

An engraving of a church interior. In the foreground, a large group of people, mostly men in clerical or academic robes, are kneeling in prayer on a wooden floor. They are arranged in rows, facing towards the back of the church. The background features a large altar area with a central painting or tapestry depicting a religious scene, possibly the Resurrection, with an angel and a figure rising from a tomb. The walls are lined with tall, arched windows with multiple panes. The overall style is that of a 19th-century engraving.

NOVEMBER

NEW ACQUISITIONS

QUARITCH

TOWARDS A NEW UNIVERSAL PHILOSOPHY

1. [ARISTOTLE]; Joannes PHILOPONUS, *attributed*; Francesco PATRIZI, *translator*. Ioannis Philoponi breves, sed apprime doctae et utiles expositiones. In omnes XIII Aristotelis libros eos qui vocantur Metaphysici. Quas Franciscus Patricius de Graecis, Latinas fecerat. Nunc primo typis excussae in lucem prodeunt. Ferrara, Domenico Mammarello, 1583.

[bound with:]

[ARISTOTLE]; Joannes PHILOPONUS, *attributed*; Giovanni Battista RASARIO, *translator*. Aristotelis Physicorum libri quatuor, cum Ioannis grammatici, cognomento Philoponi, commentariis. Quos nuper ad Graecorum codicum fidem summa diligentia restituit Ioannes Baptista Rassarius ... Venice, heirs of Girolamo Scoto, 1581.

Two works in one vol., folio, I: ff. [2], 67, [1 (blank)]; text in two columns, woodcut printer's device to title and last page, woodcut initials, colophon slip pasted to f. 67v; II: pp. [2], 234; text in two columns, woodcut portrait of Aristotle to title, initials, occasional diagrams; small wormtrack to first half of the volume, some toning, occasional ink marks; in a contemporary vellum binding reusing leaves from a fourteenth-century manuscript (text very faint), spine with three raised bands, lettered in manuscript, small fragments of Hebrew manuscript visible to hinges; worn and stained, some worming to endpapers; early ownership inscription 'Ex libris Bernardi ...' to front flyleaf, obscured, initials 'I.H.G.' to first title, manuscript calculations to rear endpapers. £2500

First edition of a momentous Latin translation of a commentary on Aristotle's *Metaphysics* attributed to John Philoponus of Alexandria, made by the Dalmatian philosopher and scientist Francesco Patrizi.

Patrizi, who was born on the Adriatic island of Cres (present-day Croatia) and educated in Venice, Ingolstadt, and Padua, arrived in Ferrara in 1577/78, where he was welcomed by Duke Alfonso II d'Este and installed as professor of Platonic philosophy at the university. This prestigious post conferred on Patrizi the honour and connections he had hitherto lacked, including a personal relationship with the duke and with the poet Torquato Tasso. Here he was able to pursue his radical critique of Aristotelianism, and in the 1580s he began working towards a 'new philosophy', a fully organised alternative to Aristotelianism. As part of his preparatory work, he published relevant material, including this translation of Philoponus' commentary on the *Metaphysics* of Aristotle. This would form the metaphysical basis of his own original, controversial work, published in the 1590s under the title *Nova de universis philosophia* ('The new universal philosophy'). Some copies of this uncommon Ferrara imprint are recorded as bearing a strip with the imprint details pasted in the colophon, as here.

Patrizi's work is here bound with an uncommon edition of Philoponus' commentary on Aristotle's *Physics* translated into Latin by the physician, Greek professor, and Galenic forger Giovanni Battista Rasario (1517–1578).

I. OCLC finds only one copy in the US (Indiana University); Adams P1057; EDIT16 CNCE 35914; USTC 836517. II. No copies traced in the US; EDIT16 CNCE 32518; USTC 836508.

ARISTOTELIS PHYSICORVM

Libri Quatuor,

CVM IOANNIS GRAMMATICI
COGNOMENTO PHILOPONI,
Commentarijs.

QVOS NVPER AD GRÆCORVM CODICVM
fidem summa diligentia restituit Ioannes Baptista Rassarius,
Novariensis Medicus, & in singulis paginis errores
innumeros sustulit, vt plane alia nunc
interpretatio videatur.



VENETIIS, Apud Haredem Hieronymi Scoti.

M D L X X X I.

IOANNIS PHILOPONI

BREVES, SED APPRIME

DOCTAE ET VTILES

EXPOSITIONES.

IN OMNES XIII. ARISTOTELIS

LIBROS EOS QUI VOCANTVR

METAPHYSICI.

QVAS FRANCISCVS PATRICIVS

DE GRÆCIS, LATINVS FECERAT.

NVNC PRIMO TYPIS EXCVSSAE

IN LUCEM PRODEVNT.

H.



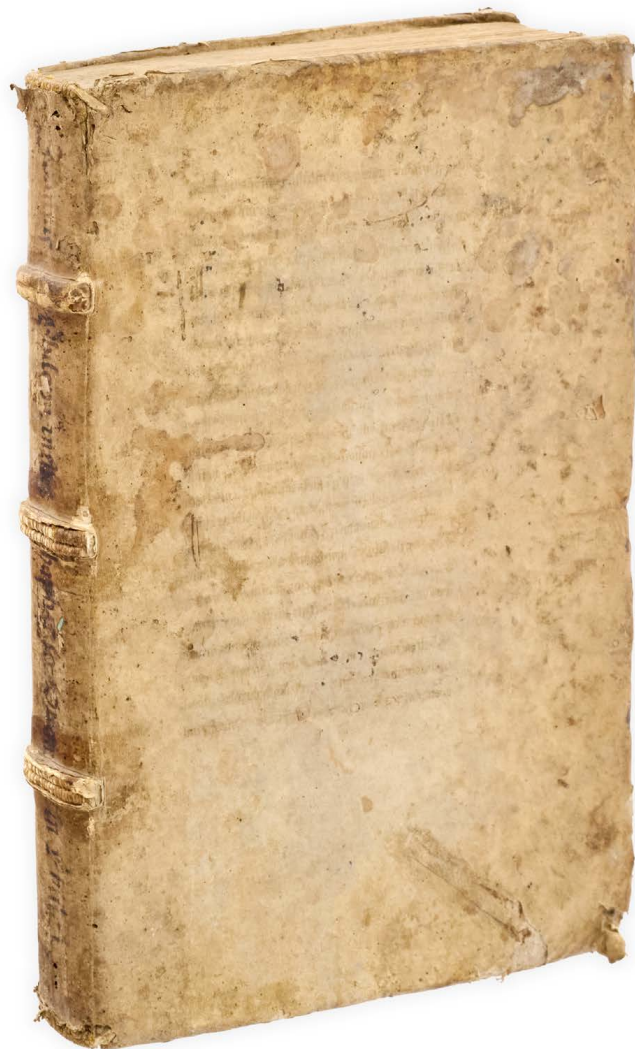
I.

G.

FERRARIAE, APVD DOMINICVM MAMARELLVM.

M. D. LXXXIII.

Superiorum permisso.



A NUN'S LIFE

2. **BERNARDINI, Francesco.** Vita della serva di Dio donna Maria Florida Martelli religiosa professa dell'ordine di San Benedetto nel venerabile monastero di S. Tommaso della città di Fabriano ... *Ancona, Nicola Bellelli, 1756.*

4to, pp. XII, 132; copper-engraved frontispiece portrait, woodcut initials, head-, and tailpieces; some foxing, occasional browning, textblock almost split between pp. 128 and 129; otherwise a very good copy in contemporary *carta rustica*; worn; ownership inscription at foot of title 'Ex libris Congregatio[n]is Missionis Domus Neapolitanae', their engraved bookplate to title verso ('Congr. Miss. Domus Neap.'), old shelfmarks to front pastedown. **£850**

Very rare first edition of this biography of the Italian Benedictine nun Maria Florida Martelli (1720–1741), illustrated with a frontispiece portrait.

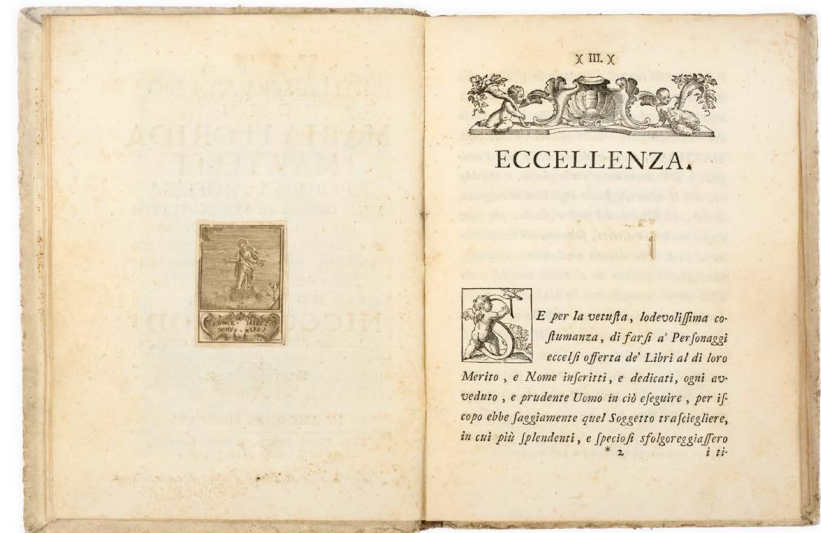
Maria was born in Castelferretti and died at the age of just twenty-one at the convent of St Thomas in nearby Fabriano, much admired for her innocence and austerity. The frontispiece shows her in Benedictine habit holding and contemplating a crucifix.

Bernardini divides his text into three parts. The first, a chronological account of Maria's life, is most interesting for its descriptions of her repeated religious doubts and troubles ('diabolical battles') and of her religious devotions and experiences expressed in her own words; it details her mortifications, visions, and tricks played upon her by the devil, her devotion to the sick as a nurse, and her patience during illness and physical suffering. The second part discusses her virtues, including her charity, love for others, humility, and gentleness. The final section contains some of her writings on, for example, obedience, suffering, and devotional practice, as well as letters to her confessor and to a friend.

The text is attractively printed by Nicola Bellelli (d. 1770), printer to the bishop of Ancona. The dedication to Cardinal Niccolò Oddi, apostolic nuncio to Cologne, is by Maria's relative Antonio Martelli. A second edition was published in Venice in 1758, with a dedication to Maria Agostina Barbarigo, cousin of Pope Clement XIII.

Provenance: with the inscription and bookplate of the Naples house of the Congregation of the Mission, commonly called the Vincentians or Lazarists.

No copies traced in the UK or US.





PROTESTA DELL' AUTORE.



Er ubbidire a' Santissimi Decreti del Sommo Pontefice Urbano VIII. publicati negli Anni 1625. 1631. 1634.

io mi protesto, che quanto si espone in questo Libro, non abbia ad ottenere credenza, se non quella puramente umana, ed istorica, e che solamente si tenga per fede ciò che propone la Santa Romana Chiesa Cattolica.



LIB.



LIB. I. CAP. I.

NASCITA, E PUERIZIA
DI DONNA

MARIA FLORIDA



Astel Ferretti distante otto miglia incirca dalla Città d' Ancona, ed è compreso in quella Diocesi, ha avuto in questo secolo la felice sorte di esser Patria d' una Verginella insigne per l'innocenza, ed austerità della vita, in modo, che quelli, ch' hanno avuto intima cognizione di essa, e specialmente il suo ultimo Confessore, che udì la sua general confessione, hanno attestato, che potrebbe chiamarsi Germana di S. Luigi Gonzaga, non solo perchè di questo Santo Giovane innocente, e penitente fu singolarmente divota, e però chiamavalo assolutamente il suo Santo, e che lo faceva fare a suo modo, ma perchè ne imitò le perfezioni, e sublimi virtù in un più breve spazio di vita, mentre nel Santo fu di ventitrè anni, tre mesi, ed undici giorni, ed in Lei di anni ventuno, e mesi due: Questa fu figliuola di Francesco Martelli, ed Orfola Roselli

A

pii,

DIRECTION FOR THE DAUGHTERS OF WISDOM

3. [BESNARD, Charles.] Instructions spirituelles, en forme de règlement, adressées aux Filles de la Sagesse. Avec les prières et exercices de piété à leur usage. Angers, chez les citoyens Mame, 1802.

8vo, pp. 166 (i.e. 186), [4]; with 2 engraved plates facing pp. iii and 175, and 3 engravings mounted on blank leaves facing pp. 25, 73, and 171, woodcut vignette to title, woodcut headpiece; title cropped at head touching first word, foxing to quire F; else a very good copy in contemporary red morocco, triple gilt fillet border to covers, flat spine decorated in gilt with green morocco lettering-piece, all edges gilt, marbled endpapers; two small wormholes at head of upper joint, a few scuffs; nineteenth-century booklabel to front pastedown 'Mr. Dancel, Vic.-Gén. Curé de Valognes' (see below), twentieth-century bookplates of T. and L. Froissart. £475

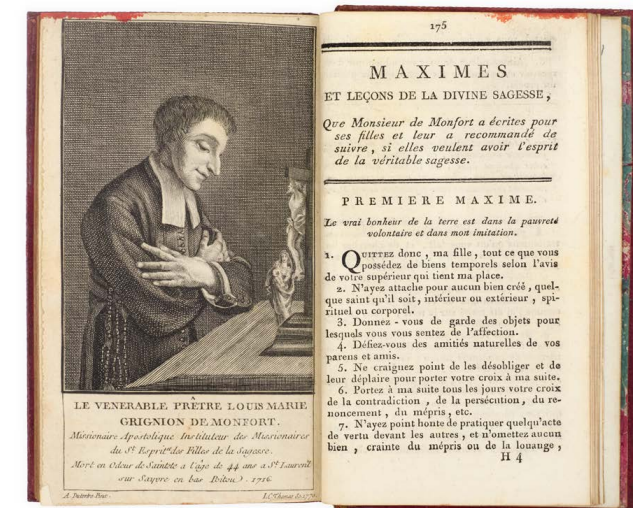
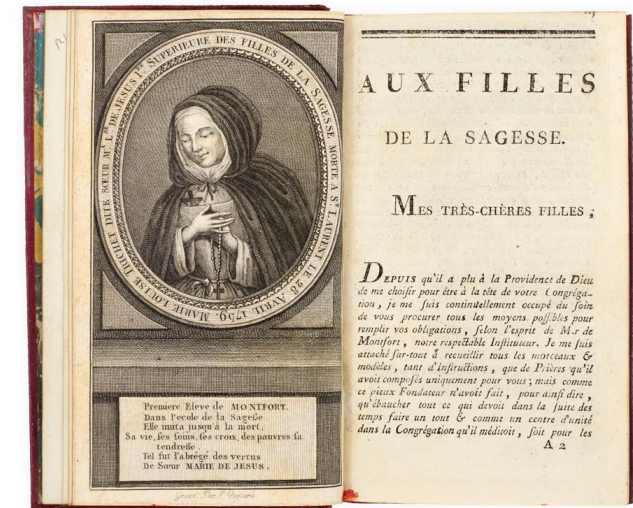
An apparently unrecorded edition of an instructional and devotional manual for members of the Filles de la Sagesse (Daughters of Wisdom), a religious congregation of women founded in 1703 to serve those in need, issued by their then superior, the missionary Charles Besnard.

The first part includes information on admission to the congregation; the qualities expected of members; their work and travel; rules for the running of their charitable schools and for visiting the sick; and instruction on dress, and the burial of deceased members. The detail here is most interesting: the Filles were not, for example, to dig the garden, climb trees to pick fruit, embroider handkerchiefs, or make balls for children; when travelling they were only to use horses or public stage-coaches, and were to avoid laughing out loud and singing en route; they were never to give medicine directly to a man or boy; and the writing of letters to simply pass the time or to moan about their superiors was forbidden. The second part includes prayers, litanies, instruction on the rosary, and spiritual maxims for daily reflection.

The two full-page engravings would appear to belong with the text; these depict the congregation's two founders, Marie-Louise Trichet (1684–1759), who also served as its first superior, and Louis-Marie Grignon de Monfort (1673–1716). The others – showing the Sacred Heart of Jesus, Christ, and the Virgin and Child – appear to have been added in as extra illustrations.

Provenance: with the booklabel of the cleric and fervent royalist Jean-Charles-Richard Dancel (1761–1836). Dancel was teaching in Paris when the Bastille fell and immediately emigrated to Switzerland and England. Upon his return to France, he served as curate of Valognes and then, from 1827, as bishop of Bayeux. He erected a five-metre-tall obelisk at Valognes in honour of Louis XVI, from which a firecracker was launched each year to mark the king's death.

No copies traced on OCLC, Library Hub, or CCfr.





raet bebaechden den konynge en den vorsten
ende dye konynk dede nae Hamucha mede en
de hij sante brieue tho allen proumen van sy
nen tilke in maenigerhande tongen ende liden
ren alsoe dat all volk horen moete ende lesen
dat dye man waeren voesten ende ipe meesters
in eren hupfen ende deden sy vermeerden doer
der all dat volk

Dat tweyte capitel was dye konynk
siet all die schoensten ioncfrouwen in synen liden
den seken. Ende woe en hester dar alle mey
ste bebaechden en hi si in een konynge kende

Als dese dinge alsus gedaen waren na
den dat des konynks ronecht was
sile was do goeude hij valt soe wat
si ghedaen hadde ende so wat si oek gheleiden
had en des koniks knechte en syn dyneren se
den. Men seke den konynge ioncfrouwen
ende megede schoene Ende men seke vpe die
dor allant dor mercken dyeschoene ioncfrou
wen ende megede ende sy brengen in dye stad
susan ende leuren sy in der vrouwe hups on
der de hys ege des geubde ketterliks roe
pust ende besuden der is der konynken vrou
wen ende si vinfanghen vrouwelike sprac
ende ander dinge dye en notoffich syn en
de wye vnder en allen bebaecht des konynks
oegen dye sall regnieren vor vasti de ge

noechden den konynge ende alsoe syn
me geraden hadden alsoe dede hij dom. Syn
nen der stat susa was eyn man ein iode : dye
hete Mardocheus Jais soen Hemep soen de
Jays soen was van Jemem gheslechte dye oe
werlat was van Jherusalem tho den tijden dat
Mabugodonosor dye konynk van Babilo
nen euseuoden Jechoniam den konynk van
Juda ende hij was ein der dochter syns broe
ders Edyffe dye anders gheleiden was myt na
men hester ende sy hadde vaeder ende moeder
verlaeren seer schoen ende myndelk van ange
sichte ende doer vaeder ende er moeder doet wa
ren doe verwelichden sy Mardocheus : sich
thoe eintre dochter ende alla des konynghes
gebor vermeeret wart ende nae synem gheba
den voell schoone ioncfrouwen to Julian ge
brachte woeden ende Egeo den ketterlynghe
ghewert woeden doe wart em oock gelouet
Hester vnder den anderen ioncfrouwen dat
men si halden selde vnder den talle der ionc
frouwen ende sy genoechden em ende vane
gracie in synem aengesichte ende hij beualde den
ketterlynghe dat hij sieliken halden ioncfrou
welike sprac ende leuren en er dele ende seue
dye allre schoenste ioncfrouwen van des hoe
nynks hups soe dat hij sy ende er ketterlynghe
sorden ende seer vp sinuyken sinder si en wol
de om er volk niet segghen noch er lantschap
Want Mardocheus hadde er beualden dat sy
myt allen daer asse niet segghen en seilde



ESTHER INTERCEDES

4. [BIBLE.] Single leaf from Anton Koberger's German Bible of 1483. [Nuremberg, Anton Koberger, 17 February 1483.]

Single leaf, folio (c. 367 x 251 mm), gothic letter in double columns, with a large woodcut of Esther before Ahasuerus in contemporary hand-colouring, three-line initial 'A' supplied in red, capital strokes in red; nineteenth- or twentieth-century foliation '224' in pencil in upper right-hand corner; small hole affecting a few letters, some very minor marginal marks, but in excellent condition, framed (not examined out of frame).

£750 + VAT in UK

A very attractive leaf from a deluxe copy of Anton Koberger's German Bible of 1483, with a woodcut by the Master of the Cologne Bibles.

This leaf comes from the ninth German Bible, the first Bible to be printed in Nuremberg. Koberger is said to have commissioned two new German types to print the work. The unusually large woodcuts were first used by the Cologne printer Heinrich Quentell in two Low German Bibles of c. 1478 and their artist is therefore known as the 'Master of the Cologne Bibles'.

The woodcut here illustrates the episode in which Esther, King Ahasuerus's Jewish second wife, intercedes with him in order to spare her people from the plotting of the king's antisemitic minister Haman: 'Now it came to pass on the third day, that Esther put on her royal apparel, and stood in the inner court of the king's house, over against the king's house: and the king sat upon his royal throne in the royal house, over against the gate of the house. And it was so, when the king saw Esther the queen standing in the court, that she obtained favour in his sight: and the king held out to Esther the golden sceptre that was in his hand. So Esther drew near, and touched the top of the sceptre' (Esther 5:1-2).

See BMC II p. 424; GW 4303; Goff B-632; Bod-inc B-330; ISTC ib00632000.

A PAIR OF PRINCESSES VISIT GRAND PAPA

5. [BILLARDON DE SAUVIGNY, Edme-Louis.] Voyage de Madame et de Madame Victoire. Lunéville, Messuy, [1761].

[*bound with:*]

[FILLION DE CHARIGNEU.] Journal de ce qui s'est passé à l'arrivée, et pendant le séjour de Mesdames de France, Adélaïde et Victoire, à Lunéville, au château de la Malgrange et à Nancy. *Nancy, la veuve et Claude Leseure, [1761].*

[*and:*]

[FILLION DE CHARIGNEU.] Relation du second voyage de Mesdames de France en Lorraine en 1762. *Nancy, chez Haener, [1762]*.

[*and:*]

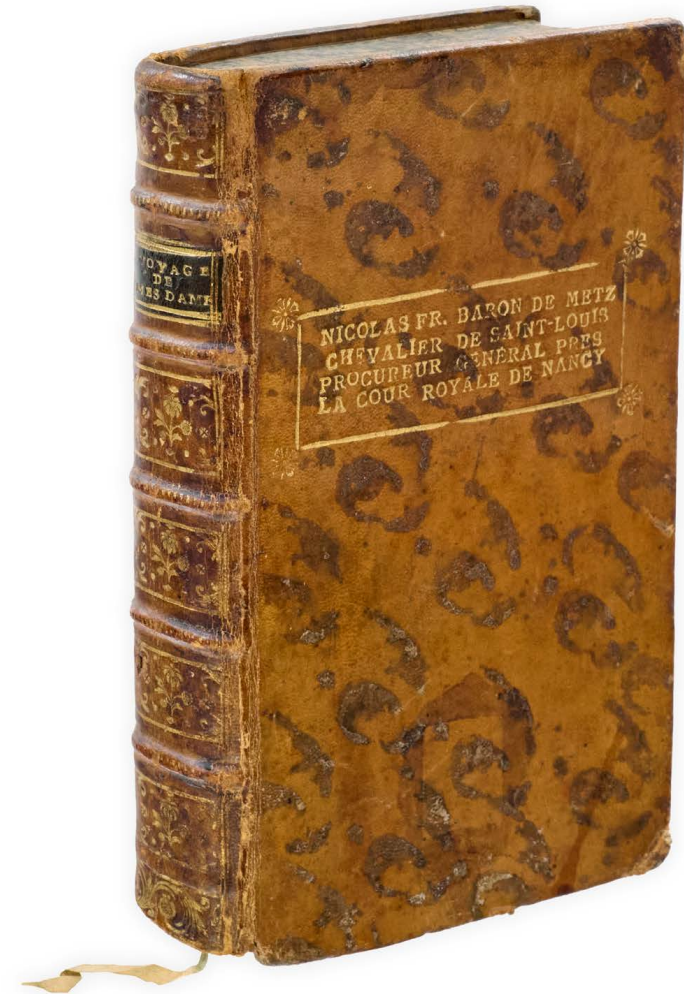
[**LA BLACHERE.**] Relation du second voyage de Mesdames Adélaïde et Victoire, depuis leur départ de Plombières pour venir à Lunéville et Nancy, jusqu'à leur retour à Plombières. Dédicée à Monseigneur le Duc de Choiseul ... *Lunéville, C. F. Messuy, [1762].*

Four works in one vol., 8vo; I: pp. [4], 25 (i.e. 28), without engraved plate, title-page dusty, uncut, some margins short (not touching text), ink note and calculations to last page; II: pp. 84; III: pp. 119, [1 (blank)], dedication in *civilité* type, erased ownership inscription to title, a few marginal annotations (trimmed); IV: pp. [10], 89, [1], light stain to p. 4; good copies in contemporary mottled calf, spine gilt in compartments with black morocco lettering-piece, marbled edges and endpapers, green silk place-marker; tailband wanting, corners worn, some rubbing to joints and boards; upper cover lettered in gilt, within gilt frame, 'Nicolas Fr. baron de Metz chevalier de Saint-Louis procureur general près la cour royale de Nancy', eighteenth-century engraved armorial bookplate of 'Mr Mengin lieutenant général du bailliage de Nancy' and modern collector's booklabel to front pastedown. £975

£975

Four rare works describing visits by the princesses Adélaïde and Victoire, daughters of Louis XV and Marie Leszczyńska, to Lunéville and Nancy, in northeastern France, in 1761 and 1762, to see their grandfather Stanisław I Leszczyński, former King of Poland and then Duke of Lorraine.

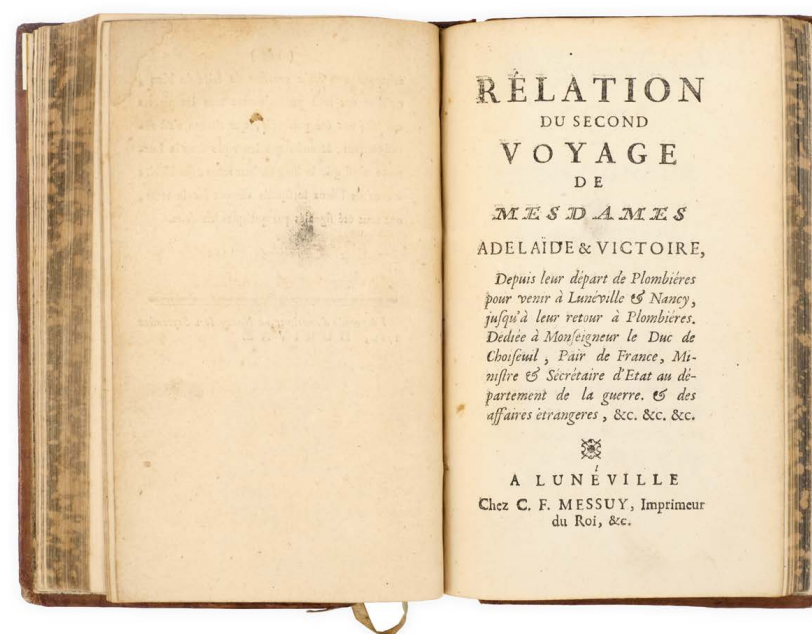
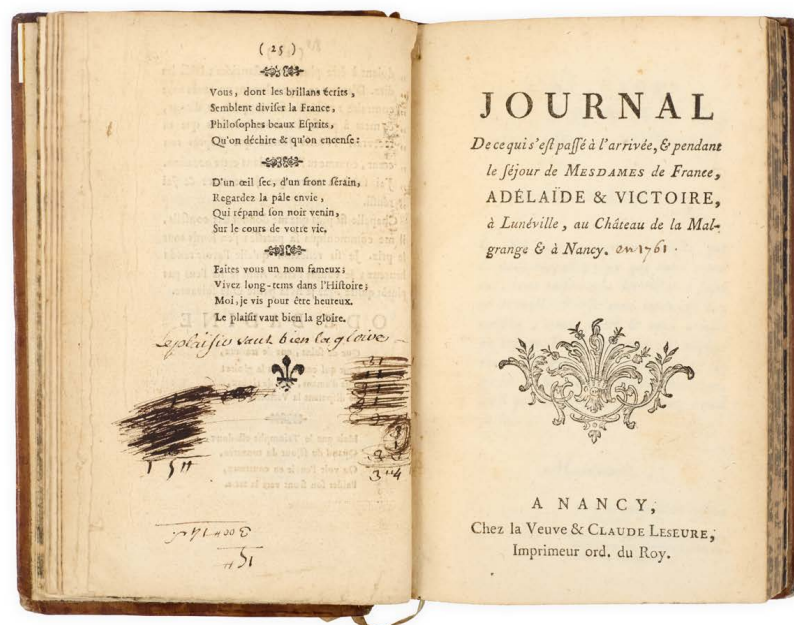
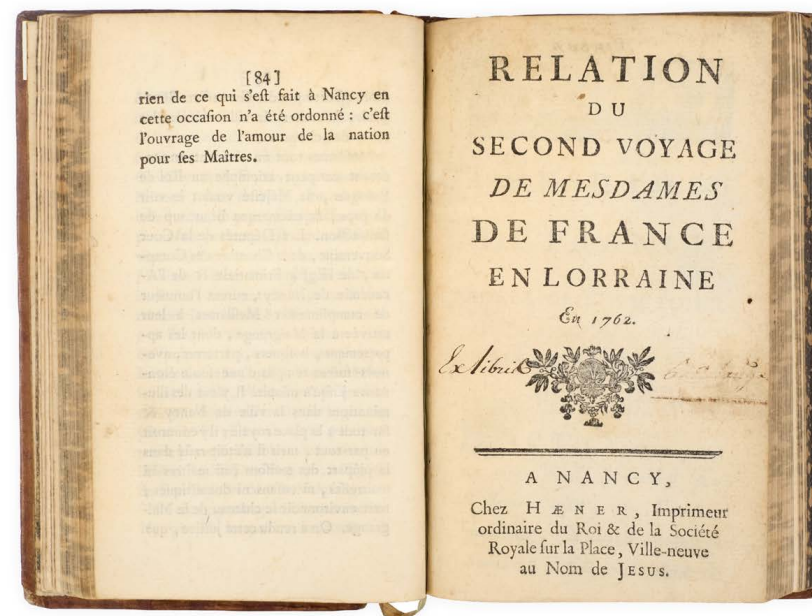
The first piece, written by the poet and playwright Edme-Louis Billardon de Sauvigny (1738–1812) while serving in Stanisław's bodyguard, is a fanciful melange of verse and prose, opening with the offended Seine complaining of the princesses' departure from its great banks to visit some insignificant, faraway rivulet.



The second and third works, journals of the princesses' visits by Fillion de Charigneu, a lieutenant in Stanislaw's troop of guards, provide vivid descriptions of the crowds in fancy dress, the music, the fireworks, the triumphal arches, the dinners, the balls, and the succession of audiences and entertainments to which Adélaïde and Victoire were treated. The final piece is notable for recording the numerous addresses, prosaic and poetic, delivered to the patient princesses during their second visit (and which perhaps deterred them from making a third).

Provenance: Nicolas François de Metz (1721–1769) served as an *avocat* at the royal court in Nancy. Jean-Baptiste Mengin was another notable Nancéen; his bookplate is by Dominique Collin, who engraved the mausolea of Stanislaw I and Louis XV.

I. No copies traced in the UK and only two in North America (Harvard, Thomas Fisher Library). II. No copies found in the UK or US. III. No copies traced in the UK and only one in the US (Michigan State). IV. No copies found in the UK or US.



THIRTEEN NUNS IN ONE

6. [BOIS, Paul.] La vie des premières religieuses Capucines du monastère de Marseille. Marseille, de l'imprimerie de Dominique Sibié, 1754.

8vo, pp. xix, [1], 386, [2], 25, [1 (blank)]; woodcut frontispiece, woodcut flaming heart to title, woodcut head- and tailpieces; some foxing, toning, and light dampstaining, small adhesion to last page touching a few letters; in contemporary mottled calf, spine gilt in compartments with red morocco lettering-piece, marbled endpapers; worn, spine cracked, losses to spine ends, wear to edges and corners; armorial bookplate of 'Mr l'avocat Cresp' (Joseph-Jean-Baptiste Cresp (1750–1828), Marseille lawyer) to front pastedown, nineteenth-century blue ink stamp of the Jesuits of Marseille to title and p. 29.

£375

Scarce first edition of a compendium of the lives of thirteen Capuchin nuns associated with Marseille, attributed to Paul Bois (1685–1763), curate of nearby Noyers-sur-Jabron, with a woodcut frontispiece depicting a nun before an altar.

The collection begins with the life of Marthe d'Oraison (1590–1627), who founded the convent for Capuchin Poor Clares at Marseille in 1623. The biographies which follow cover: Agnès de Tours, the convent's first abbess; Bonne de Paris; Felicienne d'Amiens; Agnès d'Aguillénqui (1602–1672), who served three times as abbess; Cherubine d'Aix; Catherine d'Arles; Anne de la Croix; Françoise d'Avignon; Seraphine de Tourettes; Marie de Saint François; Elisabeth du Saint Enfant Jesus; and Marie de tous les Saints.

The work is dedicated to Marie Leszczyńska (1703–1768), queen consort of Louis XV. Dominique Sibié (1698–1758) served as printer to the king, and to the city and college of Marseille.

No copies traced in the UK, and only two in the US (Georgetown, Notre Dame).

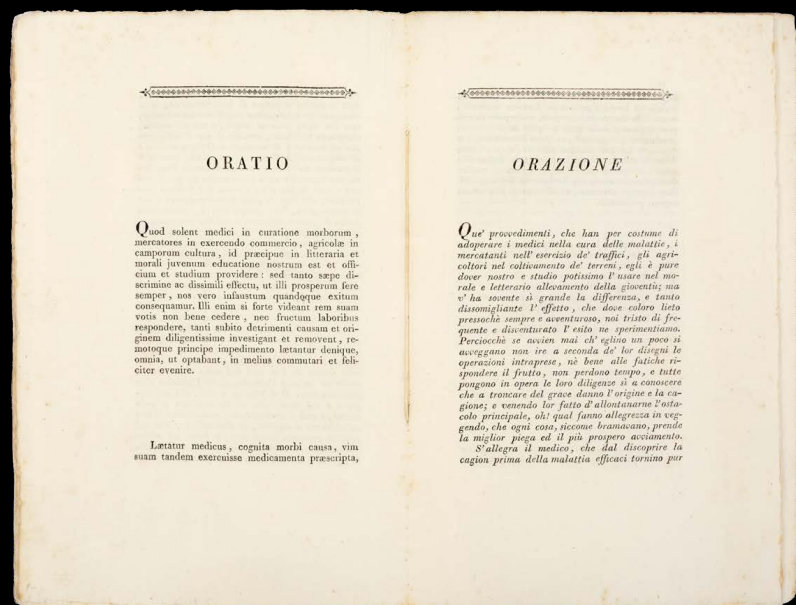
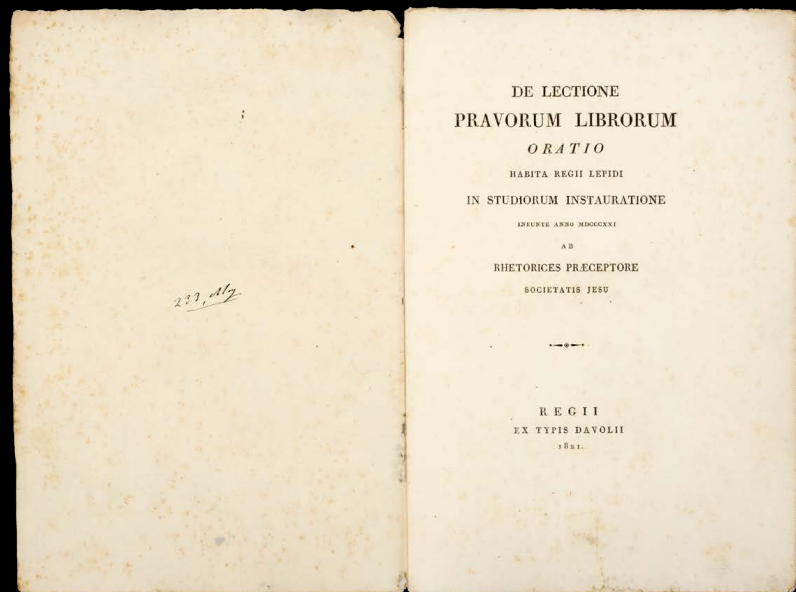


LA VIE
DES PREMIERES
RELIGIEUSES
CAPUCINES
DU MONASTERE
DE MARSEILLE



A MARSEILLE
De l'Imprimerie de DOMINIQUE SIBIE
Imprimeur du Roy, & Marchand
sur le Port.

Avec Approbation & Privilège du Roy



BURN BAD BOOKS

7. [BRAUS, Giovanni Antonio; Giovanni MARCHI, *translator.*] De lectione pravorum librorum. Oratio habita Regii Lepidi in studiorum instauratione ineunte anno MDCCCXXI ab rhetorices praeceptore Societatis Jesu. *Reggio Emilia, ex typis Davolii, 1821.*

8vo, pp. 77, [3]; text in Latin and Italian on facing pages; a few leaves slightly loose; a good copy in contemporary drab wrappers; very worn, spine wanting, areas of loss and marks to covers; old shelflabel at foot of spine. £350

Rare first edition of this Latin lecture on depraved books, with a facing Italian translation, delivered by the Jesuit Giovanni Antonio Braus (1772–1823), professor of rhetoric and Greek at Reggio Emilia, at the opening of the academic year 1821.

Addressing publishers, teachers, and the youth of the town, Braus warns his audience of the dangers of amorous literature, facetious comedies, fantastic novels, and lascivious poetry. Thoroughly warmed up by p. 72, he cries ‘Obscenas, oro, impiasque chartas abjicite, lacerate, comburite’ – ‘I beg you, throw away, tear up, and burn obscene and impious writings’.

The Italian translation was prepared by Braus’s fellow Jesuit Giovanni Marchi.

Only one copy traced in the UK (BL) and one in the US (Georgetown). Melzi II, p. 72; Sommervogel II, col. 95.

FROM THE PYRAMIDS TO A SPA RESORT FROM CAMBRIDGE TO AUSTRALIA



8. [BROCKLEHURST, William Walter.] Travel journal, diary, and accounts. 29 September 1848 – 7 April 1853.

Manuscript on ruled paper, in English, small 4to (c. 205 x 175 mm), pp. [151] + many blanks; neatly written in brown ink in a single hand, up to 40 lines per page, a few short passages in shorthand, several small, neat ink drawings; the first page bearing some dried pressed flowers captioned 'El Arish', 'Nazareth', 'Mount Tabor', and 'Lady H. Stanhopes'; two scraps of notes loosely inserted, one with four sketches; very light browning to opening pages, small inkstain to edges of a few pages; very good in half black roan, marbled paper sides, marbled edges and endpapers, label to rear pastedown 'J. Phelps & Son stationers and account book manufacturers 44 Paternoster Row'; extremities worn, rubbed.

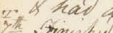
£2500


A remarkable mid-nineteenth-century manuscript compiled by William Walter Brocklehurst (1829–1918) comprising four parts: a journal of his travels in Egypt and the Levant (1848–1849); a record of cures undertaken for his poor health (1849–1850); a diary and accounts covering his time as a Fellow Commoner at Cambridge University and in London (1851); and a journal of his voyage to Australia and arrival in Sydney (1852–1853).

While Brocklehurst's name does not appear in the manuscript, it is clear from internal evidence that he is the author. The Brocklehursts were an ancient Cheshire family, long associated with silk manufacturing and banking; William's father Thomas was a banker in Macclesfield. William's gentlemanly upbringing clearly involved foreign travel, and in February 1851 he was admitted Fellow Commoner at Downing College, Cambridge. The following year he sailed with his brother Edward to Australia, settling in Dubbo, to the northwest of Sydney; he was a notable benefactor to the town and the nearby village of Brocklehurst bears his name. William returned to England in 1871, married Mary Anne Vardon two years later, and settled in London. While William clearly suffered from fragile health as a young man – there is scarcely a page here that does not refer to his struggles with asthma – this clearly did not prevent him from travelling, or indeed from reaching a ripe old age.

Nov^r nearly always writing was quite deaf & kept a low speaking trumpet always by his side. In the evening after sunset, while we were sitting on the deck our attention was drawn to a cloud in a N.W. direction near the horizon which every moment was illuminated in the most beautiful manner with lightning. The cloud was somewhat of this shape  & the lightning seemed to be kept completely within the cloud, no other part of the heavens seemed to be affected by it, in fact, there scarcely any other clouds near it at the time & at nearly every flash we could see the outer edge of the cloud quite distinctly, the lightning was of a pale crimson colour.  Pyramids as they appeared at our first sight of them. — The outside cabin louver 60° highest reading 76° — Reached Boulogne about midnight where we stopped. —

5th Left Boulogne this morning at sunrise with the wind right against, being from the south, had to be bound & round all the way to Cairo where we arrived about 12.30. Entered several sandbanks on our way as usual. Stopped at the island of Rhoda just opp. Ibrahim Pasha's Palace, to whom the island belongs; as soon as we had arrived with 8 I got out of the boat & had a stroll on the island before dinner. It was completely covered with trees & the greater part of it formed into gardens, we found the walls very muddy & hardly fit for walking upon, nearly the whole island having a few weeks before been immersed in the waters of the Nile during which had risen to a greater height this year than it was known to have done for many years before — In the afternoon we got on board & one of the crew to row us round the island in our small boat, on our way we saw quantities of beautiful birds, mostly Kingfishers, we got back about sunset, I should say it was between 2.35 miles round the island. — While we were at tea, our Cook 'Abdullah' Ahmet made his first appearance so after looking at his testimonials & having some conversation with him we engaged him for 4 months for £10 plus £1.10/- for month. — The inside 66° — 76° —

6th He won as we had had breakfast, we settled some acct^s we had standing over with Ali, & then set off on foot with him to Cairo. Called upon his father who was staying at Shipyard the Hotel, then called at Briggs to get some money changed, after which we had intended to have made some purchases at the Bazaar, but found all the best shops shut up, on account of it being the feast of El Had el Kabur. We then went to Mr. Lyden's & paid our subscriptions to the Egyptian Library, stopped at Mr. Lyden's some time, saw Mr. Lyden both of them very nice persons, next went to the library, then returned to our boat & had dinner about 5. After dinner I took a sketch of our boat.  I finished off our letters first thing this morning after breakfast went to the Cairo Library with us, whom we got to post our letters while we were at it. I wrote looking over his collection of 'Egyptian Antiquities' after which we called upon Mr. Lewis, whom last fall had told us while we were at Alexandria, had got an excellent collection of paintings, that he would be very glad to show us, however he had either given as the wrong name or we had not understood him rightly, for his Mr. Lewis we found out was an artist but that he had not chosen to show his paintings to every one, nevertheless he treated us

very gentlemanly gave us our return from Egypt, we thought to get some dinner left soon after we got there, but the apt & took us to Mr. She meant, as he had got an v. both of Miss. ports of Cairo & was delighted to let us to & after tea, we tried our chills not very well. — A Mr. Lewis left high. That he kept on had a water pipe, the first is as follows  which has a quantity of holes made, which is constantly kept full of water. — The outside 58° — 76° —

7th For breakfast went on land, we found still shut up, so that we found a letter each for a 4.0. the English mail having not arrived, library where we remained till about a room full of papers, that had before they started across the desert with 4 horses each & a horse driven for our voyage at leather's near

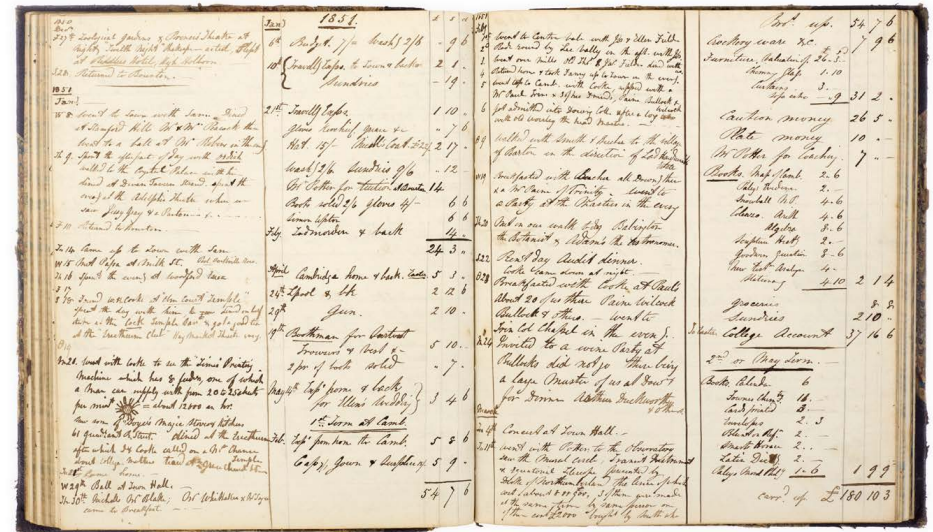
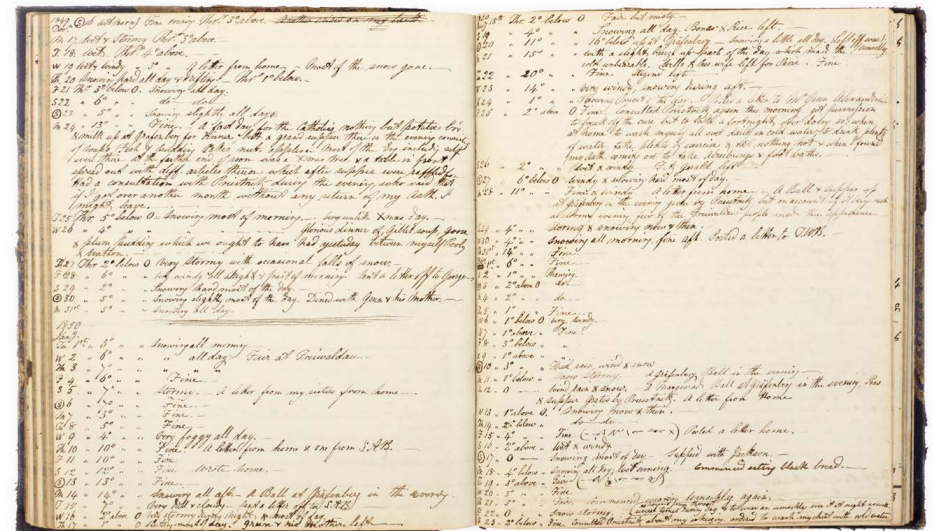
8th Went to Cairo again this morning where we had to get several things accounted for the feast, got back, played on a drum & the brought to amuse themselves about 6 with a good wind in the Island we found the wind too them to stop for the night, we a very bad head ache, which not one being felt about 10. —

9th Had a breath giving steaming as along from sunrise, to very uncomfortable night being just as bad as ever when I was about 11 I was very well after

The journal of his travels begins on 29 September 1848 with him sailing for **Egypt** from Southampton. After climbing the Rock of Gibraltar and complaining of squinting actresses at a Maltese opera, he arrives in Alexandria and engages a guide called Ali Mustapha: 'Ali told us at breakfast this morn'g. that he had been dragoman to Miss H[arriet]. Martineau when she was in Egypt about 2 years ago; he said she was nearly always writing, was quite deaf & kept a tin speaking trumpet always by her side'. William then visits Pompey's Pillar, Cleopatra's needle, and a 'Nubian slave market', and enjoys 'Chibouks & Coffee' with the British consul Sir Charles Murray ('an exceedingly nice person'). He then sets off down the Nile, admiring the crocodiles, ibises, and pelicans en route. Of Dendera Temple, he writes: 'the enormous size of the whole structure was quite overpowering at the first sight ... a great portion of the Temple was in an excellent state of preservation, the roof as well as the walls being covered in hieroglyphics, a many of which might only have been cut but a few years before, they were so perfect.' He is less impressed with Karnak, however: 'I was very much disappointed finding it all in such an utter state of ruin and confusion that there was no making either head or tail of it.' He climbs up a pyramid to get away from guides clamouring for *baksheesh*, and at Asyut he meets the Egyptologist Sir John Gardner Wilkinson: 'Sir Gardner made his appearance, he had come to take a copy of some of the hieroglyphics on the walls.'

William's onward journey takes him to Suez, Hebron, the Mount of Olives, Jericho, the Dead Sea, Nazareth, Damascus (where he enjoys a much needed Turkish bath), the temple of Baalbek, Beirut, the convent at Mount Carmel (where he relishes soup, fish, and eggs with the monks), Jaffa, Gaza, and the Red Sea (where he begins to learn to swim). He is a hardy traveller but at 'Medjdel' he writes: 'Oh the flees [sic], the flees & horse ticks ... I had not been in bed two hours, before I had to get up, light a candle & commence slaughtering the flees.'

William's detailed and highly readable narrative is enlivened by occasional small sketches: a coastal view of Cape St Vincent; Maltese musical instruments; Cleopatra's needle; a pair of Pyramids; a water pipe which he smoked; a cotton factory he visited; a basket of serpents; and a gold nose ring worn by Egyptian women.



... or two in the early part of morning
 an hour or two in the evening when
 got into Table Bay where we
 of Pappegoes landed after nightfall
 of an evening of self. Doctor Dr. Bar
 a Bath & 6 with 2 Major to drive
 about 12 miles. I then drove the postman
 allowed as to taste his wine (at 5/6)
 his grounds & orchards when we parted
 season. On our way back stopped at the
 of 7 hours. From Carriages & Ships. The next
 his table & his amulet & then two weeks when
 months before. The chief path leads to a fine
 a school & 2 just before we get back to
 under the table. The table is a green
 was nothing but a variety of flowers
 spread to flowers also the flowers.
 banana, a small house, pepper, & other
 my coat, a pack of five hundred left at
 colored white with black & red.
 to board about 8 1/2 PM. ...

11th on our return found them at about 10 the Museum Hotel. Elliot to be one
 of the tables containing 500 for £2. ... Everything rather dear.
 12th Got into Table Bay where we
 of Pappegoes landed after nightfall
 of an evening of self. Doctor Dr. Bar
 a Bath & 6 with 2 Major to drive
 about 12 miles. I then drove the postman
 allowed as to taste his wine (at 5/6)
 his grounds & orchards when we parted
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 his table & his amulet & then two weeks when
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 spread to flowers also the flowers.
 banana, a small house, pepper, & other
 my coat, a pack of five hundred left at
 colored white with black & red.
 to board about 8 1/2 PM. ...



13th The Missionary left in the morning. Still troubled as my 13th. Got under
 weigh at 2 PM. Dropped our anchor again about 2 p.m. then was
 and wind enough to take us out. Left half of the afternoon. This had just
 arrived. Paid our 1st & 2nd on the evening. Left without one. The table being high.
 14th Got under weigh again about 11 after the wind was dead again. We nearly
 ran into one of the ships & anchor from an oversight of the 1st. Got
 well outside the Bay by nightfall when the wind fell & we were
 obliged to put back again along with the Royal Street & several others. We
 did not get into much trouble. Quarter on our way back without being
 able to help ourselves. Got back into the Bay without any accident. began
 to drop. Saw another ship about 1/2 past 10. They had all day long
 been up the table of the night with my 13th.

All this travel clearly took its toll, and from June 1849 to March 1850, William took a long cure in the spa town of Freiwalddau (Jesenik, Czech Republic) and at Gräfenberg under the pioneering Austrian hydrotherapist Vincenz Priessnitz (1799–1851), where he was subjected to cold baths, plunges, compresses, douches, and rigorous rubs. **This section of our manuscript is a valuable record of the dietary and physical treatment of asthma in a mid-nineteenth-century spa resort.**

Having returned to England, William went to the University of Cambridge, writing on 6 February 1851, 'Got admitted into Downing Coll. after a long to-do with old [Thomas] Worsley the head Master'. Two weeks later he notes, 'Met in our walk today [Cardale] Babington the Botanist & [John Couch] Adams the Astronomer'. His Cambridge expenses include a map of the town, and classic texts such as Paley's *Evidences*, Colenso's *Arithmetic*, and Smart's *Horace*. He is coached by a Mr Potter, who shows him the Observatory, and attends Dr Cumming's chemical lectures, but in keeping with his status as a Fellow Commoner spends most of his time down in London at art exhibitions and operas.

On 26 September 1852, William notes that he 'Began to think seriously of going to **Australia**', and on 9 November he leaves for Sydney aboard the *Resolute*. His account of the voyage is an entertaining one: there is a terrible storm which floods the ship, 'frightening everybody to death into the bargain'; a member of the crew is lashed for stealing a passenger's rings; a nine-foot shark is caught and consumed; and there is a Christmas panto featuring Neptune and much water splashing. On 5 January 1853, William writes poetically, 'Up soon after 4am to see the island of Trinidad rising out of the sea like a cloud, Venus & the Moon shining refulgent above it & the sun rising majestically on one side, a charming sight having just been 8 weeks without seeing land'. After visiting Cape Town and enjoying wine tasting in Constantia, William eventually reaches Sydney Cove on 21 March 1853; the last entry, on 7 April 1853, sees him about to head 'into the country' but suffering from asthma and a splinter. The sketches here include fine coastal views of Trinidad and Table Mountain, and a drawing of a 'Cape Wagon'.



tus indulgeat. Est ut be
 entia pñ dñi puocaret.
 cia eius frequentē enuñ
 t memor eē dignetur eoy
 are dignatus est. *Inimic*
boy impropat dño.
 nit que supius dixerat.
 e cōpmanñ omñs dies fes
 ñ a tñ a cetera. *Inimic*
 fuit iste popl's iudeoy q
 dixit in dñm. ut illi ui

tare supplicia. *Ne tradas ves*
is animas confidentes t.

Isaph uenit ad tñam sectō
 nem. cui mñto pñmissus ē
 intellect⁹. qñdo sic peccata po
 puti supius confessus est. u
 tam deuotos dño liberandos
 eē psumat. Supplicat enī u
 sēs qd sciebat eē uenturū.
 ut fidebiū animas ñ tradat
 ne diabolus ad sua uota pue

PSALM COMMENTARY

9. CASSIODORUS. *Expositio Psalmorum*, on Psalm 73, verses 17–20. Northern France or Low Countries, c. 1200.

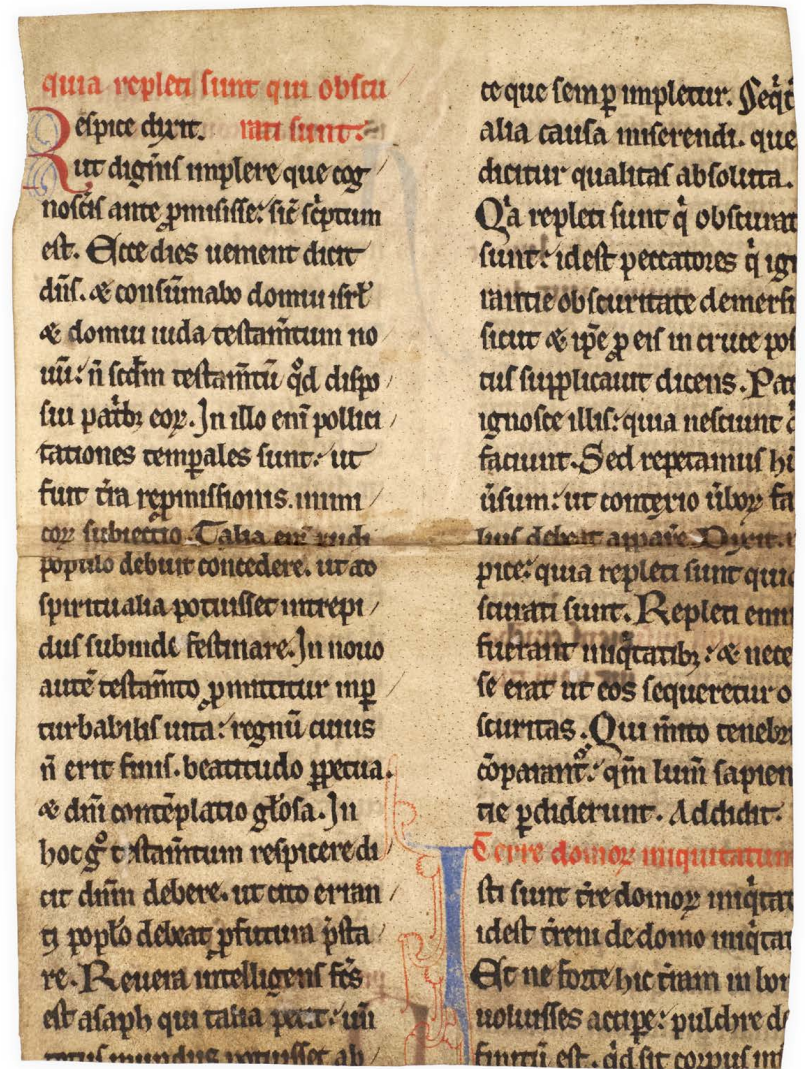
Partial vellum leaf (c. 215 x 158 mm), double columns with 25 lines remaining per column, written in dark brown ink in a good gothic hand, rubrics in red, remains of four initials in alternating red and blue with contrasting penwork flourishing; recovered from a binding and with consequent central horizontal crease, a few light marks, small areas with paper adhesions to recto, overall in excellent condition. £950 + VAT in UK

A leaf with part of Cassiodorus' commentary on Psalm 73 from an attractive manuscript of his *Expositio Psalmorum*.

Roman statesman and later founder of the monastic community of Vivarium near Naples, Cassiodorus composed his *Expositio* in the 540s and early 550s, dedicating it to his friend Pope Vigilius.

'Cassiodorus' structured discussion of the individual psalms is distinctive. He invariably begins with an explication of the psalm-heading, and then passes to a discussion of the division of the psalm, in which he seeks to identify the speaker ... or the speakers, for some psalms are visualised as dramatic dialogues. He next offers a verse-by-verse explanation of the meaning of the psalm; and finally he appends a conclusion, in which he seeks to demonstrate the lessons which the psalm offers to contemporary Christians ... The fourth section, the conclusion drawn from the psalm, is a wholly original feature ... he is especially eager to exploit the psalms in refutation of the major heresies' (Walsh ed., *Cassiodorus: Explanation of the Psalms I* (1990), p. 6).

The normal format for the complete text was in three volumes, each containing the commentary on fifty psalms, following Cassiodorus' own suggestion. 'It is likely that the scriptorium at Vivarium made copies of the *Commentary* in three volumes which were sent out to other areas of Italy', spreading to England, France, and northern Italy by the eighth century, and southern Germany in the course of the ninth (see Halporn, 'The Manuscripts of Cassiodorus' *Expositio Psalmorum*', *Traditio* (1981), 388–96).





Gemina explanatio

officiorum Ciceronis Petri videlicet Marci et Jodoci
Badii Ascensii. Item eiusdem Ascensii
in libros de amicitia Senectute
et Paradoxo longe diligen-
tissima interpretatio
Primum
edita.

HOW TO BE A GOOD PERSON

10. **CICERO, Marcus Tullius [Pietro MARSO and Jodocus BADIUS Ascensius, commentators]**. Gemina explanatio officiorum Ciceronis Petri videlicet Marci et Jodoci Badii Ascensii. Item eiusdem Ascensii in libros de amicitia Senectute et Paradoxo longe diligentissima interpretatio iam primum edita. [(Colophon:) Lyon, Étienne Baland [for Simon Vincent], 21 August 1504.]

4to, ff. [8], CCLXV, [1 (blank)]; woodcut illustration of the authors to title-page, woodcut initials (some inhabited), woodcut device of Simon Vincent to final verso; title-page somewhat soiled, dampstaining to lower margin throughout, x8 spotted, other light soiling, but a good copy; bound in contemporary Venetian/Paduan brown morocco over pasteboard, covers with an outer frame of a repeated ropework tool, a smaller ropework tool repeated to form a centrepiece, a double row of a small diamond-shaped stamp above and below centrepiece, all within frames of multiple blind fillets, spine with blind ruling, stubs from four pairs of ties; binding rubbed and with some areas of repair, extensive repairs to spine, board edges rubbed, upper hinge broken with an old repair, text block cracked before final quire, old flyleaves pasted down; early inscription to title-page crossed through. £1750

A rare and early edition of Marso and Badius Ascensius's influential commentaries on Cicero's philosophical works, on moral duty, friendship, and old age, in a contemporary morocco binding with ropework decoration, made in Venice or Padua.

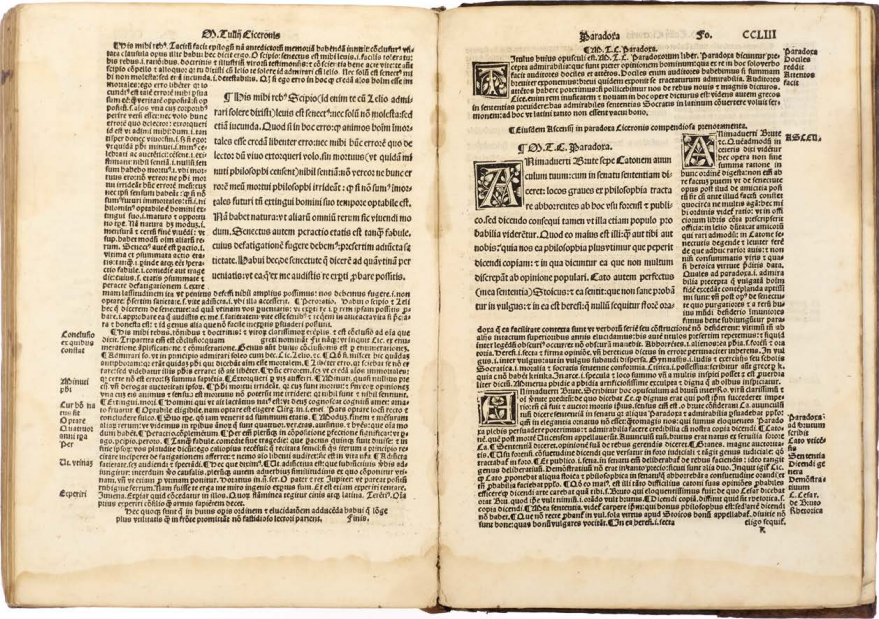
Pietro Marso (1441–1511) taught across Italy before settling in Rome in around 1480; his commentary on Cicero's *De officiis* (*On Moral Duties*) first appeared in Venice in 1481, becoming perhaps the most successful of the Renaissance commentaries, with more than eighty editions. The next edition of 1482 added three other short works by Cicero, two with commentaries, by Niccolò Leonicensio and Martino Filetico; Badius then made revisions for a Lyon edition in 1499, and again in 1502. The woodcut on the title-page depicts a teacher holding a book flanked by two sets of scholars, with the names of Cicero and his two commentators (Marso and Badius) supplied in letterpress within the arch framing the image.

The preface by Badius is addressed to Simon Vincent and dated 1504; yet it is a word-for-word reprint of the preface he addressed to Étienne Gueynard for the 1499 and 1502 editions. Étienne Baland was active as a printer in Lyon from 1503 to 1523, working for various Lyon booksellers, including Simon Vincent. Another issue is recorded with the name of a different Lyon bookseller, Nicolas Wolff (von Gültlingen I, p.97: Wolff 12).

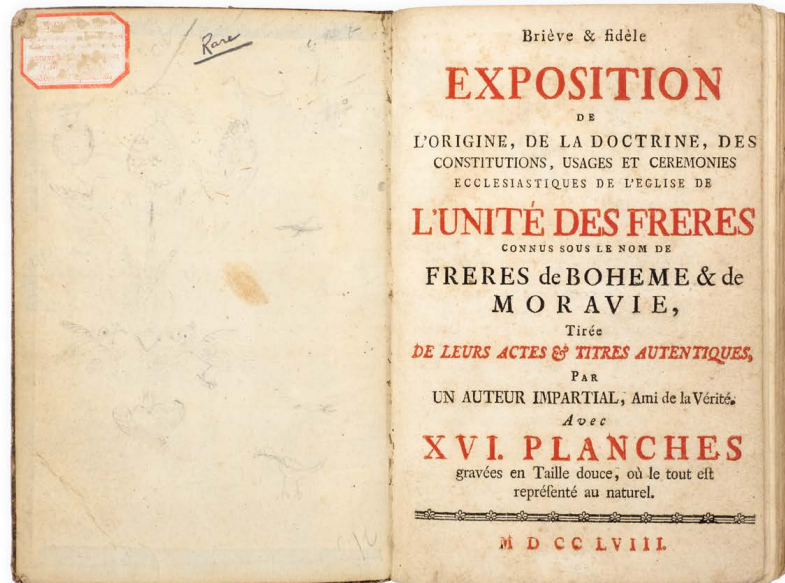
This version of Cicero's guide to practical ethics and political theory had a wide and diverse readership, from a young Prince Henry in England (who owned the 1502 edition), to Erasmus and Zwingli. This copy also travelled far from Lyon; the contemporary binding features two ropework tools which appear together on Venetian and Paduan bindings at this time.

OCLC records just two US copies of this edition (California State University and Illinois), and Library Hub just one in the UK, at Corpus Christi College in Cambridge (Adams C1730). The only copy in France, in the BnF, is incomplete.

USTC 158747; Renouard, *Badius Ascensius* II, p. 281; von Gültlingen II, p. 80; Baland 5.



MORAVIAN BRETHREN



11. [CRANZ, David.] Brève et fidèle exposition de l'origine, de la doctrine, des constitutions, usages et cérémonies ecclésiastiques de l'église de l'Unité des Frères connus sous le nom de Frères de Bohême et Moravie, tirée de leurs actes et titres authentiques, par un auteur impartial, ami de la vérité. Avec XVI planches gravées en taille douce, où le tout est représenté au naturel. [Amsterdam?, s.n.,] 1758.

8vo, pp. 87, [1 (blank)], with 16 copper-engraved plates with captions in German and French bound in after the text; title in red and black; some light foxing and spotting, occasional slight creasing to corners, tears (without loss) to a few plates, tiny marginal wormtracks to plates III and IV, light dampstaining to final two plates; a good copy in contemporary sprinkled paper over boards, remains of paper labels to spine; some wear to spine, joints, and corners, some creasing to boards; remains of Parisian bookseller's label to front pastedown. £1750

First edition in French of this important work on the Moravian Brethren, illustrated with a remarkable suite of engraved plates including depictions of Greenlandic Inuit, Native Americans, and Black West Indians. The German original had appeared a year earlier, under the title *Kurze, zuverlässige Nachricht von der, unter dem Namen der Böhmischo-Mährischen Brüder bekannten, Kirche Unitas Fratrum*.

After studying theology at Halle, David Cranz (1723–1777) served as clerk to Nikolaus Ludwig Zinzendorf, the Moravian Brethren's founder, accompanying him on various trips to Germany, Switzerland, Holland, and England; he also spent a year in Greenland. Cranz's *Kurze, zuverlässige Nachricht*, together with his other writings, contributed significantly to wider knowledge and understanding of the Moravian Church and its missionary work.

'The remnant of the Bohemian Brethren who from 1722 settled at Herrnhut under the patronage of N. L. von Zinzendorf, became known as the Moravian or United Brethren. There was a strong Pietistic element in the community, and in the early days they had close links with the Lutheran Church. They felt they had a peculiar calling to witness to Christ among people who did not know Him, and in 1732 Moravian missionaries began work in the Caribbean, soon going also to Greenland (1733), South Africa (1736), and Labrador (1752)' (*Oxford Concise Dictionary of the Christian Church*).

The wonderful plates, depicting both male and female members of the Brethren, show: the ordination of a bishop; the reception of new members; the baptism of infants; an exorcism in a Black community; the baptism of Native Americans; the baptism of Greenlanders; the baptism of Black West Indians; consecration before Communion in a London church; the distribution of Communion bread; the taking of Communion bread; prostration before the Lord; the kiss of peace; the washing of feet; a love feast (agape); the marriage of twelve colonist couples; and commemoration of the dead at Easter.



Sabin 7935; STCN 317153412.







AN ENGLISH SNAIL IN FRANCE

12. CROSS, Odo and (Francis) John MINTON.
The Snail that climbed the Eiffel Tower and other Stories. London, John Lehmann, 1947.

4to, pp. 86; with eight full-page colour plates, large monochrome vignettes within the text, and pictorial endpapers; a fine clean copy in the publisher's original quarter blue cloth with decorative paper boards, title gilt to spine on black ground, very slight wear to board edges. **£100**

First edition. An appealing collection of six stories, including an avian encounter with the ghost of Queen Victoria, and a rectory garden lady snail's visit to her French counterparts, illustrated by the artist John Minton.

Minton and publisher John Lehmann were a well-known and flamboyant duo in literary circles, their constant association prompting many to believe they were a couple, though this was never the case. Odo Cross, an acquaintance of Ian Fleming, was a former Guards officer with a noted penchant for wearing his mother's pearls. The resulting compilation here bears witness to their considerable authorial and artistic talents.



KINGS, POPES, AND EMPERORS

13. DUTILLET, Jean. La chronique des roys de France, puis Pharamond iusques au roy Henry, second du nom, selon la computation des ans, iusques en l'an mil cinq cens quarante et neuf. Le catalogue des papes, puis S. Pierre iusques à Paul, tiers du nom. Catalogue des empereurs, puis Octovian Cesar iusques à Charles, V. du nom. Paris, René Avril for Galliot du Pré, 1550.

8vo, ff. [4], cxix (i.e. 120); text presented in tabular form, woodcuts to ff. 1', 24', 99', 107', and 115' (one repeat), woodcut du Pré device to last page; small marginal mark to third leaf, some light foxing; a very good copy in contemporary French calf, blind-ruled border and frame to covers with gilt fleur-de-lys cornerpieces and central gilt flower stamp, five raised bands to spine with gilt floral stamp in the compartments, printer's waste visible in hinges; lower joint split at head, corners worn, some rubbing and staining, wormtrack to front endpapers; ownership inscription to front free endpaper 'Sum S. Richardi emptus Parisiis anno MDL mense Aprili'.

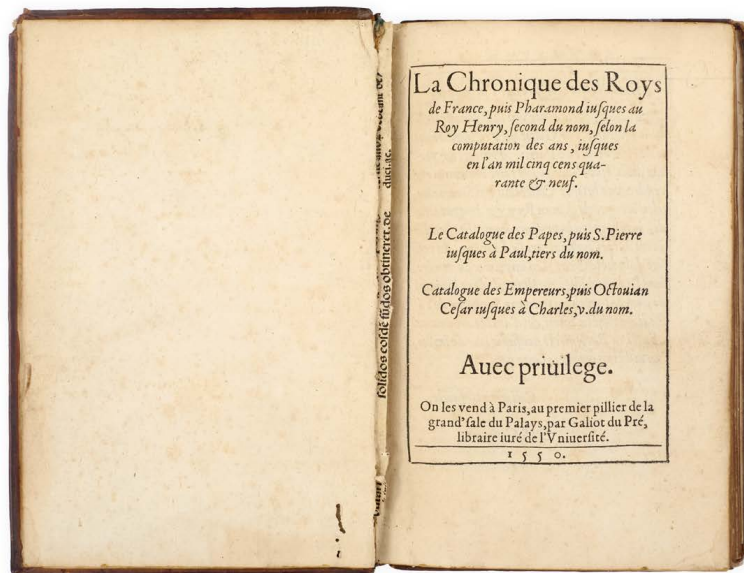
£1200

Handsome vernacular edition of Jean du Tillet's famous chronicle of the kings of France, with additional catalogues of the Popes and Roman and Holy Roman Emperors, illustrated with five attractive woodcuts.

Running from the legendary Frankish king Pharamond to Henri II, king of France from 1547 to 1559, the *Chronique* encompasses, among many notable events, Charles Martel's victory over the Umayyad invasion of Aquitaine, the reign of Charlemagne, the accession of Hugh Capet, the canonisation of Louis IX, the battles of Poitiers and Agincourt, the end of the Hundred Years' War, and the meeting of François I and Henry VIII on the Field of the Cloth of Gold. Three kings are depicted in woodcuts: Pharamond, Charlemagne, and François I. The lists of popes and emperors open with woodcuts of an enthroned Christ presenting a key to St Peter and of a crowned and robed monarch holding a sword and orb.

Jean du Tillet (d. 1570) served as bishop of Saint-Brieuc, taking part in the Council of Trent, and later the Council of Meaux; as a scholar he collaborated with his historian brother, Jean, sieur de La Bussière. Galliot du Pré was official bookseller to the university of Paris.

Only two copies traced in the US (Michigan State, UCLA) and three in the UK (BL, CUL, V&A). BP16 113969; USTC 705; Adams D1205.



autres racomptent, ne voulant rien mettre par
escript qui ne soit enregistré, & verifié par mo-
numens antiques, & par hystoires approuuées
& non corrompues. J'ay aussi principalement
pris peine, & trauaillé grandement, à ce que
icy broillées & confuses en grands & inhniz
volumes, vieilles fables & menfonges,
maintenant rendre en lumiere, redi-
ger en brie, & ordre certain, & le
plus au vray qu'il est possible. Or
les François, regiz au prece-
dent par Gouverneurs, ou
petits Roys, si vous les
voulez ainsi nōmer,
curé leur premier
apparent, & seul
Roy Phara-
mond.

Chronique des Roys de France. Feuillet.j.

Année de Jhesu Christ	Année de son regne		Année du monde
			
410	1	Pharamond, premier Roy de France a regné .xj. ans.	4181
411	2	Soulz luy commencent les François à vser de l'usage d'effuz sur eulx, quatre en- bles de leurs gés, pour iuger leurs differés.	4182
412	3		4183
413	4		4184
414	5	En ce temps fut faicte la ley Sanguie.	4185
415	6	S. Hierosme vint à l'istrie en Bethleem.	4186
416	7	en son age de quatre vingz, vint au de- derrier tour de Septembre.	4187
417	8	Le comte d'Epheuse vint à Nijssus.	4188
418	9	les Pelagiens font le pape Celestin a et xlv. en l'ordre. En celuy an le pape co- mence principalement a regner.	4189
419	10		4190
420	11		4191
421	12	Clodion le Cheueu, ij. Roy, dixhuyt ans.	4192
422	13		4193
423	14		4194
424	15		4195

Catalogue des Papes. Feuillet.cviij.

Année de Jhesu Christ	Ordre des Papes.
	S'ensuyt le Catalogue & Chro- nique des Saintz peres Papes, depuis S. Pierre iulques au pa- pe Paul, troisieme du nom: Et premierement.
	
44	S. S. Pierre apôtre, nait de Betsala en Ga- lilee, vint à Rome l'an .v. de l'Empire Claude, ou dunt son pape .xxx. ans en temps dudit Claude & de Neron.
70	S. Lin, T. iusque, tint le siege vint ans ou enuiron.
81	S. Etienne, Romain, tint le siege douze ans & .vi. mois.
91	S. Clement premier, Romain, tint le siege neuf ans & deux mois.
101	S. Anaclete Grec, filon assien, tint le siege qua- tre ans & .viii. mois de certain, pour la consi- deration des hystoires de son siege.

Chronique des Roys

de France.

Feuillet.xxiiij.

Année de Jhesu Christ	Année de son regne		Année du monde
		le Grec que telle possibin fut de la in- fistation des Empereurs. De la Pape tout le premier proutamade qu'en ois- tres en l'epiq. Romain & les cer- monies de chascun. & les apporta en Fran- ce. Et la charge de son & accoustumer fut baillie à Gildon, auant l'apostol. R. my. Archesque de Rouen. Croyez pape Paul Emile, & a autre. Le pape Estha- ne approuve l'epiq. Roy des François, & luy donne le nom & honneur de l'arce, en la ville de Rome.	
717	7	Le Roy Pepin institue le Parlement en France.	4718
718	8		4719
719	9		4720
720	10	Enuiron .vi. ans & .vi. qui est gressit a- uoir esté fait contre Gazyse, fut fait en nostre temps.	4721
721	11		4722
722	12	Les Turcs, nation de Scythie, commen- terent icy à courir en Asie, pillant centz du pays, & quant ce vint à commencer vint à courir vers les semblables avec les Sarrasins.	4723
723	13		4724
724	14	La fable de Robert le Normant, au- proument d'ill. Double, est l'apostrophe de cet empi.	4725
725	15		4726
726	16		4727
727	17		4728



Enlèvement de la Vierge par les Sarrasins

Charlemagne, vingt &
troisieme Roy .xvi. ans.
Il vint d'Aquaine, & de Glosigne.

Le Roy Carlom meurt la femme du
quel nomme Berthe avec ses enfans, ac-
compagne d'Arles, & s'enfuyt vers d'au-
tres Roys des Lombards.

Le commencement de la guerre des Sarras.
Charles, appelé par le pape, Adrian
vint en Italie, & prit d'istier & l'istier
à Rome, il conserua & vint à
qu'auant d'auoir Pepin, & y en a d'auant.

Catalogue des Empereurs. Feuillet.cxv.

Année de Jhesu Christ	Ordre des Empereurs.
	S'ensuyt le Catalogue & Chro- nique des Empereurs, puis O- ctouia iulques à Charles, cinq ieme, à présent regnant: Et premierement.
	
	Octavian Cesar, Auguste (du nom d'augustin Empereurs, ses successeurs, ont esté apelés Augustes) six de Croyse Othman, en son vivant Senator de Rome, & d'Esau, fils de Julius, le quel estoit pape de Julius Cesar, premier Empe- reur, tint son Empire cinquante six ans, au quel reuerend de son Empire naitist Jhesu Christ, le Sauueur du monde.
16	Tiberie, filz de Lous (Lupelle) estoit femme d'O-

THE INTELLECTUAL FACULTIES OF THE BLIND EXAMINED

14. FLORIO, Blasco. Lettera sopra alcuni ostacoli che la logica, e l'ideologia presentano alle osservazioni ideologiche sugli ostacoli che la cecità presenta allo sviluppo delle facoltà intellettuali dell'uomo, e sulla poca attitudine dei ciechi ad apprendere, ed insegnare le matematiche, dell'Abate Baldassare Spampinato ... *Messina, Giuseppe Fiumara, 1825.*

Small 4to, pp. 36, [3], [1 (blank)]; a little light foxing, 12 lines crossed through in ink on p. 32; a good copy in contemporary bronze wrappers; chipped and worn. **£475**

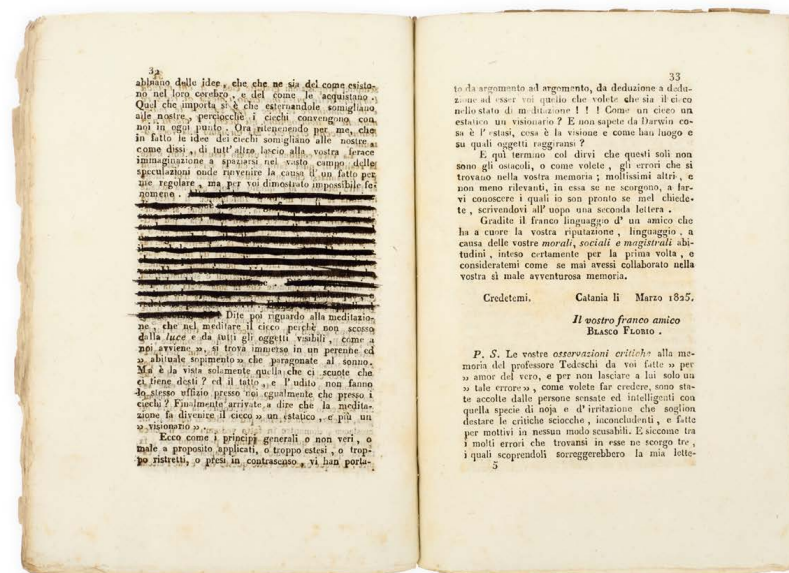
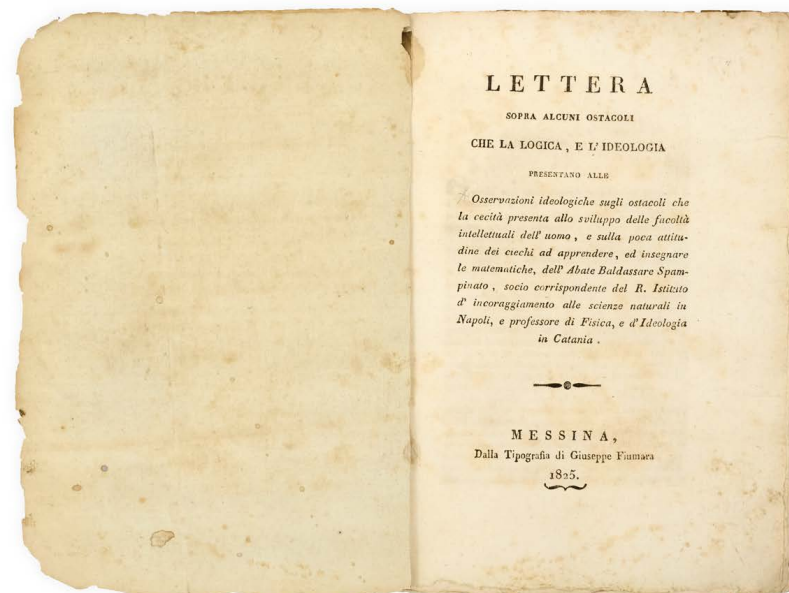
Very rare first edition of this work on the intellectual faculties of the blind, written by the Neapolitan nobleman Blasco Florio in reply to the *Osservazioni ideologiche sugli ostacoli che la cecità presenta allo sviluppo delle facoltà intellettuali dell'uomo* (Catania, 1824) of the Sicilian scholar Baldassare Spampinato.

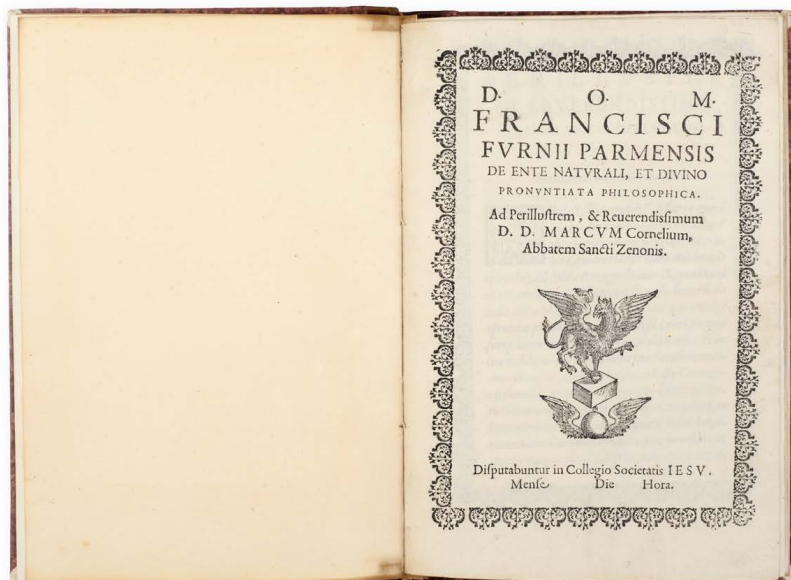
Florio – much better known for his writings on fencing – here investigates the relationship between blindness and intelligence, and the ability of the blind to learn and teach mathematics. He compares the intelligence of sighted and blind people, discusses the advantages of written language over spoken, and examines the relationship between blindness, the senses, and memory.

There are several passages on the blind English scientist and mathematician Nicholas Saunderson (1682–1739), who served as Lucasian Professor of Mathematics at Cambridge University; the blind Swiss entomologist François Huber is also mentioned. Along the way, Florio refers to the work of Buffon, Erasmus Darwin, and Xavier Bichat.

Spampinato taught physics and ideology in Catania and was a member of the Istituto d'incoraggiamento alle scienze naturali of Naples.

No copies traced on OCLC or Library Hub. OPAC SBN records a single copy, at the Biblioteca della Società napoletana di storia patria.





ONTOLOGICAL ORATORY

15. FORNI, Francesco. D. O. M. Francisci Furnii Parmensis de ente naturali, et divino pronuntiata philosophica. Ad perillustrem, et reverendissimum D. D. Marcum Cornelium, abbatem Sancti Zenonis. Disputabuntur in collegio Societatis Iesu mense [blank] die [blank] hora [blank]. (*Colophon:*) Padua, Lorenzo Pasquato, 1588.

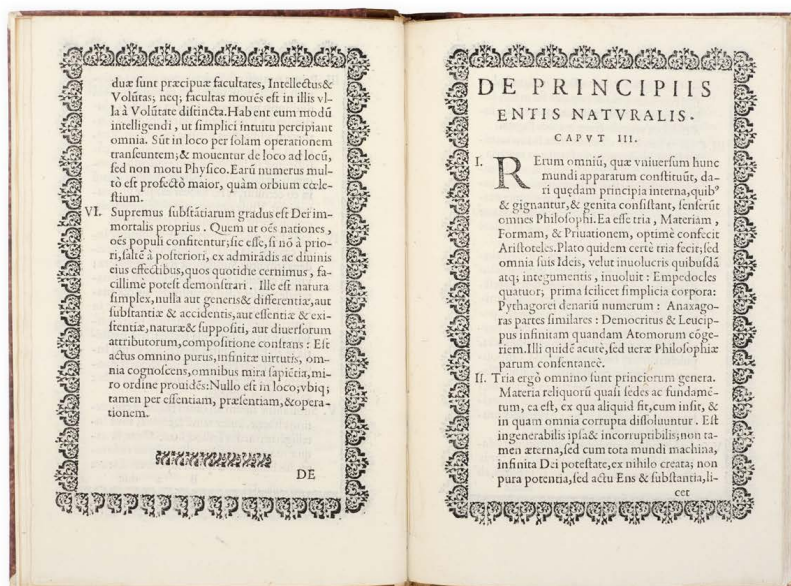
4to, ff. [28]; a few passages in Greek, text within typographic border, woodcut device to title and colophon, woodcut initials and tailpieces; ink stain to A4^r, light dampstaining to E3–F2, some neat repairs to margins and corners; otherwise a good copy in modern calf-backed paste paper boards, vellum tips; some very light rubbing. £750

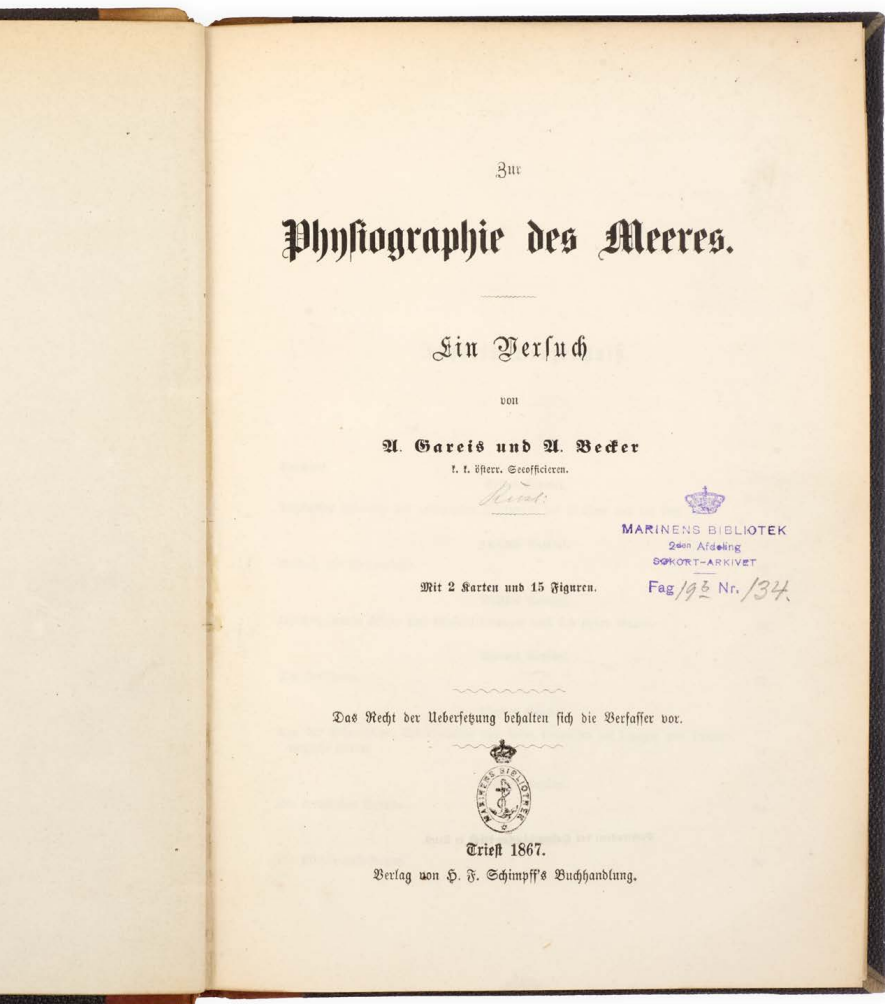
Very rare philosophical disputation on being by Francesco Forni of Parma, delivered at the Jesuit College in Padua, and dedicated to the city's future bishop, Marco Cornaro.

Forni's text (with numerous nods to Aristotle) discusses God; matter, form, motion, and time; the earth and the heavens; the elements; the body and the soul; and the senses and intelligence. It is handsomely printed by Lorenzo Pasquato, who served as printer to the faculty of law at Padua university, and to various academies.

The Jesuit college at Padua was established in 1543, making it the fourth oldest in the Order, with a course in philosophy being offered from 1579. By the time of this publication the Paduan college had reached its apogee, with a total of 450 students, and a reputation considered second only to the Society's college in Rome.

Only one copy traced, at the Biblioteca universitaria Alessandrina. EDIT16 CNCE 43411; USTC 830334.





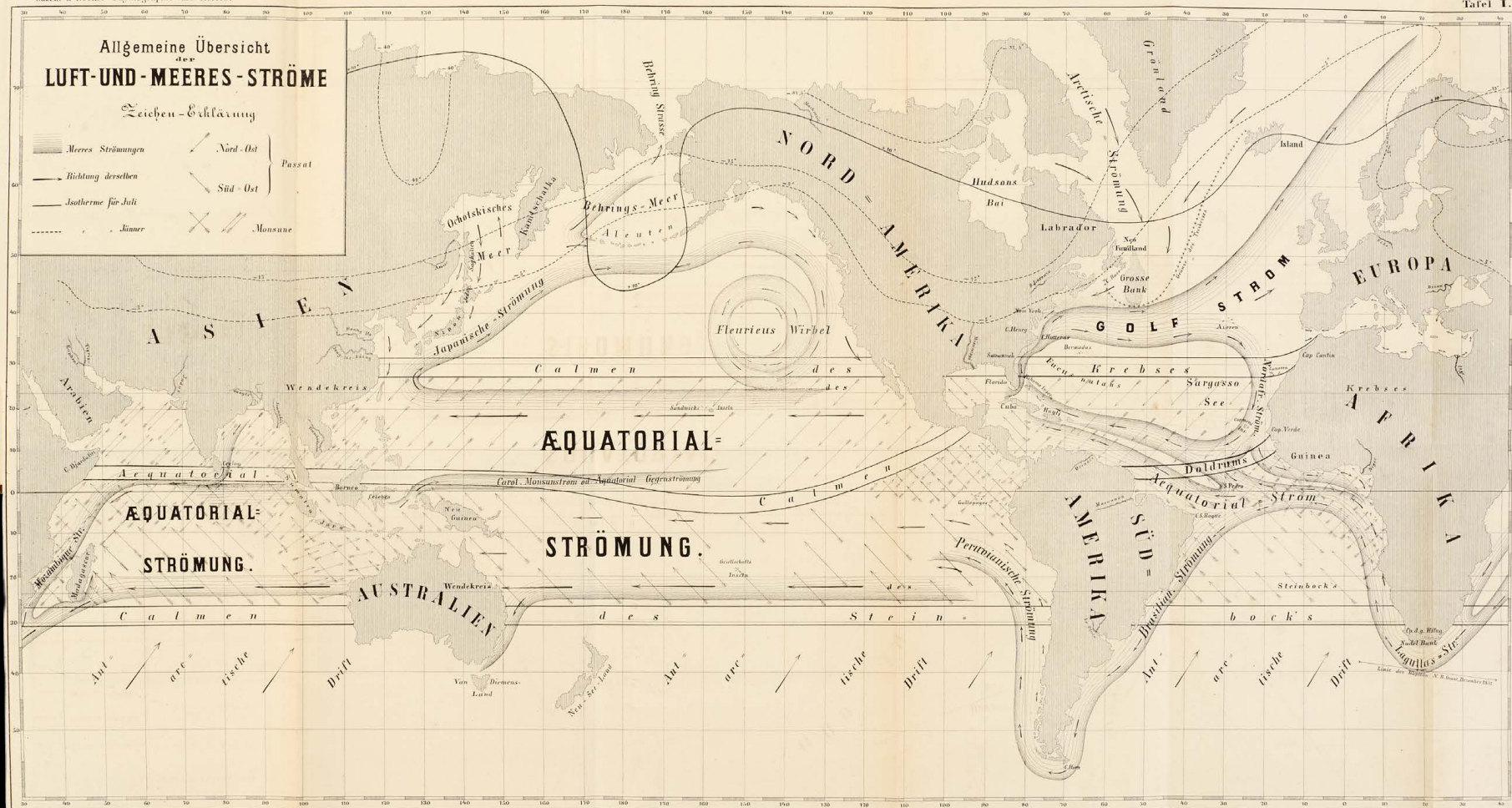
OCEANOGRAPHY IN THE AUSTRO-HUNGARIAN EMPIRE

16. GAREIS, Anton, and Alois BECKER. Zur Physiographie des Meeres. Ein Versuch ... mit 2 Karten und 15 Figuren. Trieste, Österreichischer Lloyd for H.F. Schimpff, 1867.

8vo, pp. [viii], 135, [1 (blank)], 2 lithographic folding maps and 2 lithographic folding plates with 15 figures bound at end (plates numbered I–IV and signed by Heinrich Guttmann of Trieste); a very good, clean copy; bound in contemporary sheep-backed boards with black pebbled cloth sides, 'Bibliothek Marinens' with crown and anchor blocked to upper board in gilt, spine lettered directly in gilt; upper board partially sunned, headcap chipped; pastedowns with purple ink stamp and shelfmark of the Marinens Bibliotek with manuscript additions, black and purple ink stamps of the Marinens Bibliotek to title. £1250

First edition of this work challenging Maury's highly influential *Physical Geography of the Sea*, co-authored at the Austro-Hungarian naval base in Pula (present-day Croatia) by a hydrographer and an admiral (later the captain of Archduke Franz Ferdinand's year-long world tour), printed in Trieste by the Austro-Hungarian Empire's largest shipping company.

American oceanographer Matthew Fontaine Maury (1806–1873), known as the 'Pathfinder of the Seas', formalised the study of oceanography and created early comprehensive current and wind charts, which significantly reduced the length of voyages at sea. He served in the United States Navy and joined the Confederacy during the Civil War, compiling *The Physical Geography of the Sea* (which went through some ten editions in English within six years of publication, and numerous translations) and *Explanations and Sailing Direction to Accompany the Wind and Current Charts* based on personal observation as well as thousands of ships' logs and charts. The authors of the present work describe a sort of proto-crowdsourcing on Maury's part in which sailors and captains from around the world would send him information on currents, wind, and weather in exchange for a free copy of the book and its accompanying charts. *Zur Physiographie des Meeres* represents an interesting challenge to the unconscious importation of Maury's thought into Europe, and the potential overestimation of his oceanographic contributions in America; Gareis and Becker find in Maury's work certain elements which are 'contrary to physical laws, and some hypotheses which do not correspond to reality' (*trans.*), here compiling their own views and contrasting them with Maury's, at times vehemently disagreeing with his work.



Österreichischer Lloyd, or Austrian Lloyd, was the largest Austro-Hungarian shipping company, based at Trieste (then under Austrian rule) and providing cargo and passenger services from Trieste and Venice to Africa, Asia, and the Middle East; the organisation established its own printing house, in 1849. The Pula Naval Arsenal was the primary base of the Austro-Hungarian Navy from 1856; in 1867, the year of the publication of the present work, Austrian Lloyd published a guide to Pula by Anton Gareis (*Pola und seine nächste Umgebung*), and in 1886 his *Pola, seine Vergangenheit, Gegenwart und Zukunft*, a study on the integration of members of the Navy and workers into Istrian society as they settled in Pula with their families.

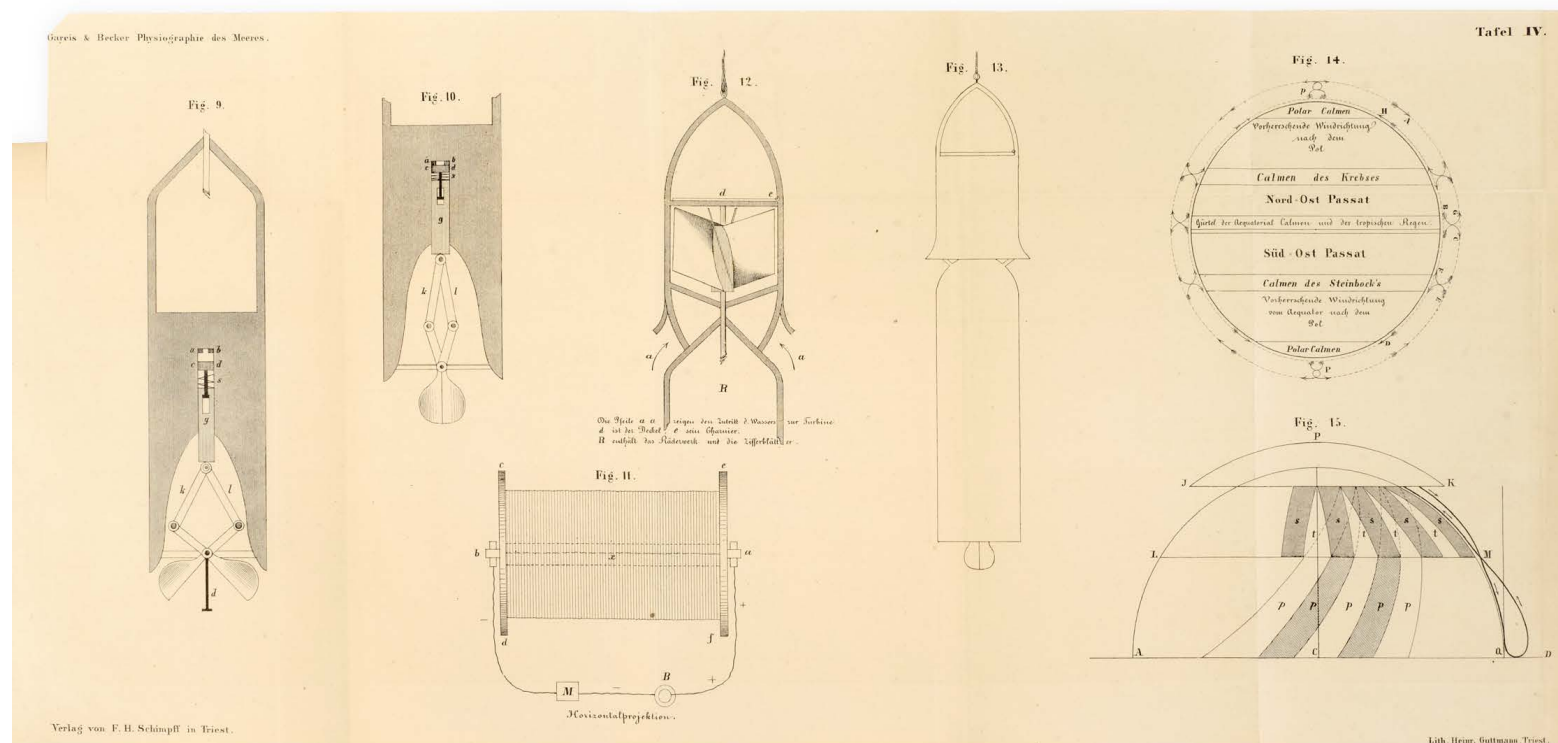
Gareis co-authored *Zur Physiographie des Meeres* with Alois, Ritter von Becker (1842–1900), Naval Officer of Austria-Hungary, Rear Admiral from 1897, and head of the Fiume Naval Academy (now Rijeka). Becker had also joined the British expedition of the *Pandora* to look for the North-West Passage, as a representative of the Austro-Hungarian Empire studying ice navigation. Notably, he was also the captain of the *Kaiserin Elisabeth* on Archduke Franz Ferdinand's tour from Trieste through East Asia and the Pacific, after which Franz Ferdinand developed a newfound respect for the Navy as a 'multinational

Habsburg institution that actually worked' as well as the conviction that 'true great power status required sea power. From that time onward, he intended to help Austria-Hungary build a respectable fleet' (Sondhaus, p. 125).

Provenance: with the ink stamps of the Marinens Bibliotek, the library of the Danish Navy. Founded in 1765 under King Frederik V, the library covers Danish and foreign naval history as well as polar expeditions and marine research.

OCLC finds four copies in the US (LoC, Linda Hall, Washington, Wisconsin) and only one in the UK (BL), to which Library Hub adds another, at the Royal Society.

See Kortum, 'Frühe deutsche Ansätze zur physischen Geographie des Meeres', in *Abhandlungen und Quellen der Geschichte der Geographie und Kosmologie II* (1990), pp. 221–256; Sondhaus, *The Naval Policy of Austria-Hungary, 1867–1918* (1994). On Becker's naval career, see Barr, 'Sir Allen Young and his Arctic Voyages aboard Pandora, 1875 and 1876', in *Journal of the Hakluyt Society* (2019).



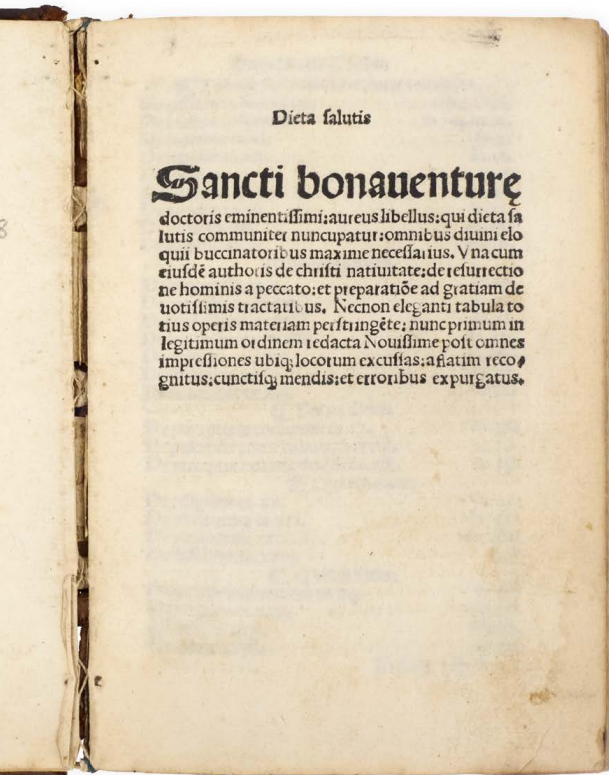
‘FIRST TAKE WATER OF RUE...’

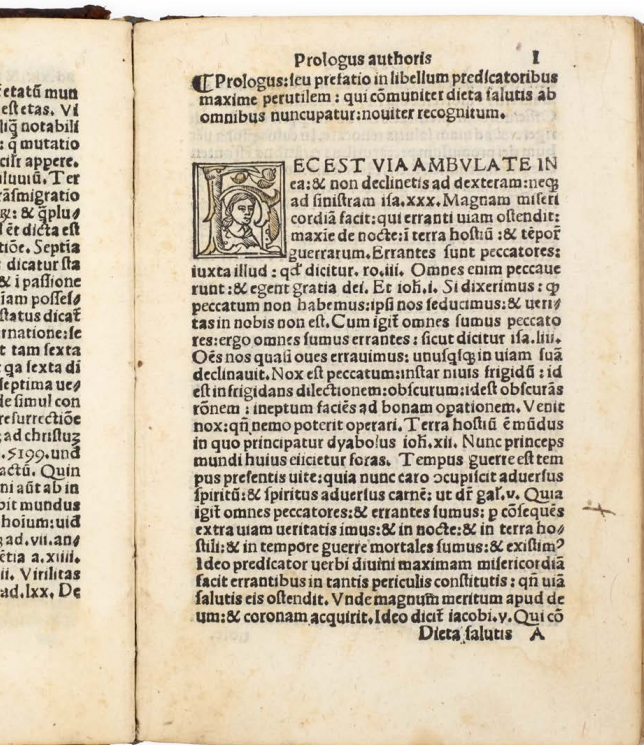
17. [GULIELMUS DE LAVICEA.] *Dieta salutis*. Sancti Bonaventure doctoris eminentissimi: aureus libellus: qui dieta salutis communiter nuncupatur: omnibus divini eloquii buccinatoribus maxime necessarius ... [(Colophon:) Venice, Cesare Arrivabene, 24 December 1518.]

8vo, ff. [xvii], CXLIII, [1 (device only)]; woodcut initials, woodcut printer's device to final recto; very lightly dampstained at foot, but a very good copy; bound in contemporary Florentine(?) blind-stamped calf over pasteboard, a frame composed of a repeated leafy stamp within a blind fillet border with corner fleurons, centre of boards with a central round IHS sacred name stamp and two composite stamps (made from four of the corner fleuron stamps) above and below, spine with remains of a longitudinal manuscript title, plain edges, stubs from four pairs of ties; binding rubbed with some defects, IHS stamps rubbed away, spine very rubbed and defective; sixteenth-century manuscript recipe in Italian written in a shaky hand on rear flyleaf, other early notes on inside lower cover (partly crossed through), late seventeenth-century inscription on second flyleaf 'Emilius Laurentius bonus'. **£1250**

A compilation of Franciscan devotional works attributed to St Bonaventure in a contemporary Florentine(?) blind-stamped binding, with a manuscript recipe in Italian written at the end of the volume.

Although attributed to St Bonaventure, this devotional text on obtaining salvation through perfection was by Gulielmus de Lavicea (Lanicea, Lancea), a fellow Franciscan from Aquitaine, writing a generation or so after St Bonaventure. The text of *Dieta salutis* is followed by short works on the Nativity (attributed to Bonaventure but by Johannes de Caulibus) and on the Resurrection and preparation for grace (by Pseudo-Bonaventure). The volume has been supplied with an extensive table of contents at the beginning, to make it easier for preachers (or 'trumpeters' as they are called in the title, *buccinatores*) to find sections for use in sermons, though it also seems to have been devised for the personal use of Franciscan friars.





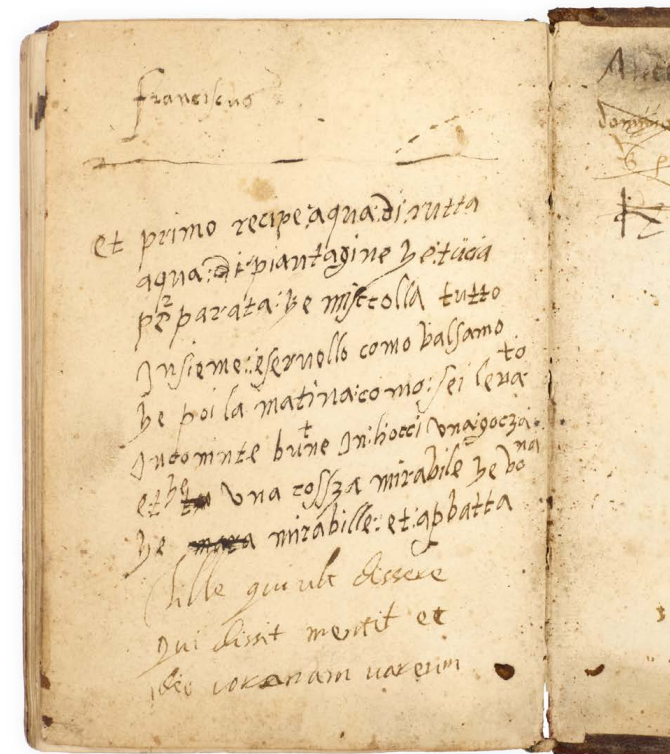
The binding could be tentatively attributed to the Florentine Dolphin Shop, from the leafy stamp used to create the frame (illustrated in Hobson, *Decorated Bookbindings in Renaissance Italy*, pp. 225, 226, and 228). Hobson's census of bindings from this workshop covers books printed in Basel, Milan, Venice and Zwolle, from the 1480s up to 1518. Stamps of the sacred name, originally devised by St Bernardino of Siena, another Franciscan, can be found on bindings across Italy; Hobson even identifies a Sacred Name Shop in Florence (p. 266).

The manuscript recipe on the lower flyleaf seems to be for a medicinal preparation, using water of rue and plantain mixed together; and on taking a drop of it in the morning when you awake, it will be 'a miraculous and good thing':

'Et primo recipe aqua di rutta | aqua di piantagine che tu cia
 | preparata che mise colla tutto | insieme e servollo como
 balsamo | che poi la matina como sei levato | incominte
 br[?] in[gl]hocc una gocza | et che una cossza mirabile che
 bona | che mirabile et ap[ro]batta'

We trace two copies in the UK (BL, National Library of Wales), and four in the US (Yale, Harvard, Washington State University, and St Bonaventure University).

EDIT16 CNCE 17165; USTC 835569; BM STC Italian, p. 118.



MACHIAVELLIAN MUSINGS AND TACITEAN TROUBLES

18. LIPSIUS, Justus. *Politicorum sive civilis doctrinae libri sex.* Qui ad Principatum maxime spectant. Additae notae auctiores, tum et de una religione liber. Omnia postremo auctor recensuit. *Antwerp, Jan Moretus, ex officina Plantiniana, 1604.*

[bound with:]

— *Monita et exempla politica.* Libri duo, qui virtutes et vitia principum spectant. *Antwerp, Jan Moretus, ex officina Plantiniana, 1606.*

[and:]

— *Leges regiae et leges X. virales, I. Lipsii opera studiose collectae.* Editio ultima. *Antwerp, Jan Moretus, ex officina Plantiniana, 1601.*

[and:]

— *De constantia libri duo.* Quo alloquium praecipue continent in publicis malis. Ultima editio, castigata. *Antwerp, Jan Moretus, ex officina Plantiniana, 1599.*

[and:]

— *De bibliothecis syntagma.* *Antwerp, Jan Moretus, ex officina Plantiniana, 1602.*

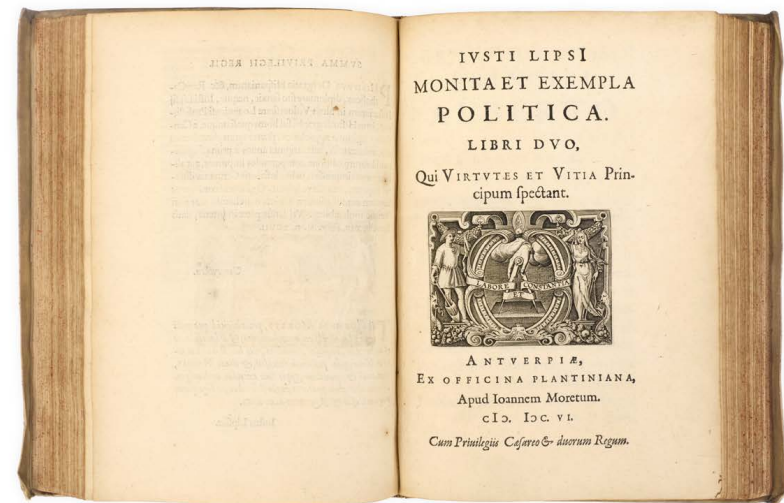
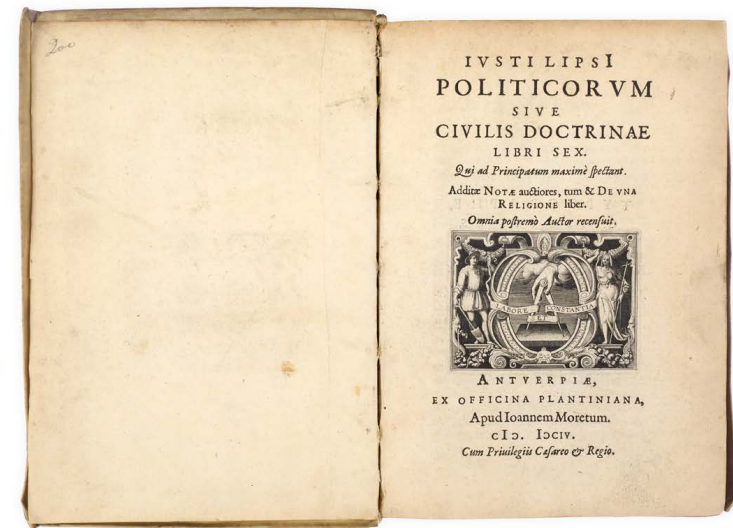
[and:]

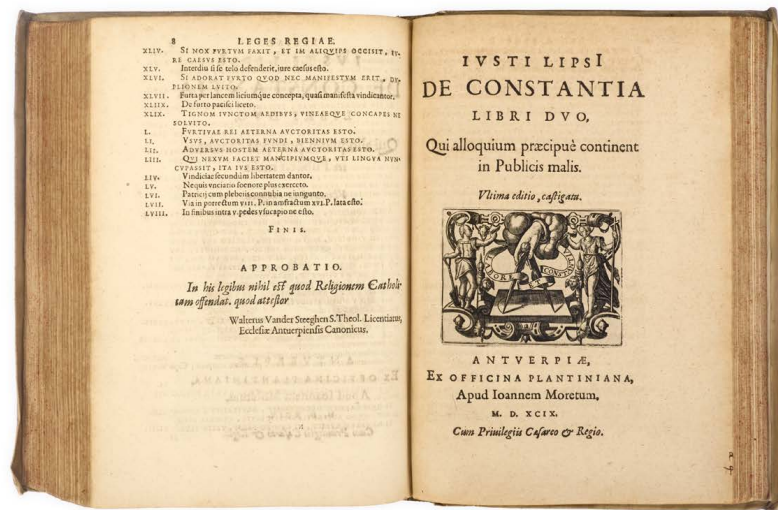
— *Dispunctio notarum Mirandulani codicis ad Cor. Tacitum.* *Antwerp, Jan Moretus, ex officina Plantiniana, 1602.*

Six works in one vol., 4to, I: pp. 223, [1 (blank)], 103, [5], engraved device to first title-page, woodcut device to second; II: pp. [viii], 213, [7], engraved device to title, woodcut device to final leaf; III: pp. 8, woodcut device; IV: pp. [xvi], 86, [10], engraved device; V: pp. 34, [2], engraved device; VI: pp. [viii], 40, [4], woodcut device; all works with woodcut initials and tailpieces; occasional light browning; very good copies; bound in contemporary Dutch vellum, spine lettered in ink, yapp fore-edges, edges speckled red; binding slightly soiled; bookplate of Joseph A. Schockaert (1906–1995, professor of obstetrics and gynaecology at the University of Louvain). **£1250**

A volume containing controversial works on politics and philology by the renowned scholar Justus Lipsius (1547–1606), including the first edition of his treatise on libraries, all produced by the Plantin Press.

The first work in this volume, Lipsius's compilation of sayings and maxims on statecraft from authors ancient and modern, from Aristotle to Machiavelli via Tacitus, fell foul of the Catholic authorities and the first edition of 1589 was banned. He then worked with the local censors to ensure that subsequent editions, beginning with the 1596 edition, would be acceptable to the Vatican. The required changes included portraying Machiavelli negatively and removing the suggestion that heresy could be tolerated for political gain. This later edition, for which 'the author finally revised everything', retains Lipsius's note to printers, admonishing them not to reprint without his permission because changes to the layout would affect the meaning. He also provided advice (*Monita*) to the reader, explaining how to use the book correctly.





Lipsius was criticised by other scholars as well as the Church, and he produced a defence of his original text entitled *De una religione liber*, here printed alongside the *Politica*.

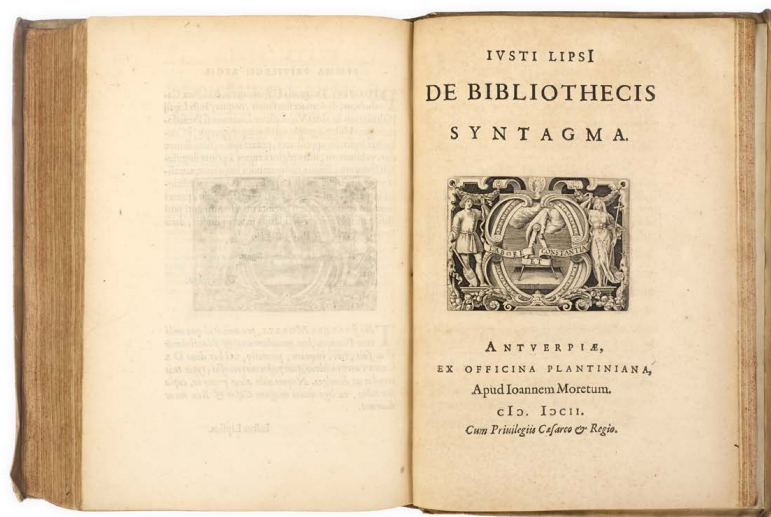
The *De Constantia*, a work of moral philosophy about individual behaviour, partly derived from Seneca and Epictetus, also proved controversial. Lipsius used it to describe and decry the political problems of the Low Countries and the civil strife that resulted.

First edition of the last two works, on libraries and on the text of Tacitus, issued together in 1602, and both dedicated to Charles duc de Croÿ, a renowned collector of books and coins. *De bibliothecis* opens with a definition of the word *bibliotheca*, a term used in both Greek and Latin, clarifying that *libraria* is used for a shop that sells books.

The final work in this volume formed part of a philological controversy about the text of Tacitus, which Lipsius had edited for publication early in his career, in 1574. A pseudonymous tract criticised Lipsius's readings, based on the Medicean manuscripts in Florence which Lipsius had not consulted; Lipsius' response was to produce a new edition of his Tacitus, integrating some of these new and better readings, which however only appeared shortly after his death.

'The two works formed a kind of pair, in that the *D[e] B[ibliothecis]* was a call to fund libraries and scholars, and the *Dispunctio* was a display-piece of the kind of scholarship such funding could engender' (Hendrickson, p. 40). Plus ça change.

USTC 1004726, 1004719, 1004729, 407072, 1003389, 1003422; STCV 6823365, 6823313, 6823370, 12914085, 6619168, 6620059; Imhof, *Jan Moretus and the Continuation of the Plantin Press (1589–1610)*, L-66, L-58, L-52 (issue A), L-16, L-13, L-29. See Hendrickson, *Ancient libraries and renaissance humanism: the De Bibliothecis of Justus Lipsius* (Leiden, 2017), a¹1602 in the list of editions.



THE NILE, PRESTER JOHN, AND UNICORNS

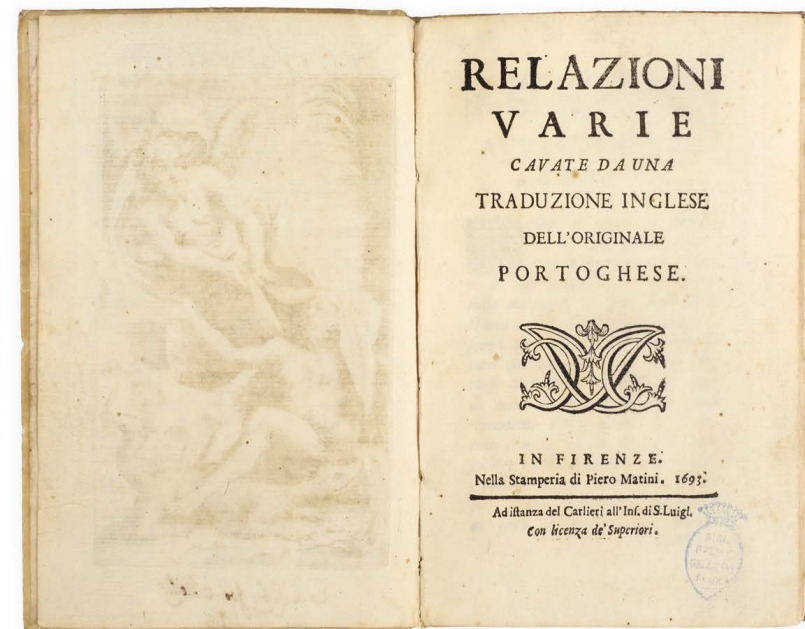
19. [LOBO, Jerónimo; Lorenzo MAGALOTTI, *translator.*] *Relazioni varie cavate da una traduzione inglese dell'originale portoghese.* Florence, Piero Matini, 1693.

8vo, pp. [6], 112, with engraved frontispiece depicting the allegory of the river Nile, and engraved folding map of the source of the Nile; a beautiful, clean copy, bound in contemporary limp vellum, title in manuscript to spine, small wax stain to front cover; contemporary ownership inscription of Josephus Melis to frontispiece, nineteenth-century oval engraved armorial bookplate of Francesco Riccardi del Vernaccia and monogram bookplate of Horace de Landau to front pastedown, nineteenth-century stamp of Gustavo Galletti to title (*see below*). **£1750**

First edition in Italian of one of the earliest and most important works on Ethiopia and the river Nile, particularly noteworthy for the inclusion of an engraved map of the sources of the Nile published here for the first time. A fine copy with a distinguished chain of provenance.

Jerónimo Lobo (1596–1678), a Portuguese Jesuit missionary, arrived in Ethiopia from Goa together with nine other Jesuit priests in 1625, following the conversion of the Emperor Susenyos I to the Catholic faith a few years earlier. Lobo travelled widely through the country, visiting various sites including the source of the Blue Nile at Gish Abay near Lake Tana, until 1633 when he was expelled following the abdication of Susenyos and the return of the country to the Ethiopian Church.

Lobo's account includes a description of the Nile and its seasonal flooding; crocodiles, unicorns, birds of paradise, pelicans, and the phoenix; a chapter on the legendary Prester John; a description of the Red Sea; and a discussion on the palm tree, its varieties, cultivation, fruits, and uses. It had previously been published in English as *A Short Relation of the River Nile: of its Source and Current; of its Overflowing the Campagna of Ægypt*: 'The first edition appeared in 1669 when Wyche translated the Portuguese manuscript brought to London by Sir Robert Southwell, who acquired it from Lobo himself at Lisbon. The whole work was not printed until 1728, when a complete manuscript account of Lobo's travels in Africa, 1624–32, was discovered by Legrand, who translated it into French' (Blackmer). **However, both the allegorical frontispiece depicting Father Nile under a palm tree, with a crocodile at his feet and a unicorn in the background, and the folding map of the sources of the Nile were not included in the English edition and appear here for the first time.**



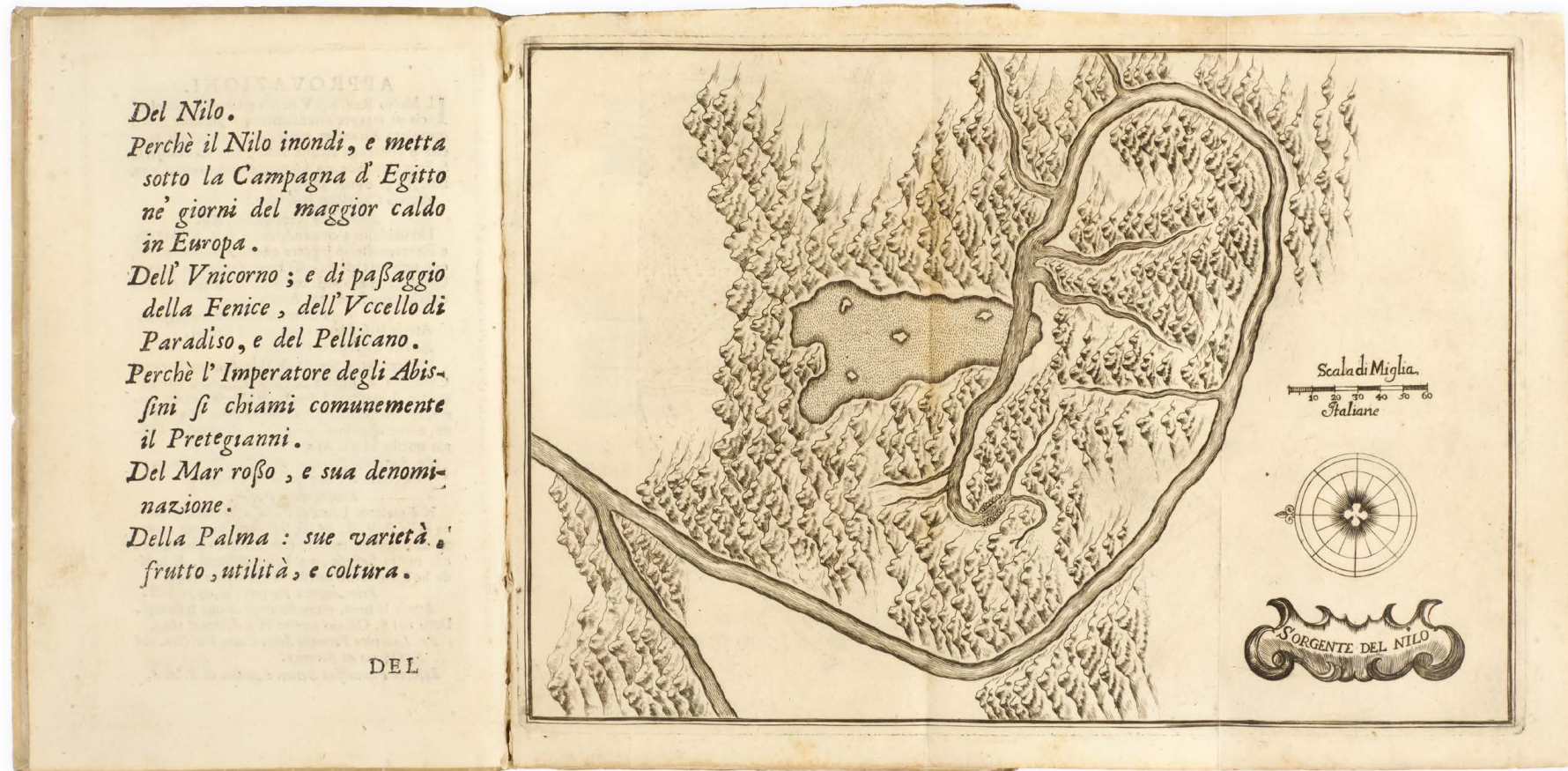
Provenance:

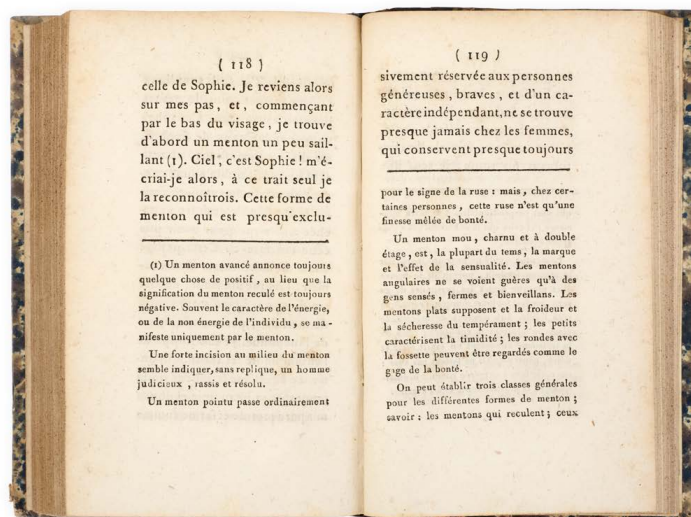
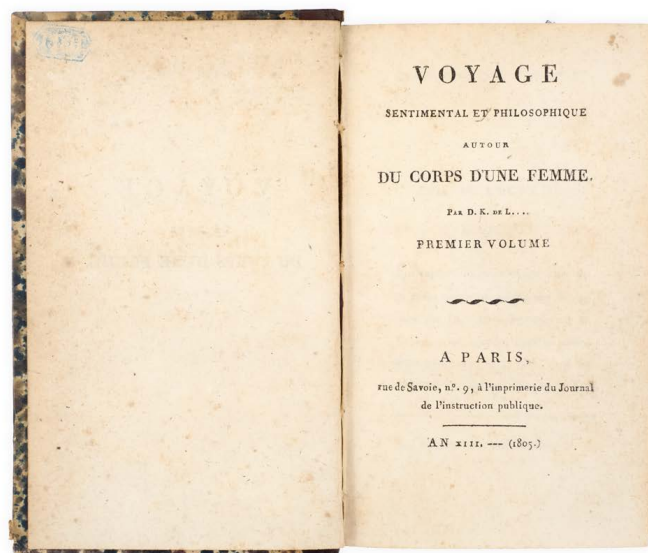
1. Seventeenth-century ownership inscription of Josephus Melis.
2. Marquess Francesco Maria Riccardi del Vernaccia (1794–1863), chamberlain to Grand Duke Ferdinand III of Tuscany, a bibliophile who built a large library of over 6000 volumes, including many incunables.
3. Count Gustavo Camillo Galletti (1805–1868), celebrated Florentine bibliophile who assembled a large and important collection, sometimes acquiring entire libraries of other illustrious bibliophiles, such

as those of Gaetano Capponi, the abbot Tommaso Galli, and that of Marquess Riccardi della Vernaccia.

4. Baron Horace de Landau (1824–1903), collector, bibliophile, and banker, representative of the Rothschild banking house in Turin and, from 1866, Florence; in 1879 he acquired almost the whole library of Camillo Galletti which he added to his own, already large library. The collection was further increased by his niece, Mme Hugo Finaly (1850–1938, *née* Jenny Ellenberger), and eventually dispersed in a series of sales after the death of her son, Horace de Finaly (1871–1945).

USTC 1751848; Blackmer 1022 (English edition); Fumagalli 98 bis; Hilmy I, 390; Sommervogel IV, col. 1897.





LOVE, SEX, AND BEAUTY

20. [LOVE.] Voyage sentimental et philosophique autour du corps d'une femme. Par D.K. de L Premier [– Second] volume. Paris, à l'imprimerie du Journal de l'instruction publique, an XIII (1805).

Two vols in one, 12mo, pp. [4], iv, 207, [1 (blank)]; [2], 207, [1 (blank)]; occasional slight spotting and foxing, a couple of small marginal paperflaws, small wormtrack to inner margins of pp. 77–84; a very good copy in late nineteenth-century calf-backed sprinkled boards, spine lettered and decorated in gilt; a little wear to corners, slight rubbing to extremities; small blue ink stamp to verso of half-title. **£1500**

First and only edition of a remarkable and rare work, at once a love story and a dissertation on spiritual and physical love, sex, physiognomy, and beauty.

The love story follows the adventures of Alexandre de Fontenay, the narrator, and Sophie de Norval, from their first shy encounter in a chateau, to the consummation of their marriage. The supporting cast of characters includes a kindly father, a difficult aunt, a gentle abbess, and a dastardly guardian, and there is separation, kidnapping, imprisonment, and loss along the way.

The voyage motif of the title sees Alexandre slowly discover Sophie's body as they grow more intimate: there is an erotic description of the beauty of her breasts seen for the first time through her underclothes, and an appreciative passage on the manliness of her legs and arms. When Sophie visits Alexandre in a pitch-black prison, he can only recognise her by touch, his hands travelling across her beloved face, from her hair to her chin, lips, nose, forehead, and eyebrows. This passage is remarkable for its extensive accompanying footnotes on physiognomy, on the subjectivity of beauty, and on different conceptions of it across the globe, with quotes from Rousseau, Buffon, Lavater, and Winckelmann.

The narrative is interspersed with plenty of theorising on love and sex, contrasting for example the appreciation of a beautiful woman by a cultured and imaginative man with the lust of a licentious brute. The role of friendship, sympathy, the senses, and the imagination are also discussed, alongside elegance in movement and dress as mirrors of moral qualities. In a chapter on initiating sexual relations – described in keeping with the title as 'la permission de voyager' – the narrator states his preference for women of 'sense' and 'heart', like Sophie, whose 'permission' must be hard won.

No copies located on OCLC. CCfr finds one copy only, at BM Rouen. Gay Lemonnyer III 1377 (attributing authorship to 'W. Duckett, de Londres'); not in Kearney or Pia.

MAXIMS FOR TRAVELLERS

21. LOYSIUS, Georgius. Georgii Loysii C. V. Pervigilium Mercurii, in quo agitur de praestantissimis peregrinantis virtutibus ... iterum nunc manuali forma editum. *Speyer, 'impensis viduae Bernard Albini', 1600.*

12mo, pp. [8], 112, with folding table facing p. 1; occasional Greek, typographic border to title, woodcut initials, text within double ruled frame; closed tears to table and last leaf (without loss), toned; a good copy in contemporary stiff vellum, double fillet borders and floral corner- and centrepieces to boards, three bands to spine, edges gilt; near contemporary inscription at foot of title 'Nobilissimo Amplissimo Consultissimo Viro Georgio Tennagel J[uris]c[onsul]to Imp[eriali] Cam[erali] Assessori Benevolent ...' (partly dampstained). **£450**

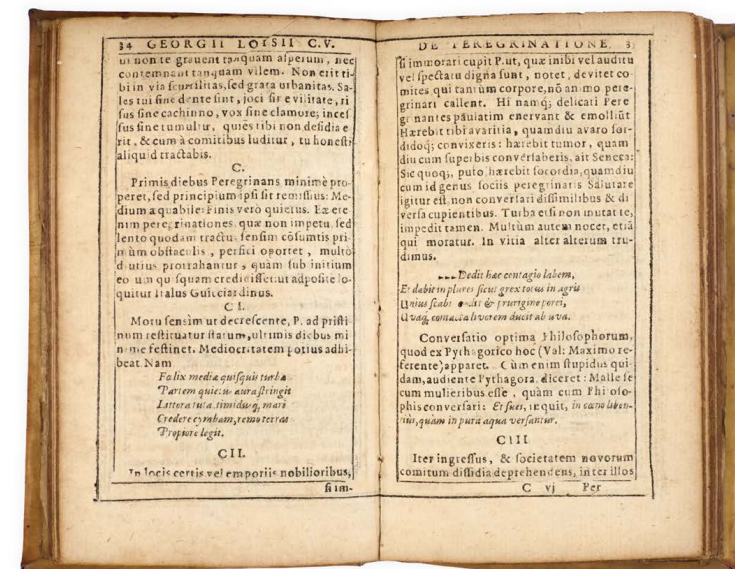
Uncommon edition of this pocket book for travellers by the German jurist Georgius Loysius (1575–1602) 'in which the most excellent virtues of a traveller are treated, and by what means each one can, without great difficulty, travel through foreign provinces, visit exotic regions, and converse well and honestly with people of every condition' (title, *trans.*), first published in the author's home town of Hof in 1598.

'The *Pervigilium Mercurii* of Georgius Loysius, a friend of Scaliger, was never translated into English, but the important virtues of a traveller therein described had their influence on English readers. Loysius compiled two hundred short ... maxims, illustrated by apt classical quotations, bearing on the correct behaviour and duties of a traveller. For instance, he must avoid luxury, as says Seneca; and laziness, as say Horace and Ovid; he must be reticent about his wealth and learning and keep his counsel, like Ulysses. He must observe the morals and religion of others, but not criticise them, for different nations have different religions ... He that disregards these things acts with pious zeal but without consideration for other people's feelings ... maxim 99 on how to take jokes and how to make them [advises] ... let your jokes be free from vulgarity, your laugh not a guffaw, and your voice not a roar. Loysius reflects the sentiment of his country in his conviction that "Nature herself desires that women should stay at home". "It is true throughout the whole of Germany that no woman unless she is desperately poor or rather fast desires to travel.'" (Howard, *English Travellers of the Renaissance* (1914), pp. 27–28).

This edition was printed by the widow of Bernhard Albin, a native of Auvergne who worked in Speyer as a bookbinder and bookseller before setting up a printing press in 1581. His widow began printing in 1600, and his heirs in 1601.

Provenance: the Tennagels were a significant family at the Austrian court; the library of Philipp Tennagel (a jurist in Speyer) was acquired by the Fürstenbergs of Donaueschingen. Philipp and his brother Georg were both assessors of Burgundy in the years around 1600.

Three copies traced in the UK (BL, Emmanuel College Cambridge, St John's College Cambridge), and three in the US (Folger, UCLA, Yale). Adams L1544; BM STC German, p. 529; VD16 ZV 9901.



C. L V C I L I,

S V E S S A N I A V R V N C A N I,

S A T Y R O G R A P H O R V M

P R I N C I P I S, E Q. R O M A N I,

(qui magnus amunculus Magno Pompeio fuit)

S A T Y R A R V M

quæ supersunt

R E L I Q V I Æ.

F R A N C I S C V S I A N I F. D O V S A

collegit, disposuit, & N O T A S addidit.



L V G D V N I B A T A V O R V M,

E X O F F I C I N A P L A N T I N I A N A

F r a n c i s c i R a p h e l e n g i j.

c l o . l o . i i i c .

ROMAN SATIRE FROM THE LIBRARY OF A LEIDEN ORIENTALIST

22. LUCILIUS, Gaius; Franciscus DOUSA, editor. Satyrarum quae supersunt reliquiae. Franciscus Iani F. Dousa collegit, disposuit, et notas addidit. *Leiden, Franciscus I Raphelengius, ex Officina Plantiniana, 1597.*

[bound after:]

HORATIUS FLACCUS, Quintus. Q. Horatii Flacci cum commentariis et enarrationibus commentatoris veteris, et Iacobi Cruquii Messenii ... Accedunt, Iani Dousae Nordovicis in eundem commentariolus, una cum Succidanea appendice ad superiorem commentariolum. [Leiden,] *Franciscus II Raphelengius, ex Officina Plantiniana, 1611.*

Two works in one vol., 4to, *Lucilius*: pp. [xxiv], 139, [1 (errata)]; woodcut Plantin device to title-page, woodcut initials; *Horace*: pp. [xvi], 695, [17]; text of Horace in italics and commentary in roman type, woodcut Plantin device to title-page, woodcut initials; light browning throughout; good copies bound in contemporary Dutch vellum, blind-stamped centrepiece within a double frame of a single blind fillet, flat spine with manuscript lettering and remains of a small paper label, edges stained (blue?); binding slightly soiled, some tears to pastedowns along the turn-ins, tiny splits to head of joints, upper hinge cracked; Horace with early inscription of H.A. Schultens to title-page, later inscription of J.W. Beck of Amsterdam to head of title-page (*see below*), annotation to p. 207 and manuscript line numbers added to some margins of the commentary on pp. 433–449, most likely by Schultens. £1200

First edition of Lucilius, the earliest Roman satirical writer, bound with his first satirical successor, the Golden Age poet Horace, from the library of the Leiden Orientalist Hendrik Albert Schultens.

Lucilius was active towards the end of the second century BC (*fl.* 130–103 BC), and unlike most Latin literature, his writings were not derived from Greek models but considered to be peculiarly Roman (Horace says that he was ‘Graecis intacti carminis auctor’, an author of verse untouched by the Greeks). He composed thirty books of poems called ‘satura’ (poetic medleys), from which our word ‘satire’ originates. Only 1300 or so verses survive, and there are no complete poems. Many of the extracts were preserved through grammatical texts, such as Nonius Marcellus and Festus, providing examples of vocabulary or other linguistic features, and many quotations are found in the writings of Cicero, Aulus Gellius, and, of course, Horace.

J. W. Beck
Amsterdam

Q. HORATIVVS FLACCVS:

C V M

COMMENTARIIS

& Enarrationibus

COMMENTATORIS VETERIS,

ET

IACOBI CRVQVII MESSENI,

Literarum apud Brugeses Professoris.

Accedunt,

IANI DOVSÆ NORDOVIGIS

in eundem Commentariolus, vñ cum Succidanea Appen-
dice ad superiorem Commentariolum.

ITEM

AVCTARIVM Commentatoris veteris
à Cruquio editi.



H. A. Schultens

EX OFFICINA PLANTINIANA
RAPHELENGII,

CLD. LD. CXI.

Horace began his poetical career in around 35 BC with satirical verses, in which he sought to both emulate and challenge Lucilius. The Flemish humanist Jacobus Cruquius of Mesen (before 1520–1584) had access to four manuscripts of Horace at St Peter's Abbey in Ghent, one of which was known as the *Blandinius vetustissimus* (the life of Horace taken from this manuscript is transcribed on sss4^v–ttt2^v). All four of the abbey's manuscripts were lost in a fire in 1566, so Cruquius's editions are the sole remaining source for the scholiast known as the *Commentator Cruquianus*, as well as some variant readings. This edition of all of Horace's works was first printed by Plantin in 1578 (Voet 1384); the individual parts had previously appeared in print separately.

Both texts in this volume were edited by Franciscus Dousa, the son of Janus Dousa, though Joseph Scaliger likely made contributions. Dousa's first edition of Horace appeared in 1597.

After the death of Christophe Plantin in 1589, his sons-in-law Jan Moretus and Frans Raphelengius took on the business, the former running the Antwerp shop and the latter the Leiden branch. Raphelengius was himself a scholar of Oriental languages; under his management the Leiden press concentrated on scholarly works. His son (also Frans) continued the business after his father died in 1597.

Provenance:

1. This copy belonged to **Hendrik Albert Schultens** (1749–1793), an Oriental scholar at Leiden University; he followed in the footsteps of his father and grandfather as chair of Oriental languages. His library was bought by a subsequent Leiden scholar, Johann Hendrik van der Palm, whose own library, still called the Bibliotheca Schultensiana, was sold in Leiden in 1841; this volume was lot 707.

2. Jan Wibertus Beck (1856–1918), professor of Latin at the University of Groningen.

Lucilius: USTC 423869; STCN 840463499; Horace: USTC 1007431 (and 1029064); STCN 840463774.

Fastidiosam deferere copiam, &
10 Molem propinquam nubibus arduis:
Omnis mirari beata
Fumum, & opes strepitumq; Roma.
PLERVMOVE grata diuitibus vices,
Mundaq; paruo sub Late pauperum
15 Cæna, sine aulais, & ostro
Sollicitam explicuere frontem.
Iam clatus occultum Andromedes pater
Ostendit ignem: iam Procyon furis,
Et stella vesani Leonis,
20 Sole dies referente ficos.
Iam pastor umbras cum grege languido
Riuumq; sessus quarit, & horrida
Dumeta Siluani: carei q; in fassis non dicit
Ripa vagis taciturnæ ventis.
25 Tu, ciuitatem quis decet status,
Curas: & vrbi sollicitus times,
Quid Seres, & regnata Cyro
Bactra parent, Tanaisq; discors.
PRVDENS futuri temporis exitum
30 Caliginosa nocte premit Deus:
Ridetque, si mortalis ultra
Fas trepidat. QVOD adess, memento
Componere aquas: cetera fluminis
Riuu seruntur, nunc medio alueo
35 Cum pace delabentis Etrus-
cum in mare, nunc lapides adesos.
Stirpesque raptas, & pecus, & domos
Voluentis vnâ, non sine montium
Clamore, vicinæq; siluæ,
40 Cùm fera diluuiis quietor:
Irritat amicu, ille potens sui.
Latusque deget, cui licet, in diem,
Dixisse, vixi: cras vel atra
Nube polum, pater, occupato,
45 Vel Sole puro: non tamen irritum
Quodcumque retro est, efficiet: neque
Dissinger, infelicumque reddet,
Quod fugiens semel hora vexit.
FORTVNA sano lera negotio, &
50 Ludum insolentem ludere peritiam,
Transmutat incertos honores,
Nunc mihi, nunc alii benigna:
Laudo manentem: si celeres quatit

23. PETRONIUS ARBITER, Titus. *Satyricon*; et diversorum poetarum lus in Priapum, cum selectis variorum commentariis. Accedunt Pervigilium Veneris, Ausonii cento nuptialis, Cupido cruci-affixus. Atque alia nonnulla, notis doctorum virorum inlustrata, accurante Simone Abbes Gabbema. *Utrecht, Gijsbert van Zijll and Dirck van Ackersdijck, 1654.*

8vo, pp. [xiv], 56, [16], 252, [12], 130, [6]; engraved frontispiece, woodcut printer's device to title-page, woodcut initials and tailpiece, woodcut illustrations of cymbals to C1^r; frontispiece slightly defective and almost detached, light dampstaining to head of gutter of first few quires, paperflaw to head of (a4), (a8) slightly worn with small hole in text, slight water damage to last third of volume, but a good copy; bound in contemporary Dutch vellum over thin wooden boards, spine with author's name in manuscript, yapp fore-edges; binding a little soiled, vellum detaching from boards along edges (flattening the yapp edges), a few cracks to boards. £350

A volume of Silver Age satire and lewd lyrics with fourth-century Virgilian verses.

Petronius' Latin novel is accompanied by other lustful and witty Latin poems: the *Priapeia*, the late antique *Vigil of Venus*, and two works by the fourth-century writer Ausonius: the wedding *Cento* (essentially a series of extracts from Virgil compiled at the behest of the Emperor Valentinian) and a poem about Cupid's visit to the Underworld, where he is attacked by women who died for love, based on a fresco which Ausonius saw in the dining room of a villa in Trier (and also heavily based on Virgil).

The *Satyricon* is 'an elegant first-person prose narrative interspersed with poems of various length, the adventures of the comic rogue Encolpius ("Mr. Groin") and his companions as they travel around the Bay of Naples in search of a hedonistic life and a free meal ... He exploits the sexual and satirical encounters of Encolpius with teachers of rhetoric, orgiastic priestesses, excessively wealthy freedmen, mediocre poets, nymphomaniac ladies, useless witches, and unscrupulous legacy hunters to poke fun at the social, religious, cultural, and aesthetic issues of his time' (*Oxford Bibliographies*).

The identification of the Petronius responsible for this text is still somewhat in doubt; the manuscript and this edition identify him as Titus Petronius Arbiter, but Titus Petronius Niger (a courtier during Nero's reign) and Gaius Petronius Arbiter are also suggested.

The *Carmina Priapeia*, a collection of eighty obscene, mocking, and witty verses relating to the god Priapus, was probably written (or assembled) sometime towards the end of the first century AD. This is the first appearance in print of the composite commentary on the *Priapeia* based on those of Joseph Justus Scaliger, Caspar Schoppe, and Friedrich Lindenbruch.

This is one of two classical texts produced by Simon Abbes Gabbema (1628–1688), a Frisian scholar; he also edited the poems of Catullus and Tibullus (Utrecht, 1659), but most of his publications were of his own poetry and works on the history of Frisia.

UISC 1824973; STCN 832309613.

at: atque alii circa pedes discum-
bant, alii parietibus appliciti, qui
conjugatis marcebat capibus:
numore defecerat, tenue, & extre-
mabant, quum duo Syri expilaturi
intraverunt: dumque inter ar-
antur, diductam frugerunt lage-
menfa cum argento, & ancillae
entis excussum forte alius pocu-
ad quem istum exclamavit illa,
prodidit, & partem ebriorum ex-
qui venerant ad praedam, post-
eos intellexerunt, pariter secun-
derunt, ut putares huc convenif-
quam olim dormientes ceperunt.
ches expectectus, lucernis occi-
denti-

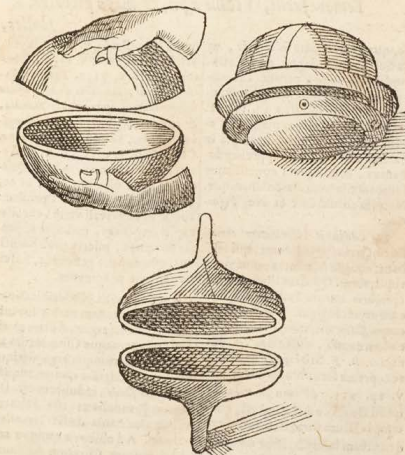
blevit, si-
lo habuit,
dormienti-
urpiculis,
hoc con-
ci juven-
o, ut hac
de formi-
vocaren-
tionem
em ob a-
re de se-
dicantem
o:
dem ad nos
a, pacifi-
adulco ha-

SATYRICON. 33
dentibus oleum infuderat; & pueri, deterfis paulif-
per oculis, redierant ad ministerium, quum ⁹³ intrans
cym-

nus inlustre, primum Archi-
triclino Vinum adlatum, non vero
ut biberet, sed ut Gustaret tan-
tum: Vi autem Gustavit Archi-
triclino aquam vinum factam. ait D.
Ioannes c. 11. Ubi indubie ejus in-
dicatum fuisse officium animad-
vertent Viri Docti, indeque jam &
Inscriptiones Lapidum clarece:

A. LAGUNA. TRICLINARCHA.
Gonfalium.

93. Intrans Cymbalistria, & con-
crepau ara. Mulieres, quae cymba-
la quaticbant, pro analogia voca-
mus CYMBALISTRIAS, vidi-
musque eas saepius Romae in scal-
pturis Bacchanalium sacrorum, &
quibus haec damus:

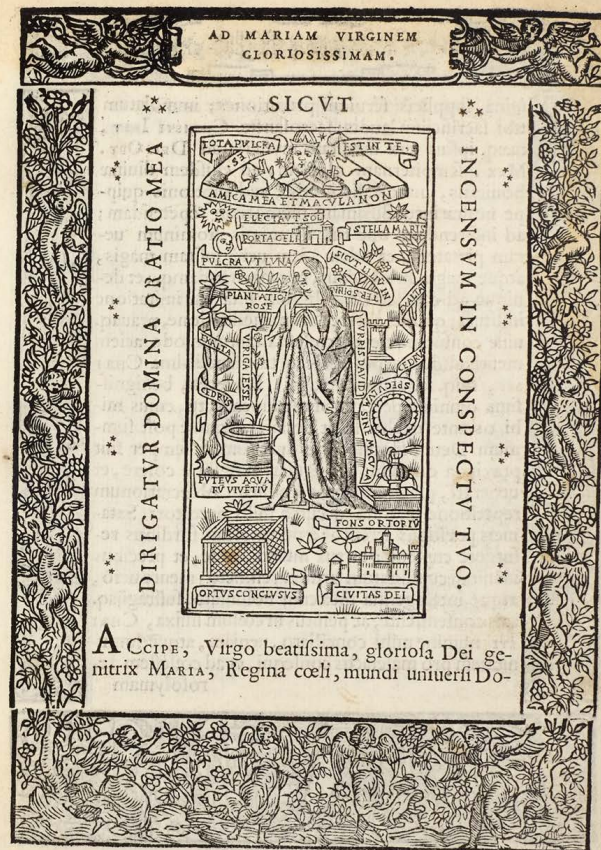


Hinc autem adparet quomodo
cymbala colliderentur, quod in-
telligens Amalarius Fortunatus
parata sunt. Diofcorides lib. 1v.
scriptum reliquit lib. 111. c. 111.
cymbala ejus figuræ fuisse,
qua

C

115

semper fuit grata homi-
renouata meritorum me-
diuina suboriente gratia,
deinceps contracto quo-
morari omnia, uel plera-
sta; quibus quisque tan-
ST I uitam intueri, ex-
ita quotidiana, qualis fu-
cuius excellentiam, et san-
numeris expleta imitatio-
untate saltem proxime ac-
tem uenit, satis desiderio
ofarijs precibus recitandis
MARIÆ Psalterium
inico ordinis Prædicatorij
ita sunt meditanda myste-
TI, eiusdemq. Matris;
mus humanum præclarissi-
meditationes redigerentur,
ationi Dominica, et An-
ibus assignata respondere
que conuenire arbitratus
nctam illam Fidelium con-
secretam ad MARIÆ
mpiternam gloriam, solent



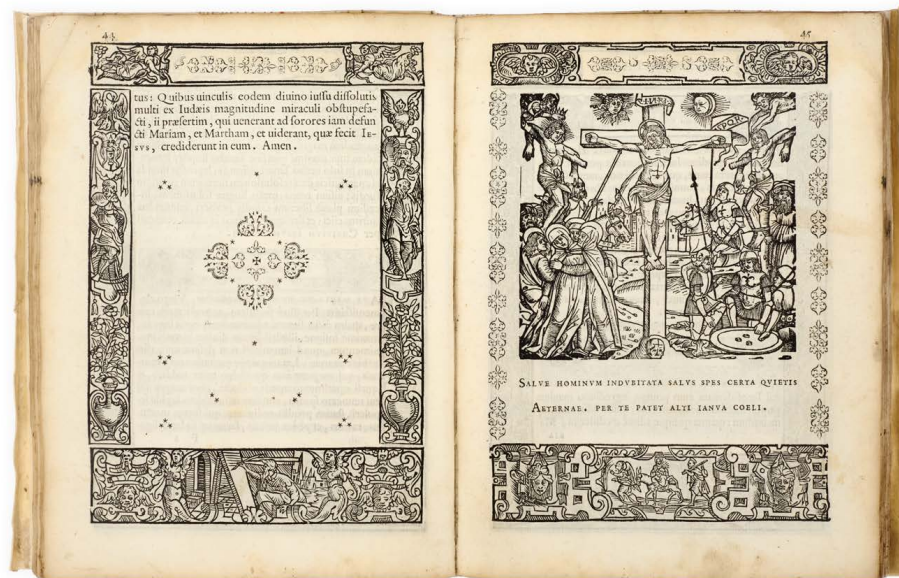
WITH REUSED FIFTEENTH-CENTURY WOODCUTS

24. **SCALVO, Bartolomeo.** Rosariae preces ad gloriosam Dei genitricem Mariam Virginem meditationibus auctae ad vitae Christi eiusdem[ue] matris repetendam memoriam. Milan, Pacificus Pontius, 1569.

4to, pp. [12], 131, [5]; title within four-part woodcut border composed of nine panels depicting scenes from the Old and New Testaments (including the temptation of Adam and Eve, Moses receiving the Ten Commandments, the Nativity, and the Resurrection), large woodcut initial 'C' containing bird's-eye view of a city on second leaf, with large woodcuts of the Virgin Mary in the garden of delight (f. 3*5*), the Virgin and Child enthroned before two groups of religious and lay men and women kneeling in prayer (f. 3*6*), the Crucifixion (p. 45), and the Resurrection (p. 91); each text page (except for the dedication and index) set within one of four different decorated and historiated woodcut frames composed of four blocks incorporating scenes from the life of Christ and the Virgin, cherubs, leafy branches, caryatids, masks, and flower vases; typographic ornamental cartouche, endpieces, and decorations (including manicules) throughout; title and last leaf slightly soiled, minor restoration at top edge of first five leaves, upper outer corner of last leaf torn and restored, with a few words of text supplied in nineteenth-century manuscript, sporadic faint marginal water stain, nevertheless a very good copy in a modern binding reusing a leaf from a sixteenth-century Spanish religious manuscript. £3500

First edition of this Marian book of prayers for the use of Rosary societies, lavishly illustrated reusing late fifteenth- and early sixteenth-century woodcuts.

Published in the same year of Pius V's bull *Consueverunt Romani Pontifices*, in which the pope finally established the devotion to the rosary in the Catholic Church, and dedicated to Charles Borromeo, Archbishop of Milan, this edition was soon followed by an Italian translation, published also in Milan and by the same printer, employing an almost identical layout and reusing all the woodcuts except one (the Virgin Mary in the garden of delight) which appears only in this edition.

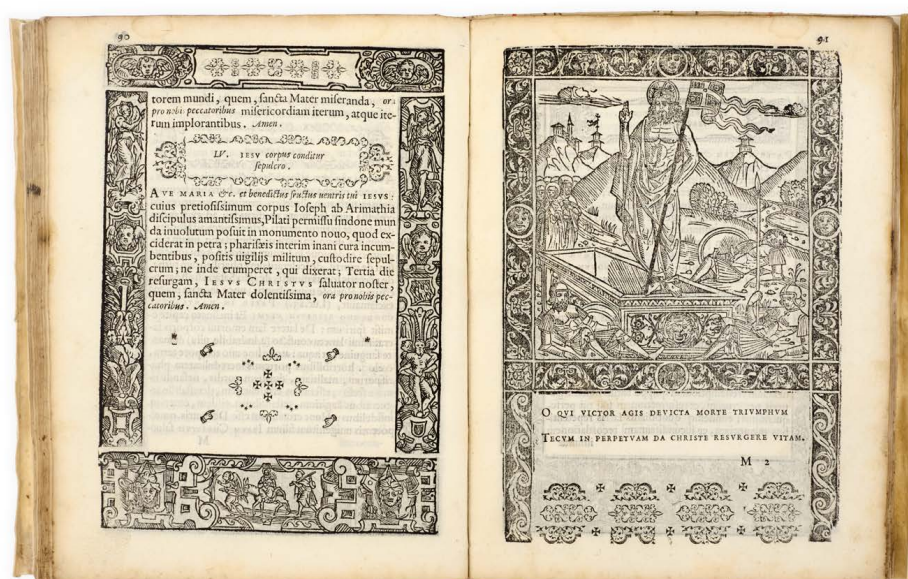


Rava, in his *Supplement à Max Sander 'Le livre à figures italien de la Renaissance'*, dedicates a long entry to the three woodcuts included in both the Latin and Italian editions: the Crucifixion is described as 'coming from an impression of an earlier date (probably from a missal)' and 'in the most typical Lombard style', while the Resurrection and its white-on-black frame 'obviously come from a much older impression, undoubtedly dating back to the first years of the 16th century' and 'belong to the best period of Lombard woodcutting'. For the latter, Rava finds strong similarities with the large woodcut in Melchior da Parma's *Dialogi de anima* (1499), that in Nanus Mirabellus's *Polyanthea* (1503), one in the *Vita della Vergine Maria* (1499), and those in Ferraro's *Tesoro Spirituale* (1499), agreeing with Paul Kristeller in attributing the woodcut to an artist dubbed the 'Master of Melchior da Parma' or his school (see Kristeller, *Die lombardische Graphik der Renaissance*, pp. 48–57).

The first woodcut, depicting the Virgin Mary in the garden of delight surrounded by scrolls bearing some of her epithets (for an unknown reason present only in this edition and not included in the Italian translation), is also earlier in date: it had appeared in the *Officium Romanum* printed by Gregorius de Gregoriis in Venice in July 1516 (see Essling 483) and quite possibly before that.

Library Hub, OCLC, and USTC find no copies in the UK. OCLC finds five copies in the US, at UCLA, Notre Dame, Dayton, Bridwell Library, and Yale, to which USTC adds one more at NYPL.

EDIT16 CNCE 50068; USTC 855398. See Rava, *Supplement à Max Sander* 4342 bis (for the Italian translation), 6891 bis (for the Latin edition, with no mention of the first woodcut), and plates 50 and 51.



BEGONE SATAN!

25. [TALISMAN.] In virtute huius signi Tau quo signati israel fuerunt viri filii dei ... in morbo epi deus noster libera nos Iesu filii dei amen. Contra maleficia et pestem. Contra ignem et tempestates. [Germany, 18th century.]

Copper engraving on paper (c. 160 x 115 mm); edges reinforced with brown paper to blank verso, creases from folding, toned. £450 + VAT in UK

A remarkable engraved talisman against witchcraft, plague, fire, and storms, with the Virgin Mary at its centre.

Similar examples are preserved in the Wellcome Library, which attributes them to the Ursuline convent at Landshut in southern Germany, which from 1680 housed a painting of the Virgin with her head inclined, as here.

The engraving shows a two-barred cross with the Trinity at the top, the five wounds of Christ below, and the Virgin in the middle, flanked by roundels depicting ten saints: St Paul, St Peter, St Christopher, St Joseph, St Sebastian, St Anthony of Padua, St Florian, St Francis, St John of Nepomuk, and St Roch.

The text at the top is a formula against epidemics, while the roundels to the bottom corners depict the medal or cross of St Benedict, incorporating the initials V. R. S. for *Vade Retro Satana* (Begone Satan!).



sum ex illis materia. 7 quanta
reparat nichil inter se ad eam integ-
ritate quam prius habebat. cuius in
statue reddet. dum tamen totum ex
quo constituta fuerat restituta resume-
ret. Ita deo mirabili. atque ineffa-
bili artifex. de toto quo caro nostra
constat. eam mirabili celata-
te restituet nisi aliquid attinebit.
adeam re integritatem utrum capilli ad
capillos redeant 7 ungues. ad un-
gues. an quicquid eorum pervenit mu-
tetur in carnem 7 partes alias corporis re-
vocetur curante artifice providen-
tia nequid indecens fiat. Idcirco
quippe aliquid in non erit. sed quicquid fu-
turum est. hoc debet quod non futurum est
si non decebit. hoc autem in coram oculis

an est defuit. Nec de ista de qua
homo caro datur aliquid prohibet
sed omnium partium animi dispositum
collectum re integrabitur naturaliter.
Ista coram. Secundo quod coram sine omni
urnio fulgida. sic sol resurgit.
suis cunctis deformitatibus; quod
hoc habuerit. **Simili tamen habet
quod hoc habuerit deformitates**

O Gregorius autem qui solet animum
deformitatibus hic habuit
resurgat. hoc autem ad non asse-
rit. sed dubium reliquit ita in
est. Quod est ab illa perfectione iusta
quam paradisi facti est non habuerunt per
resurgent quod est et ipsi unum quicquid
cum sua carne. sed cum anima ei
quod angelis puniatur utrum non

THE ANGELIC DOCTOR ON DEMONS AND HELLFIRE

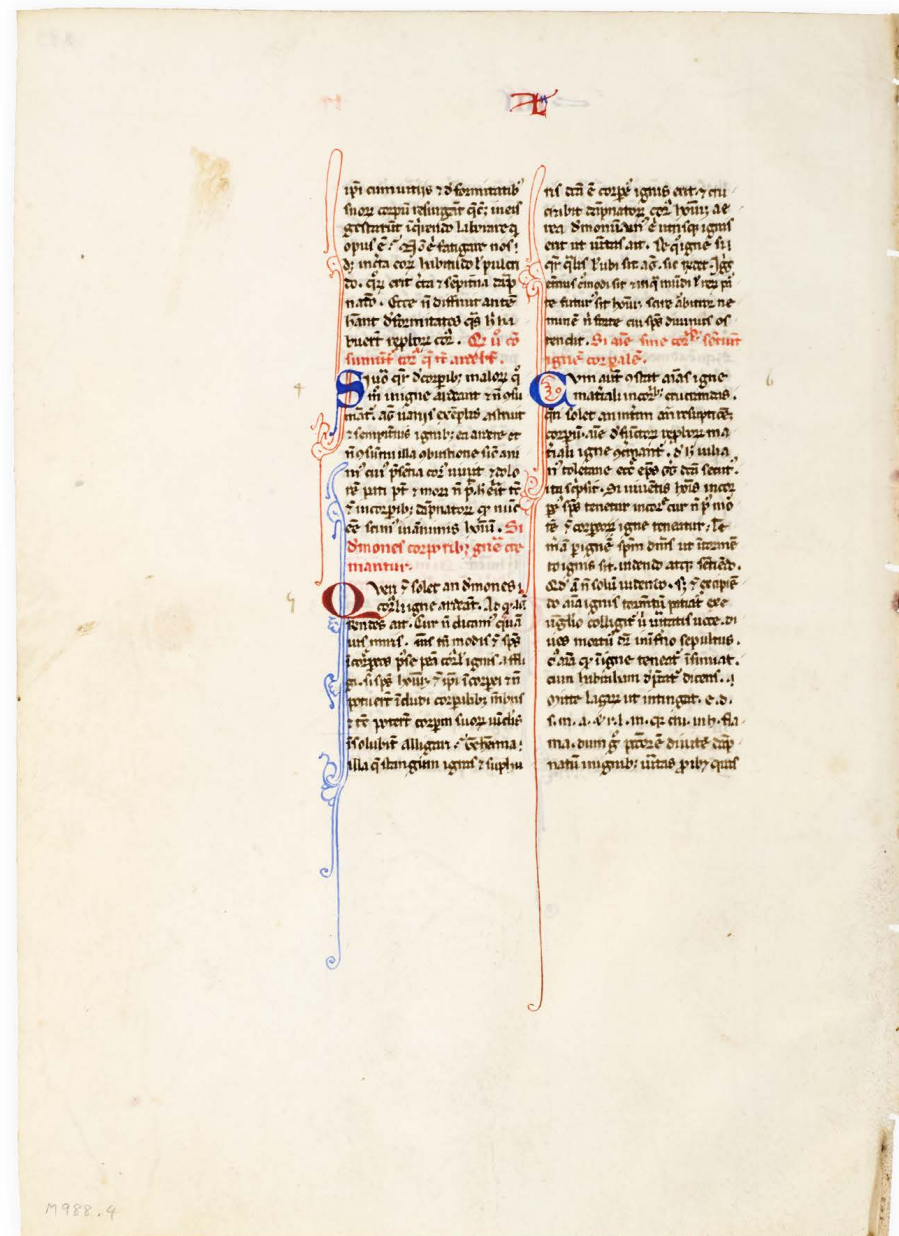
26. THOMAS AQUINAS. *Scriptum super libros Sententiarum* IV, d. 44. *Italy, late 13th century.*

Complete vellum leaf (c. 230 x 165 mm, text area c. 110 x 75 mm), double columns of 31 lines in dark brown and red ink in a small, neat Italian gothic hand, ruled in plummet, four two-line initials in alternating blue and red with contrasting long penwork extensions, headlines 'IIII 44' and 'Liber]' to recto and verso respectively, modern foliation; light marginal marks, in very good condition. **£300 + VAT in UK**

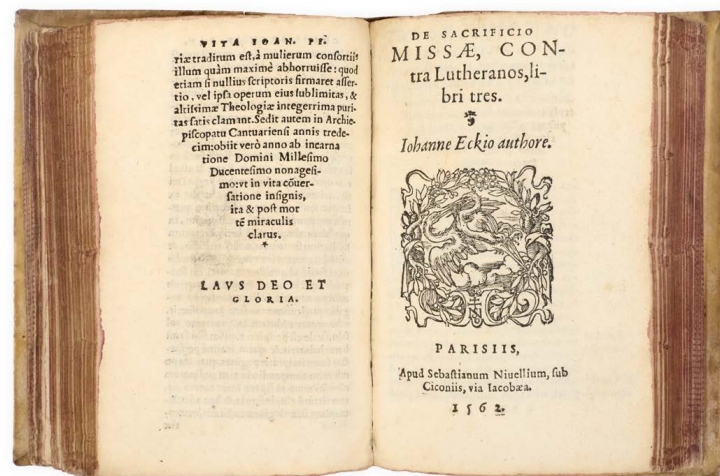
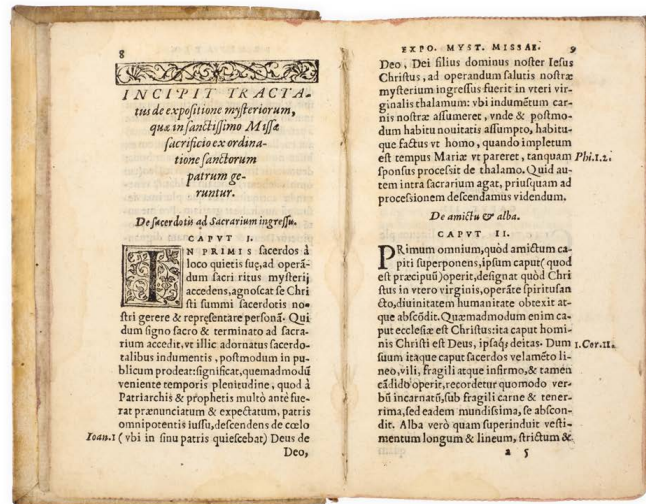
An interesting leaf from a wide-margined manuscript of Aquinas's massive *Commentary on Peter Lombard's Sentences*, composed at the Dominican community of St Jacques in Paris between 1252 and 1256 when he was a bachelor and then master of theology.

The text found here discusses questions surrounding resurrection, deformity, demons, and hellfire, with reference to the writings of Augustine. The rubrics ask: will the wicked rise with the same deformities they had before? How are the wicked burned in fire but not consumed? Are demons burned by corporeal fire? Do souls without bodies feel fire?

'Between antiquity and modernity stands Thomas Aquinas (c. 1225–1274) the greatest figure of thirteenth-century Europe in the two preeminent sciences of the era, philosophy and theology' (*Stanford Encyclopedia of Philosophy*). This year marks the 800th anniversary of his birth.



THE CATHOLIC MASS DEFENDED



27. TITELMANS, François. *Mysterii Missae expositio, aliaque quaedam opuscula, quorum tibi titulos sequens indicabit pagina: omnibus theologiae studiosis apprimè necessaria.* Lyon, Thibaud Payen, 1558.

[bound with:]

ECK, Johannes. *De sacrificio Missae, contra Lutheranos, libri tres.* Paris, Sébastien Nivelle, 1562.

Two works in one vol., 16mo, I: pp. 296, [88]; woodcut printer's device to title-page, woodcut initials, head-, and tailpieces; occasional light marginal staining, small stain to e3, extensive wormtrack in lower blank margin of quires h–l; II: ff. [viii], 142, [2]; woodcut device to title-page, woodcut initials; small stain to lower corner of G3, stain in gutter of final two quires; a very good copy, recased in old limp vellum, later ink lettering to spine, narrow yapp edges, stubs from two pairs of ties, edges gaufered and stained red(?) (but with no trace of gilding, presumably from a previous binding); a few small defects to binding, edges a little rubbed, endbands coming loose. £450

A pocket-sized volume containing two anti-Lutheran works on the Eucharistic controversy which animated western Europe in the 1520s. The late 1520s saw regular debates and confrontations between Catholics and Reformers, both Lutheran and Zwinglian, about the validity of the sacrifice of the Mass and the doctrine of transubstantiation. Both these works formed part of that debate on the Catholic side, as they were originally issued at the height of the controversy, the former in Antwerp in 1528 and the latter in Cologne in 1526.

Titelmans (1502–1537), a professor at Louvain and a Franciscan, is better known for his arguments with Erasmus over the latter's translation of the New Testament, which were ongoing at the time this work was first published; indeed, Erasmus was often held to blame for the entire Eucharistic controversy. There are several texts by Titelmans included in this volume, one of which includes Odo of Cambrai's early twelfth-century *Expositio in canonem missae* with Titelman's annotations. Both writers express the natural connection linking the Eucharist to the Creation and the Incarnation, but given the time in which he was writing, Titelmans gave both their arguments an anti-Protestant spin. This is one of numerous sixteenth-century editions of a popular text which was also translated into French and Italian.

Eck (1484–1543), a theologian from Swabia, was renowned for his anti-Lutheran writings. He participated in the debate in Baden in May–June 1526 between Zwinglians and Catholics, most of which revolved around the presence of Christ's body and blood in the sacrament; Eck, facing Johann Oecolampadius in Zwingli's absence, was considered victorious. This work was issued shortly afterwards, with a dedicatory letter to Sigismund, king of Poland, in which he praises Henry VIII of England for his anti-Lutheran treatise upholding the validity of the sacraments (*Assertio septem sacramentorum*).

The first work was also issued with Guillaume Rouillé's name in the imprint (USTC 152519), but we have not been able to trace a copy of either printing in North America or the UK. The second work is present in one copy in the US (University of Pennsylvania) and two in the British Isles (Peterhouse Cambridge and Trinity College Dublin).

USTC 126365 & 198572; von Gültlingen VII, p. 70: Payen 435. Burnett, *Debating the Sacraments: Print and Authority in the early Reformation* (2019).

PHILOLOGICAL FLOURISHES

28. VETTORI, Piero. *Variarum lectionum XXV.* Quae corrupta, mutila, et praepostere sita admiserat prima editio, haec secunda sedulo castigavit, suoque loco restituit. Lyon, *Jean Temporal* [(colophon:) *Barthélemy Frein, 4 May*] 1554.

4to, pp. [xii], 486, [2 (blank)], [60]; numerous passages in Greek, woodcut printer's device to title-page, woodcut initials and headpieces; small holes to title-page affecting a few letters, occasional light marginal soiling, final two quires creased at lower corner, final leaf used as pastedown and slightly defective, a very good, crisp copy with wide margins; bound in contemporary limp vellum, yapp fore-edges, stubs from two pairs of ties, later paper shelflabels to spine; binding a little soiled; early note in ink to title 'Z. 59', later note in ink 'RV 1Q' (?) to final leaf, blind stamp of the library of the Earls of Macclesfield to title-page and shelfmark to flyleaf in pencil and in ink. £475

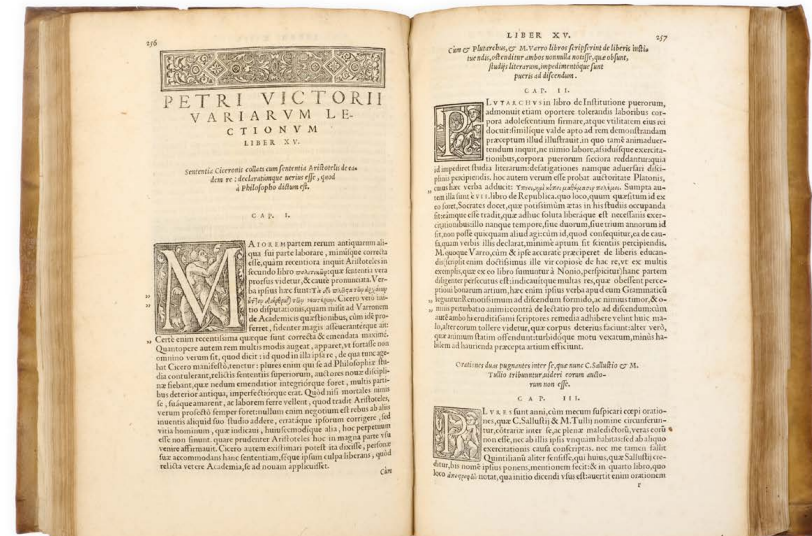
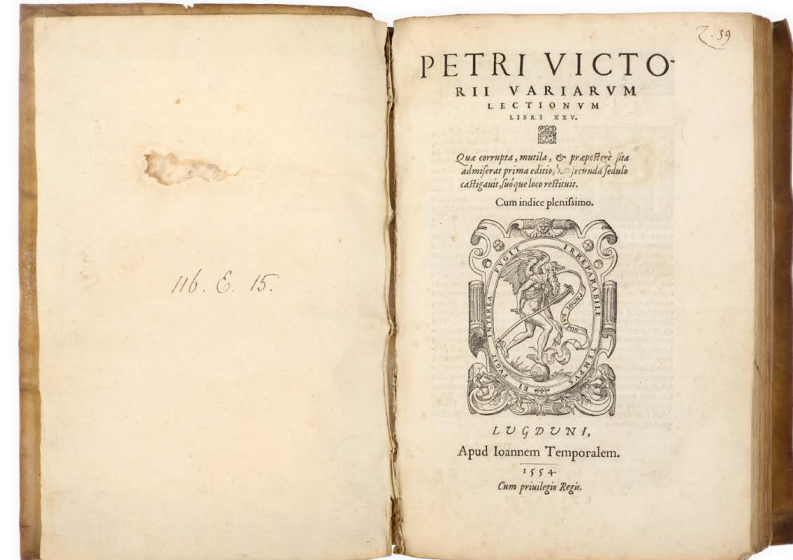
The elegantly printed second edition of Vettori's *Variae lectiones*, a genre of classical writing reborn in the Renaissance, and adapted by Vettori to use in his teaching of Greek and Latin in Florence.

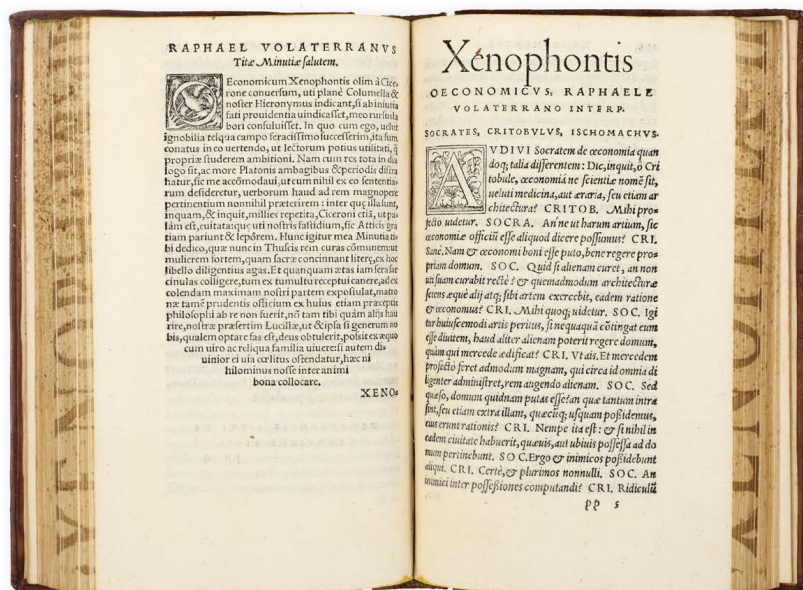
Piero Vettori (1499–1585) was professor of Greek and Latin at the Florentine Studio from 1538, where he produced numerous editions of Greek texts, using manuscripts from the Medici library at San Lorenzo. His work on these editions, identifying variants and explaining difficult readings, led to this collection of his philological studies, modelled on similar works by Aulus Gellius and Angelo Poliziano, which dealt with questions of philology but also ancient culture and mythology. The collection first appeared in Florence in 1553, printed by Lorenzo Torrentino, the ducal printer, closely followed by this second edition, which claims boldly on the title-page to be far more correct than the first; the first edition had two pages of *omissa* and *errata* (pp. 409–410) which seem to have been corrected for this edition. Despite the seemingly dry content, Vettori made his *Variae lectiones* engaging; he produced a further thirteen books, printed in 1568, then both sets were printed together in 1582.

Jean Temporal, the publisher, was of a scholarly disposition, though only about a quarter of his publications were in Latin; this was the only work of philology that he issued. He obtained a royal privilege for this edition, valid for six years. It is worth noting that the Lyon edition contains an additional preface (α4^v–β1^r), seemingly written by the author, which is not present in the Florence edition of the previous year.

The numerous decorative initials contain portraits, cherubs, animals, grotesques and arabesque decoration, some white-on-black with *criblé* grounds, at least one a Greek letter (on p. 367); a few are historiated, depicting a presentation scene to a king or a hunt (p. 473).

USTC 151675; von Gültlingen XI, p. 53: Frein no. 21. Mouren, 'La *varietas* des philologues au XVI^e siècle: entre *varia lectio* et *variae lectiones*', in *La varietas à la Renaissance* (2001), pp. 5–31.





FROM THE LIBRARY OF MARCUS FUGGER

29. XENOPHON. [Opera. Basel, Michael Isingrin, 1545.]

Volume II only (of two), 8vo, pp. 421, [3 (blank)]; text in Latin, woodcut initials; a very good, clean copy, in contemporary French calf, covers decorated with two frames of black fillets, small gilt fleurons at corners and a central small gilt crowned double-headed eagle, spine with small flower stamp in compartments, title lettered horizontally along fore-edge, manuscript fragments used as sewing guards, endleaves with watermark of a unicorn; extremities a little rubbed, small loss to head of spine, upper joint starting to crack; early monogram 'SA' in ink on flyleaf. £1850

A volume of Xenophon in Latin from the renowned library of Marcus Fugger (1529–1597).

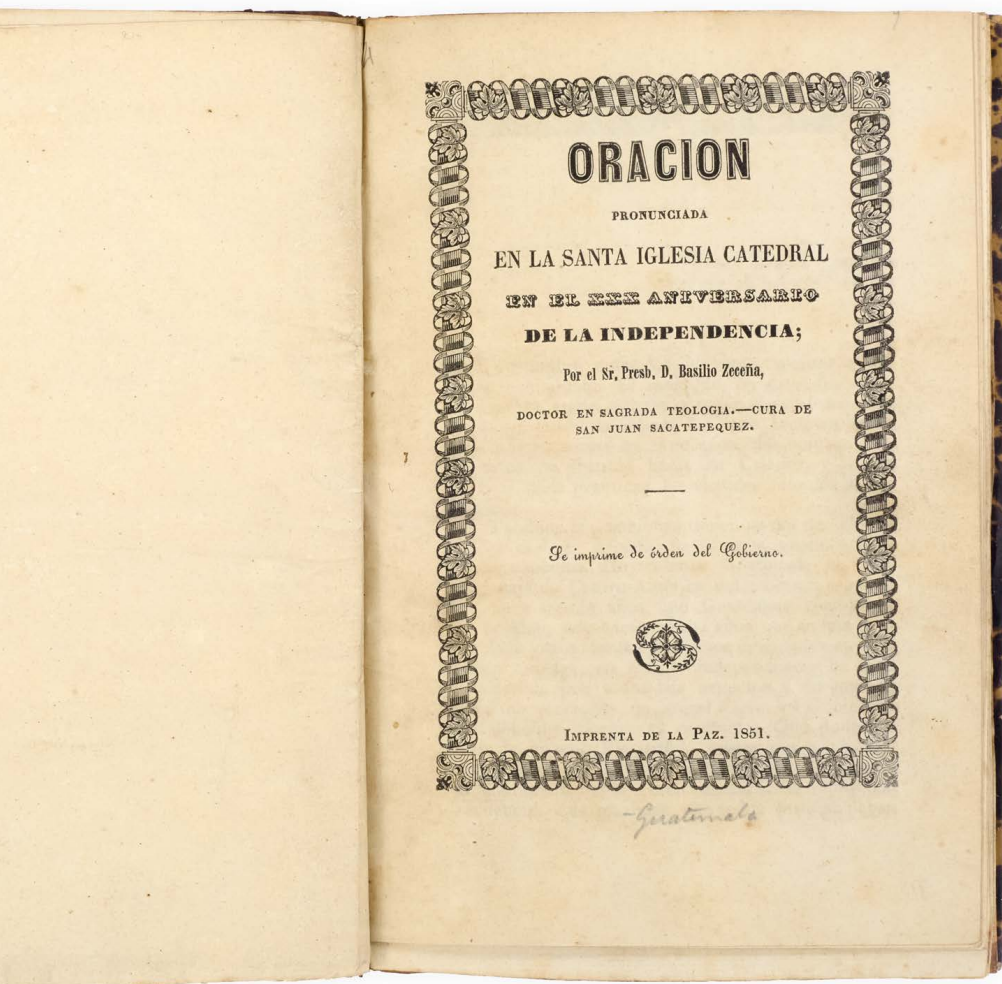
Marcus Fugger owned a very substantial library with books bound in varying styles; this is one of the numerous books bought from Paris in around 1550, many of which were classical texts, bound in this relatively simple style, and with the author's name written along the fore-edge in clear capital letters. Although referred to as the 'German Grolier' for the fine bindings he commissioned, many of his books were more simply bound. A copy of Sallust with the same binding stamps is illustrated in Hobson & Culot, *Italian and French 16th-Century Bookbindings* (1991), item 41. The Fugger family colours were blue and yellow; the endbands here were made of blue thread, and the edges were originally coloured yellow.

Marcus's books descended through different branches of the Fugger family, many of them reaching the Oettingen-Wallerstein counts who sold some of their library in the 1930s, the rest later being acquired for the University Library in Augsburg. This volume travelled a different route and it was most likely part of a group lot in the Sotheby's sale on 5 December 1991, which contained numerous books from Marcus Fugger's library. Many of his books contain the SA monogram on the flyleaf (as here), which has so far been unidentified. Loosely inserted is a letter from Dr Paul Berthold Rupp of Augsburg University Library, dated 1992, confirming the owner's supposition that the book was indeed from Marcus Fugger's library.

The text contains translations of Xenophon by Francesco Filelfo, Cardinal Bessarion, Leonardo Bruni, Ognibene da Lonigo, and Raffaele Maffei, as well as the first printing of Jean Ribit's translation of *De vectigalibus* (On public revenues); according to Ribit's preface (pp. 310–312), dated Lausanne, 6 February 1545, this was carried out at the specific request of Conrad Gessner.

USTC 606416; VD16 X 12 (for both volumes).





THE GENESIS OF GUATEMALA

30. ZECEÑA, Basilio. Oracion pronunciada en la santa iglesia catedral en el XXX aniversario de la Independencia ... Se imprime de orden del Gobierno. [*Guatemala*], *imprensa de La Paz*, 1851.

[bound with:]

PIO CANTARERO, José. Oracion funebre pronunciada por el clerigo menorista Jose Pio Cantarero, indigno familiar que fue del excelentísimo e illmo. Sr Dr. y Maestro Don Jorge de Viteri y Ungo dignísimo Obispo de Nicaragua. [*León, Nicaragua*], 1853.

Two works in one vol., 8vo, I: pp. [2], 17, [1, blank]; title within decorative border, headpiece and tailpiece; II: pp. [13], [3, blank]; woodcut armorial of the diocese of León de Nicaragua to first page; second work previously folded in three with creases visible and final verso somewhat soiled, blank section on final leaf of text excised; good copies, bound in contemporary calf-backed mottled paper boards, flat spine lettered directly in gilt, marbled endpapers; extremities slightly rubbed; contemporary manuscript notes in Spanish on final verso of second work, bookplate of Brasseur de Bourbourg 'ex collectione Americana', and bookplate of Alphonse Pinart. £450

A pair of contemporary works commemorating the creation of modern Guatemala and El Salvador, one of which is unrecorded.

The first work is a speech given on the anniversary of Guatemala's independence from the Spanish in 1821; this was an annual event in the Guatemalan calendar, taking place on 15 September. Its author, Basilio Zeceña (1793–1856), was a priest, theologian, and politician in the new state of Guatemala.

The second work, another speech but of a more sombre nature, is a funeral oration for the churchman and statesman of El Salvador, Jorge de Viteri y Ungo (1802–1853), a supporter of the conservative faction after the dissolution of the Central American Federation in 1840. He had been appointed the first bishop of San Salvador in 1842, but was subsequently expelled for his political loyalties, and then became bishop of León in Nicaragua in 1849. Apparently he died from poisoning.



ORACION FUNEBRE PRONUNCIADA

POR EL CLERIGO MENORISTA JOSE PIO CANTARERO,
INDIGNO FAMILIAR QUE FUE DEL

EXELENTE SIMO E ILLMO. SR DR. Y MAESTRO DON

Jorge de Viteri y Unco dignísimo Obispo de Nicaragua.

El día 25 de agosto, en las exequias que hizo el sentimental Barrio de San Felipe para recordar la memoria de su buen Pastor. El inmortal Sr. Viteri:

AÑO DE 1863.

A Latin quotation from I Machabees 9:20 has been added in contemporary manuscript to the head of the first page of the second work: 'And all the people of Israel bewailed him with great lamentation, and they mourned him for many days.' The contemporary notes in Spanish on the final verso read 'El sacramento de la nueva ley es in signo sensible, sagrado y permanente de la gracia interior, instituido por Jesu Cristo para nuestra santificacion' (The sacrament of the new law is a sensible, sacred and permanent sign of internal grace, instituted by Jesus Christ for our sanctification), followed by 'Suspiramos' (we sigh) and 'Hasta las heres' (?) in a later hand, and the name Gaspar written twice in pencil.

Copies of the first work are recorded in the University of California at Berkeley, Kansas, Tulane, Texas, and in Chile; the University of North Carolina at Chapel Hill has a volume of these independence day speeches from 1844 onwards, including this one. **The second work is seemingly unrecorded: we have not been able to trace another copy.**

Provenance:

1. Charles-Étienne Brasseur de Bourbourg (1814–1874) was a priest and historian with an interest in American history. He spent time in central America in the 1850s, in Mexico City and Guatemala, studying ethnography and antiquities, finding links between the Mayan civilisation and the Egyptians. He compiled a bibliographical account of central American writings, *Bibliothèque Mexico-guatemalienne* (Paris, Maisonneuve & Cie, 1871); this volume is listed on p. 158.

2. Alphonse Pinart (1852–1911) was also a keen student of ethnography, travelling widely in Russia and the Americas. He met Brasseur in 1867, at the International Expo in Paris, and subsequently purchased much of his library. His papers are housed at the University of California at Berkeley.

