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10 Manuscripts

from the Schøyen Collection
Autumn 2023



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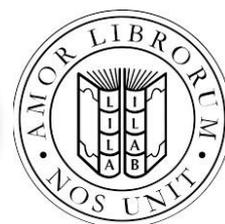
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Introduction

Our items are all guaranteed original and 'as described' with the additional comfort of knowing that we are members of the ABA / ILAB. This means that we adhere to a rigorous set of Guidelines and Practices in our dealing.

Additional photographs of any item are available on request.

Stephen Butler





Primo anno regis persarum ut
 compleretur verbum domini ex ore hieremi
 e suscitavit dominus spiritum regis per
 sari: et tradidit eum in omni regno suo
 omniaque septuaginta dies. Hec dicit dominus
 rex persarum. Omnia regna terre dedit mihi
 domini deus deus israel: et ipse precepit mihi
 ut edificarem ei domum in iherusalem que est
 in iudea. Quis est in vobis de universo
 populo eius? Sit dominus illi: non ego. ascen
 dat in iherusalem que est in iudea et edifi
 cet domum dei israel: ipse est deus qui est
 in iherusalem. Et omnes reliqui in iudeis
 habitant ibique habitant adiuvent eum in
 in loco suo. argenteo et auro et sub
 stantia et pecoribus: excepto quod volunta
 rie offerunt templo dei quod est in ierusalem.
 Et surrexerunt principes patrum de iuda
 et beniamin et sacerdotes et levite et
 omnis civitas suscitavit de spiritu ut
 ascenderet ad edificandum templum domini quod
 erat in iherusalem: unusquisque quod erat in ar
 muni adiuvent manum eorum in vasibus ar
 gentis et aureis in substantia et in mune

ris in suppellectilibus: exceptis his que sunt
 oblati. Rex quoque persarum precepit iasa
 templi domini. que nunciat nabudodonosor
 de iherusalem. et posuit ea in templo dei sui.
 Precepit autem ea persarum rex persarum
 per manum mithradatis filii gazabar
 et annoveravit ea sasabasar princeps
 iudee: et hic est numerus eorum. phiale
 ree triginta. phiale argentee mille. nil
 tri viginti novem. cyphi aurei triginta.
 cyphi argentei secundi quadringenti decem.
 vasa alia mille. Omnia vasa aurea et ar
 gentea quique milia quadringenta. Uni
 versata sunt sasabasar cum his qui as
 cenderunt de iherusalem in iherusalem in
 iherusalem. **Numerus eorum qui reversi
 sunt in iudeam cum dicit zorobabel et pe
 ronie quia princeps patrum ad instantiam
 domini templi oblatore summa deservit.**

His sunt autem **Capitulum secundum.**
 Primum filii qui ascenderunt de
 captivitate quam transfugerat
 nabudodonosor rex babilonis in
 babilonem et reversi sunt in iherusalem et
 iudeam et universique in civitate sua qui
 reversi sunt cum zorobabel et iesua neemi
 a sarania iahelara mardochei belsan
 mesphai beguai rei biana. **Nume
 rus virorum populi israel.** filii phares:
 duo milia centum septuaginta duo. fi
 lii arethi: septuaginta septuaginta quique.
 filii gersephania: trecenti septuagi
 ta quique. filii saphana: trecenti septu
 aginta duo. filii area: septuaginta

Introduction

The 10 manuscripts in this catalogue all come from the extensive collection of Martin Schøyen and range from early Beneventan and Carolingian through to early C16th. They are each bound in the trademark cloth boards with endpapers and the individual manuscript number within the personalised roundel (and the Augustine gathering housed in a slipcase).

Each of the manuscripts here has been through the auction houses over the past years and have been stored in the United Kingdom since their purchase by Dr. Schøyen.



trigennū facta fuerit de his aliter. licere eis quōs leſos aſſer apud ſcām
ſinodū paucis de his mouere ea tamen decretum. ~~Quoniam presbiteri possessio~~
~~ſinodū tunc aſſerant non debet. et. xlvi.~~

Und etiā adnecti placuit ut ſiqui ab ſic facultates ecclē nec nō diocēſes
ab aliis quib; q; poſſident epī iure ſibi iudicent. qd trigennalis lex con
dūſit. quia ſi ultra triginta annos nulli licet pro appellare. q̄logū
excludit. ~~lre de reb; poſſeſſis per triginta annos. et. xlvi.~~

Vt de reb; eccliarū quę ab eis per triginta annos ſpaciū ſine ulla
impellatione poſſeſſe ſunt teſtimoniū non recipiat. ſed eo
modo contineant. ſicut res ad ſcū dominicū p̄tinentes continere
ſolent. ~~ſentētia beati aſcys tūgi ad ora cedonū. vii.~~
Si enī res aliena propter peccatū eſt cum reddi poſſit nō reddi. non
agit penitencia ſed fingitur. Si autē ueracitē agit non remittit
peccatū. niſi reſciatū ablatū. Sed ut dixi cū reſciatū potes;

DOMINO BEATISSIMO ET VENERABILI ET INCONSPECTU DNI SINCERA CARI
TATE CARISSIMO PATRI VALERIO FR. AUGUSTINUS PRESBITER MONO SALUTEM.
Nate omnia peto. ut cogitet religioſa prudentia tua. nihil eē in hac uita.
Et maxime hoc tēpore facilius et letius. et hominib; acceptabilius. epī. aut
prbī. aut diaconi officio. ſi p̄ ſuſceptorie. atq; adulatorie. reſagitur ſed nihil
apud dñm miſerius. et tritius. et damnabilius. lre nihil eē. in hac uita. et maxi
me hoc tēpore difficilius. laborioſius. periculioſius. epī. aut prbī. aut diaconi.
officio. ſed apud dñm nihil beatius. ſic modo militet quo noſter imperator iube.
Quis autē iſte ſit modus. nec a pueritia nec ab adoleſcentia mea. didici. ex hoc tēpo
re quod diſcere cepera. uſq; mihi facta. ē merito peccatorū meorū. nā quid
aliud exiſtante nescio. ut ſecundus locus gubnaculorū mihi traderetur.
quiremū tenere n̄ nouera. ſed arbitror dñm meū p̄pterea me ſic emdare
uoluſſe qd multorū peccata nauarū. ante qua ex p̄tis eſſem quid illic
agat. quaſi doctior et melior rephendere audebam. lre q; poſtea quam

Complete gathering of Augustine's Letters, France, early C11th

1. **Augustine, Epistulae**, in Latin, single gathering from a fine Romanesque manuscript on parchment; *France (northern France, perhaps Loire valley), eleventh century*.

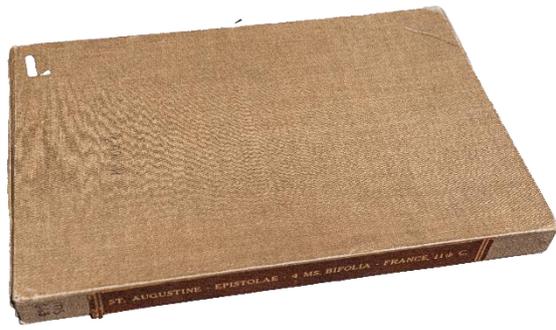
Single gathering of 8 leaves, with single column of 29-31 lines in a good Romanesque hand that leans slightly to the right, with a tongued 'e', pronounced wedging to ascenders, and very few abbreviations, headings in ornamental capitals whose form shows their strong debt to Carolingian minuscule, these lined through in red penwork, 2-line initials in simple brown, blue or red, these infilled with dark teal green or red wash (sometimes together in compartments), or occasionally dark blue on own, the gathering stitched with later coloured thread, one small tear to edge repaired, fol. 6 trimmed with losses to marginalia, damage to outer upright edges of leaves on some leaves (perhaps rodent damage), slightly cockled overall, else excellent condition, 250 x 160mm.; in fitted slipcase within cloth-covered box

Provenance:

1. Written and decorated in northern France in the early eleventh century, perhaps in the Loire valley, and doubtless for a monastic or cathedral centre.
2. Maggs Bros. of London, cat. 1110 (1990), no. 1.3. Schøyen Collection, London and Oslo, their MS 663, acquired from Maggs in June 1990.

Text and script:

While the contributions of the Confessions and City of God of St. Augustine of Hippo (354-422) to the early Church are well known, the impact of his letters is often overlooked. Some 254 letters of his survive, written to a variety of correspondents over forty years from the 380s to his death in 430. Augustine greatly valued this method of conversation with those geographically distant from him, and in fact some correspondents such as Jerome he would never meet in person and knew only through their letters. These letters were diligently collected by him, but not included in his listing of his own works, the *Retractationes*, as they were most probably to be the subject of another catalogue, which unfortunately he died before he could begin. Possidius, his friend and a fellow bishop, listed them on Augustine's death alongside his unlisted sermons, in the *Indiculum*, most probably working through the documents sorted into piles by Augustine himself before his death. They are intensely personal documents, and

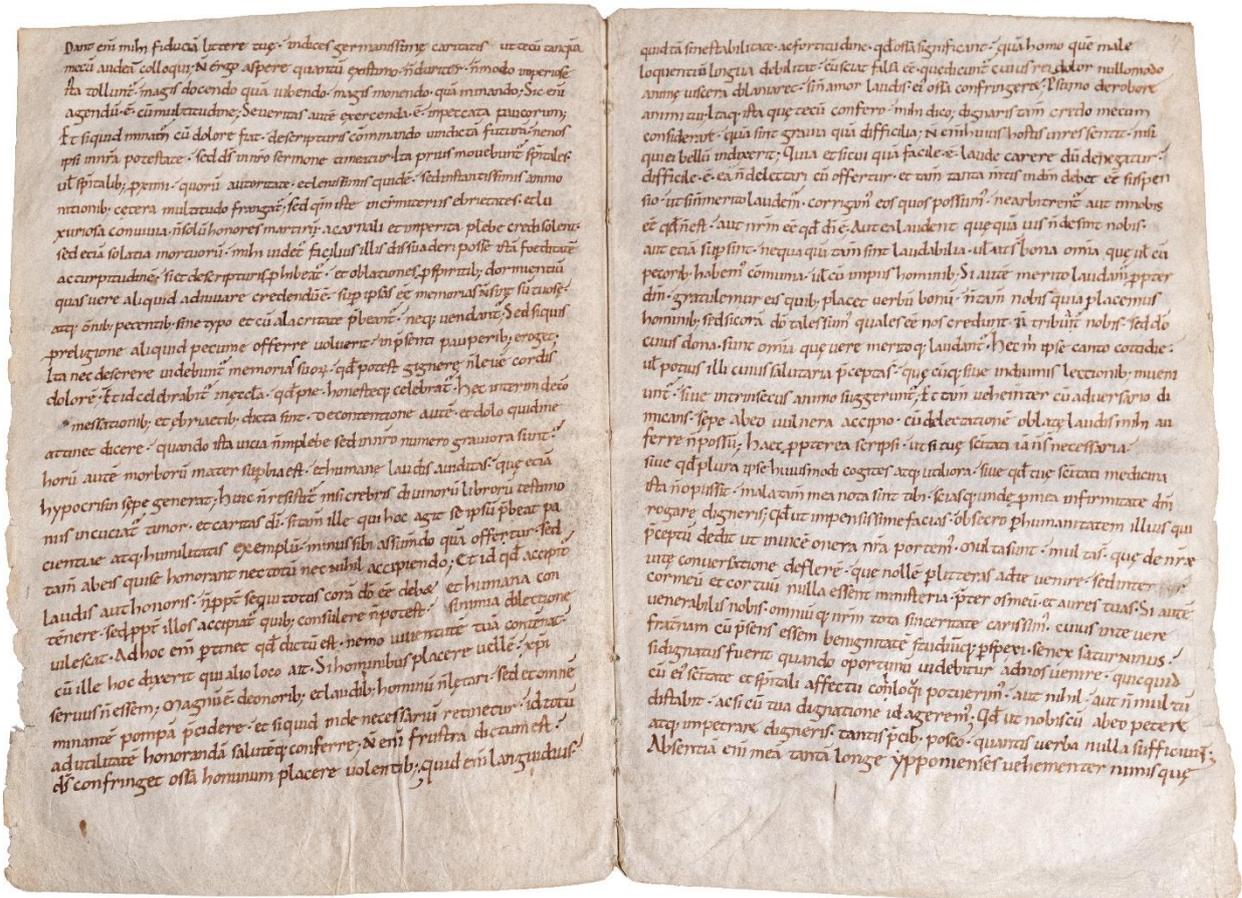


it is through them that we come closest to meeting Augustine the man, rather than the polished author. They were essential reading in religious communities throughout medieval Europe, but very few manuscripts contain anything like a comprehensive corpus, and all known manuscripts before the thirteenth century

divide into three main groups, with the order of the letters included here indicating that it follows the tradition represented by BnF. ms 12226 (Corbie, ninth century) and 12193 (Loire valley, c. 900).

The letters here are: (i) letter to Valerius, bishop of Hippo, probably written soon after Augustine was ordained to become Valerius' assistant (and eventual successor as bishop), in this letter Augustine confesses to his unworthiness for this course, and how his pride further hampered him (fol. 1r; J.P. Migne, *Patrologia Latina* 33, no. 21); (ii) letter to Aurelius, Deacon and later bishop of Carthage, Augustine's closest friend, written c. 392 and on the subject of Aurelius' attacking of sin in the north African Church, including drunkenness during the veneration of saints' tombs (fol. 2v; no. 22); (iii) letter to the same Aurelius, written in 401, discussing the heresy of the Donatists (fol. 4v; Migne, no. 60); (iv) letter to Alypsius, bishop of Tagaste, an old friend, written in 428-429, and relating the miracle of Dioscurus' conversion and his twice renegeing of that religious oath (fol. 5r; Migne, no. 227); (v) letter to Eudoxius, abbot of a monastery on an island between Corsica and Tuscany, written in 398 (fol. 5r; Migne, no. 48); (vi) letter to Celestine, bishop of Rome, written c. 418 when Celestine was still a deacon (fol. 6r; Migne, no. 192); (vii) letter to the inhabitants of Augustinus' see of Hippo, wants ending (fol. 6v; Migne, no. 78). The angularity of the script and its continued use of numerous Carolingian letterforms is characteristic of French hands in the eleventh century, and perhaps even those of more provincial centres, such as the Loire valley (cf. Tours, Bibliothèque municipale, ms. 924, a copy of Terence produced in the Loire Valley in the first quarter of the twelfth century: W. Cahn, *Romanesque Manuscripts in the Twelfth Century*, 1996, no. 11). Similarly, the use of rich colours to infill initials, such as the teal green here, probably points to Carolingian models (cf. the Histories of Pompey Trogue, made in Corbie c. 800, for this common style: reproduced in *Trésor carolingiens*, 2007, no. 25), and the scribe

and decorator of the present leaves probably followed a now lost Carolingian exemplar carrying over parts of the script and decoration.



Item 1

meum et vobis. Audite celi et auribus
populi terram. EXPLICIT PREPHATA.

INCIPIT IOHEL PPHATA

VERBUM
DNI

Super hoc iusursum iuravit et filium suum
et filiorum generationem alteram
residuum eruce comedet. Locustis
comedit. Super hoc iusursum iuravit et filium suum
et filiorum generationem alteram
residuum eruce comedet. Locustis
comedit. Super hoc iusursum iuravit et filium suum
et filiorum generationem alteram
residuum eruce comedet. Locustis
comedit.

Super hoc iusursum iuravit et filium suum
et filiorum generationem alteram
residuum eruce comedet. Locustis
comedit. Super hoc iusursum iuravit et filium suum
et filiorum generationem alteram
residuum eruce comedet. Locustis
comedit. Super hoc iusursum iuravit et filium suum
et filiorum generationem alteram
residuum eruce comedet. Locustis
comedit.

super hoc iusursum iuravit et filium suum
et filiorum generationem alteram
residuum eruce comedet. Locustis
comedit. Super hoc iusursum iuravit et filium suum
et filiorum generationem alteram
residuum eruce comedet. Locustis
comedit. Super hoc iusursum iuravit et filium suum
et filiorum generationem alteram
residuum eruce comedet. Locustis
comedit.

Super hoc iusursum iuravit et filium suum
et filiorum generationem alteram
residuum eruce comedet. Locustis
comedit. Super hoc iusursum iuravit et filium suum
et filiorum generationem alteram
residuum eruce comedet. Locustis
comedit. Super hoc iusursum iuravit et filium suum
et filiorum generationem alteram
residuum eruce comedet. Locustis
comedit.

Item 2

A very large leaf probably from a Giant 'Atlantic' Bible and virtually the complete text of the Book of Joel

2 A leaf from an illuminated Giant Atlantic Bible (or 'Bibbia Atlantica').

Large decorated initial on a leaf from an Atlantic Bible, in Latin, illuminated manuscript on vellum; *Italy, probably Rome, middle or third quarter 11th century.*

A single leaf, blind-ruled for 2 columns of 51 lines written in a good Caroline minuscule, ruled space circa 420 × 270 mm, with one rubric in Rustic Capitals, another and the incipit in Square Capitals, illuminated with a very large (16-line) initial 'V' filled with panels of interlace ornament, chapter divisions not originally emphasised, chapter numbers added in margins, recovered from use as a book-cover and thus with typical damage including folds and creases, a few holes and sewing punctures, the outer corners cropped, the recto with considerable wear and staining but the verso generally clean and very legible.

circa 570 × 400 mm,

Provenance

1. Probably written and decorated at Rome, to judge by the analysis of stylistic evolution described in the introductory chapter of K. Berg, *Studies in Tuscan Twelfth-Century Illumination*, 1968.
2. Chapter numbers added in the margins perhaps in the 12th century (they do not correspond to the early 13th century divisions devised by Stephen Langton, and adopted in the 'Paris' Bible) at Joel 2:1 and 2:28; a running heading 'Johel p(ro)ph(et)a' and folio number 'cxxii', both in red in the upper margin of the recto, perhaps added at the same time.
3. Dismembered doubtless in the mid-16th century for use as scrap vellum by a bookbinder, inscribed with a pen-trial 'Non habui calumum scrib[...] melius isto' and a series of five dates from 1550 to 1562.
4. Probably removed from a printed book in the 19th century and inscribed in pencil (partly erased) '[...] Saec. Xo'.
5. Mark Lansburgh (d.2013), teacher, hand-press printer, and manuscripts collector; not included in the 1962 Supplement to de Ricci's *Census*, and thus presumably acquired at a later date.
6. Bruce Ferrini (d. 2010), sold in March 1989 to:
7. Schøyen Collection, Oslo and London, their MS 216.

Text

The text comprises the last two lines of a prologue (Stegmüller no 511), and Joel 1:1–3:7 (i.e. the entire book except for the last 14 verses). Jeremy Griffiths observed in 1990 that the readings in the preface 'percipite' for 'percipe', and 'meum' for 'meo', are recorded together only in one of the manuscripts collated by Donatien de Bruyne (*Préfaces de la Bible Latine*, 1920, p.137): St Gall, MS 44, an 8th century copy of the biblical Prophets with an inscription by Johannes, Abbot of St Gall from 760 to 781.

Script

The main text is in a fine Caroline minuscule, characterised by the use of tall 's' to the exclusion of the round form, except as a majuscule at the beginning of a word, or at the end of a line; minuscule 'f', 's', and 'r' which descend slightly below the other letters; 'g' with a closed lower bowl; 'z' like a large numeral '3'; and the absence of the ampersand and tironian nota for 'et'.

Illumination

Academic consensus has it that the phenomenon of producing large-format biblical manuscripts originated in Rome, under the papal aegis, as a means of promulgating Gregorian church reform in the 11th and 12th centuries (although for an argument as to why this theory is too reductive, see L. Yawn, *The Italian Giant Bible, Lay Patronage and Professional Workmanship*, *Les usages sociaux de la Bible, XIe-XVe siècles*, CEHTL, 3, Paris, 2010).

The 'hollow shaft', 'early geometrical' style (according to the terminology of Edward B. Garrison) of the initial in the present leaf and the bright palette of reds and greens, suggests a Roman production of the second half of the 11th century.

Stylistic comparisons may be drawn with a number of other central Italian Atlantic Bibles in institutional collections: Genoa, Biblioteca civica Berio, M.R. Cf 3.7; R.

£15,000

mirabuntur quasi filii. Asae eius con-
trahunt terram et sunt eadem sole et luna
obtenebrati sunt et stelle retraxerunt
splendorem suum. Et dominus dedit
uocem suam ante faciem exercitus sui
quia multi sunt nimis castra eius quia
fortia et facientia uerbum eius. Magni
enim dies domini et terribilia deus et
quis sustinebit eum. Nunc ergo dicit
dominus. Conuertimini ad me in toto corde
uero in ieiunio et in fletu et in planctu
et secundum cor laurum et non uentura
ura. Et conuertimini ad dominum deum
uestrum quia benignus et misericors est pa-
tiens et multae misericordiae praefabilis
super malitia. Qui sciet si conuertatur
et ignoscatur et relinquatur post se bene-
dictionem. Sacrificium et libamen-
tum domini. Cantate tuba in signum sanctae
ieiunium uocate ceterum congregate
populum sanctae ecclesiam coadunate
senes congregate paruulos et sug-
gentes ubera. Egredietur sponsus de
cubiculo suo et sponsa de chambera sua
inter uesibulum et altare porabunt
sacerdotes ministri domini et dicent. Parce
domine parce populo tuo et ne des hereditatem
tuam in obprobrium ut dominetur eis
nationes. Quare dicitur populi subiecti
desertorum. Zelatus est dominus terram suam
et propter populum suum. Et respondit dominus
ad populum suum. Ego mittam
uobis frumentum et uinum et oleum
et replebimini in eis et non dabimus
uobis obprobrium in gentibus et
eum qui ab aquilone est procul faciam
uobis et expellam eum in terram in-
uiam et desertam faciem eius contra ma-
re orientale et extremum eius ad mare
nouissimum. Et ascendet fletus eius
et ascendet putredo eius quia superbe
egit. Nolite mere terra exulta et letare
quia magnificauit dominus ut faceret nolite
timere animalia regionis quia germi-
nauerunt speciosa deserta quia lignum
adtulit fructum suum ficus et iuncea
dederunt uiriditatem suam. Et filii sion
exultate et letamini in domino deo uro quia
dedit uobis doctorem iustitiae et
descendere faciet ad uos imbrem ma-
tinum et serotinum in principio et

implebuntur arce frumento et redun-
dabunt torculara uino et oleo. Et
redam uobis annos quos comeditis
locustas bruchus et rubigo et erua
fortitudo mea magna quam misimus uos.
Et comedetis uescites et saturabimini
et laudabitis nomen domini dei uro qui fecit
uobis cum mirabilia. Et non confun-
detur populus meus in sempiternum et scietis
quia in medio israhel ego sum et ego
dominus deus israhel et non est amplius et non
confundetur populus meus in eternum. Et
erit post haec effundam spiritum meum super
omnem carnem et prophetae uenturi
uiri et filii uirgine. Senes uiri somnia
somnia uenturi et uoces uirgines
uidebunt. Sedet super seruos suos et
ancillas meas in diebus illis effundam
spiritum meum et dabo prodigia in celo
et in terra sanguinem et ignem et uapores
fumi. Sol conuertetur in tenebras
et luna in sanguinem antequam uen-
iat dies domini ignis et horribilis et
erit omnis qui cum quocumque uocauerit nomen
domini saluus erit. Quia in monte sion
et in iherusalem erit salua uos sicut
dixit dominus et in iherusalem quos dominus uoca-
uerit. Quia ecce in diebus illis et in
tempore illo cum conuerterero capti-
uitatem iuda et iherusalem congregabo
omnes gentes et deducam illas in
iherusalem et stabunt super illas et
conuertentur in terram et terram
et terram meam diuiserunt et super
populum meum miserunt sortem et posuerunt
puerum in profanum et puellam
uendiderunt pro uino ut biberent.
Uerum quid michi et uobis iherusalem
et sidon et omni terminus palestinorum.
Numquid uita uos red deditis mihi.
Et si uis sciam uos contra me et atque
locum reddam uisum ad inueni uobis
super caput uirum. Argentum enim meum
et aurum uisum et deserta uisum
et pulcherrima in uisum inde iherusa-
lem et filios iuda et filios iherusalem
uendidi uisum filius grecorum ut longe
faceret eos deserta uisum. Ecce ego
uisum et ab eo deserta inueni uisum
eos et conuertam in terram uisum

III

An early bifolium from 'The Life of Saint Stephen', Germany
c.1100



- 3 **Bifolium from a Vita Sancti Stephani**, including an abridgement of Evodius, *Miracula Facta Uzali*, in Latin, decorated manuscript on vellum; *Germany (perhaps Rhineland)*, c. 1100

Bifolium (consecutive leaves and hence innermost leaves of a gathering), each leaf with single column of 30 lines of a rounded proto-gothic minuscule, with slightly tremulous aspect, an ampersand whose loops sit high above the baseline and trailing undulating penstrokes at beginning of some capitals, one large initial 'V' in red, reused in binding and hence slightly trimmed at foot of both leaves (text wanting at beginning and end), overall good condition with marginal prickings for ruling present., 220 x 170mm; in cloth-covered binding.

Provenance:

1. Dr. Helmuth Wallach (1901-1989), of Munich and New York, the eminent antiquarian bookseller and art dealer.
2. Bernard Rosenthal (1920-2017), of San Francisco, California, his I/211, acquired in 1970.
3. Quaritch cat. 1147, *Bookhands of the Middle Ages V*, 1991, no. 87.
4. Schøyen Collection, London and Oslo, their MS 633, acquired June 1990.

Text and script:

While many of the letterforms here echo those of late Carolingian manuscripts, the script compares most closely to those of the late eleventh or early twelfth centuries (cf. the Augustine, *Commentary on Genesis*, of the first half of the twelfth century, now Cologne, Dom Hs. 61: reproduced *Glaube und Wissen im Mittelalter*, 1998, no. 27, especially the form of the ampersand).

£3,500

Augustine Enarrationes in Psalmos, for Psalm 41:6-8, England c.1150

- 4 Leaf from Augustine, *Enarrationes in Psalmos*, for Psalm 41:6-8, in Latin, from large manuscript on vellum; *England, mid-twelfth century*.

Complete single leaf, with double column of 39 lines in a formal and angular proto-gothic bookhand, with pronounced wedges to ascenders and a residual ct-ligature, pale red rubrics, English pencil notes on text in lower margin of recto, recovered from a binding and so darkened on verso, and small scuffs, folds and holes, overall good and presentable condition with wide and clean margins, and on heavy parchment, 390 x 260mm.; in cloth-covered binding

Provenance:

1. Alan G. Thomas (1911-1992), London bookseller.
2. Leeds' Public Library; de-accessioned and sold by auction, Phillips, 28 Feb. 1990, lot 54.
3. Schøyen Collection, London and Oslo, their MS 659, acquired from Sam Fogg, London, in June 1990.

Text and script: The *Enarrationes in Psalmos* is the longest of Augustine's major works; measuring twice the length of his more well-known *De Civitate Dei*. It was composed between 392 and 418 as a long series of sermons and perhaps copied down initially by secretaries as Augustine actively preached. The script here is a fine example of an English proto-gothic bookhand from the period of the shift between the final phase of the Romanesque and the beginning of the early Gothic.

£3,750

quare concurbo te nisi q̄a nondū sū
 tibi ubi ē dulce illud. quo sic rapta sū
 q̄si p̄c̄itum. Nunq̄d iam bibo de
 fonte illo. nich̄ metuens. Iam nullū
 scandalū p̄metesco. iam de cupidita
 tibus om̄ibz tanq̄m edōmitas uictisq̄
 secura sū. Nonne adūsum me dia
 bolus uigilat hostis m̄s. Nonne la
 queos in cotidie deceptionis intendit.
 Non uis concurrebē te posita in sc̄lo.
 & p̄grina adhuc a domo dei mei.
 Si sp̄a in d̄m. respondit conc̄banti
 se anime sue. & quasi rationē reddē
 ti p̄turbationis sue. p̄p̄ mala q̄bz
 abundat hic mundus. inc̄m habi
 ta in spe. Spes enī que uidet. non
 spes. Si autē quod n̄ uidem̄ sp̄am.
 p̄patientā expectam̄. Sp̄a in d̄m.
 quare sp̄a. **qm̄ conc̄bor illi. quid**
illi confiteberis. Salutare uult̄ me d̄s
m̄s. A me in salus eē n̄ potest. hoc di
 cam. hoc confitebor. salutare uultus
 mei d̄s m̄s. Et enī ut metuat in m̄s
 que ut cunq̄ intellecta cognoscet.
 resp̄c̄t̄ sc̄m̄ sollicit̄ ne obrepat in
 micus. nondū diē saluus sū ex om̄i
 parte. Et enī p̄mittat habentes sp̄s.
 in nob̄ met̄ ip̄s̄ ingemiscim̄ adopti
 onē expectantes redemptionē cor
 poris n̄r̄i. Illa p̄fecta in nob̄. salu
 erim̄ in domo di. uidentes sine fine.
 & sine fine laudantes eū cui dictū
 ē. Beati q̄ habitant in domo tua.
 in sc̄la sc̄lorum laudabunt te. hoc
 n̄dū est. quia n̄dū est salus que p̄
 mittat. s̄. confiteor d̄o meo in spe.
 & dico illi. salus uult̄ mei d̄s m̄s.
 Spe enī salui facti sum̄. Spes enī
 que uidet non. spes. p̄seuera ḡ

ut puenas. p̄seuera donec ueniat
 salus. audi ip̄sū d̄m̄ tuū de inc̄ore
 & loquentē. Sustine d̄m̄. uir illic
 age. & confortet̄ cor tuū & sustine
 d̄m̄. qm̄ qui p̄seuauit usq̄ in finē.
 hic saluus erit. quare ḡ tristis es
 anima mea & q̄re concurrebas me.
 Sp̄a in d̄m̄. qm̄ confitebor illi. hec
 confessio mea. salutare uult̄ mei d̄s
 m̄s. **Ad me ip̄sū. at̄ mea turbata est.**
 Nunq̄d ad d̄m̄ turbat̄. Ad me tur
 bata ē. ad inc̄mutabile reficiebat̄.
 ad mutabile p̄turbabat̄. Non q̄a
 iusticia di mei manet. utrū mea
 maneat nescio. Terret enī me apl̄s
 dicent̄ q̄ se putat stare. uideat ne
 cadat. Ergo q̄a non. in me firmata
 m̄. nec. michi spes de me. ad me
 ip̄sū turbata. anima mea. Vis non
 conc̄betur. n̄ remaneat in te ip̄so
 & dic. Ad te d̄ne leuaū animā meā.
 hoc planī audi. noli sp̄are de te. s̄
 de deo. Nam si sp̄as de te. anima tua
 turbat̄. ad te. quia n̄ inuenit unde
 sit secuta de te. Ergo qm̄ ad me tur
 bata. anima mea. qd̄ restat nisi
 humilitas. ut de se ipsa anima non
 p̄sumat. Quid restat. n̄ ut om̄ino
 minima se faciat. n̄ ut se humiliet̄
 ut exaltari mereat̄. nich̄ sibi tribu
 at. ut ei ab illo quod utile ē tribu
 atur. Ergo q̄a ad me turbata ē ani
 ma mea. & hanc p̄turbationē fac
 supbia. **pp̄c̄a memorat̄ sū tui de**
terra iordani. & her̄m̄ monti a mon
te paruo. Unde sū memoratus
 tui. Amonte paruo. & de t̄a ior
 dani. For̄e de baptismo tibi. re
 missio peccator̄. Et enim nemo

S. Aurelii Augustini Narrationes MS 659
 XII Century. (English) in Balnear

Large decorated manuscript, England c.1200 in handsome gothic script

5. Leaf from a commentary on Matthew 2:11-18, in Latin, from a large decorated manuscript on vellum; England, c. 1200

Single leaf, with double column of 45 lines in a handsome English gothic bookhand, capitals touched in red and sometimes with leafy vine-stem terminals, one small red initial, marginalia including diagrams for the words "fuga" and "Moratus", recovered from a binding and with staining to margins on recto, some tears to edges of leaves and small holes, overall in fair and presentable condition, 345 x 245mm.; in cloth-covered binding.

Provenance:

1. The presence of punctus flexus punctuation indicates an origin in a Cistercian community, somewhere in England at the end of the twelfth century and the opening of the thirteenth.
2. Sotheby's, 12 November 1987, lot 12.
3. Bernard Rosenthal (1920-2017), San Francisco, California, I/266 (1987).
4. Quaritch cat. 1088, *Bookhands of the Middle Ages III*, 1988, no. 65.
5. Schøyen Collection, London and Oslo, their MS 107, acquired June 1988.

Text:

This text is a compilation of other commentaries, including those of Anselm of Laon (1050-1117) and the *Historia Scholastica* of Peter Comestor (1100-78; signalled with the marginal note in red "Hyst. ca. xi"), the latter citing Chrysostom on the assertion that a new star had appeared for an entire year before the birth of Jesus. Here the scribe has annotated this statement with a marginal addition: "Hec sententia minus est usitata", indicating that this idea is not usually held.

Published: H.R. Woudhuysen, 'Manuscripts at Auction: January 1988 to December 1988', in *English Manuscript Studies 1100-1700, vol. 2*, eds. P. Beal and J. Griffiths, Blackwell, Oxford, 1990, pp. 311, 315-317. J. Griffiths, 'Manuscripts in the Schøyen Collection Copied or Owned in the British Isles before 1700', in *English Manuscript Studies 1100-1700, vol. 5*, eds. P. Beal and J. Griffiths, British Library, London, 1995, pp. 36-42.

£4,850

An early example of Beneventan minuscule, Italy C12th

6. Cutting from a Lectionary, with readings from Mark 14:1-11, in Beneventan script, in Latin, manuscript on vellum; *Southern Italy, twelfth century*.

Near-rectangular cutting, recovered from reuse in a binding and hence now only one lower quarter of the original leaf, with remains of one column (originally two) of 20 lines of fine and angular Beneventan minuscule, remains of red rubric, capitals touched in red, the characters 'c' and '+' in red added above words to indicate the different readers for the service in Holy Week, scuffed and stained overall with some small worm damage, 170 by 120mm.; bound in cloth-covered card folder.

Provenance:

Schøyen Collection, London and Oslo, their MS 1680; acquired Sotheby's June 1988
Sotheby's 22 June 1993, lot 13.

Text:

This is a good and affordable example of early Beneventan script, as well as an early witness to the public performance of religious texts in the Middle Ages. The small red letters above certain words told the medieval reader how to perform the reading, but their precise function remains imperfectly understood (see Karl Young, 'Observations on the Origin of the Mediæval Passion-Play', Proceedings of the Modern Language Association, 25, 1910, pp. 309-54, and M. Huglo, *Les livres de chant liturgique*, 1988). While previously thought to stand for Latin words describing how the reading has to be read or sung, these initials are now believed to indicate which person or groups of people should read or sing the text. As such, they are the base of the Medieval Passion plays performed in churches, and thus the earliest form of medieval performative drama.

Published:

V. Brown, 'A Second New List of Beneventan Manuscripts (III)', *Mediaeval Studies*, 56 (1994).
BMB. *Bibliografia dei manoscritti in scrittura beneventana*, Viella, Roma, 1994.

£1,400

A large Beneventan fragment, Italy C14th

7. Leaf from a Missal, for the Sanctoral, with the Mass for the Feast of the Apparition of St. Michael (8 May) and for the Feasts of SS. Gordian and Epimachus, in notably late Beneventan minuscule, in Latin, from very large decorated manuscript on vellum; *Southern Italy, fourteenth century*

Large fragment of a leaf, with double column with 19 lines of a large late Beneventan script, one line trimmed away at base, rubrics and initials in red, some capitals touched in yellow wash, reused as an account book wrapper with the date '1563' on what was the spine of that later volume, some folds, stains and spots, trimmed at foot, overall fair and presentable condition, each leaf 320 x 300mm.: in cloth covered card binding

Provenance:

1. Quaritch cat. 1128, *Bookhands of the Middle Ages: Beneventan Script*, 1990, no. 25, bought en bloc with the entire catalogue by Dr Schøyen.
2. Schøyen Collection, London and Oslo, their MS 70.

Script:

In this leaf we see Beneventan script in its final evolutionary phase. It is not quite the end of its use in Italy, but clear deviations from the earlier forms begin to make themselves known in some abbreviations (a horizontal line rising at its right-hand side for '-tur' instead of the local form in the shape of a '2' and the standard for 'eius' instead of the local 'ei' ligature with a tiny cross stroke, a feature Lowe noted as "a standing feature of Beneventan MSS from the end of the 9th to the beginning of the 14th century", for example), as well as the more Continental gothic initials.

Published:

V. Brown, 'A Second New List of Beneventan Manuscripts (II)', *Mediaeval Studies*, 50 (1988), p. 602, no. vii. Répertoire des catalogues de manuscrits en écriture latine antérieurs à 1600, List no. 10, 1990, p. 8 no 42. BMB. Bibliografia dei manoscritti in scrittura beneventana, 1994

£2,800

um in tunc & s. s.

Ora q̄s om̄ps q̄
d̄s. uat qui b̄t
axoz martoz
auoz goddiani
axq; epimachi
solleymae colym.
toz ap̄d at̄ in a
cessiomb; ad lu
utimur. p̄. **Attā.**

V. Exultabunt sc̄i
in gl̄a & letabūn̄
in cubilib; suis. **Al**
letare. **V.** p̄. **Prosa**
in cōsp̄ctu d̄ni mōs
sc̄oz et. **off.** **Mi**
rabilis d̄s in sc̄is suis
d̄s. it̄ ip̄e d̄bia
m̄uac̄ & f̄p̄m̄uac̄

dicat d̄s. attā. **ps̄**

Hostias agri d̄
minē b̄t̄
tus goddiani
q; epimachi d̄
exat̄ m̄t̄ ap̄ b̄t̄
niguis assum̄
d̄ ad p̄p̄
nob̄ at̄ b̄t̄
n̄t̄ subsid̄

Lustor anime in c̄
marnu d̄i sunt & nō
at̄nḡt̄ illos at̄nḡt̄
maliḡt̄ nisi fuer̄t̄
culis in s̄p̄
mot̄ illi at̄ sunt
p̄ret. **p̄. cō. ō.**

O s̄ om̄ps d̄s. uat

Two illuminated historiated initials on a C15th leaf.



8. Prologue to Job, in Latin, leaf from an illuminated Bible manuscript on vellum; *Austria or southern Germany, second half of fifteenth century*

Single complete leaf, with double column of 44 lines in a rounded and angular late gothic bookhand, capitals touched in yellow, red rubrics, running titles in tall calligraphic red script at head of each column, two large initials in dark green or blue, with foliate scrollwork picked out in their bodies, the larger enclosing liquid gold foliage with coloured flowers on burgundy ground, both on burnished and pounced gold grounds enclosed with coloured frames which sprout sprigs of acanthus

leaves and gold bezants, a small '2' in lower outer corner of recto, one small original flaw to parchment (without losses to text), some small spots, else excellent condition, 380 x 270mm.; in cloth-covered binding

Provenance:

Schøyen Collection, London and Oslo, their MS 599; acquired from Quaritch cat. 1088, *Bookhands of the Middle Ages III*, 1988, no. 75, in December 1989.

Decoration:

The larger of the initials here with its scrollwork design, and infill of liquid-gold single-hairline foliage set within an internal gold border, is notably close to a leaf from an Austrian Bible, probably produced in Vienna in the second quarter to the middle of the fifteenth century (Lilly Library, Bloomington, Indiana, Ricketts MS 17: reproduced in C. de Hamel, *Gilding the Lilly*, 2010, no. 65).

£1,500

bis. id est si sis. et ipse qui machina-
tus est. et omnis cognatio eius pe-
det in partibus: non nobis. sed deo
ei reddente quod meruit hoc autem
edictum quod nunc mittimus in anti-
cis urbibus proponatur: ut licet in
deis uti legibus suis. Quibus debe-
tis esse ammiculo: ut eos qui se ad
uerentem coram parauerant possint in-
terferre. tunc decima die mensis duo-
decim qui vocatur adar. Hanc enim
diem omnipotens deus meritis et lu-
cis: eis uenit in gaudium. Unde et
uos inter ceteros festos dies hanc
habete esse diem. et celebrate eam cum
omni letitia: ut et in posterum regno
stant: omnes qui fideliter propter obe-
diunt. dignam pro fide recipere mer-
cedem: qui autem insidiant regno e-
orum. pro scelere. Omnis autem pu-
tia et ciuitas. que noluit solemnitas
huius. quod pariter. gladio regne
peccat: et sic delectatur ut non solum
hominibus sed etiam bestis inuisa sit
sempiterni. pro exemplo contemptus et
inobediencie. **Explicit in fine in apri-**

uimus prologus super librum Job

Dicitur per singulos
septuaginta diuine libris
aduersariorum et
deinde maledictis. quod
interpretatione mea
reprehensione lex in
scriptum firmantur
quasi non et apud grecos aquila.
symachus. theodotion. uel uerbum
euerto. uel sensum essentia. uel exu-
it. quod aduerbum. et medie temptatum.
genus translationis expresserunt. et
omnia uerba instrumenta uoluntaria.
origenes obelis asteriasque distin-
xerunt: quos uel additos uel theodo-
tione sumptos translationi antea
infruit. phanis desuisse quod addita

est. Distant igitur obsecratores
mei ut ipse in toto. quod in partibus
suscepit: aut interpretatione mea
cum asterias suis uideret. Itaque enim
fieri potest quos ut plura intermi-
ssis propperit. non eosdem etiam in qui
uideri curasse fatentur. papue uob
Eui si ea que sub asterias addita se
subtraxeris. pars maxima detrim-
abitur: hoc dum uerit apud grecos.
Ceterum aut apud latinos ante ad
translationem qua. sub asterias et
obelis nup. edidimus septingenti
ferme aut octingenti ueris desit
ut detur tatus et lateranis corosus
quod liber fedicitatem sui. publice lege-
tib. probeat hoc aut translatione nul-
li de uerbis sequitur interpretent. si
ex ipso hebraico arabicoque sermone
et interdu. **Pro. nunc ubi. nunc se**
sum. nunc ill. utrumque ueridabit.
Obliquus enim etiam apud hebreos to-
tus liber ferit et lubrius. et quod gre-
a rethores uerunt. **fermat. manob.**
dumque aliud loquantur aliud agit:
ut si uelis anguillam aut mure-
mulam stratis tenere manib. qua-
ro fortius pheris. tanto tatus cla-
bitur. **amentur me ob intelligenda**
tuu. uolumis. lydeu. quenda pre-
reptore qui apud hebreos primus ha-
beni putabat: non paruis redemis
se nimis. aut. doctrina an aliquid
proferunt. nescio. hoc unum scio: no-
ponuisse me interpretari. nisi quod an-
intellererant. a principio itaque uo-
luntatis usque ad uerba Job: apud
hebreos profecta oratio est. Porro a
uerbis Job in quibus aut. peccat dies
in quo natus sum. et nunc in qua-
dicitur est conceptus est homo. usque
ad eam locum ubi ante finem uolum-
is scriptum est. idcirco ipse me expe-
hendo. et ego penitentiam in fauilla

et amere; ex amera uisus dactilo
 pondosq; arrentes: et p[er] ligue
 ydionia crebro recipientes: alios
 pedes: non eandem sillabarū: si e
 undem tempore interdum quoq;
 ritibus ipse dulas et annulus fer
 tur: numerus lege solutus: qd' merr
 a magis qm' simplex lector intelligit
 A supradicto aut uerū usq; ad fine
 libri pauca tōma qd' remanet pro
 facta oratione contexitur: ut d' hanc
 uidetur incredulū: merrā saluet ee
 apud hebreos et in morte m[er]
 facta gratiq; p[er] uicari et malcher.
 et sapho. ul' psalmum ul' lamen
 rationes iheremie. ul' omnia ser
 me scripturaru canita comphen
 dylegit philonem: iosephum: ou
 genem: cesariensem eusebiū: et eo
 rū testimonio me Verum dicit
 copbabit audiant. Quippe ca
 nes mei: idē me in hoc uoluntate
 laborasse non ut in p[er]tatione anti
 quam respicendam: sed ut ea que in
 illa aut obscura sunt: aut omisa:
 aut certe sp[er]itū uisio depuata: ma
 nifestiora n[ost]ra interpretatione fieret:
 qui et hebreum sermone ex parte
 didicimus: et in latino: penē ab ipis
 amabilis m[er]i g[ra]maticos et retho
 res et philosophos n[ost]ra sumus
 Sed si apud grecos post lxx edici
 onē iam xpi euuangelio conu[er]sa
 te uideus aquila et symachus: ac
 theodotion: uiderantes heretici
 sunt recepti: qui multa misteria
 saluatoris subdola m[er]i p[er]tatione
 celantur: et tamen m[er]i hadic id ē
 exemplis apud ecclias habentur:
 et explanant ab eccl[esi]asticis uiris:
 quāto magis ego xpianus de pa
 rentib; xpianis natus: et uerū illū
 crucis in mea fronte portans: cui
 studū fuit omnia rep[er]ere: de pra

uata corrigere et sacramenta eccl[esi]
 pure et fidei ap[er]te sermone: ul' a
 fastidiosis ul' a magis lectorib;
 non debet rep[er]ari: habeant qui
 uolunt ueteres libros ul' in membra
 nis purpureis: aut argentoq; de
 d[omi]nos ul' in ualibus ut uulgo aut
 latis onera magis exarata quam
 codices: diu modo m[er]i m[er]i p[er]
 mittant paupes h[er]e codulas: et nō
 tam pulchros codices quam emen
 datos: ut m[er]i aut edino: et lxx: uic
 ta grecos: et mea iuxta hebreos: in
 latini meo labore conu[er]sa e. Et
 grat uniu[er]sū q[ui] uult: et studiose
 me magis qui maluolūm p[er]bet

Explicat primus. Ite alius prologus

Sicut aut stellam in celo tere
 rem: aut palmarū folia co
 pliant: ut in sudore uultus
 mei comedam panē: et uic
 tris opus sollicita mente tuncatē:
 nullus mordeat: nemo respicende
 ret: h[er]e aut quia iuxta sententia
 saluatoris uolo op[er]i abim qui nō
 putret: et antiquam diuino uolu
 mini uam scrib[is] uulgatib; p[er]
 g[ra]t: error m[er]i g[ra]m[ma]ticis uulgatē
 correctorib; uicor saluarius uocor:
 et errores non aufferre: si serere d[omi]
 ca ē em ueritatis consuetudo: ut e
 nam confessa plerūq; uicia place
 ant: dū magis pulchros uolunt ha
 bere codices qm' emendatos: Quia
 p[ro]p[ter] o fratres dilectissimi: unū nō
 blicatis exemplar: pro flabello ca
 lathis portellib; munusculis mo
 nachor spūalia ip[er] et mansuetudo
 na suscipiet: ac beatum iob qui ad
 huc apud latinos iacebat in scro
 re: et uim starebat euorū: m[er]i g[ra]
 m[ma] uulatumq; gaudeat: Quomō
 em post p[er]bationem atq; uitiorū:
 duplicia ei uniu[er]sa sunt reddita.

Item 8

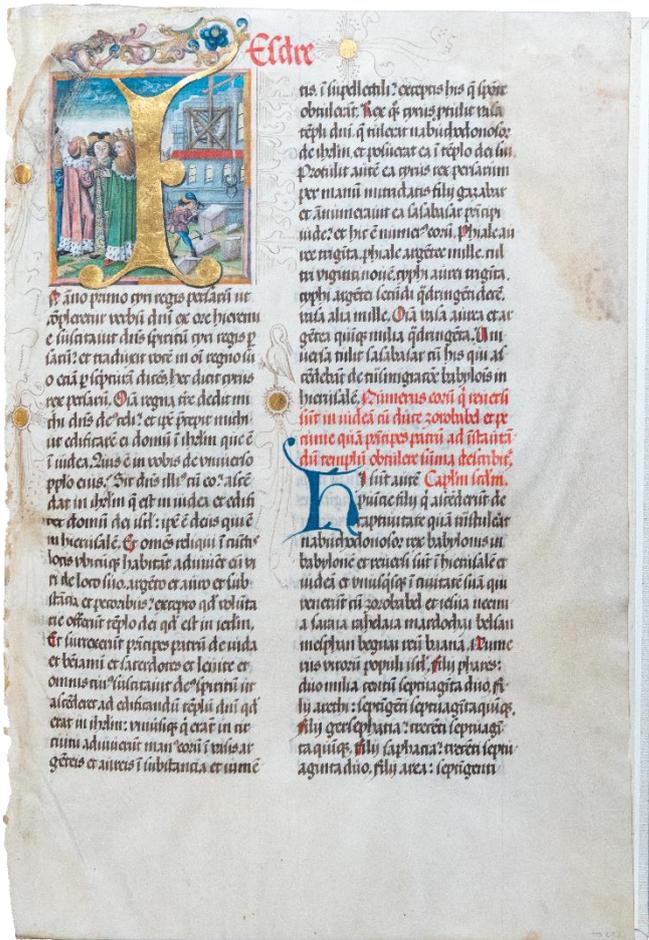
An exquisite historiated initial on a leaf written in the highest grade script.

- 9 King Cyrus Directing the Building of the Temple of Jerusalem, on a leaf from a Bible, in Latin, illuminated manuscript on vellum; ?Austria, 1507 or slightly earlier

Very distinctive script on a leaf from a high quality, closely-datable Bible, with flamboyant illumination depicting an unusual subject. A single leaf, , vertical rulings in pale pink-brown ink, horizontals ruled for tops as well as bottoms of minims in plummet, for 2 columns of 34 lines, written in a very high quality gothic bookhand, ruled space c.310×205mm, the text comprising Ezra 1:1–2:62, chapter 2 preceded by a four-line rubric from Bede's commentary on Nehemiah and Ezra (Migne, PL , XCI, 1850, col.817), the start of Ezra illuminated with a large historiated initial depicting King Cyrus instructing counsellors (the upper fore-edge corner stained and the upper gutter corner water-damaged and repaired, slightly affecting the initial and border decoration). c.420×280mm

Provenance : (1) Written and illuminated in Bohemia, Austria, or Germany probably for a Cistercian or Carthusian house, to judge by the use of punctus flexus punctuation, doubtless part of a complete Bible bound in four or five volumes, probably written in or shortly before 1507. The first volume of the set, containing Genesis–Ruth (Baltimore, Walters Art Museum, MS W.805), has always been dated 1507 on the basis of a scribal date at the very end, but it has not previously been noted that the final leaves (comprising a capitula list) are written by a different, presumably somewhat later, scribe. (2) Otto Ege (d.1951): text leaves were included in Ege's famous 'Fifty Original Leaves' portfolios as no 44; another leaf with a historiated initial was sold among the Ege residue at Sotheby's, 26 November 1985, lot 86 (see S. Gwara, *Otto Ege 's Manuscripts*, 2013, Handlist no 44). (3) Bruce Ferrini (d.2010), inscribed in pencil with his stock number 'VM 4190', Catalogue 1, *Important Western Medieval Illuminated Manuscripts* [...], 1987, no 34. (4) Schøyen Collection, MS 227.

Script : The Bible from which this leaf comes was clearly a high status item, perhaps usually displayed open on a lectern. It seem to have been intended for public reading. The script is very regular, partly helped by the ruling which guides both the tops and the bottoms of the minims with very angular feet to the minims. Several features would have made reading aloud much easier: the letter 'u' has a small superscript 'u'-shape to distinguish it from 'ii'; there are very few abbreviations other than the standard abbreviation-mark for an omitted 'm' or 'n', and



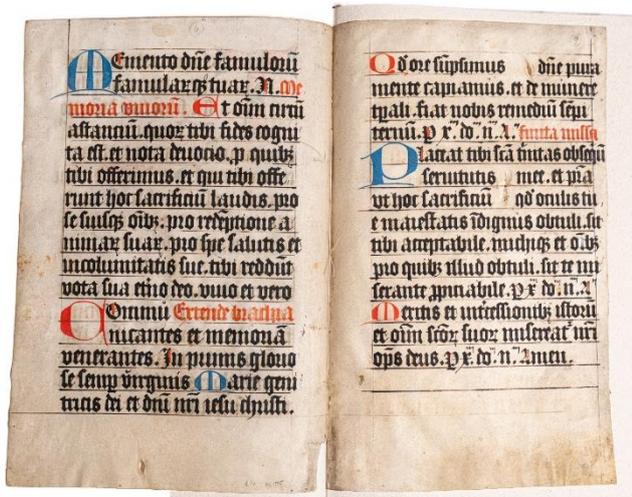
sometimes for omitted letters after 'q' e.g. in the number 'qui(n)quagi(n)ta q(ua)tuor'; and while dozens of numbers appear on the verso of the leaf, they are all written out in full as words, not numerals.

Illumination : A charming, colourful and distinctive representation of an unusual subject. The 1987 Ferrini catalogue attributed the illumination to Augsburg, c.1500, and compared it to the work of the illuminator [Leonhard Beck](#) and the writing-master [Leonhard Wagner](#). The style with its bright palette of pinks, greens and blues, and its stocky, animated figures, is certainly very Germanic.

£6,500



Item 9 (detail)



10. Missal: opening of the Canon of the Mass, in Latin, decorated manuscript on vellum; *Germany, late fifteenth or early sixteenth century*

Two large leaves, with single column of 16 lines in the most formal late gothic bookhand red rubrics, capitals touched in red, three 2-line initials in red or blue, one large initial 'T' (opening "Te igitur ...") in scalloped red and blue sections in blue and red with outlines left in blank parchment, this encased in ornate red, blue and pale purple penwork picking out foliage, two small natural flaws in last leaf, upright margin of second leaf trimmed away, else excellent condition, 320 x 220mm.; in cloth-covered card binding.

Provenance:

Schøyen Collection, London and Oslo, their MS 1595, acquired Quaritch, London, in July 1992.

Script:

The hand here represents the last and most formal phase of late medieval bookhands, with angular and bold letters, finished with decorative wedges added at their heads and feet and hairline decorative strokes to the extremities of the letters, all executed in a grand format. These same features would provide the models for the type of the earliest printed books.

£950

E igitur clementissi-
 me pater p̄ iesū d̄ni
 sc̄i filiū tuū d̄m̄n no-
 strū supplices rogam⁹
 et petimus. uti accepta habeas
 et benedicas **H**ec et dona **H**ec mu-
 nera **H**ec sancta sacrificia ul-
 tibata **I**n primis que tibi of-
 ferimus. pro ecclesia tua s̄cta
 catholica. quā pacificare. cus-
 todire. adunare. et regere digne
 ris. toto orbe terrarū. una cum
 famulo tuo papa n̄ro. **R.** rege
 n̄ro **R.** et antistite n̄ro **R.** et oī-
 bz orthodoxis catholice et apol-
 tolice fidei cultoribz



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