odo  
adultera? quomodo? repudiat? r? singla  
sunt? locat? locat? distinguens? r? qz? p?m?  
h? capitulo? ex?it? se? r?onum? qd?  
n? p? uolunt? simul? m?stice? exponens? h? p?  
clari? glo? u? breu? r? ar?is? p?m? r. i. q?  
h?ntio? singlar? p? h?ar? r. i. singlor? que  
a? p?p?it? dicit? tota? capo? simul? illoz  
sui? quid? no? uolunt? m?stic? expone? sta  
tam? sub?ungentel? h? a. i. h? capitu  
lo? usq;? illic? si? longe? m?stic? post? h?c  
illam? sup? p? meretral? ut? cl?m?ta

anglor? r? h? anagoge? r? eccle? cum? p?m?  
r? eccle? que? m?stic? uolunt? p?m? r? eccle?  
militant? que? m?stic? h? pacem? p?m?  
r? h? m?stic? p?m? e?m?it? r? h? allegouee  
p?m? angloy? aie? h? morali? illud? aut? ecce? h?  
tangit? ougene? qui? h? m?stic? repudiatione? r?  
renouatione? ierlm? de? q? huc? ag?e? m?stic?  
uolunt? referens? ad? ruina? angloy? r? resti  
tutione? eoz? h? n? h? fides? catholica? anglo?  
q? conuertere? restituentos? cananea? a.  
dicit? de? egyptis? nati? et? n? on? egyptis  
fuerit? de? canaa? h? de? m?stic? quoy? uq;  
fuit? fili? cham? r? q? de? cam? descendit  
egyptis? qui? fuit? par? canaa? h? n? p?m?  
h? p? m?stic? uolunt? dicit? m?stic? ierlm? fuisse  
de? terra? cananea? amoz? r. i. loq?ante? no  
cabit? cethea? r? sana? r? p? dia? cethea? ut  
ponat? p? h?eta? c. asp?it? p? dupli? as  
p?m? r? cethea? a? cethea? qd? nom? fluuij  
r? m?stic? uolunt? cananea? glo? qz? ex?eg?  
uolunt? scilum? h? m?stic? r? post? hanc?  
illam? magna? r? fidel? magno? r? da? r. i. mag  
nanum? uolunt? ad? uolunt? h?is? qz? duo  
sacerdotes? homiade? erit? uoluntate  
uolunt? ad? m?stic? d?pnare? iudana? i  
nocente? p?m? supple? e? ad? p?m?  
dicit? audire? uolunt? dñi? p?ncip? et? sodo  
moy? magno? q? r. i. magnanum? tota?  
urbem? n? p?e? cethea? glo? q? s? m?stic?  
qz? cethea? m?stic? uolunt? ois? r? h? m?stic?  
r? deducit? nati? r? uolunt? m?stic? h? p?m?  
anaq? r. i. diabli? famosi? r? uolunt? q? p?  
dia? cethea? q? m?stic? r. i. alios? in  
sanre? futens? sic? nati? fuit? r? i? ada  
restituit? post? hanc? illa? fili? ad? ierlm?

lee? p?m? sol? r? m?stic? n?m?  
enormia? si? m?stic? r? m?stic?  
n?m? hoj? beneficia? h?m?  
nati? r? n? r? p?m? ambille  
abr? inuenire? qz? r? p?m?  
die? humor? ad? os? p?m? arbo  
r? uolunt? m?stic? p?m? uolunt?  
ad? uolunt? uolunt? uolunt?  
nati? r. i. uolunt? p?m? uolunt?  
et? i? uolunt? r. i. m?stic?  
m?stic? p?m? uolunt?  
illa? r? uolunt? uolunt?  
mamillas? uolunt?  
sapia? p?m? uolunt? r. i. uolunt?  
loca? q? p?m? sacerdos? accipit  
ad? h? r. i. uolunt? an? hanc? deb  
illam? m?stic? diligens? r? p?m?  
nuq? obliuiscit? qz? n? deb? ob  
loca? glo? uolunt? gnato? qz?  
laua? sp?m? r. i. remissione? pe  
ccat? glo? suu? r? lauac? gema.  
r. i. fide? n? sale? glo? solent? in  
fetan? h? m?stic? r? m?stic? dilige  
r? m?stic? di? r? r. i. r?m?noy? sa  
si? r? uolunt? dñi? omne? h? sacri  
centum? qui? h? sale? r. i. sapiente  
dicit? uolunt? r. i. ad? ostendens? qd? uolunt?  
lectu? gla? m?stic? dñi? r? ad  
qd? r? sal? r?m?noy? subdit? r? r?  
n? uolunt? glo? r? saluacoz? r?  
ai? r? qui? nati? r? bap?stimo? p?  
r?one? h? m?stic? n? p?m? ac  
facere? r? uolunt? ex? uolunt?  
r?st? p?m? loco? eum?m? r?  
licu? r? p?m?em? t? q? lauare?

116

rum. no etas constituit te idoneum scitas. n qualitas  
sermonis attribuit. **Deus meus eripe me** hanc  
manu peccatoris et de manu contra legem agentis et  
iniqui. qm tu es panem meum. **Deus ne elongeris**  
a me deus nris in aurium meum respice. Qm tu.  
**Iuris n Opera.** **Incende anime mee et r.** **Ne pdaas**  
cum impiis deus animam meam. et cum utris sangui  
num vitam meam.

**Secundum iohannem.**  
**Jul.** **Dicit ihc turbis iudeis et principib sacerdotu.**  
Quis ex vobis arguet me de peccato. Si veritatem  
dico. quare vos no creditis m. Qui est ex deo. uba dei  
audit. **Et reliqua.** **omelia beati Gregori pp de eade lex**

**P**enser ergo uniusquisq ut in apud se si hec vox  
domini in cordis eius conualuit aures. et quia ia  
ex deo sit agnoscat. Hu pfecto uba dei n audiunt. qui  
exerceere contempnunt in opere. Propterea vos no au  
ditis. quia ex deo no estis. **Ne pdaas cum impiis**  
deus animam meam et cum utris sanguinum vitam  
meam redime me domine. **Erige me domine ab homi**  
nemalo a iuro inqno. **Sedime.** **leo viii.**

**S**ed hoc quod de teptobis ueritas loquitur. ipsi hoc  
de semetipsis reprobis sine operib ostendunt. stan  
sequitur. Respondent ergo uideri. **et dixit unu ei.** no  
ne benedicimus nos quia samaritanus es. et demo  
num habes. **Accepta autem tanta contumelia: qd**  
deus respondeat audiamus. **Ego demonum n habeo. s**

117

si fortes comedent segetes tuas et panem tuum deno  
tabis. filios tuos et filias comedet. unquam tuam et  
ficum tuum. Comedet gregem tuum et arma tua.  
et conteret urbes munitas tuas: in quib tu habes  
fiduciam gladio. Veruntamen in diebz illis **et**  
dominus. n faciam uos in consummatio  
dixeris quare uobis dominus deus nris  
dicens ad eos. Sicut dereliquistis me.  
deo alio in terra uia. sicut seruetis. **et in tra**  
n uia. **hec dicit.** **In te iactatus sum ex utero**  
de uentre matris mee. deus meus es tu ne discidas  
a me. qm tribulatio proxima est et n est qui adui  
uet. **Salua me ex ore leonis et a cornibz unice**  
num humilitatem meam. Qm tribulatio **rom.**

**A**nnunciate hoc domini iacob. et audiat. **et**  
te in uia dicentes. **Audi pls stulte qui n ha**  
les cor. qui habetis oculos n uideris. aures n non  
auditis. **Ne ergo n timebitis aut dominus. et a fa**  
cie mea n debitis. qui posui arenam fundamentum.  
mare pceptum sempiternum quod n peribit. **Et n**  
commouebuntur. **et n poterunt. et intimescent**  
fluctus eius. **et n transibunt illuc.** **hec dicit d.**  
**Uide quia tribuloz uelociter exaudiat. et intende**  
anime mee et libera eam. **ppet unu** **et**  
pe me domine. **Libera me ab his qd** **ne**  
et ne auras faciem tuam a puero tuo. **Joan.**

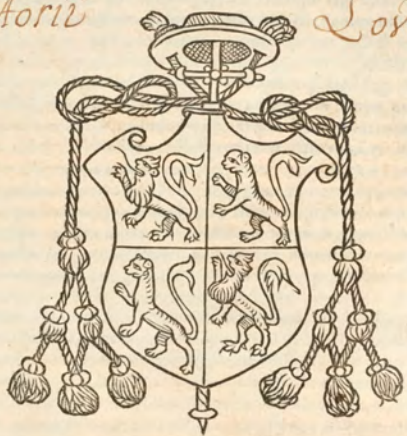
Dionis Nicæi, rerū Ro-

MANARVM A POMPEIO MA-  
gno, ad Alexandrum Mamææ filium Epitome,  
Ioanne Xiphilino authore, & Guilielmo Blanco  
Albiensi interprete.

*Civ. Paris. 1<sup>re</sup>*

Ad Georgium Armeniacum, Cardina-  
lem Amplifs.

*Oratorii* *Sodaniensis*



L V T E T I A E,

M. D. L I.

Cum priuilegio Regis.

*587/58*

4. **BREVIARY**, with prayers and readings for Passion Sunday; a bifolium (leaves consecutive) preserved as the front pastedown of a sixteenth-century printed book (see below), single columns written in dark brown ink in a very good gothic bookhand, 26 lines, ruled with plummet, double vertical bounding lines on each side of text, two-line initials alternately in blue and red with contrasting penwork, rubrics; slightly soiled and stained, a few paper adhesions slightly obscuring text in places. 175 x 135 mm (written space 149 x 89 mm)

*Northern France or Flanders, mid-13th century.*

From a well-written Breviary, almost certainly a 'secular' Breviary (i.e. for use in a church, either by a parish priest or a friar) rather than a monastic Breviary.

[DIO CASSIUS.] Reru[m] Romanarum a Pompeio Magno ad Alexandrum Mamaeae filium Epitome, Ioanne Xiphilino authore, et Guilielmo Blanco Albiensi interprete. Paris, [Robert Estienne,] 1551.

Small folio, pp. [vi], 280, [10], roman letter, with woodcut arms of Cardinal Georges d'Armagnac on title, woodcut initials; some minor soiling and staining, but a good copy bound in contemporary Flemish blind-stamped calf, front pastedown from a thirteenth-century manuscript Breviary; rubbed and scraped, small losses on covers and at head and foot of spine.

First edition, second issue, of Guillaume Leblanc's translation of this epitome of Dio Cassius's *Roman history*, done in the 11th century by Johannes Xiphilinus, which is our only source for Dio's lost books 61-80, dealing with the events from 47 to 235 AD, the most important period of Roman history. Leblanc's translation was intended as a companion volume to the *editio princeps* which was published by Estienne in the same year.

This issue has a cancel title on which a woodcut coat of arms of the dedicatee, Cardinal Georges d'Armagnac, replaces Estienne's device.

*Provenance:* probably Cornelis de Pape (1609–1644) of Leuven, with his ownership inscription 'Cor: Papeus' on title. De Pape 'was a canon and vice-rector (1641) in Leuven. He died unexpectedly while in Rome, on a mission in connection with the rise of Jansenism' (A. Welkenhuysen, 'Scrabbling with Erycius Puteanus. The album of his friends and correspondents in *De Anagrammatismo*, 1643', in *Syntagmata. Essays on Neo-Latin literature in honour of Monique Mund-Dopchie and Gilbert Tournoy*, ed. D. Sacré and J. Papy, 2009, pp. 639–677, p. 646). Subsequently in the library of the Oratorians of Leuven, with seventeenth- or eighteenth-century inscription on title.

Adams D515; Mortimer 171; Pettegree & Walsby 65034.

**£2000**

5. **BREVIARY**, including readings for Lauds on feria vi; four fragments stitched together to form the supporting structure of a seventeenth-century purse (see below), double columns written in dark brown ink in a rounded gothic bookhand, one-line initials alternately in blue and red, rubrics. Each fragment approximately 130 x 90 mm

*Italy, probably late 14th or early 15th century.*

**[PURSE.]** An embroidered purse. *Probably France (but perhaps Italy?), mid-17th century.*

Purse of green silk (130 mm high, 160 mm wide at opening), the embroidered decoration in the form of four schematised urns in gold-covered thread against a background of small sequins, each urn containing flowers of pink, yellow and mauve silk thread; slightly worn, most sequins now missing, lining missing, draw-string a modern replacement.



An attractive and well-preserved embroidered purse, its lining now missing revealing the supporting structure formed from fragments of medieval manuscript waste.

**£1500**



6. [CHANSON DE GESTE,] in Old French rhymed verse; two small fragments bound as front and rear fly-leaves of a sixteenth-century printed book (see below), remains of sixteen lines written in a rather undisciplined gothic bookhand, brown ink, no perceptible ruling, remains of a simple two-line initial 'Q' in red; trimmed, dust-soiled and slightly creased, but entirely legible, most of rear flyleaf torn away. 97 x 38 mm and 72 x 31 mm

Probably northern France, first half of 13th century.

The text here, evidently describing a battle, presents a puzzle. One of the protagonists is the converted Saracen Sinados, but we have been unable to identify the passage with any of the *chansons de geste* in which he appears (most notably the early thirteenth-century *Simon de Puille*, in which he plays a major rôle). Another character, mentioned twice, is frustratingly abbreviated to 'B.'; one line, evidently the first of a *laisse*, reads 'Qant l'enfes B. . .' (i.e. 'When the young B. . .', or 'When the child B. . .'). Such an epithet is often borne by (for example) Bevis of Hampton and the hero Bernier, one of the principal characters in the twelfth/thirteenth-century epic poem *Raoul de Cambrai*. However, we have been unable to trace a corresponding passage in either the Anglo-Norman *Boeve de Haumtone* or the much-expanded continental French versions thereof, and Sinados does not feature in any of the versions of *Raoul de Cambrai* to have come down to us.

The scribe of our fragments has made at least one rather careless error, writing 'seschenax' for 'seneschax'.

**VALERIUS MAXIMUS.** Valerius Maximus, addito indice perbreui, ceu ad omneis historias asylo tutissimo. Paris, Simon de Colines, 1533.

24mo, pp. 263, [25] (without final blank), roman letter; title slightly dust-soiled, fore-margins of a few leaves cut or torn away (no loss of text); sixteenth- or seventeenth-century vellum binding reusing vellum from a sixteenth-century (probably French) armorial binding (three pallets or, on an escutcheon an eagle displayed; unidentified), ties of metal-covered thread, fly-leaves from a thirteenth-century manuscript in Old French (most of rear fly-leaf torn away); rubbed and slightly scratched, spine lettered in ink in a modern hand.



## ANGLO-CAROLINE SCRIPT



Very scarce pocket Colines edition of Valerius Maximus.

*Provenance:* eighteenth-century shelf-mark on front flyleaf '99 B 29'; a possibly slightly later shelf-mark 'C13 (5) 115' on inside of front cover; Mary Augusta Strachey Elton (1838–1914), with her bookplate (*A catalogue of a portion of the library of Charles Isaac Elton and Mary Augusta Elton*, London, Quaritch, 1891, p. 199); Robert J. Hayhurst (1929–2016).

Adams V103; Pettegree & Walsby 89721. COPAC records one copy only (St. Catharine's College Cambridge). OCLC records only two copies (Leipzig and Southern Illinois University).

£2500

7. [MASS LECTONARY,] with readings for the seventeenth Sunday after Trinity and the seventeenth week after Trinity (*feria iv quatuor temporum*); a substantially complete leaf preserved as the limp vellum wrapper of an early seventeenth-century printed book (see below), single columns written in a very fine and regular Late Standard Anglo-Caroline minuscule, 26 lines remaining (of 27, lowermost line trimmed away), dark brown ink, ruled with a hard point, a single column within double vertical bounding lines, a three-line initial 'H' (*Haec dicit dominus*) in pale green and set out slightly into the margin, a large initial 'T' (*In diebus illis*) in red, rubrics in highly accomplished uncials; trimmed along one side, with loss of only one or two characters at beginning of lines on recto and at end of lines on verso, trimmed at foot with loss of a single line, outer side soiled and slightly worn (but entirely legible), a few small stains and holes, two small paper patches where the green ink of the initial 'H' has eaten through the vellum. 230 x 166 mm

*Southern England, middle third of 11th century.*

A rare and particularly fine specimen of Anglo-Saxon period script. It is an excellent example of the large, round English Caroline minuscule introduced by the scribe Eadwig Basan ('Eadwig the Fat'), a monk of Christ Church, Canterbury, *circa* 1020. Remarkable for its clarity and beauty, this style of writing spread rapidly to other centres, including Winchester, Worcester and Exeter, and following the Norman Conquest it may even have been seen, and used, as a 'badge of Englishness' (D. N. Dumville, *English Caroline script and monastic history*, Woodbridge, 1993, p. 138). For details of Eadwig Basan and this script see T. A. M. Bishop, *English Caroline minuscule*, Oxford, 1971, pp. xxiii–xxiv, 22, pl. 24; D. N. Dumville, cited above, pp. 111–140; W. Noel, *The Harley Psalter*, Cambridge, 1995, pp. 22–3, 137–8; R. Gameson, 'The colophon of the Eadwig Gospels', in *Anglo-Saxon England* 31, 2002, pp. 201–222.

The text here comprises readings from Ephesians, the Gospel of Luke, Amos, and Ezra, and the parent manuscript was thus probably some form of 'Epistle and Gospel Book'. It does not include those texts normally found in

exaltabitur. **CXLIII. INCIPIUNT LEC**  
**TIONES MENSIS SEPTIMI. FERIA. III**

**LECTIO AMOS PROPHETAE.**

**H**aec dicit dñs. Ecce dies ueniunt dicit dñs. &  
prehendat mitor. messorem. & calcator uue n  
tentem semen. Et stillabunt montes dulcedinem. &  
colles cultierunt. Et conuestam captiuitatem popu  
mei sit. & edificabunt ciuitates desestas. & habitab  
meis. ~~Et plantabunt uineas. & bibent uinum earu~~  
Et comedent fructus eorum. Et plantabunt



manuscripts of the full mass-liturgy, namely the choral musical parts and the parts distinctive to the celebrant of the mass. 'For most of the Anglo-Saxon centuries, each of the three main types of elements that make up the liturgy of the mass is contained in a different sort of book; it is only when the *missale plenum* emerges, in England possibly in the tenth century, that they appear within a single pair of covers' (R. W. Pfaff, 'Massbooks: Sacramentaries and Missals', in *The liturgical books of Anglo-Saxon England*, ed. R. W. Pfaff, Kalamazoo, Medieval Institute Publications, Western Michigan University, 1995, pp. 7–34, p. 8). The number 'CXLVIII', which appears on our fragment as part of the rubric introducing the readings for the seventeenth week after Trinity, indicates that the parent manuscript was a substantial one, perhaps with its own index. One may conjecture that such numbers facilitated the manuscript's use in conjunction with other service books in the performance of the liturgy.

We are very grateful to Richard Gameson for his observations on the dating and localisation of this fragment.

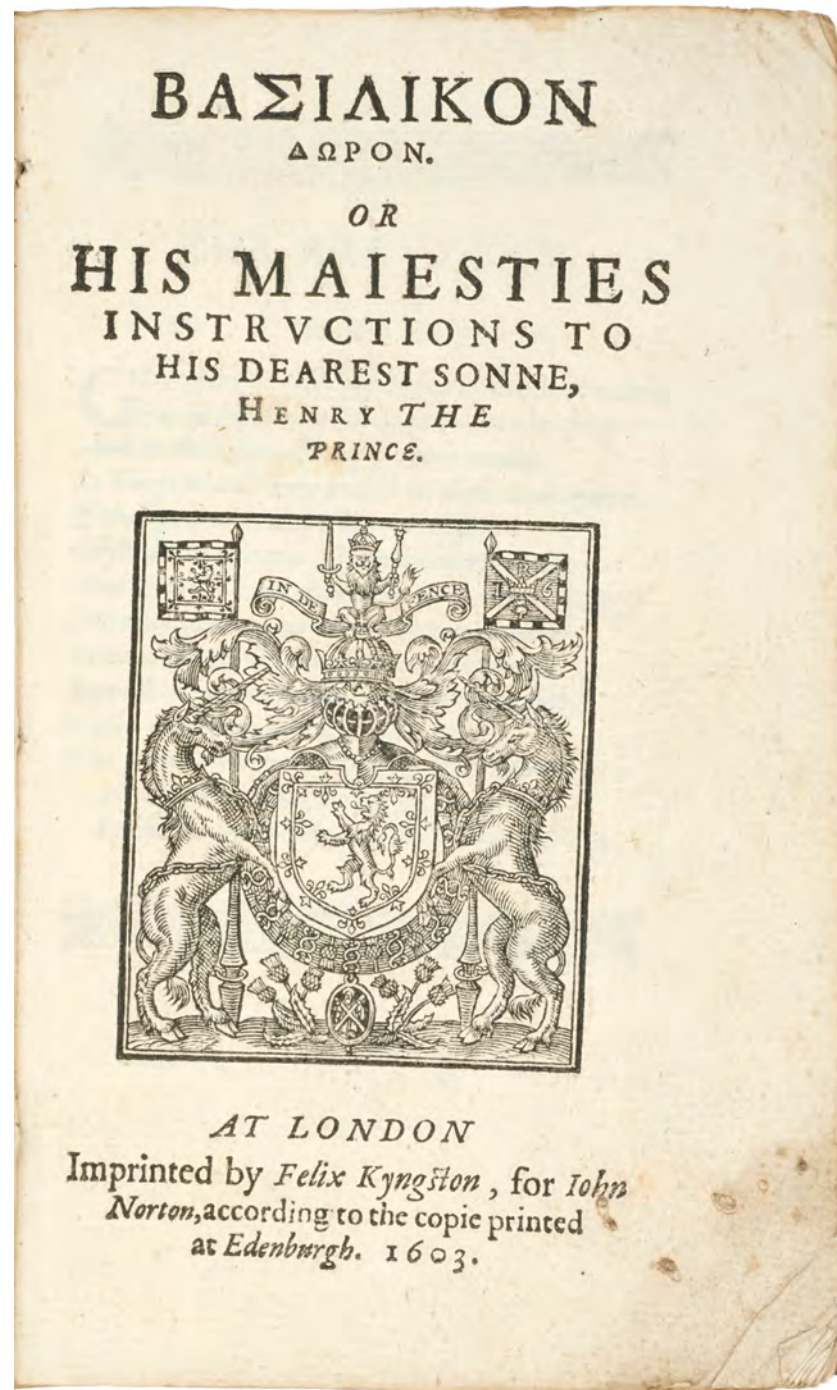
**JAMES I.** [Greek letter:] Basilikon doron, or His Maiesties instructions to his dearest sonne, Henry the Prince. *London, Felix Kyngston, 1603.*

Small 8vo, pp. [ii, blank], xxxvii, 134 (mis-numbered '154'), [2, blank], with large woodcut arms of James I on title, woodcut head- and tailpieces, woodcut initials; a few notes on initial blank leaf in a contemporary hand and some marginal markings in ink throughout; a few small marginal holes in first few leaves, lower outer corner of initial blank leaf torn away, but an excellent copy, stab-stitched in a contemporary limp vellum wrapper formed from a mid-eleventh century English Mass Lectionary; soiled and slightly worn; from the library of Robert J. Hayhurst (1929–2016), with bookplate.

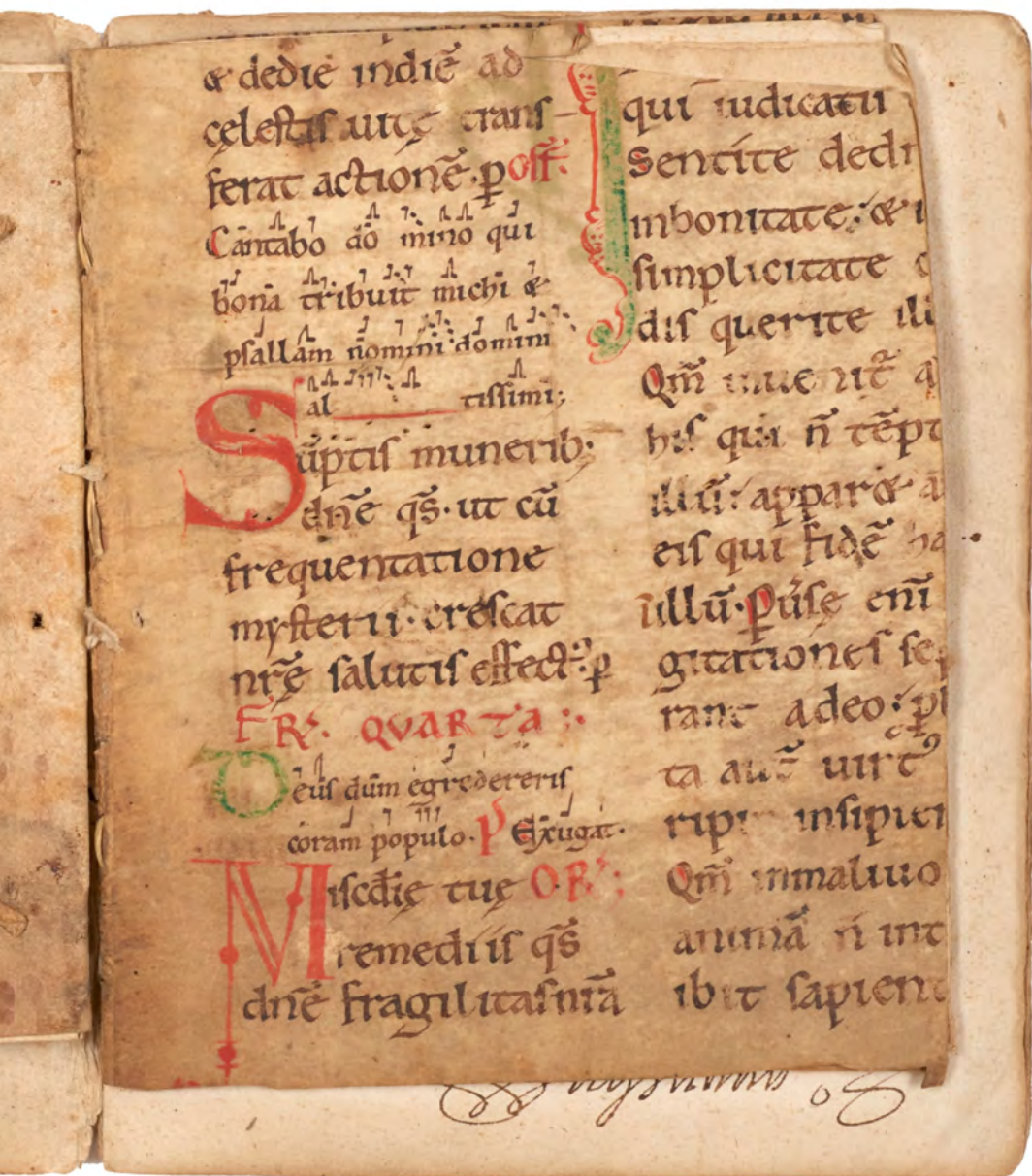
This most famous of royal courtesy books was first printed at Edinburgh in 1599; of that edition only two copies survive. With the accession of James to the English throne it became a best-seller, five editions appearing in 1603 alone.

STC 14350.

£15,000



*Matth*  
*23*  
ndat ad illos dixit. Cuius uerum asinus aut bo impu-  
im cadit & non continuo extrahet illum die sabbati?  
non poterunt ad haec respondere illi. Dicebat autem  
ad inuitatos parabola. intendens quomodo primos  
recubitus eligerent. dicens ad illos. Cum inuitatus fueris  
in nuptias. non discumbas in primo loco. ne forte honora-  
tor tibi sit inuitatus ab illo. Et ueniens is qui te & illum uo-  
cauit. dicat tibi. Dabit tibi locum. Et tunc incipies cum  
ultimo. nouissimum locum tenere. Sed cum uocatus fue-  
ris. uade recumbe in nouissimo loco. Ut cum uenerit qui  
inuitauit. dicat tibi. Amice. ascende superius.  
tunc erit tibi gloria. coram simul discumbentibus. Quia



8. **MISSAL**, with neumes, with readings and music for the fourth week after Pentecost; part of a bifolium (leaves consecutive) preserved as the wrappers of a seventeenth-century manuscript parish register (see below), double columns written in dark brown ink in two sizes of a rounded Caroline hand, 19 lines remaining, ruled with a hard point, each column within single vertical bounding lines, adialematic neumes, two-line initials alternately in red and green, the green initials with penwork flourishes in red, smaller initials touched with red; slightly stained, recto of first leaf and verso of second leaf somewhat worn, trimmed with loss of part of outer column of text and approximately three lines at head, stitching holes and remains of thread indicating prior use as a (perhaps larger) wrapper. 160 x 130 mm

*Northern France (probably Normandy), 1st quarter of 12th century.*

From a Missal of rather modest dimensions, probably originally almost square in format. The presence of baubles within the bodies of the initials and the use of muted green for some of them are both features found (though not exclusively) in manuscripts from Normandy.

**[PARISH REGISTER.]** Register of births, baptisms and marriages in the parish of St. Vigor at Saint-Martin-de-Mieux, France. *France (Normandy, probably Falaise), 1671-1673.*

Three notebooks bound up together, manuscripts in French on paper, each written in several highly cursive hands, the first notebook ff. [6, of which the last three leaves are blank], bound in part of a bifolium from an early twelfth-century Missal (160 x 130 mm); the second notebook ff. 14 (ff. 7-13 blank), bound in contemporary plain stiff vellum wrappers (153 x 122 mm); the above two notebooks bound within a further notebook, ff. 8 (ff. 5-7 blank) (180 x 143 mm); contemporary rustic boards (slightly rubbed and soiled, worm-track in lower cover).

Three notebooks each containing brief details of births, baptisms and marriages in a small parish in rural Normandy in the years 1671, 1672 and 1673. The names of the persons involved and the day of the year are recorded, each entry being signed by the official and sometimes by the parents or bride and groom concerned.

*Handwritten notes in a cursive script, likely a marginal gloss or commentary, written in brown ink on aged parchment.*

1672  
*Handwritten notes in a cursive script, including a large decorative flourish at the top and several lines of text below.*

tuū: & benedicti-  
onē meā sup gene-  
rationē tuā. Dic  
dn̄s. om̄ps. **R** Beatagi.

Verbo dn̄i.  
**P**at̄ q̄s om̄ps &  
miser. cor̄s d̄i.  
ut sp̄s sci adueni-  
ens. replū nos gl̄e  
sue dignantē ha-  
bitando pficiat. p

**N**illo **R. Lucā;**  
**A**ccedentes dis-  
cipuli adibm.  
dixer̄ ei. Dimit-  
te turbas: ut e-  
untes in castella.  
uillasq; que circa

Non sunt nol  
quā quinq; pa  
& duo pisces:  
forte nos ean  
& eman̄ mom  
hanc turbā et  
Erant autē  
tere q̄nq; mili  
Aut autē addisc  
suos. facite ill  
discubere. q  
uiuia q̄nd̄te  
Et ita fec  
discubuer̄  
Acceptis au  
parib; & duo  
piscib;: resp  
in celū. & be

*Provenance:* Louis Vauqelin, Sieur de Nécy and lieutenant-general of the bailliage of Caen at Falaise, with his ownership inscription on f. 1 of the largest notebook: 'Le p[re]se[n]t registre a este contremarq[ué] par nous Louis Vauqelin Escuier S[ieur] de Neco Con[seill]er du roy lieutenant g[éné]ral a Fall[aise] contenant huict feillets [sic] fait 24.me avril 1671'. The upper cover of the volume is inscribed 'St. Vigor de Mieux 1671 . . . 1671 1672 et 1673'. Saint-Martin-de-Mieux lies about four miles to the south-west of Falaise.

£1600

9. **PSALTER**, in Latin, Psalm 104, 2–15; a single leaf preserved as the front pastedown of a sixteenth-century printed book (*see below*), written in single columns in a good gothic script, black ink, 24 lines remaining, ruled with plummet, initials alternately in blue and red and set out into the margin; trimmed and soiled, torn at foot and at left-hand edge with loss. 152 x 93 mm

*England, mid-13th century.*

[with:]

**LECTIONARY**, with readings from 2 Kings; a fragment of a leaf preserved as the rear pastedown of the same sixteenth-century printed book, written in single columns in a gothic bookhand, dark brown ink, 37 lines remaining (lowermost line mostly trimmed away), initials in red, lesser initials touched in red, rubrics; soiled and trimmed with loss of text, two small holes affecting text. 150 x 91 mm

*England, mid-14th century.*

The text of the lections here comprises 2 Kings 14,33–15,31, omitting parts of 15,12 and 15,16 and all of 15,17 and 15,19–15,29. Curiously, one lection comprises the first half (only) of 15,30, which is then followed by 15,18 (previously omitted). A rubric reads 'D[omi]nica decima lectio prima'.



antate ei & psallite ei: narrate omnia mirabilia  
eius laudamus in nomine sancto eius.

et erit cor querentium dominum: querite do-  
minum & confirmamini querite faciem eius temp.  
sementote mirabilia eius que fecit: prodigia  
& iudicia eius.

**S**emen abraham serui eius: filij iacob electi eius.  
ipse dominus deus noster in uniuersa terra iudicia  
eius.

**M**emor fuit in seculum testamenti sui: uerbi quod  
mandauit in mille generationes.

**Q**uod disposuit ad abraham: & iuramenti sui  
ad ysaac.

**E**t statuit illud iacob in preceptum: & israhel in  
testamentum eternum.

**D**icens tibi dabo terram canaan: funiculum he-  
reditatis uestre.

**C**um essent numero breui: paucissimi & incole ei.

**E**t pertransierunt de gente in gentem: & de regno  
ad populum alterum.

**N**on reliquit hominem nocere eis: & corripuit pro-  
prios reges.

meos: & in p[ro]p[ri]etis meis

Thomas wilbram me possidet  
ex dono Radulphi Egertoni  
1401

Thomas wilbram me  
possidet ex dono Radulphi  
Egertoni

long epistola.  
de subterfugis  
in uerbum.

omnes uerba

et sic facit tre coram. **O**mnis est rex abialou. sed puer  
est s abialou cum + eques. + quibusda uiros q pce.  
+ mane gurgres abialou. habet **li. ii.** ret em  
unf intitu porte iura. + oem uiru q hebat nego  
u ut ueniret ad regu iudiciu. uocabat abialou ad  
dixebat. de qua ciuitate est tu. **li. iii.** **Q**ui respou  
debat. **C**u una t bu uel. ego sum suus tuus. t elpe  
gat. q ei abialou. uident in simoes tuu lora. tuu  
no est q te auhat qatitue arege. **li. iiii.** **U**ebat  
salon. **Q**uis me qatituet uoite sr tra. ut ad me  
at omis qui heut negociu + uite iudice. **S**i tu au  
ret ad eu homo ut salitaret ihu. er tcebat mau  
am + apphendes oclabat eum. **li. v.** **U**ebat t  
t omi uel q ueniret ad iudiciu ut audiret arege  
at abat omi uiroz uel. **P**ost qtuor au duos durit ab  
u ad re. **U**ad am + red am nota mea. q nou d  
oues. **U**it suus tuus tu eet uel. **li. vi.** **T**ebro  
rellur oues. **S**i rediret me dms uicula mactual  
to. **U**i erer. **U**ad ipate. **E**t ture it + abut mebrou  
at au abialou exploratores illumis tly uel oues  
tutu ut audierit uoce uicane. **U**icane. **P**egnabit a  
lou in ebion. **U**icane **li. vii.** **P**ro  
oro tu abialou ierit duceti uiri de ierlm. uocati e  
uies simplis corde + tam peuitus is uorates. **C**u  
molaret uicinas. **S**ra e quira ad ualia. **P**is qz to  
is auedebat tu abialou. **li. viii.** **U**ent s uicant  
p oues. **T**oto corde uniuers uel scit abialou. **E**t au  
s uel sus q erat cu eo in ierlm. **Q**uiste + fugiam  
e forte uemes abialou occupet uos. + p uicant ciuitate  
i ore gladii. **E**t reliq rex dete mulieres gubnat ad  
scendit s duu oluay. **A**pto ca **li. ix.** **T**odico dnu  
pate fles + nudis pedibz in ues. **P**recedbat rege l  
oues tui + phileti + omis gethi pugnatores ualid  
unni ierui cui ambulabat uel cu. **li. x.** **U**  
maatu est au do. **U** + achithaphel ce i quira cu  
salon. **U**i q do. **I**urata que so que galu achithay

**BRANDOLINI, Aurelio Lippo.** De ratione scribendi, libri tres, nunc  
denuo in lucem editi. [Basel,] Johannes Oporinus, 1565.

Small 8vo, pp. [xvi], 668, woodcut initials; some minor marginal  
staining, but a good copy in sixteenth-century English calf, small  
lozenge stamped in blind in centre of covers, remains of ties; rubbed,  
corners worn, rebacked.

Scarce edition of this handbook on rhetoric by the Italian humanist  
Aurelio Lippo Brandolini (c. 1454–1497). It had first been published,  
by Oporinus, in 1549.

*Provenance:* John Rokes, with his ownership inscription on verso of  
final leaf; Thomas Wilbraham, the gift of Ralph Egerton, with  
inscription on front free endpaper 'Thomas Wilbram me possidet ex  
dono Radulphi Egertoni'; Francis Cholmondeley, with his inscription  
on title. Wilbraham, Egerton and Cholmondeley are all surnames  
associated especially with Cheshire.

Adams B2667; VD16 B 7039.

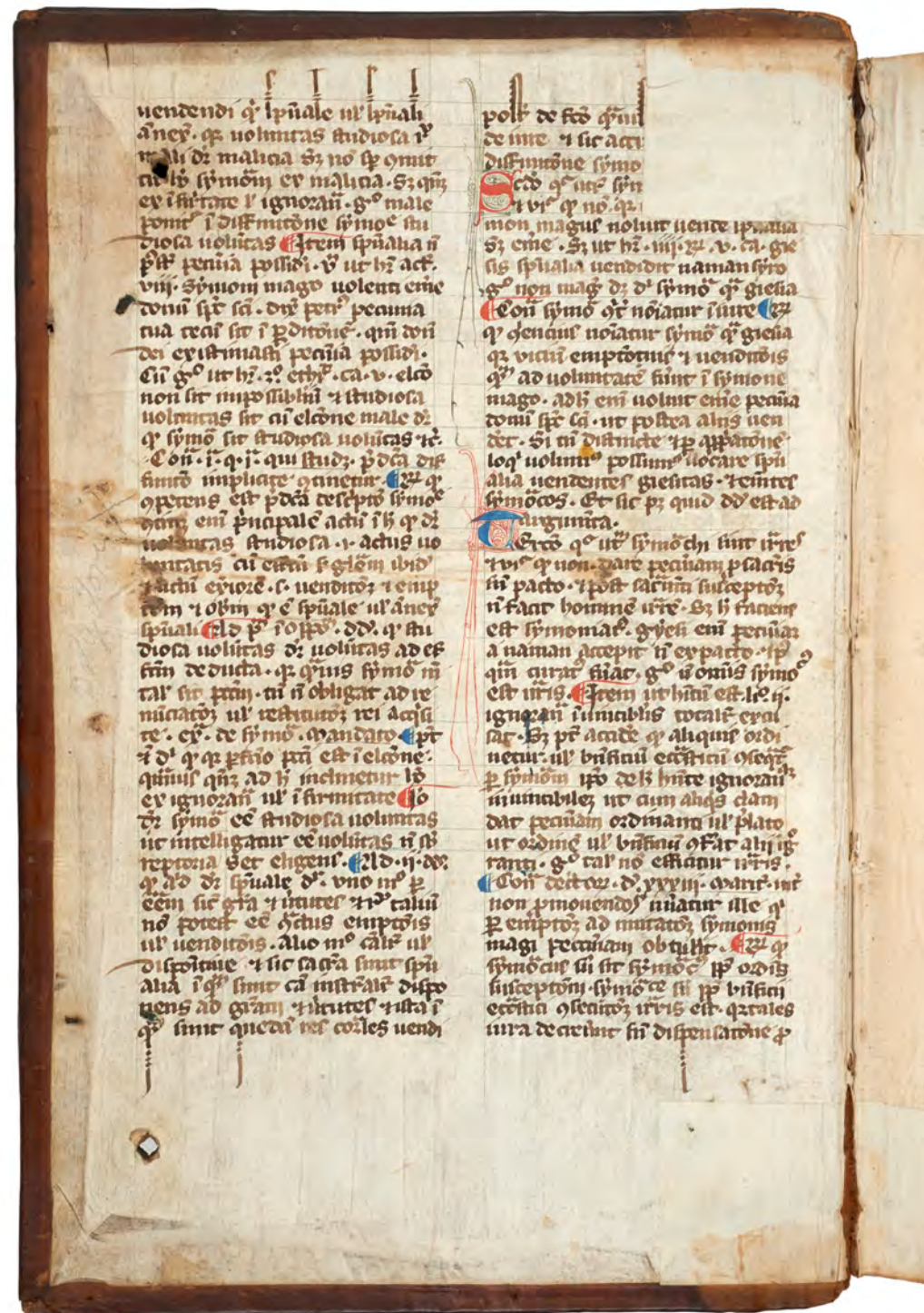
£1200

10. **RICHARDUS DE MEDIAVILLA.** Super quatuor libros Sententiarum Petri Lombardi quaestiones subtilissimae, Book 4, d. 25, a. 2, q. 1–3 and d. 25, a. 5, q. 2–3 (edn. Brescia, 1591, pp. 382–3 and 390); two leaves preserved as paste-downs of a sixteenth-century printed book (see below), double columns of 44 lines written in dark brown ink in a rather rounded gothic bookhand, ruled with plummet, two-line initials alternately in red and blue with contrasting penwork, paragraph marks alternately in red and blue; lightly soiled, small areas of text obscured where paper pasted over, holes and slight damage where chain staple and metal bosses once attached, but in very good condition. 328 x 210 mm

Northern France or Flanders, 2nd half of 14th century.

From a handsome manuscript of Richardus de Mediavilla's *Commentary on Peter Lombard's 'Sentences'*. The first leaf here concerns simony, noting the origin of simony from Simon Magus in Acts 8 and referring to his wish to buy with money the gift of the Holy Spirit. The second leaf discusses whether a son born out of wedlock may hold a position in the church, commenting that the son should not bear the sin of his father.

The Franciscan friar and theologian Richardus de Mediavilla (or Richard of Middleton, d. 1302/3) 'was born about the middle of the thirteenth century in either England or France. The issue of his country of origin has given rise to much discussion, and remains unresolved, but it is at least possible that he was a member of the Northumberland family of Menevill or Meynil, whose name was Latinized as Mediavilla. It is certain, however, that 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 . . . 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' (*Oxford DNB*).







**VERGIL, Polydore.** *Anglicae historiae libri vigintisex.* Basel, Michael Isingrin, 1546.

Folio, pp. [ii], 618, [36], roman letter, woodcut device on title repeated on verso of last leaf; woodcut borders of Renaissance ornament on leaf of dedication (to Henry VIII) and first leaf of text; contemporary Flemish blind-stamped calf over bevelled wooden boards, outer roll border of floral and foliate ornament on covers, on the upper cover a central panel of St. Gertrude (with a mouse at her feet and another running up her crozier) in an architectural frame with text 'Sum Bibliotechae Coenobii S. Gertrudis apud Lovanienses', on the lower cover a coat-of-arms with date 1557, motto 'Inter Spinās Calceatus', and initials 'P H', pastedowns from a fourteenth-century manuscript; old rebacking and some wear, lacking bosses and clasps.

Second edition, much revised, of Vergil's *English History*, dedicated to Henry VIII. It is seen as the beginning of modern English historiography, as an important piece of propaganda for the Tudor monarchy, and as an influence on Shakespeare's history plays.

Vergil, originally from Urbino, began his research into English history soon after his arrival in London, in 1502, but research for a full-scale history of England most likely began in 1506–7, encouraged by Henry VII. '[His] treatment of the fifteenth and early sixteenth centuries, at least, remained authoritative down to the nineteenth century. From the wicked Richard III (largely echoed by Sir Thomas More, but all the more plausible in his villainy in Vergil's ostensibly impartial pages) down to the ambitious and arrogant Wolsey, "Vergil's story has become part of the national myth" (D. Hay, ed. and trans., *Anglica historia* p. xxxix). Surprisingly, the *Anglica historia* still awaits a complete critical edition and modern translation, although the period down to 1485 is accessible in translations published by Henry Ellis (1844, 1846), while Denys Hay's fine edition covers the years 1485–1537' (*Oxford DNB*).

*Provenance:* in a contemporary Leuven binding from the great Augustinian abbey of St. Gertrude, founded in 1204: the panel on the upper cover shows St. Gertrude with mice at her feet (as often – she was widely invoked against the plague), the panel on the lower cover bearing the arms and initials of the abbot Philippe de Hosdain (or Hosden, d. 1569), who was a notable benefactor of the library; at the head of the inside of the back cover are three nail marks indicating where the book was once stapled and chained; ownership inscription on front fly-leaf 'Ex Libris Joannis Fleming, 29 Januar. 1855'.

£3000



11. **ROBERT GROSSETESTE.** *Quoniam cogitatio*, with other texts; eight leaves (four bifolia, currently in two gatherings but originally part of the same gathering) preserved as fly-leaves and pastedowns (now lifted) at the beginning and end of an incunabulum (see below); *Quoniam cogitatio* written on three leaves in dark brown ink in a small gothic bookhand, single columns of between 31 and 39 lines, partly ruled lightly in ink, initials in red, lesser initials touched in red, flourishes in red marking the end of some sentences, several long descenders and ascenders in lowermost and uppermost lines respectively; followed at end of text, without a break and in the same hand, by extracts from Innocent III's *Mysteria evangelicae legis et sacramenti eucharistiae*; two of the remaining four leaves containing liturgical texts, written in both single and double columns in a bold liturgical script, ruled in plummet, capitals in red, rubrics; these followed on recto and verso of second leaf and on remaining two leaves by further extracts from Innocent III's *Mysteria evangelicae legis et sacramenti eucharistiae*, written in two sizes of a gothic bookhand, four-line initial 'P' (*Per omnia saecula saeculorum*) at beginning of text in red and infilled with greenish grey (probably discoloured), one-line initials in red, lesser initials touched in red, important words or passages underlined in red, rubrics, numerous rather curious leaf-shaped abbreviation signs, several long descenders and ascenders in lowermost and uppermost lines respectively; worn and rather stained in places, trimmed at fore-edges with loss of a few letters at beginnings or ends of some lines, a few holes including a large natural vellum flaw, but generally in good condition and mostly very legible. 215 x 153 mm

*England (?East Anglia), probably 3rd quarter of 13th century.*

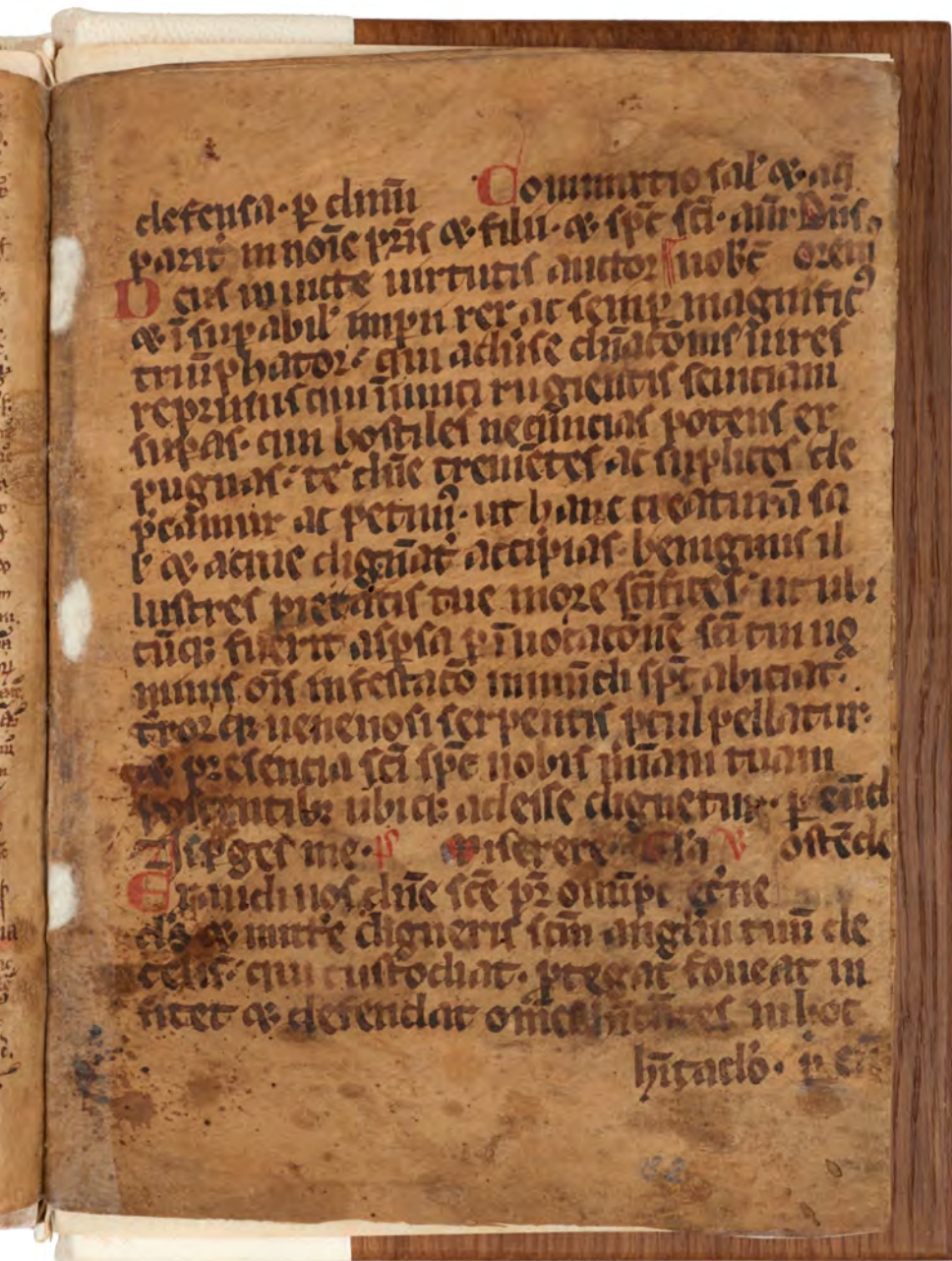
Eight leaves from a manuscript containing Robert Grosseteste's manual for priests, *Quoniam cogitatio*. The accompanying texts, Innocent III's *Mysteria evangelicae legis et sacramenti eucharistiae* and two liturgical texts for use in parish churches, indicate that the parent manuscript belonged to a parish priest of the thirteenth century and may have been the most important (or indeed only) book he owned. The original order of the leaves has been jumbled in their re-use as binder's waste, but seems to have been: B<sup>2</sup>, B<sup>1</sup>, A<sup>2</sup>, A<sup>1</sup>, A<sup>4</sup>, A<sup>3</sup>, B<sup>4</sup>, B<sup>3</sup> (text continuous between A<sup>4</sup> and A<sup>3</sup>, A<sup>2</sup> and A<sup>1</sup>, B<sup>2</sup> and B<sup>1</sup>, B<sup>4</sup> and B<sup>3</sup>).

Robert Grosseteste (c. 1168–1253), bishop of Lincoln and one of the great thinkers of the Middle Ages, is thought to have composed *Quoniam cogitatio* c. 1240. It enjoyed a wide readership and survives in thirty-six manuscripts, all in English hands, of which eleven can be dated to the thirteenth century. The present fragments are datable to the third quarter of the thirteenth century and therefore shortly after, or possibly within, the lifetime of the author. See F. A. C. Mantello and Joseph Goering, 'Robert Grosseteste's *Quoniam cogitatio*, a treatise on confession', in *Traditio*, vol. 67 (2012), pp. 341–384, which prints the complete text on pp. 369–381; the text here corresponds to that found on pp. 374–8 and 379–381. Our text differs from the published text in numerous places, mostly, one suspects, as a result of scribal error: 'q[ua]s amav[i]t eventus' for 'quas adunavit eventus' and 'peccato amixe fuerunt' for 'peccato annexe fuerint', to take but two examples.

The liturgical texts here include one for the blessing of the salt and water used to prepare baptismal fonts ('Deus invicte virtutis . . . adesse dignetur'). It is followed by a very unusual rite of excommunication directed at those who sin against the church and to be performed four times a year: 'Precimus ut q[ua]t[er] in anno exco[m]municat[ur] incendiarii, forciarii, et fortiarie, invasatores eccl[esi]asticar[um] elemosinar[um], intrusores, alienatores reru[m] ec[c]le[s]iasticar[um], p[er]iurii i[n] testimoniis . . . falsarii lit[er]ar[um] sigillor[um] . . . tonsores denarior[um] [i.e. 'clippers of coins'] . . . symoniarum, inpeditores testamentor[um] . . .'. Also excommunicated and anathematized are those who disturb the peace of the kingdom, merchants who don't pay their tithes, and persons who damage or steal church property. The excommunication is pronounced in the name of God the Father, the Son, the Holy Ghost, all angels and archangels, and a host of saints including Michael, John the Baptist, Stephen, Martin and Mary Magdalene.

**[JOHANNES DE VERDENA.]** Sermones 'Dormi secure' de sanctis. *Basel, [Printer of Meffret, 'Sermones' (Berthold Ruppel)], 28 June 1489.*

4to, ff. [200] (last blank), gothic letter, double columns; dampstained and wormed, especially at beginning and end, with loss at fore-margins and gutter (although with loss of only a few letters of text on second leaf), professionally conserved throughout by Brian Lloyd in 1987



(and with his report enclosed); modern pigskin-backed oak boards by Brian Lloyd retaining the original fly-leaves and pastedowns re-used from a thirteenth-century manuscript, the original English binding (of calf over wooden boards sewn on four alum-tawed thongs, spine-liner made from a fragment of a medieval manuscript leaf) retained separately; all preserved in a brown cloth box.

The first part only (of two) of Johannes de Verdena's popular *Sermones 'Dormi secure'* (i.e. for sleep without care), comprising the sermons 'de sanctis' (i.e. to be read during the Sanctoral cycle of the liturgical year) but not the sermons 'de tempore' (for the Temporal cycle). The work was first published around 1477 and went through numerous editions.

*Provenance:* Cuthbert Sherbrooke of Norfolk, with his ownership inscription on title 'Cuthb[ert]us Shirbroke est possessor huius libri ex dono D[omi]ni Michaelis Estfelde dum vixit de Sethinge cl[er]ici' and his further inscription below colophon on f. [189]v 'Ex libris Cuthberti Shirbroke de Thurton iuxta Carleton Norwicensis diocesis cl[er]ici'.

'Cuthbert Sherbrooke, of the Sherbrooke family of Norfolk, is an example of the son of the gentry entering the clergy (he was rector of Rockland and of Thurton/Thurveton), and of the benefits his connections had for book ownership. Four of his books survive, three of them gifts. One was from Thomas Cappe, doctor of canon law at Cambridge and official of the archdeaconry of Norwich under whose jurisdiction Sherbrooke came; another from Henry Woodhouse, rector of Newton Flotman, Norfolk; and a third from Edward Blundeville, gentleman, also of Newton Flotman. The books are entirely appropriate to the status of the benefactors, since Cappe gave a book on canon law, *Casus papales, episcopales et abbatiales*; Sherbrooke's fellow rector, Henry Woodhouse, gave a work on the liturgy: Durandus's *Rationale divinarum officiorum*; and Blundeville gave an educational aid, Amrosius Calepinus's *Dictionarium*' (Margaret Lane Ford, 'Private ownership of printed books', in *The Cambridge history of the book in Britain*, pp. 205–228, pp. 212–13).

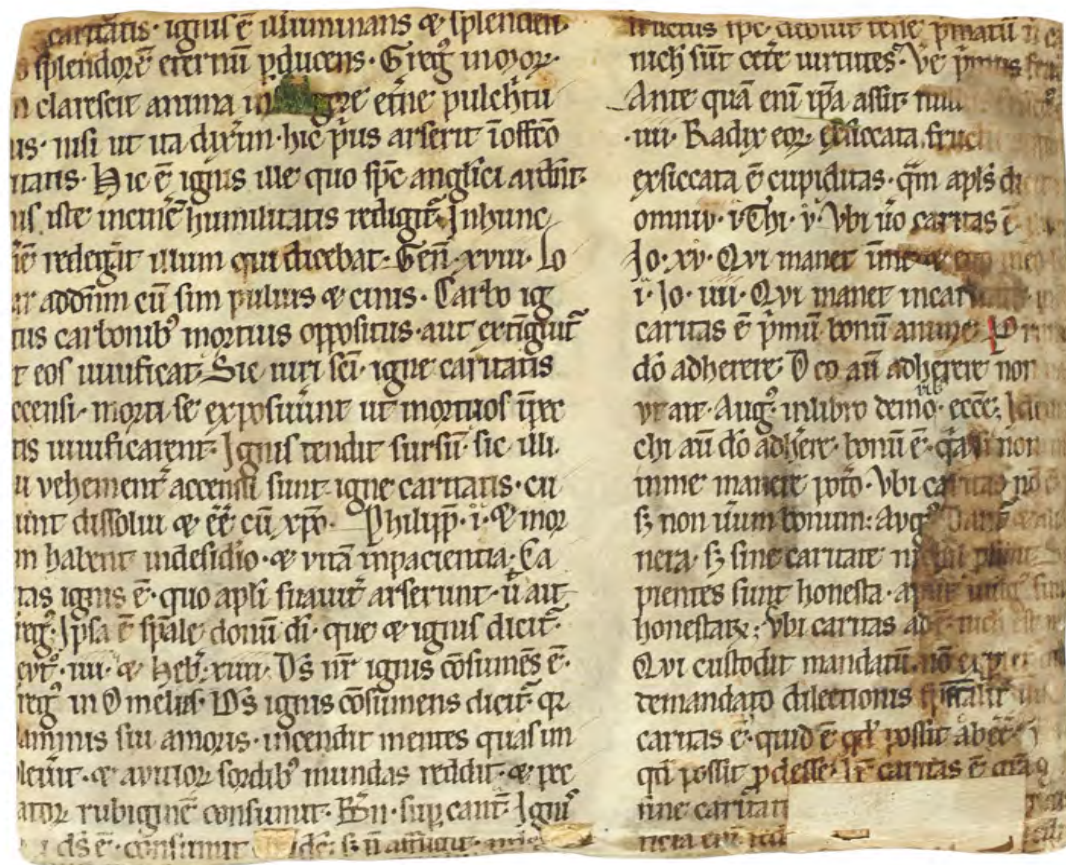
A number of books bearing Sherbrooke's ownership inscription were discovered in 1912 in a locked cupboard at Oxtou Hall in Nottinghamshire and were sold at Sotheby's the same year (28 June, lots 439–465). Lot 447 was a copy of the present work, although apparently in a different edition (Lyon, M. Huss, 1492).

Our volume was later in the library of Frederick Pyndar Lowe (1813–1872), with his bookplate (slightly damaged and transferred from previous binding).

See HC 15961\*, Goff J-461, and BMC III p. 779. ISTC records copies in the UK at the Bodleian, the British Library, Newcastle University Library and St. Paul's Cathedral Library, and in the US at Concordia Seminary, the Huntington, and Library of Congress.

£8000





12. **WILLIAM PERALDUS.** Tractatus de charitate; large fragment of a leaf preserved as the binding of a printed book (see below), 45 lines remaining, written in double columns in a large and angular early gothic bookhand, capitals touched in red, remains of a large initial in a red leafy design partly filled with yellow visible beneath rear pastedown; slightly rubbed, some staining at head of binding, paper label at head of spine, but generally in very good condition. 340 x 325 mm (including turn-ins)

France, 1st half of 13th century.

From a very early manuscript of William Peraldus's *Tractatus de charitate* (part of his larger *Summa de virtutibus*), certainly written during the author's lifetime.

Peraldus (c. 1190–c. 1271) composed his influential *Summa de virtutibus* before 1248 (and perhaps as early as the 1230s) in the Dominican convent of Lyon as a counterpart to the *Summa de vitiis* which he finished in 1236. The script here is characteristic of the earlier part of the thirteenth century and probably dates to within only a few years of the work's composition.

**FRANCK, Kaspar.** Nachdruck von dem aller nötigsten wie man Priester Prediger und Seelforger der Kirchen. Ingolstadt, David Sartorium, 1575.

4to, pp. [viii], 153 (recte 155), [3], title printed in red and black; small tear in title (repaired without loss) and some light, mostly marginal, dampstaining, but a very good copy in contemporary limp vellum wrappers formed from a thirteenth-century manuscript leaf.

First edition of this polemical work on priests and preachers by the Catholic convert and theologian Kaspar Franck (1543–1584).

VD16 F2051.

£1500

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et cor de Roy  
dile out soit amue  
dout sen se amere retourne  
Sindus yus sonum d. f. d  
dope ny monny b. d. d. f. d. s

Et romos auli t. h. a. n. o. u. i. c. e. m. e. n. t. a. n. t.  
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uach. v. y. p. o. i. g. u. n. t. o. a. u. j. u. m.

precium... anno er  
communitate lucendaz. for  
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naz. In transoz. 7 aliena  
cozes reru ecclesiasticaz.  
Purum testimonium scienc.  
falsaz. literaz sigilloz.  
Nouete. 7 tonsorez dena  
noz. vsumaz. Et posito  
rel i fanaui. Symonaz.  
Impeditozes testamtoz.  
rit. fcoz. Omis falsi  
decimatozes scienc. 7  
omis qui pane dnu reg  
regni i iudose p tur  
pate psumit. Et erco  
municamtoz omes qui a  
nom i ponunt eme vude  
clara ut ei p q. co. oes  
ca luc u.

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ca nrmomah omes eles  
tructozes sege. ut ptoz.  
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cani oes matozes istu po  
ch q i iuste decima reti  
net. oes qui arte ul pre  
alicui rei q piphicato sit  
ista etia.

Er. auozitate di pns.  
dipotatiz 7 filu 7 spe sa  
ercoicam 7 anathemati  
zand 7 alimnyb; scē di  
mris ecce scēstrum il  
los q hoc furtu ul hoc  
clampus fecit ul q to  
senserit. valechit. sic  
de sen mar u. mē elu  
dnu xpc. v. ut de sco  
v. i. h. 7 oib; angli  
7 archangel. v. sit

ptas h. esta uia reuocabit in amant. Sacerd. ita uoce p miamul par d m. et  
hic fiet in medio discipuloz tuoz 7 di. cil. par nob. et qz veniat pta. et. No dno  
ad ip 7 pular. agn di. et. Lauat. n. not in sanguine tuo. agn. n. ste. ab agon. 7 p  
tine ab agnoscente qm in magno gge solo balauu marie agnoscat. 7 a in sua  
preim obediendo usq ad mortē. 7 mām curā ipendo. Ius pi obculit. se p nob. Et  
altaris immolatione. Et agn di. agn di q agnoscat preim uice in nob. agn di  
uital mrem in ca q nob. Pie q redemisti mundu do nobi pane. perit 7 cepit.  
uice uicam ad pane etiam. v. d. nutere. p ta gna pcoz q piam nobi dnm  
cul. locuuit. agnuit. Cogitauit in corde. locuuit in ore. agnuit in ope. v. p  
mētā. 7 Joe. Daniel. Job. Sic aut hē uij tēpa. t amū culpe hē uij tēpa  
.t. pua cogitacoem. iq teie neque uiuunt in corde. pua sentit. ut ubi in pulu  
op. in q matant. 7 pua q tuctudine iq tē neque colligit. Cum g tunc in tēpa  
opz uij eē in iustitiae. s. bona cogitacoem. 7 bona locuōem. 7 bonū op. 7 tūctud  
ciam. Id uij tēpalia ieiunant. s. hie iq lib; tēpa. uij dieb; q p q lib; pco. Cogit  
opit 7 tuctudine. pūctend 7 tūctudine. corde. ore. ope. Id panet 7 n in  
eu n p eret diet. Itē ysa. appēdit tē dignū molem tē. Panē n  
diam da nob hodie. 7 panet nob necessarij sunt. uij in uia. qntat ip tē.  
tqual. dōctnal. lacrimat. 7 etnal. De pmo d. Non in solo pane uiu ho. D  
amie q moda in uij panet. de tēo. Venite 7 comedite panē meū. de uij  
nē di manducaū indigne. reul erit corpus. De qnto. Ego sum panis uiu  
Voluntat di dupl in illig. 7 bñplacū di 7 etnū 7 signū bñplacū di tēpale.  
ca di tēp implet. Vn uolūta ei q retuū. 7 oia querūz uoluit tē. Sig b  
7 tūct. p tēpō. phibit. p mīto. q siluū. opario. hēu n tēp implet. s. ut i  
ozatur. tūct uolūta tua. i. ope opleam. q p tēp. q siluū. q tūct. q tē  
uolūta n ad est factat. hē in uia. tē in carne cor meū 7 caro mea p tēp  
Ad ueniat regnū tuū. ecce militat. vñ. Habunt angli. Ecce triumphat.  
et 7 recubent eū. abrahā. ysaa. 7 iacob in regnū celoz. Regnū tēdi. vñ. Re  
di me nol est. Regnū tēp. vñ. p tēp regnū q uob panē est. Regnū tēp  
vñ. Autē anob regnū di 7 daltz genu faciem tē ei. De regno pte. Fulgē  
tūct tol in regno pūct mei. 7 regnū d. tēdm illd. Si ego i digito tuo demoma  
p uenit in uos i regnū di. Adueniat regnū tuū. i. adueniat regnū ad regnū  
tūct ad triumphat. V regnū tuū adueniat. ad uidentū te ueniat. ut regnū  
di. ad regnū tēp tūct. qm h est uia etna ut cognoscant te solū dnm uerū  
mīstū ihm xpc. Sanctificā uōm tuū. Non pūct. uij modū tūctat in tēp. t.  
in uia. 7 duob; in pūct. In uia. p etēntiā 7 p tēntiā. In pūct. p osumat  
7 p ostentōem. In uia nam; uōm tūctat in tēp qm tūctatōem etēnt opā in en  
qm tūctatō qm accipiunt in uōie pūct qm p tēntat in illis pūct. In pūct q uōm t  
tūct in tēp. q osumat 7 tūctat in eis ut uij p tēntat ab uōm q tēp. t.  
enim quā mōbile memet uōm pūct in tēp. Nam 7 uidat qm tūct tūct qm