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Additional photographs are available on request.

Cover photograph is of item 16.

Stephen Butler



INDEX

- 4 Book of the Dead of Minherche(tiu) · 15th century BC
- 6 **AUGUSTINE OF HIPPO**. De Civitate Dei · 9th century
- 8 **[Qur'an]**. Āyat Al-Kursī · 10th century
- 10 Leaf from a Romanesque Lectionary · 11th century
- 11 Leaf From a Gargantuan Lectionary · 12th century
- 12 Leaf from a Romanesque Psalter · 12th century
- 14 **CHARTRES; AUXERRE**. Two Leaves · 12th century
- 16 **COMESTOR**. Cutting from Historia Scholastica · c.1210
- 18 Two Leaves from the 'Cambridge Bible' · c.1220s
- 20 **LOMBARDUS**. Cutting from Sentences · c.1240
- 22 **SAINT JEROME**. Commentary on the Prophets · c.1240
- 24 Indenture · 1265
- 26 Large Initial 'D' from an Illuminated Breviary · 13th century
- 28 Two bifolia from a Sermon Collection · 13th century
- 30 **AUGUSTINE OF HIPPO**. Leaf from Sermones · 13th century
- 32 **JUSTINIAN**. Leaf from Corpus Iuris Civilis · 13th century
- 34 **BONAVENTURE**. Two Leaves of Commentary · c.1270-1300
- 36 **PEÑAFORT; GRATIAN**. Leaf from Decretals & Decretum · 13th century
- 38 **JUSTINIAN**. A Leaf from Digest · 13th or 14th century
- 40 Gospel of John · 13th or 14th century
- 42 Leaf from a Roman Missal · 14th century
- 44 Two Leaves from a Rental Book · 14th century
- 46 **SAINT NICHOLAS**. Leaf from a Breviary · c.1300-1350
- 48 Leaf from an English Illuminated Psalter · 14th century
- 50 **RIGA**. Leaf from Aurora · c.1375
- 52 Leaf from a Gradual · 14th century
- 54 Leaf from a Book of Hours · 15th century
- 56 **MARCELLUS**. Fragment from De Compendiosa Doctrina · c.1450
- 58 **DRACHESEL**. Property Deed · 1478
- 60 Magnificat Anima Mea Dominum Bifolium · 15th century
- 62 Monastic Prayerbook · 15th century
- 64 **MORE**. A Dialogue Concerning Heresies · c.1550-1580
- 66 **FLINTON**. A Manual of Prayers · 1583
- 68 Legal Deposition · 1698
- 70 Indian Miniature of a Princess in a Garden · 18th century

ILLUMINATED FUNERARY PAPYRUS FROM THE MID-18TH DYNASTY EGYPT

I **Book of the Dead of Minherche(Tiu)**
Abydos, mid-18th Dynasty, 15th century BC

Dimensions

Large fragment: 160 x 910 mm
Written area: 140 x 910mm

Small fragment: 140 x 343 mm
Written area: 130 x 340 mm

Description

Manuscript in Middle Egyptian, written in cursive hieroglyphs in black and red ink on papyrus, with polychrome painted vignettes in red, black, white, yellow, and blue, preserving two substantial fragments from a once much longer funerary roll. The larger surviving section preserves 43 vertical columns of text and image; the second preserves 12 further columns. Both fragments are from the lower portion of the scroll, the upper sections being lost, but enough remains to preserve a remarkable sequence of text and illustration, including the Judgement of the Dead, the weighing of the heart, the lotus transformation, guardian figures of the gates, the solar bark, and scenes connected with the topography of the afterlife.

£ 300,000

These fragments belong to the Book of the Dead papyrus of Minherkhetiu, now identifiable as part of a larger dispersed manuscript whose other fragments are preserved in the Egyptian Museum, Cairo and the Museo del Papiro, Syracuse, with at least one further fragment formerly known in the antiquarian trade.

The manuscript was first brought into scholarly focus through Irmtraut Munro's publication of the fragmentary Cairo material, and later substantially advanced by Barbara Lüscher, who demonstrated that the Schøyen fragments, together with four further fragments formerly handled by Charles Ede, belong to the same original papyrus.

Provenance

Other fragments from the same manuscript are in the Egyptian Museum, Cairo (JE 95704), first published by Irmtraut Munro, and in the Museo del Papiro, Syracuse; a further fragment was formerly recorded in the trade through Charles Ede Ltd.

The present fragments were formerly with Maurice Nahman, Cairo, in the 1930s; later with Charles Ede Ltd., London; then Sam Fogg Rare Books Ltd., London; subsequently deaccessioned in 2011.

As Barbara Lüscher observed, the manuscript appears to have been broken up at a relatively early date, probably before at least some fragments entered the Cairo Museum.



AN EXCEPTIONAL CAROLINGIAN MANUSCRIPT FRAGMENT

2 AUGUSTINE OF HIPPO. *De Civitate Dei*, Book VIII, Chapters 15–16

Single vellum manuscript leaf
France, perhaps Tours, c. 850–900

Dimensions
170 x 155 mm

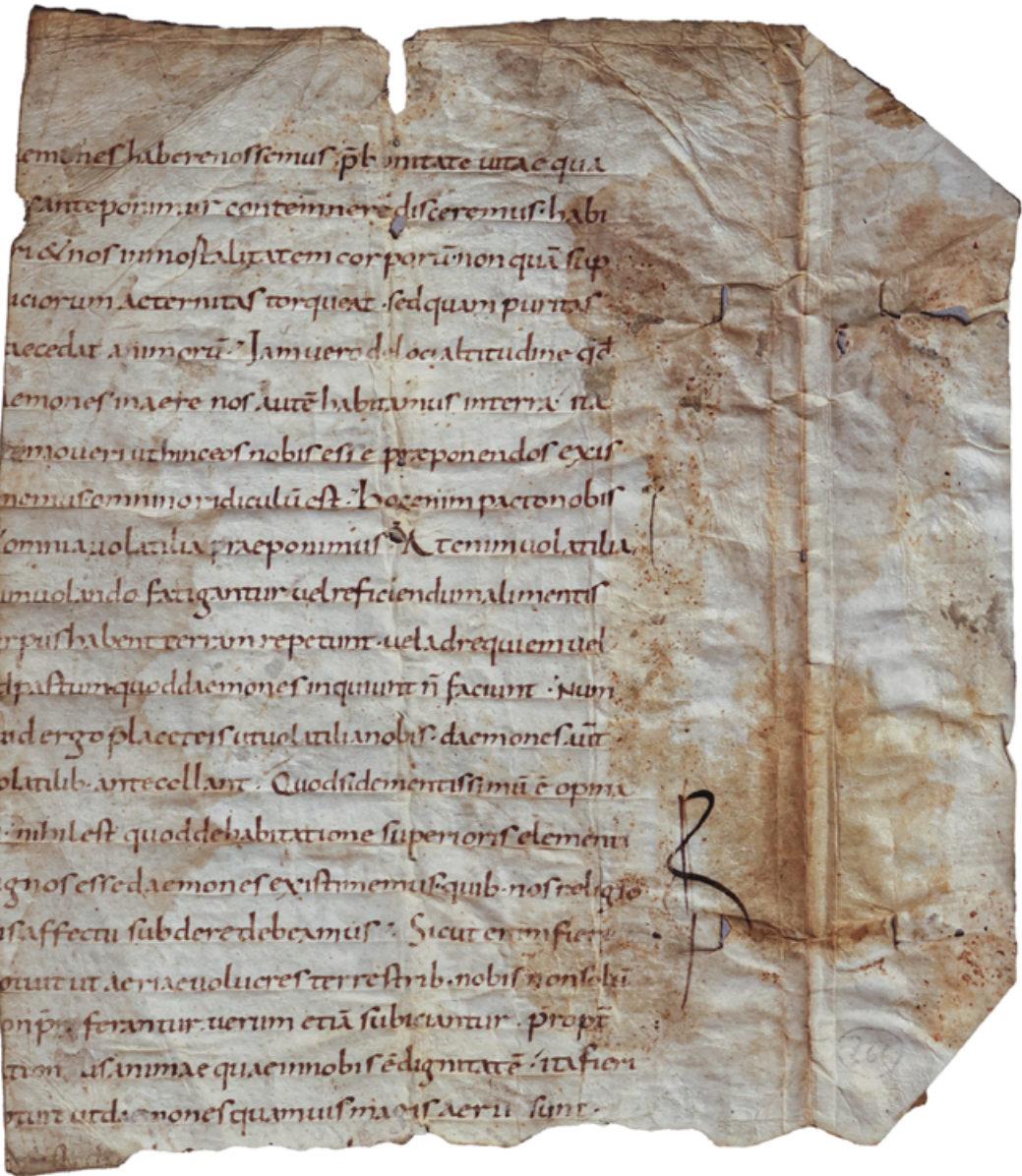
Description
The text is executed in an elegant and confident Caroline minuscule, notable for its clarity, balance, and aesthetic refinement. The rounded, disciplined script exemplifies the mature bookhand developed in the great scriptoria of 9th-century France and remains remarkably legible more than eleven centuries later. Faint dry-point ruling is still visible.

Condition
Recovered from later use in a binding, the fragment shows expected signs of age and reuse, including moderate wear and soiling, yet the recto remains clean and visually impressive.

A striking and highly desirable early medieval manuscript fragment from St Augustine’s *City of God*, one of the foundational texts of Western Christian thought and a work that shaped intellectual life throughout the Middle Ages. Augustine’s masterpiece, written in the early 5th century in response to the fall of Rome, presents a sweeping vision of history contrasting the earthly and heavenly cities, and remained the most influential of all patristic writings for over a millennium.

This leaf preserves passages from Book VIII, including Augustine’s vivid discussion of demons and his engagement with Platonic philosophy through the writings of Apuleius — among the most intellectually intriguing sections of the work. Manuscript witnesses to Augustine dating from before the year 1000 are rare on the market; fragments of this quality offer collectors a tangible connection to the Carolingian renaissance and the transmission of classical and Christian learning.

Preserving 21 lines of text on each side, it stands as a rare and evocative survival from the golden age of Carolingian manuscript production — an important and displayable relic of early medieval scholarship.



EARLY FRAGMENT PRESERVING THE MOST REVERED VERSE OF THE QUR’AN

3 [Qur’an]. *Āyat Al-Kursī*
Arabic manuscript on vellum
[Eastern Islamic world, probably Iraq or Iran, 10th century]

Dimensions
135 x 195 mm

Description
Single fragment from a
Qur’anic codex, on vellum
with remains of c.15 lines of
text written in a bold, dark
brown to near-black ink, in
an early angular (post-Kufic)
hand, with red vocalisation.

Condition
The parchment is of
medium thickness and
relatively supple character,
now with areas of staining,
cockling, and small losses
at the edges, consistent
with age and likely reuse
or secondary handling. Ink
corrosion and flaking in
places, but the text remains
broadly legible and visually
powerful.

A substantial and visually striking fragment from an early
Qur’an, preserving a significant portion of the celebrated
Āyat al-Kursī (Qur’an 2:255), among the most important
and widely transmitted verses in the Islamic tradition.

Text
The surviving text includes the opening and central
clauses of the verse, beginning:
“Allāh—there is no god but He, the Living, the Self-
Subsisting...”
and continuing through
“...His is what is in the heavens and what is on the earth... He
knows what is before them and what is behind them...”

Script
Written in an early angular hand transitioning from Kufic
toward the more regularised “New Style” Qur’anic scripts,
characterised by compressed horizontal format, with
letters tightly structured along a disciplined baseline and
strong verticals and flattened horizontals, giving the text
an architectural rhythm.

The text is extensively vocalised in red dots, marking
short vowels and recitational aids, indicative of a more
systematised reading tradition than seen in the earliest
Qur’ans. Occasional additional coloured marks (including
traces of green) may be present, though now partially
abraded.



4 Leaf from a Romanesque Portable Lectionary

In Latin, manuscript on vellum
[Italy, first half of the 11th century]

Dimensions
213 x 145 mm

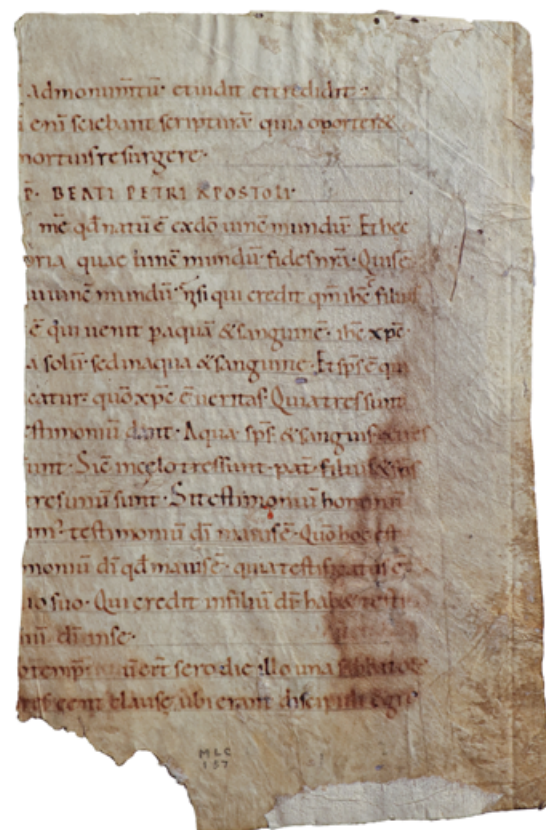
Provenance
1. Sold by Maggs Bros. of London in 1969.

Description

A near-complete leaf with 19 lines in a remarkably fine and rounded Romanesque bookhand, with a strong st-ligature and a 'z' with an undulating top, occasional early features such as et-ligature used integrally at end of a single word, rubrics in elegant red or black capitals recalling Carolingian examples, capitals infilled in red, simple red initials.

Condition

Recovered from reuse as pastedowns in a later binding, some stains and faded areas, occasional parts of versos illegible under normal light, trimmed at innermost edge of leaf, a few natural holes in vellum, otherwise in fair and presentable condition.



£ 2,500

5 Leaf From a Gargantuan Lectionary

In Latin, decorated manuscript on vellum
[Italy, first half of the 12th century]

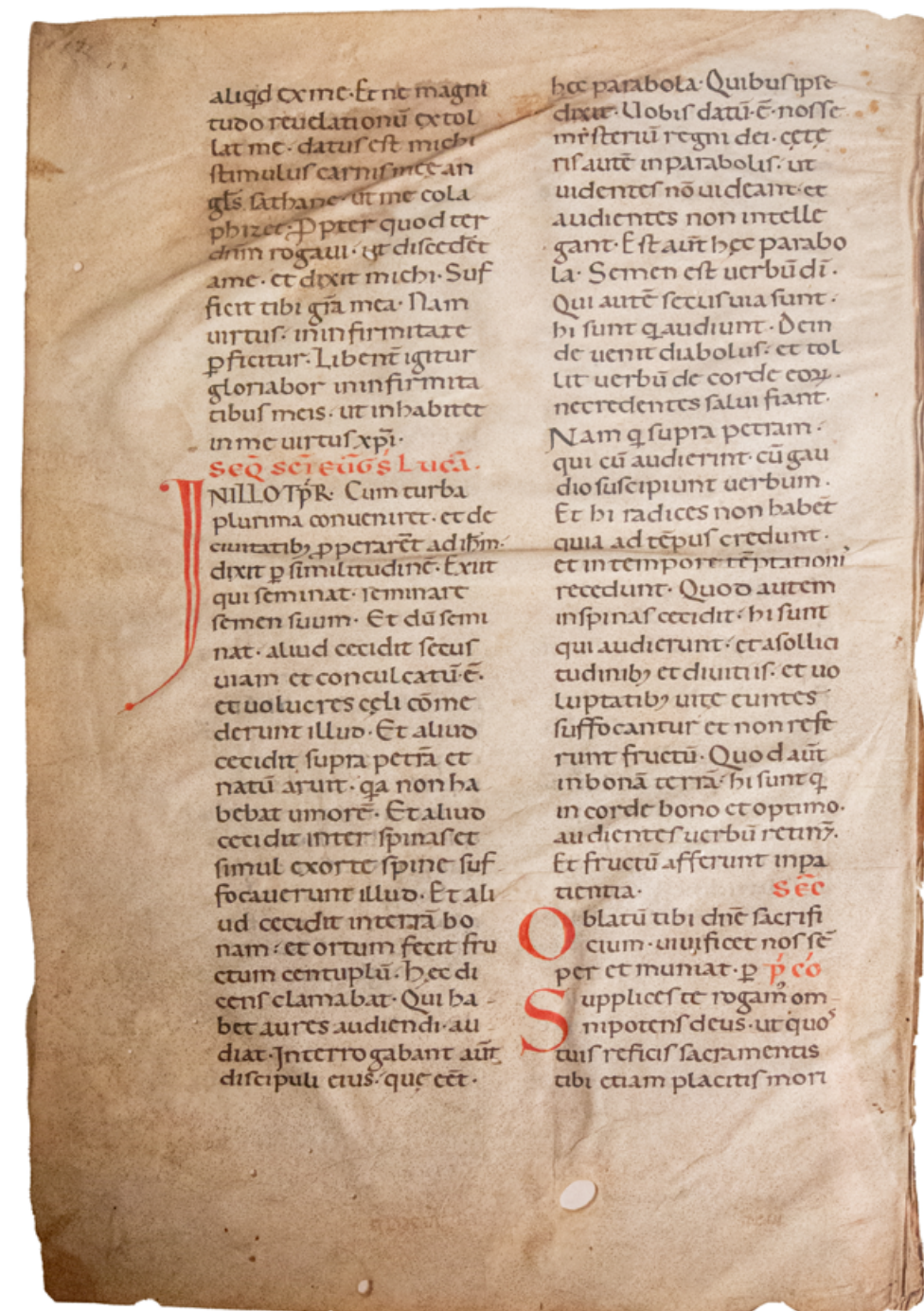
Dimensions
407 x 270 mm

Description

Single large leaf, with text in double column of 38 lines of a square Romanesque bookhand, written without biting curves, red rubrics, two small red initials, one larger initial in split bands of red decorated with a bauble mounted in the tip of its descender.

Condition

Small natural flaws (all in margins), a few apparently erased words in lower margin in medieval hand, some folds and stains from having been reused in a binding and then folded across its mid-point, else in good and presentable condition.



£ 5,000

6 Leaf from a Romanesque Psalter
In Latin, decorated manuscript on vellum
[Germany (perhaps Bavaria, or Cologne), first half of the 12th century]

[with] **Ioannes a Iesu Maria**. *Stimulus compunctionis et soliloquia verbis sacrae scripturae intertexta*.
Cologne, apud Antonium Boëtzerum, 1611

Dimensions
c. 180 x 120 mm

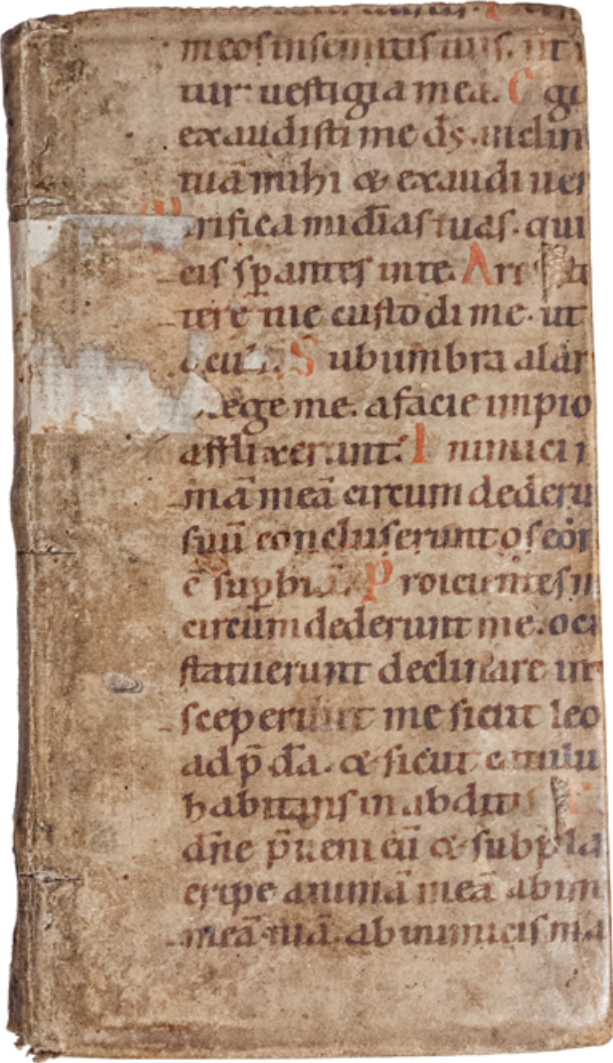
Description
169+v (index). Single leaf as a binding from a finely executed Romanesque Psalter, written in a compact late Caroline/early protogothic bookhand, c. 14–16 lines preserved per page, in dark brown ink, with rubrication in red and occasional enlarged initials touched in red. The script is regular and upright, with clear word separation and restrained decoration.

Condition
The leaf shows clear signs of reuse: trimmed at all edges, with surface abrasion, adhesive staining, and areas of loss where it was pasted to the boards. Nonetheless, substantial portions of text remain legible, and the alternating red and brown ink retains strong visual contrast. Some marginal worming towards the end, not touching the text, browned otherwise good.

This medieval fragment survives as the binding material for a small 12mo printed devotional work. The volume remains in its original limp vellum binding.

Text
The text comprises portions of the Psalms (including passages identifiable from Psalmic liturgical sequences).

Provenance
1. The Charterhouse of Astheim, founded in 1409 by Carthusian monks from Cologne, maintained a modest but active library. The reuse of earlier manuscripts for binding purposes is entirely characteristic of Carthusian houses in the Early Modern period. The ex libris on the printed frontispiece: “Cartusiae Z[i]ttingensis” suggests an origin for the parent manuscript either in Bavaria where the charterhouse was founded in 1409, or Cologne where the founding monks came from. If the latter, then the parent manuscript may have been among the founding books of the charterhouse. The manuscript leaf was almost certainly reused for binding within the Charterhouse. Following the secularisation of 1803, the monastery was dissolved and its books dispersed; the present volume survives as a rare witness both to that library and to its earlier medieval holdings.



£1,750

7 **CHARTRES, Ivo of; AUXERRE, Remigius of.** Two Leaves from a Compilation of Texts on the Sacrament, including *De sacramentis dedicationis*, *De dedicatione ecclesiae*, and others
In Latin, manuscript on vellum
[probably England, third quarter of the 12th century]
[with] CATTANEO, Sebastian. *Enchiridion, eorum quae ...*
Ingolstadt: D. Sartorius, 1589

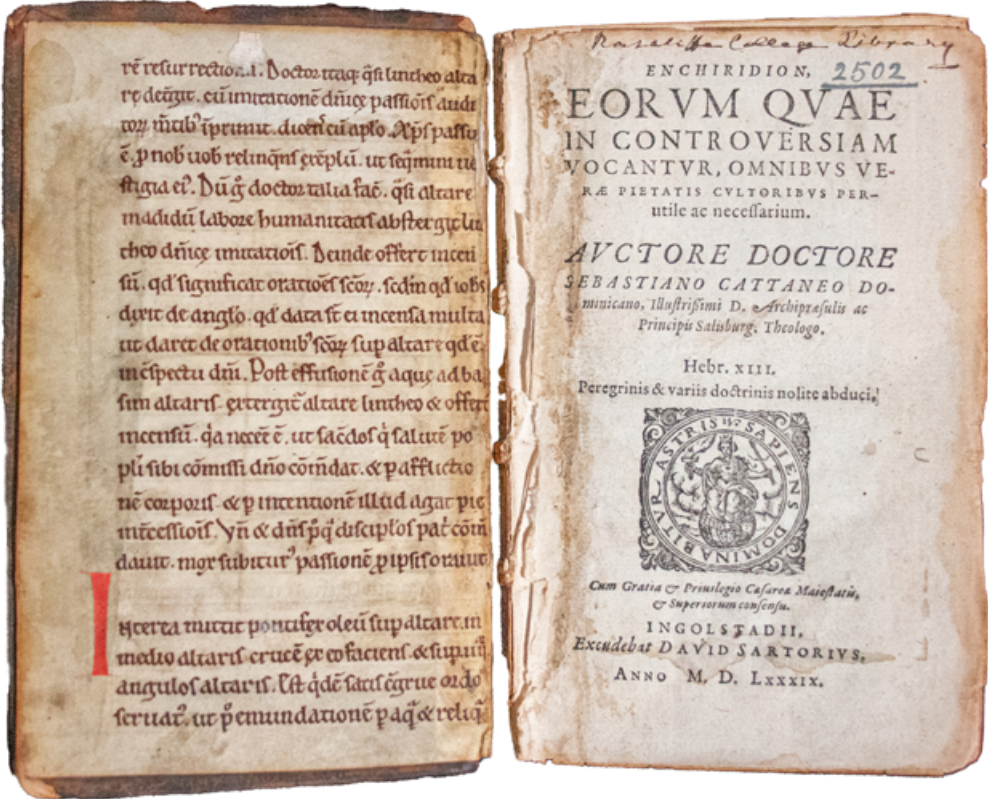
Dimensions
Each leaf: 160 x 100 mm

Description
Two leaves reused in a 16th-century binding, and still in situ as pastedowns on the detached boards from that binding, each trimmed at edges (with one vertical edge trimmed to the edge of the text), written in single column of 22 lines of a finely written pre-gothic bookhand, with only occasional biting curves, one large simple red initial. Some spots and stains, else good condition.

Binding
The later binding of dark brown leather over pasteboards, boards with original single fillet and later floral stamp applied to centre of each board.
First leaf of the printed text and boards detached.

The two near-complete leaves are in situ pasted to the boards of a copy of Sebastian Cattaneo, *Enchiridion, eorum quae ...*, printed by D. Sartorius in Ingolstadt in 1589.

Provenance
1. The parent manuscript was written in deliberately small and portable format, perhaps for an itinerant ecclesiastic, probably in 12th-century England. The volume was then set aside and reused as binding material in the 17th century.
2. Ratcliffe College, Leicester: their ex libris at head of first leaf and armorial bookplate loosely inserted in volume. Rare books from their holdings occasionally deaccessioned from at least the mid 1990s.



INSCRIBED BY A PREVIOUS OWNER ‘BOLEYN’

8 COMESTOR, Petrus. Cutting from *Historia Scholastica*
In Latin, manuscript on vellum
[England, c. 1210]

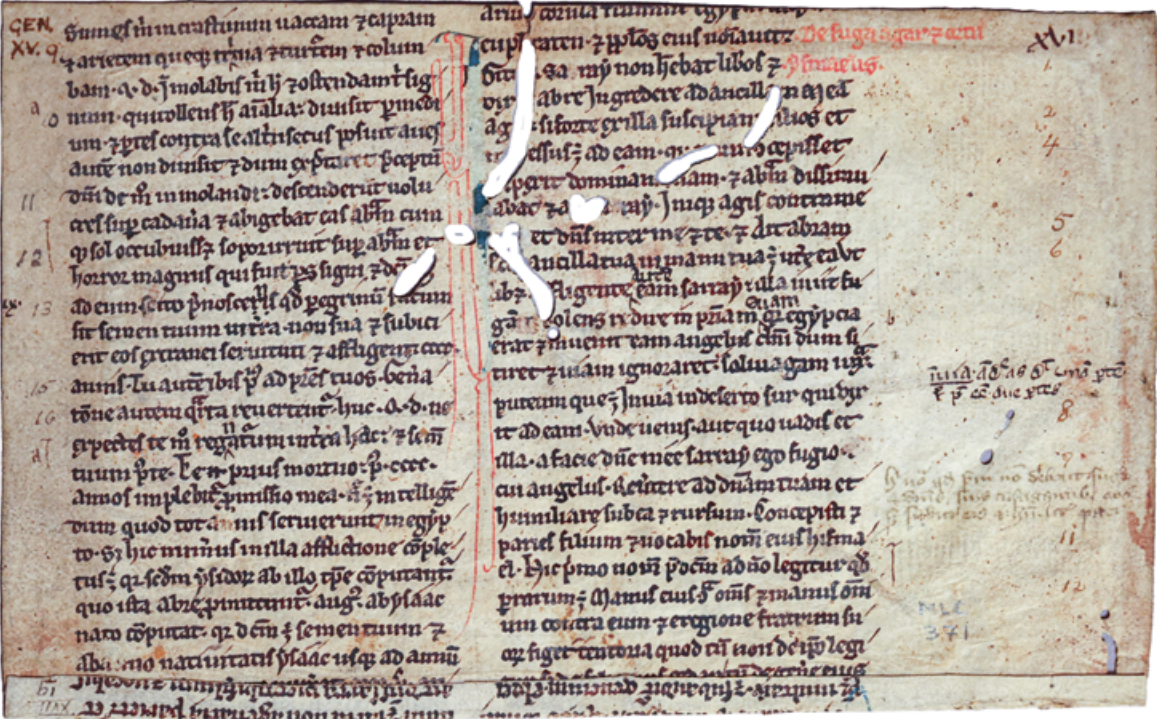
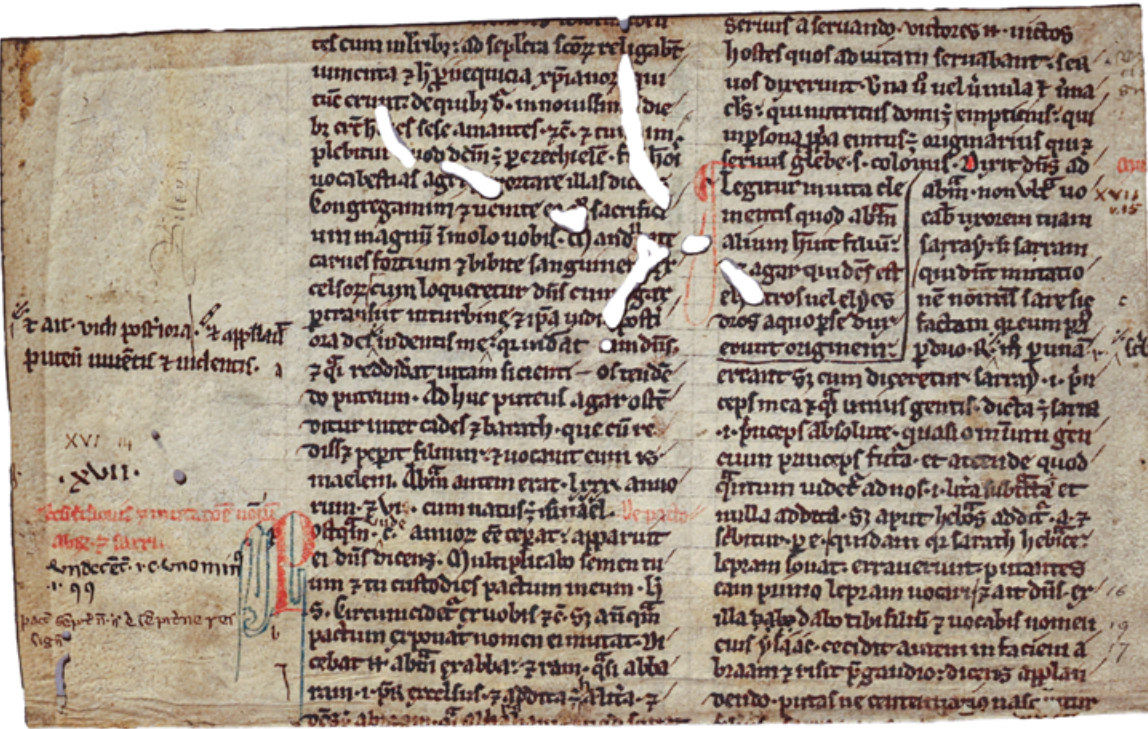
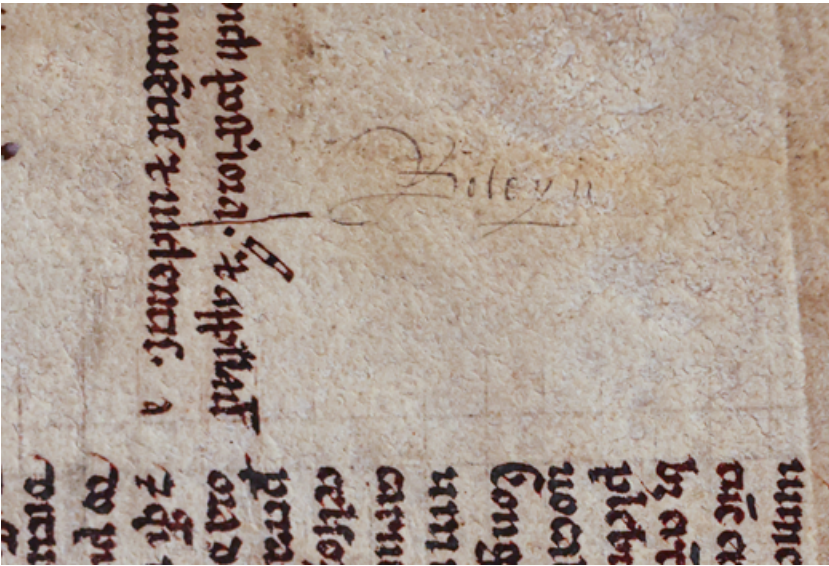
Dimensions
118 x 190 mm

Description
Rectangular cutting from the centre of a leaf, with remains of double column of at least 28 lines in a small English university hand, versal numbers in the margin, red paraph marks in margin, capitals touched in red, red rubrics, remains of two initials in red or blue with contrasting penwork, some contemporary marginalia and 19th-century notes on the chapters of the text.

Condition
Recovered from a binding and hence with scuffs, wormholes, stains and spots, overall in fair condition.

Text
Peter Comestor (d. 1178) was a French university lecturer and theologian. He studied in Paris under Peter Lombard, and he later served the university there as chair of theology and then chancellor of Notre Dame – the last of which put him in charge of the cathedral school there.

Provenance
1. Reused in the 16th century as a pastedown in the binding of a book, with an owner’s name of that date: “Boleyn” in hairline thin pen in blank margin. The Boleyn family (also Bulleyn or Bullen) was a large and influential kin group based on Hever Castle in Kent and Blickling Hall in Norfolk, who reached their peak during the marriage of Anne Boleyn to Henry VIII.
2. From the collection of the late Professor Marvin Colker, his MS. 371.



A MEDIEVAL ENGLISH VOICE IN THE MARGIN

9 Two Leaves from the ‘Cambridge Bible’, with Latin and Middle English Glosses
Manuscript on vellum
[England, probably Cambridge or East Anglia, c. 1220s]

Dimensions
Each 277 x 203 mm

Description
Two large leaves, in two columns of 60 lines in a fine and regular early Gothic bookhand, ruled in plummet, with chapter numerals and running headings in alternating red and blue; modern pencil foliation f.8 and f.72.

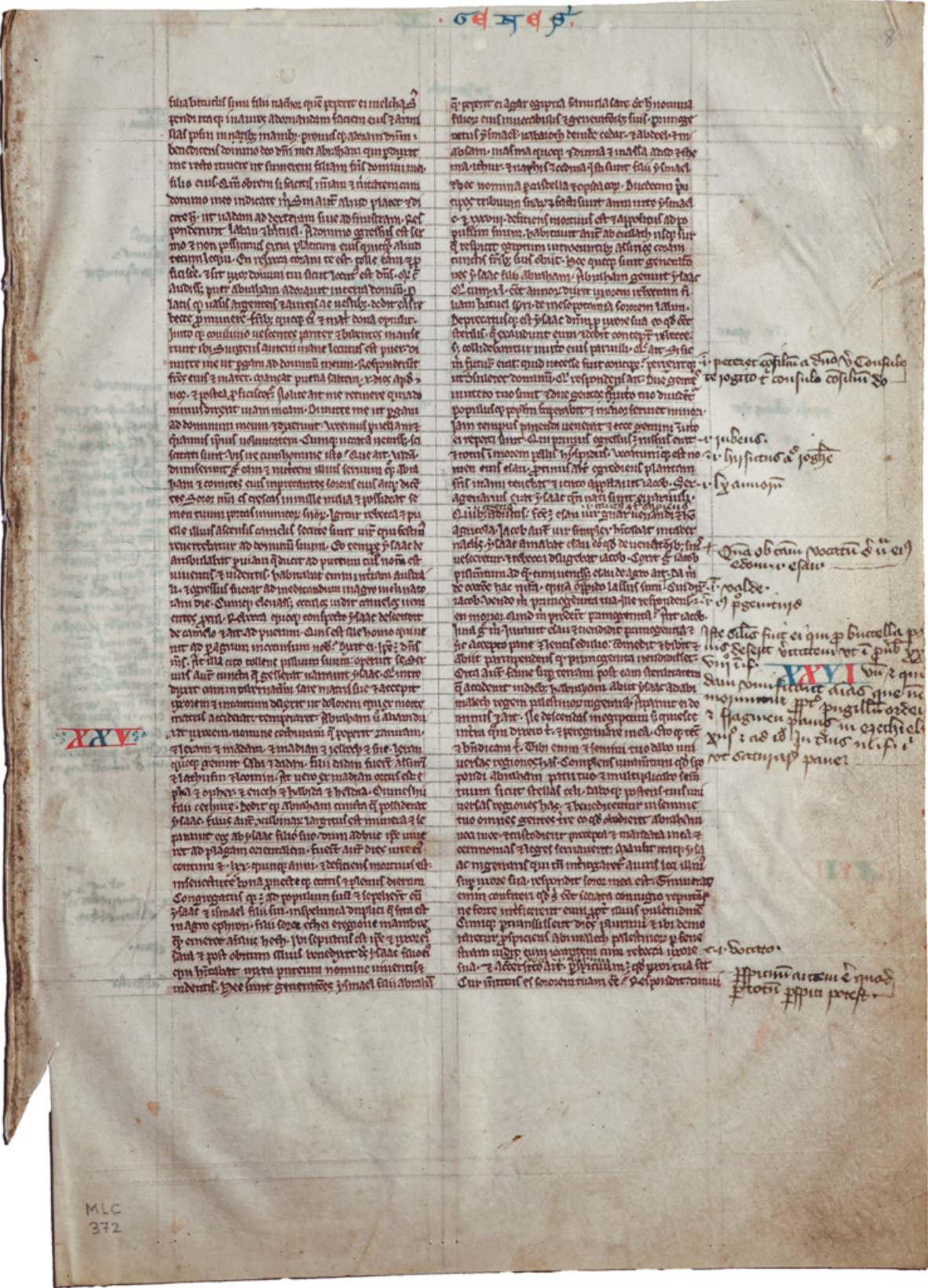
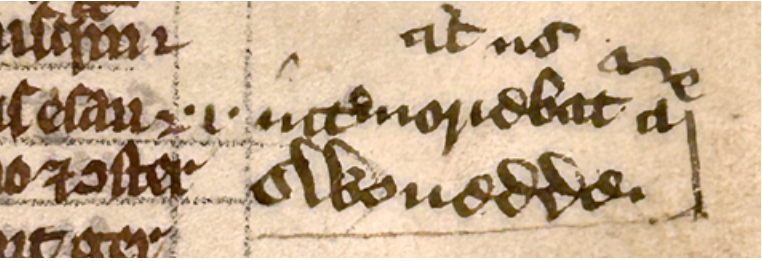
Condition
Both leaves survive with broad margins and visible ruling, and preserve evidence of later medieval scholarly use in the form of interlinear and marginal annotations.

Two leaves from the large-format English Bible manuscript later dispersed by Otto F. Ege as the ‘Cambridge Bible’. Leaves from this codex are valued not merely for their visual beauty – the broad page, disciplined textura, and handsome red-and-blue apparatus typical of the period – but because they stand at the beginning of the great age of the portable and textually standardised university Bible in England.

Text
The first leaf contains text from Genesis 24:47–27:36; the second from I Kings 5–9, the latter preserving the quire signature “VI”.

Glosses
The present leaves preserve a small but highly suggestive layer of vernacular engagement in the margins. The Genesis leaf carries Latin marginal glosses in a later cursive hand, and on the verso a further hand glosses the manuscript’s reading “irrugit” (for *irruigiit*, in “*irruigiit clamore magno*”: Genesis 27:34) with the Middle English word “swouedde”, meaning ‘to roar, sigh, or sound aloud’. This addition preserves an instance of textual correction and the apparent act of a medieval English reader understanding the Bible in his own native language (the word used here is different to the “rorid” for roared used in the Wycliffite Bible, suggesting that this translation into the vernacular was the work of the scribe of our addition). This note preserves.

Manuscripts containing Middle English – the language of Chaucer and John Wycliffe – appear only occasionally on the market, and remain actively sought after. In addition, these leaves cannot be blocked on their export from the UK and so can be bought by potential buyers outside the UK without worry that they will not be allowed to leave.



10 **LOMBARDUS, Petrus.** Cutting from a Tiny Pocket-Sized Copy of the Sentences, Once Used by an English University Master or Student
In Latin, decorated manuscript on vellum
[England (perhaps Oxford), c. 1240]

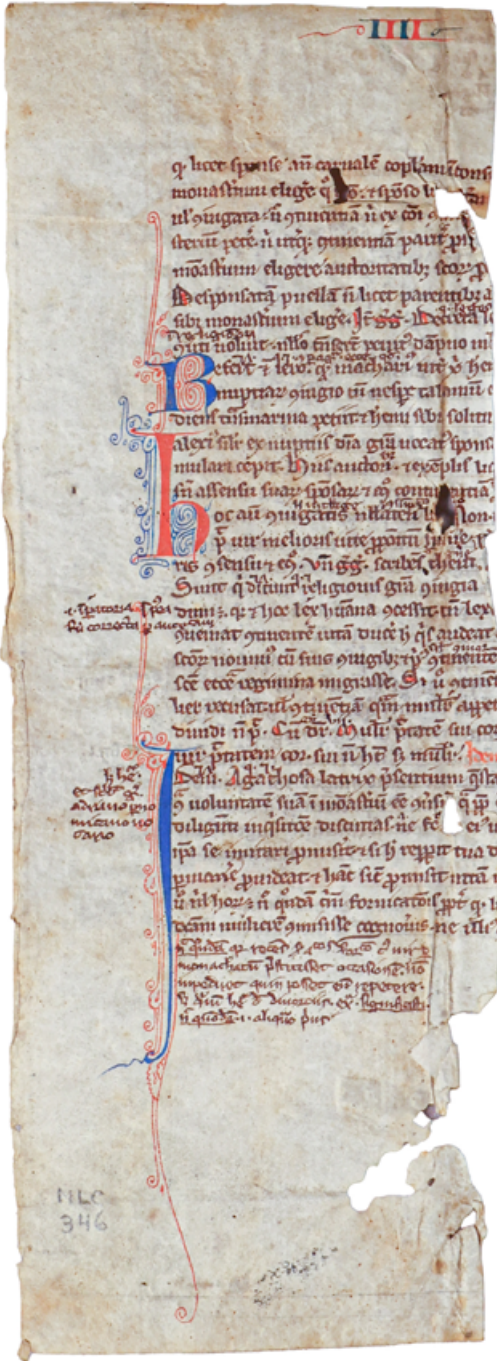
Dimensions
188 x 68 mm

Description
Rectangular cutting from a leaf preserving approximately a half of it, text in single column of 32 lines in a tiny and precise university hand, glosses added in margin and interlineally in several tiny contemporary hands, capitals touched in red, red rubrics, running titles in alternate red and blue capitals in upper margin ("L[iber] / IIII"), three large initials in red or blue with ornate contrasting penwork.

Condition
Recovered from reuse in a binding and hence with torn edges, small holes and stains, overall fair and presentable condition.

An appealing witness to the explosion of scholarly work in and around Oxford in the 13th century, following the initial establishment of academic colleges there.

Provenance
1. Cut from the 'parent manuscript book' and used in the binding of a later book, most probably in the 16th- or 17th-century.
2. From the collection of the late Professor Marvin Colker, his MS. 346.



II SAINT JEROME. Commentary on the Prophets

Two manuscript fragments on vellum
England, c. 1240

Dimensions

Fragment I
Complete half-leaf with full margins: 161 x 182 mm
Fragment II
Longer portion preserving one and a half columns: 255 x 165 mm

Description

The leaves are written in a mature English Gothic textualis in two columns, with alternating red and blue pen-flourished initials and restrained rubrication. The hand is a disciplined and well-proportioned English bookhand of c.1240, retaining clarity and moderate angularity without the later compression of fully developed Gothic textura. Ascenders are firm and slightly clubbed; minims are evenly spaced; the two-compartment a and upright d are typical of English production in the second quarter of the 13th century. The regular ruling and generous margins confirm production within a scholastic or cathedral context rather than a small portable devotional volume.

Two substantial fragments from a mid-13th century English manuscript of the prophetic commentaries of Jerome (d. 420), one of the most authoritative exegetes of the Latin Church.

Text

The text belongs to Jerome's commentaries on the Old Testament Prophets – works that formed a cornerstone of medieval biblical study. In these commentaries Jerome combines philological precision, engagement with Hebrew sources, and theological exposition. During the 13th century such texts were central to the intellectual life of English monastic and cathedral schools, underpinning preaching, *lectio divina*, and advanced theological instruction.

Provenance

- 1. The collection of Revd Dr Philip Bliss (1787–1857).
- 2. From the vast manuscript library assembled by Thomas Phillipps (1792–1872). Material from the Phillipps collection forms one of the most significant streams in the modern history of manuscript collecting.
- 3. E.H. Dring (1864–1928), acquired privately from the Robinsons who purchased the Phillipps collection after the latter's death; thence to Quaritch.



£ 750

12 Indenture Agreeing to the Rent of the Estate of Norton-iuxta-Twycross

In Latin, manuscript on vellum
England (probably Leicestershire), dated 11 November 1265

Dimensions
181 x 125 mm

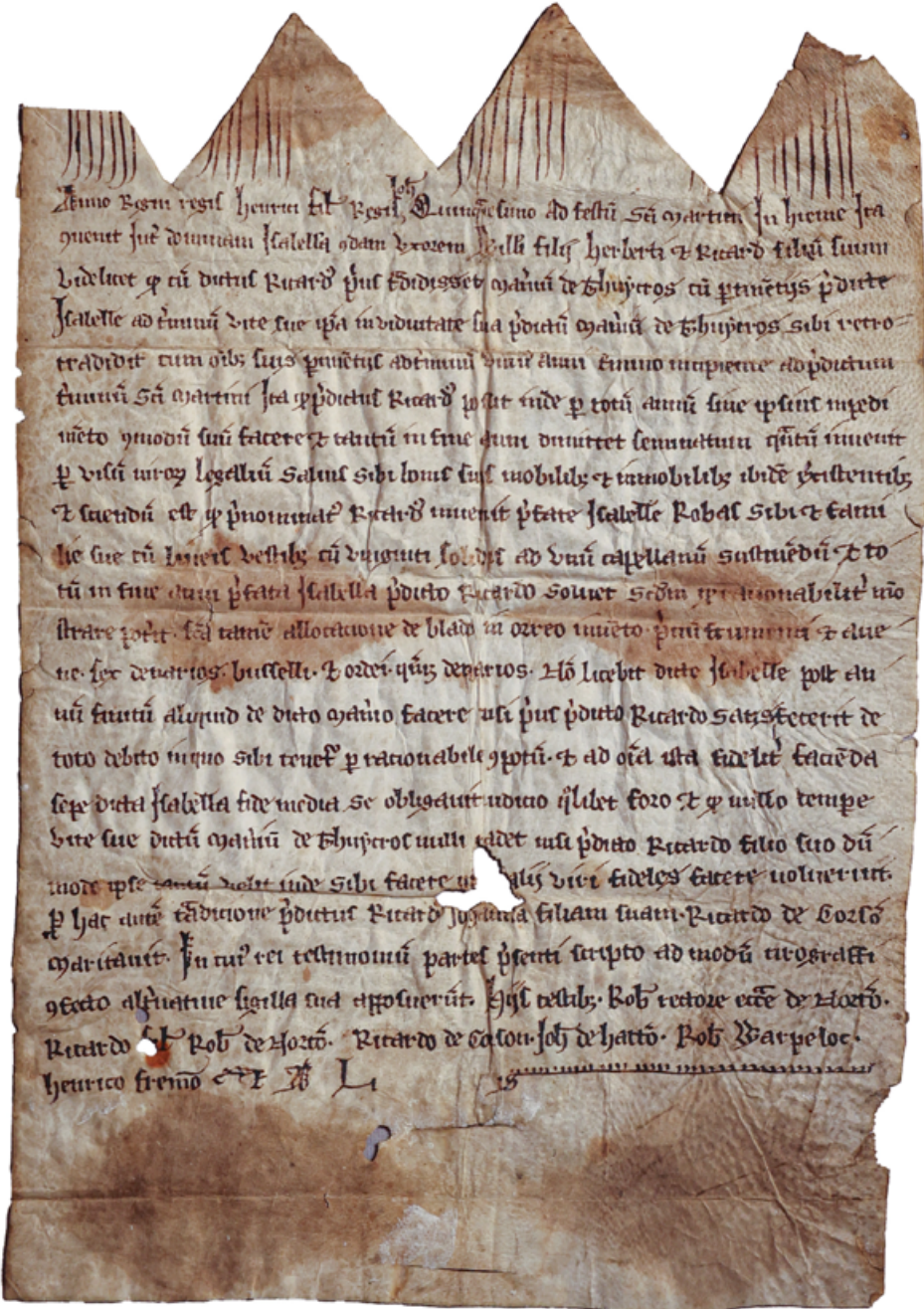
Description
Single sheet indenture, 23 long lines of an angular and charming English early gothic hand (the line height a minuscule 4mm., with most letters only 2mm. high), initial with penwork flourishes, struck with rows of parallel penstrokes at head of document and then cut through in teeth-like pattern to form a chirograph.

Condition
Slit for seal tag (seal missing), small hole in middle of lower border with loss of only a word or so, small stains and folds, else in good condition.

Agreement between Isabella, widow of William, son of Herbert, and Richard their son, agreeing the rent of the estate of Norton-iuxta-Twycross (near Leicester) in exchange for gowns for Isabella and her household and 20sh. for the maintenance of a priest.

This is a tiny document in delicate script, that sits comfortably in one open hand.

Provenance
1. From the archive of the FitzHerbert family of Somersal until the 19th century, when it passed to:
2. Fitzherbert Widdrington of Newton Hall, Alnwick, who in turn gifted it to:
3. Sir William FitzHerbert of Tissington Hall, Derbyshire. The remainder of his family archive survives in Derbyshire Record Office. This document was described and edited by the Rev. Reginald H.C. FitzHerbert in the *Derbyshire Archaeological Journal*, IV (1882), as no. 4, pp. 4–5 (see also p. 19 there on the signatories).



13 Large Initial 'D' on a Cutting from an Illuminated Breviary

In Latin, manuscript on vellum
Germany, 13th century

Dimensions

90 x 100 mm

Description

Nearly square cutting, with a large initial 'D' (probably opening "Dixit insipiens in corde suo...", Psalm 13) in dark blue, enclosing swirling acanthus foliage in blue, red and green edged in white, similar foliage sprouting from its outer edges and forming a right angled green frame on the righthand side of the initial, this foliage enclosing a stylised agnus dei (with its knee raised to hold the Cross, but the Cross absent or fallen away) and two coloured winged drollery creatures, all on burnished gold grounds, reverse with another smaller coloured initial, red or green capitals and red rubric, and remains of 12 lines of text (much obscured from paper from previous mounting).

Trimmed to edges of initial, the initial with many small scuffs and with paint flaked away from small areas, a few folds, else presentable condition, with previous frame with printed clipping from auction house pasted to reverse.

Both decoration and script here are close to those in a Psalter, probably made at Hildesheim in the 1230s or 1240s (now Paris, BnF., n.a. latin 3102: see *Manuscripts enluminés d'origine germanique*, 1995, no. 125). Examples of accomplished illumination from the German Middle Ages are far rarer than those of France, Flanders or Italy.

Provenance

1. Professor Vladimir G. Simkhovitch (1874–1959) of New York, economics and history professor at Columbia University: his sale in Sotheby's, 11 July 1960, lot 91, to:
2. 'Stevens Cox' for £5 (the book-dealer James Stevens Cox of Beaminster, who lived 1910–1997, and was described in his obituary in *The Thomas Hardy Journal*, 13, Oct 1997, pp. 29–30, as "antiquary and archaeologist, bibliophile and publisher, bee-keeper and bird-keeper, gardener and keen draughts player", and it noted that "[h]e frequently designed his own clothes and thought the medieval smock most sensible").



£ 5,000

A PORTABLE 13TH-CENTURY PREACHER’S BOOK IN MINUTE SCRIPT

14 Two Bifolia from a Portable Sermon Collection
In Latin, manuscript on vellum
Germany, 13th century

Dimensions
Each 155 x 100 mm

Description
Four leaves (two conjoined bifolia), written in an exceptionally small and highly compressed Gothic cursive bookhand in brown ink, the script executed in a fine hairline ductus characteristic of portable pastoral books. Text arranged in long lines across the page, with minimal margins. Paragraph divisions occasionally marked by slightly enlarged or stroked capitals; sporadic use of simple pen flourishes.

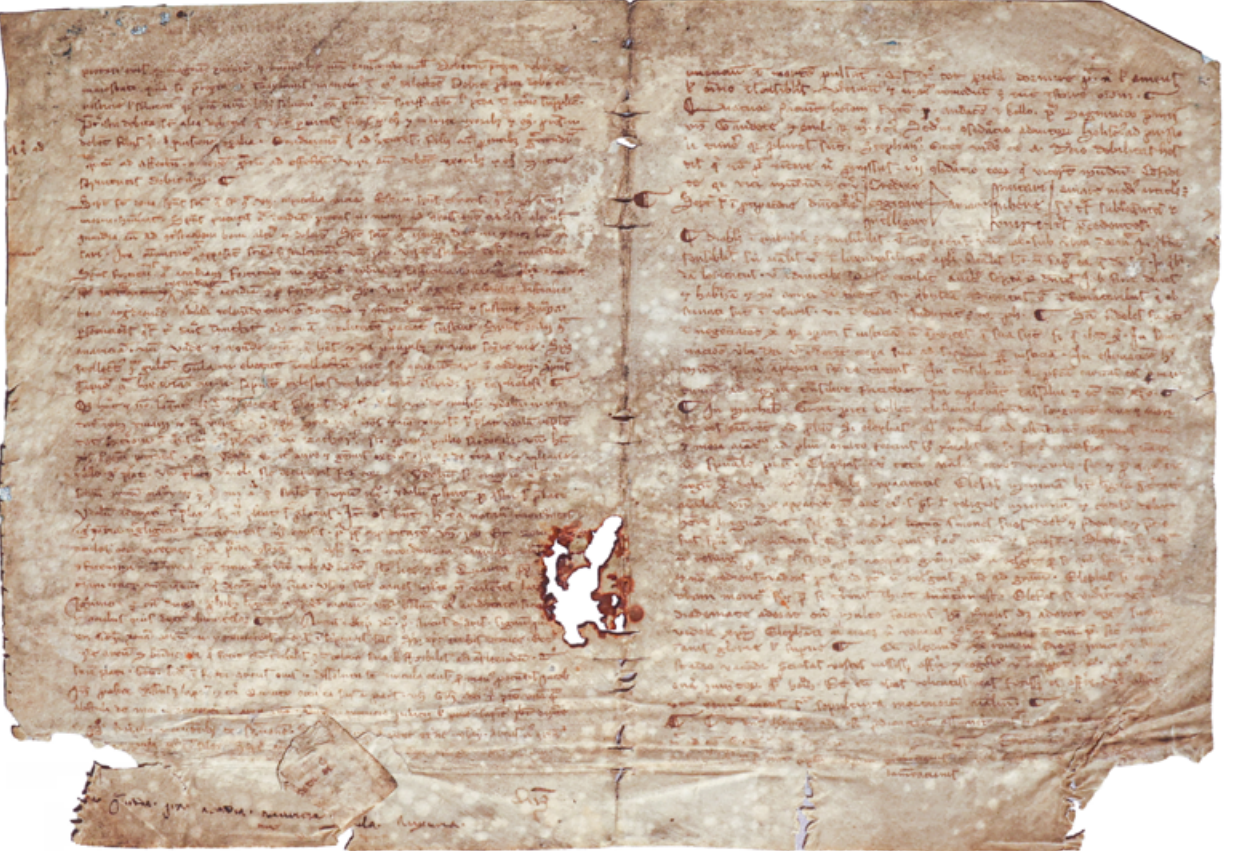
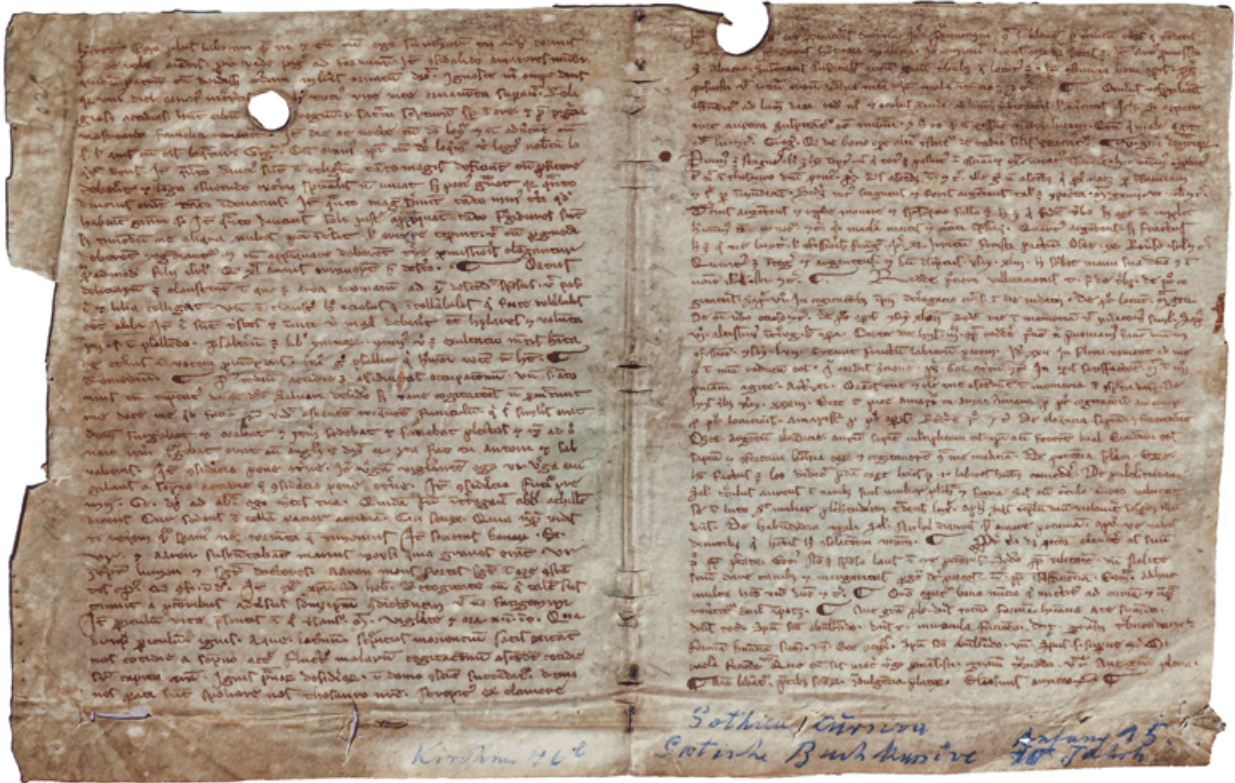
Condition
Recovered from reuse in a later binding, with resulting wear. Several circular and irregular holes (including one larger perforation affecting text), small tears at edges, surface abrasion, and cockling to the vellum. Text generally remains legible throughout despite losses. Evidence of folding along central axes of bifolia.

£ 600
28

Text
These leaves preserve portions of a sermon collection.

Script
The hand is rapid yet controlled, suggesting professional production for clerical use rather than monastic display. The extreme compactness of the script strongly indicates portability – a working preacher’s vade mecum, designed to be carried, consulted, and reused.

These bifolia belong to the widespread tradition of compact sermon books produced in the 13th century, a period marked by the rapid expansion of preaching – particularly among mendicant orders such as the Dominicans and Franciscans. Such manuscripts are the practical counterparts to the great scholastic compilations of the same period: not luxury objects, but tools of intellectual and pastoral labour.



15 AUGUSTINE OF HIPPO. Leaf from a Large Manuscript of *Sermones* cxxiii–cxxxiv
In Latin, manuscript on vellum
[France, second half of the 13th century]

Dimensions
335 x 222 mm

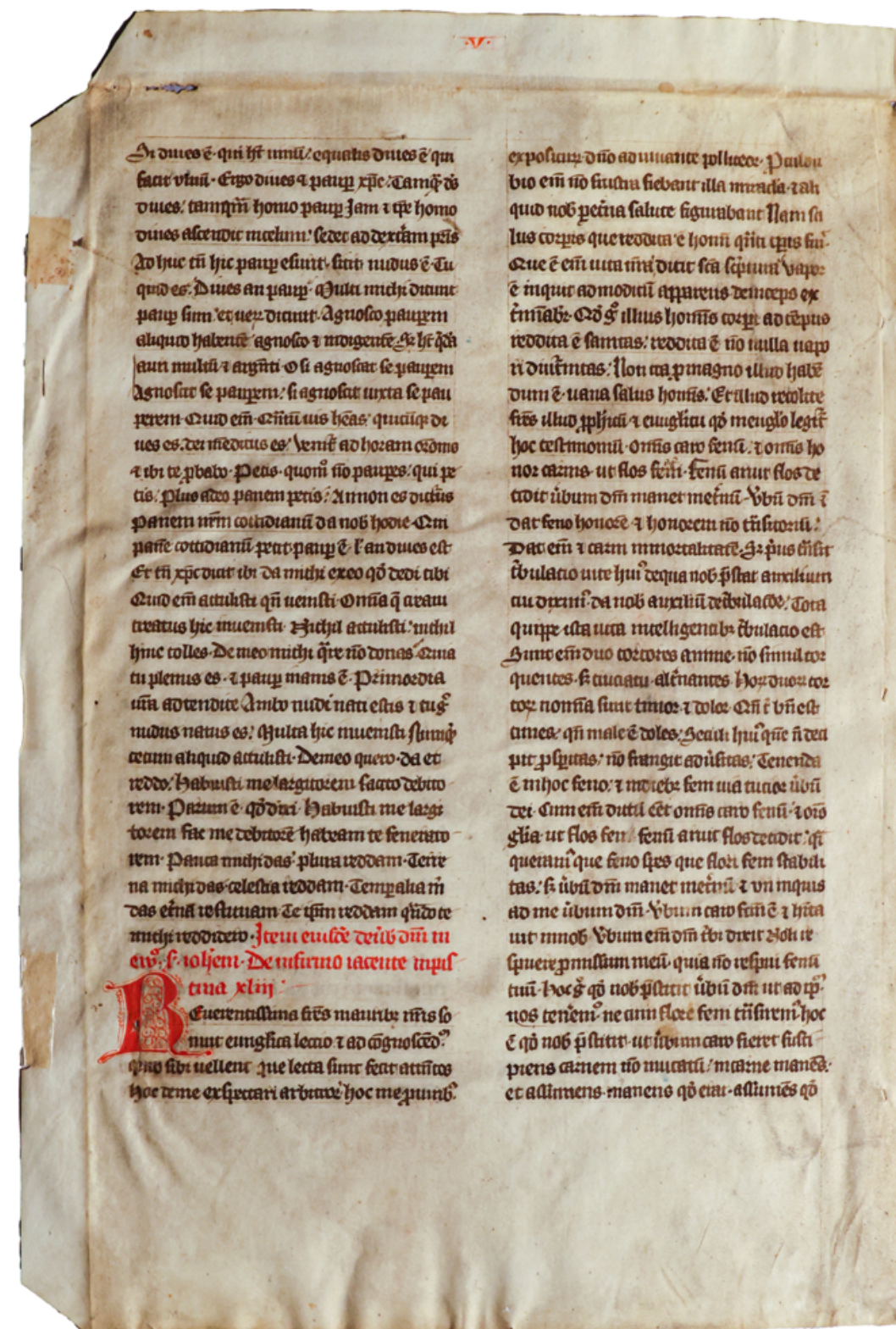
Description
Single large leaf, with text in double column of 37 lines of a good gothic bookhand, rubric, running titles and large initial in red (the last with red penwork infill in so-called 'frogspawn' pattern).

Condition
Recovered from reuse in a binding and with some marks and small stains, clipped corners and folds in blank margins.

St. Augustine of Hippo (354–430) is perhaps the most well-known and influential father of the Early Medieval Church. He was of Berber origin and lived in Roman North Africa, where he served as bishop of the town of Hippo. It was there that he wrote his commentaries on Genesis, Psalms and Paul's letter to the Romans, as well as his *Confessions*, *City of God* and a large sermon collection (as with the present manuscript).

Provenance

1. Cut from the parent manuscript book and used in the binding of a later book, most probably in the 16th- or 17th-century.
2. From the collection of the late Professor Marvin Colker, his MS. 37; acquired from Maggs Bros. in 1964.



£1,800

16 JUSTINIAN. Leaf from *Corpus Iuris Civilis* with Large Anthropomorphised Initial of Medieval Doctor Holding a Urine Flask
In Latin, manuscript on vellum
[Italy (most probably Bologna), second half of the 13th century]

Dimensions
362 x 260 mm

Description
Large leaf, in double columns of 47 lines of a rounded Italian bookhand, the main text enclosed within a framework of legal gloss in smaller version of same script, initials in red or blue with penwork in contrasting colour, red rubrics; three large anthropomorphic initials, the first in the shape of a medieval doctor in orange robes and beige hat with a wide chinstrap, holding aloft a medical flask with a split spout and a handle, the other initials on reverse formed from headless bodies in blue robes holding swords, all with foliate extensions in margins in blue and orange.

Condition
Recovered from reuse as the pastedown of a large book, with scuffs, torn edges, small holes and discoloured areas, top margin cut away.

Complete leaf containing a large anthropomorphic initial of medieval doctor, as well as two disembodied figures holding weapons.

Text
Book XI, tit. 60, On public pasture rights.

Iconography
Most representations of medieval doctors tend to be generic stock images of tonsured figures (denoting ecclesiastical status) or wearing coifs, holding simple urine flasks. Italy in the 13th century was a hotbed of medical practise and research, and that is perhaps why the artist here shows a detailed figure in a distinctive type of hat that we might assume denoted the figure's medical education and a urine vial. No other split-spouted urine flask is known to us in any depiction of a medieval doctor, but vessels with such split spouts are known from a few medieval panel paintings such as Rogier van den Weyden's Annunciation from c. 1440 (Louvre, inv. No. 1982) and excavated examples (see M. Redknapp, 'Tripod ewers from medieval households: some thoughts on new discoveries', *Exchanging Medieval Material Culture Studies on archaeology and history presented to Frans Verhaeghe*, 2010, pp. 155–76). The use of the two spouts is unclear, but in this medical context is perhaps to do with the separation of the liquid parts of the urine from the sediment – this necessary considering how many tracts on urine call for separate assessments of the taste and texture of the patient's urine (the latter presumably from sediment) alongside its colour.

Provenance
1. Maggs Bros., London, 1965, sold to:
2. Professor Marvin Colker (1927–2020) of Virginia, USA, his MS. 89.



£ 3,500

ENGLISH SCHOLASTIC FRAGMENT

17 SAINT BONAVENTURE. Two Leaves of Commentary on Peter Lombard

Manuscript on vellum

England, probably Oxford, late 13th century (c. 1270–1300)

Dimensions

260 x 190 mm

Description

One vellum leaf, double column. Written in a compact and disciplined Gothic textualis, with modest rubrication and occasional coloured initials, the hand is consistent with English academic production of the later 13th century, and stylistically compatible with Oxford bookhands of the period.

A substantial fragment from a late 13th-century English manuscript containing the commentary of Bonaventure (c. 1217–1274) on the *Sentences* of Peter Lombard, the foundational theological textbook of the medieval university.

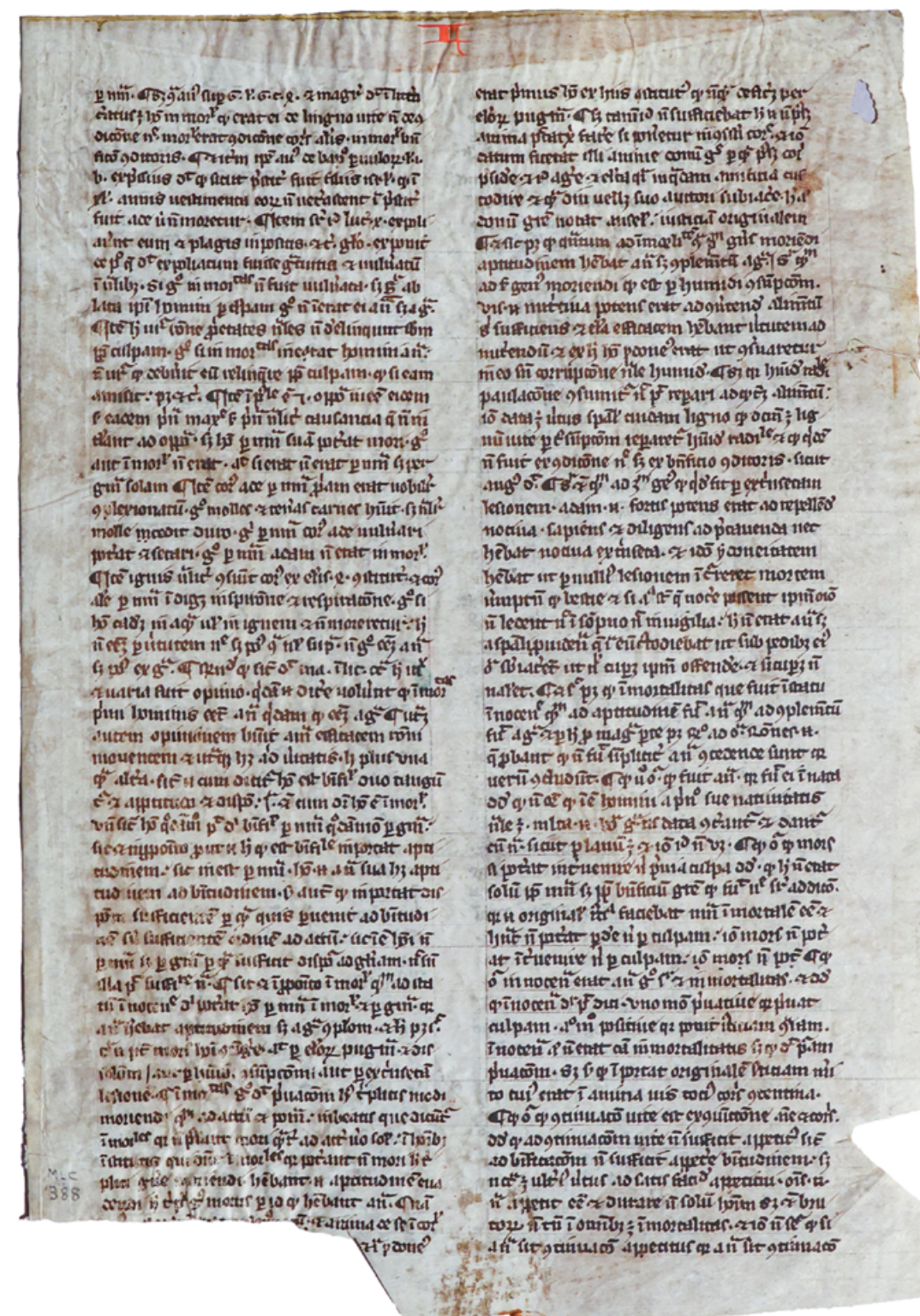
Text

The text belongs to the great scholastic tradition of university commentary on Lombard's *Libri Quattuor Sententiarum*, the work that structured theological education across Europe from the 12th century onward. Bonaventure's commentary represents one of the most influential Franciscan responses to Lombard, integrating Augustinian theology, biblical exegesis, and systematic argumentation. Manuscripts of such commentaries circulated within university and mendicant contexts, and English exemplars from the later 13th century reflect the vitality of Oxford as a centre of scholastic learning.

The fragment preserves dense academic prose typical of university manuscripts: tightly written columns, minimal decorative distraction, and a format designed for sustained study rather than liturgical display. The parchment shows signs of later reuse and wear consistent with the post-medieval recycling of scholastic codices.

Provenance

1. The collection of Revd Dr Philip Bliss (1787–1857).
2. From the vast manuscript library assembled by Thomas Phillipps (1792–1872). Material from the Phillipps collection forms one of the most significant streams in the modern history of manuscript collecting.
3. E.H. Dring (1864–1928), acquired privately from the Robinsons who purchased the Phillipps collection after the latter's death; thence to Quaritch.



18 PEÑAFORT, Raymond of; GRATIAN. Leaf from Decretals or Liber Extra, and leaf of Decretum In Latin, manuscript on vellum [England, 13th and 14th centuries]

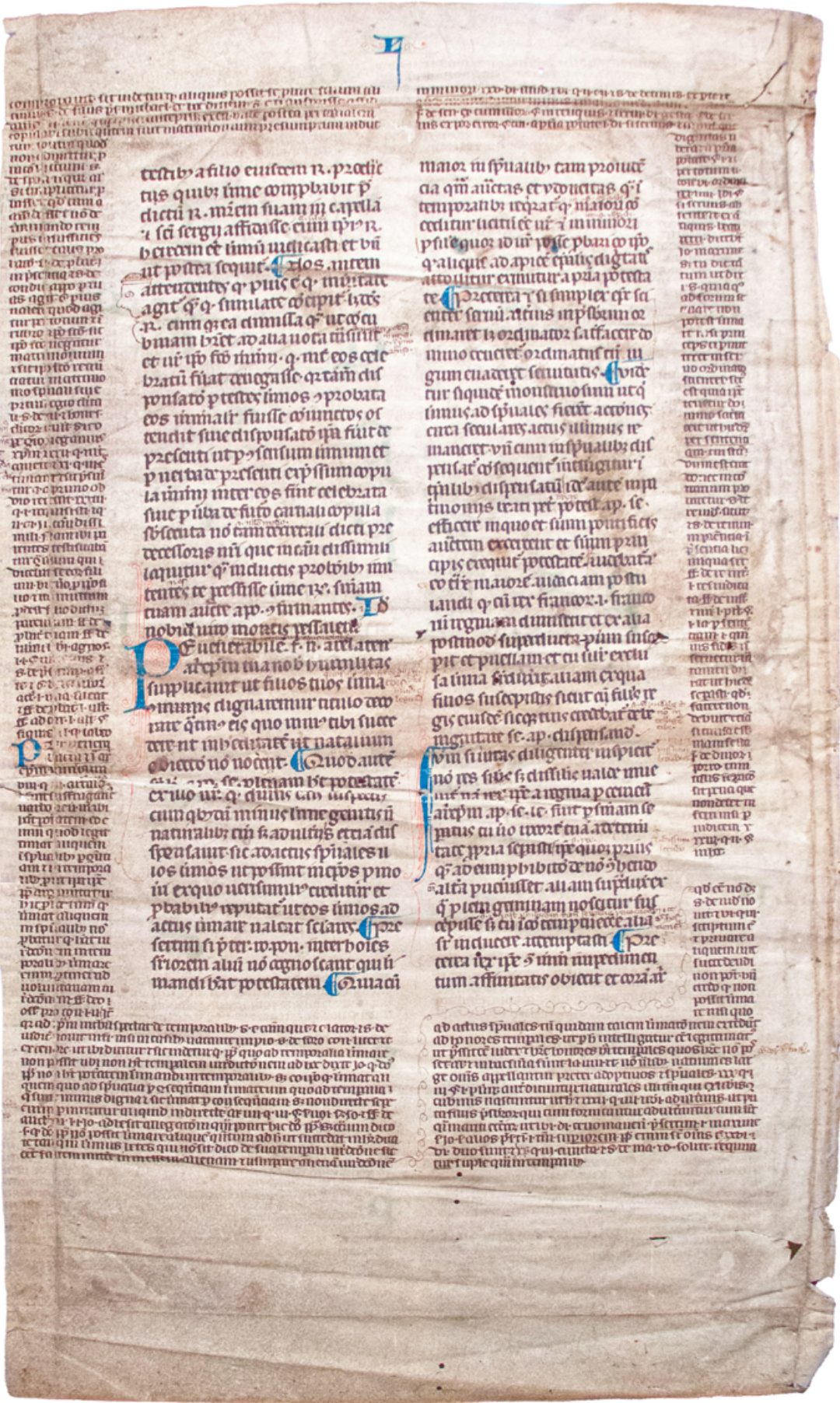
Dimensions
402 x 236 mm

Description
Single large leaf of the Decretals, with main text in double columns of 40 lines (recto) and 44 lines (verso) of an English university hand, much of marginal gloss in another contemporary hand, some tiny contemporary marginalia, paraph marks in blue, thirteen initials in blue with scrolling red penwork (these each followed by a letter touched in yellow-green wash), one early marginal doodle picking out a human face.

Recovered from reuse as a pastedown in a later binding, and hence trimmed at outer vertical edge removing blank margin and a letter or so from edge of column, stains, folds and small holes, marked at head in an Early Modern hand: "15th Century" (perhaps referring to the later book it was used to bind), modern pencil annotation at foot erroneously adding: "Bologna s. XIV", else in fair and presentable condition.

£1,500

Provenance
1. Leaf (ii) from the collection of Esther Rosenbaum (d. 1980) advertising executive of Chicago.
2. That leaf sold at Sotheby's 25 April 1983, lot 86 (part).



19 JUSTINIAN. A Leaf from the Digest
In Latin, decorated manuscript on vellum
[Italy (Bologna?), late 13th or 14th century]

Dimensions

315 x 215 mm

Description

A full leaf laid out in typical style with two central columns of the main text written in a fine rounded gothic southern textualis script, surrounded in all four margins by glosses in similar but smaller script, the text is articulated by means of paraph marks alternately red or blue, and enlarged initials in blue with simple red penwork followed by small initials in red.

Condition

Recovered from use apparently from the cover of archival documents, with the date '1667' in the upper outer corner of the verso and an erased title in the upper margin of the recto, with some resultant overall wear but generally in good condition with most of the text easily legible.

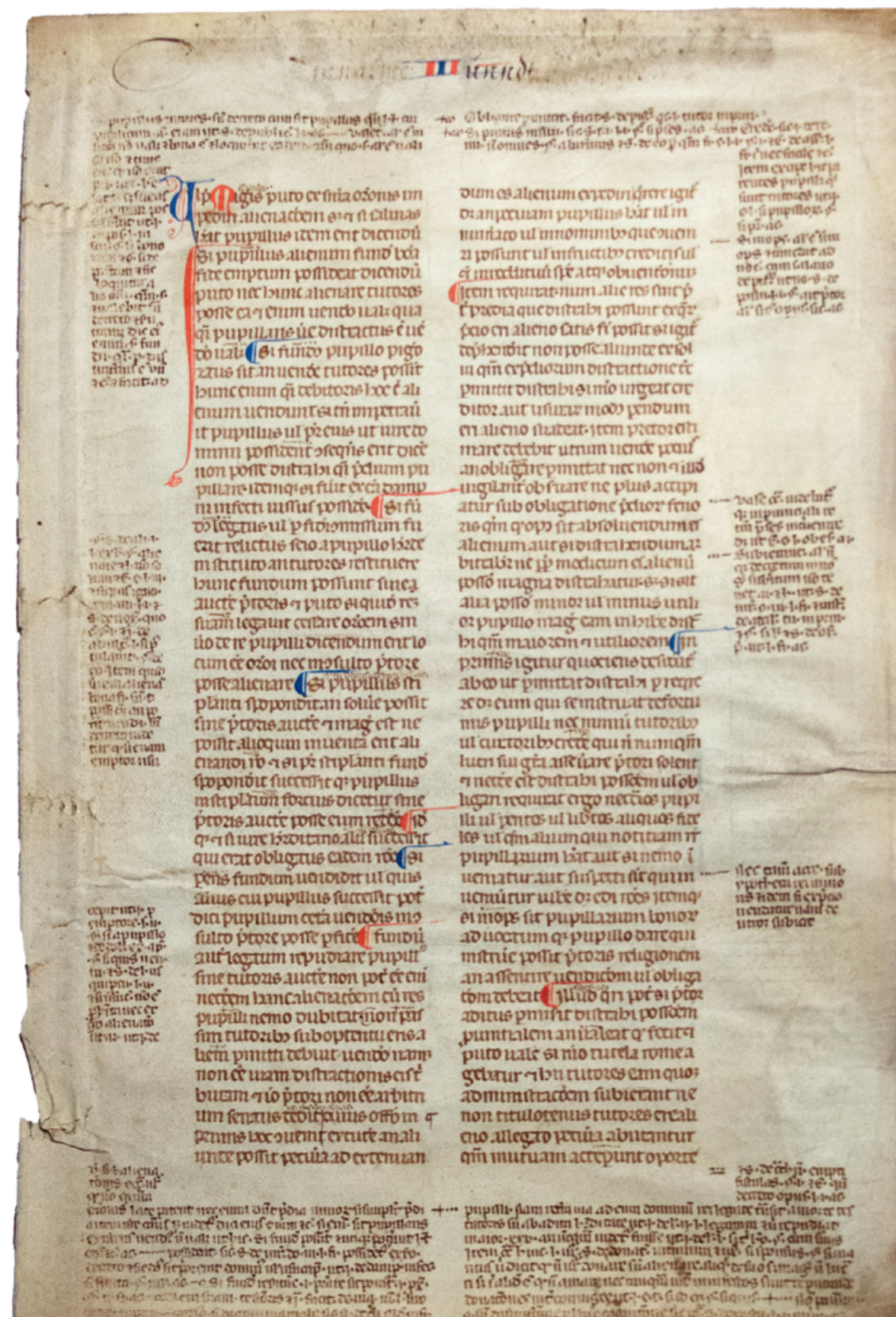
Text

Digest, 27.9.5–27.9.10: ‘*Ulp(ianus). Magis puto ex sententia orationis impediri alienationem sed et si salinas habeat pupillus, [...] Idem. Illicite post senatus consultum*’ (*Corpus iuris civilis*, ed. by Paul Krueger, 3 vols (Weidmann, 1872–1877), I, pp. 406–408 line 1). *Digest* 27.9 concerns the property of those who are under guardianship or curatorship, for example: ‘There is no doubt that persons who are not legal guardians or curators, but transact business while acting as such, cannot in this capacity dispose of the property of wards or minors’.

When Justinian became sole ruler of the Byzantine Empire in A.D. 527, he ordered the preparation of three compilations of Roman law that together formed the *Corpus Juris Civilis*. These works have become known individually as the *Code*, which collected the legal pronouncements of the Roman emperors; the *Institutes*, an elementary student’s textbook; and the *Digest*, by far the largest and most highly prized of the three compilations. The *Digest* was assembled by a team of sixteen academic lawyers commissioned by Justinian in 533 to cull everything of value from earlier Roman law. It was for centuries the focal point of legal education in the West and remains today an unprecedented collection of the commentaries of Roman jurists on the civil law.

Layout

The layout and decoration of the text allows it to be immediately recognised as a work of Civil Law, as it conforms to a system devised in the mid-13th century: the main text has two-line initials in blue with red penwork, with a one-line red initial at the start of the following sentence; in Canon Law texts, by contrast, the two-line initials are alternately red with blue penwork, or vice versa.



MANUSCRIPT WASTE BINDING

20 Gospel of John
In Latin, binding of medieval manuscript waste.
Probably German, 13th or 14th century
[with] HACQUEVILLE, Nicolas de. *Sermones d[omi]nicales moralissimi et ad populum...*
Paris: François Regnault, [c.1515–1520]

Dimensions
8vo (140 x 95 mm)

Description
cxliiii [i.e. 156], [4] leaves
; Collation: a-v^8 ; Large
woodcut printer's device
on title.

Condition
Old paper title label on
front cover, partially
obscured by more recent
paper label. Missing text
in the transition from
sermons 59 to 60. Title
and final page heavily
soiled, with scattered
mild soiling throughout;
some marginalia trimmed;
light dampstain to the
first few gatherings; some
marginal loss to the title
(discreetly repaired), not
affecting text. Recased
with parchment, the
medieval waste covers
mounted atop this, new
endpapers; additional
repair at the head of the
newer parchment spine,
using manuscript waste;
parchment wormed and
heavily soiled.

A portable, undated edition of the 14th-century
Franciscan preacher's Sunday sermons, first printed
around 1477 and followed by at least a dozen more
editions through 1540. The present work was edited by
Jean Quentin and Louis Vasseur.

Text
Little is known of the author, however it appears his
sermons were popular throughout the late 15th and early
16th centuries due to the number of editions published.
He preaches much on the soul, virtue, and sin. And in so
doing, like so many preachers, he touches on the matters
of everyday life: marriage and adultery, poverty and
almsgiving, homicide, illness, and laziness.

Provenance
1. Annotated throughout in two or three early hands, with
annotations on some 200 pages. Most is of the simple
wayfinding variety, presumably to facilitate recall—
very occasionally a brief nota bene, but largely topical
headings and brief summaries penned in the margins.
2. Partially obliterated early ownership inscription at foot
of title 'Joannis'.
3. Ink stamp on title verso of the Hofbibliothek
Donaueschingen, the library of the House of Fürstenberg,
which began selling off its post-1500 printed books in 1999.

References
USTC 144814



£ 3,800

LET US PRAY ALSO FOR THE 'PERFIDIOUS' JEWS

21 Leaf from a Roman Missal
Manuscript on vellum
Germany, 14th century

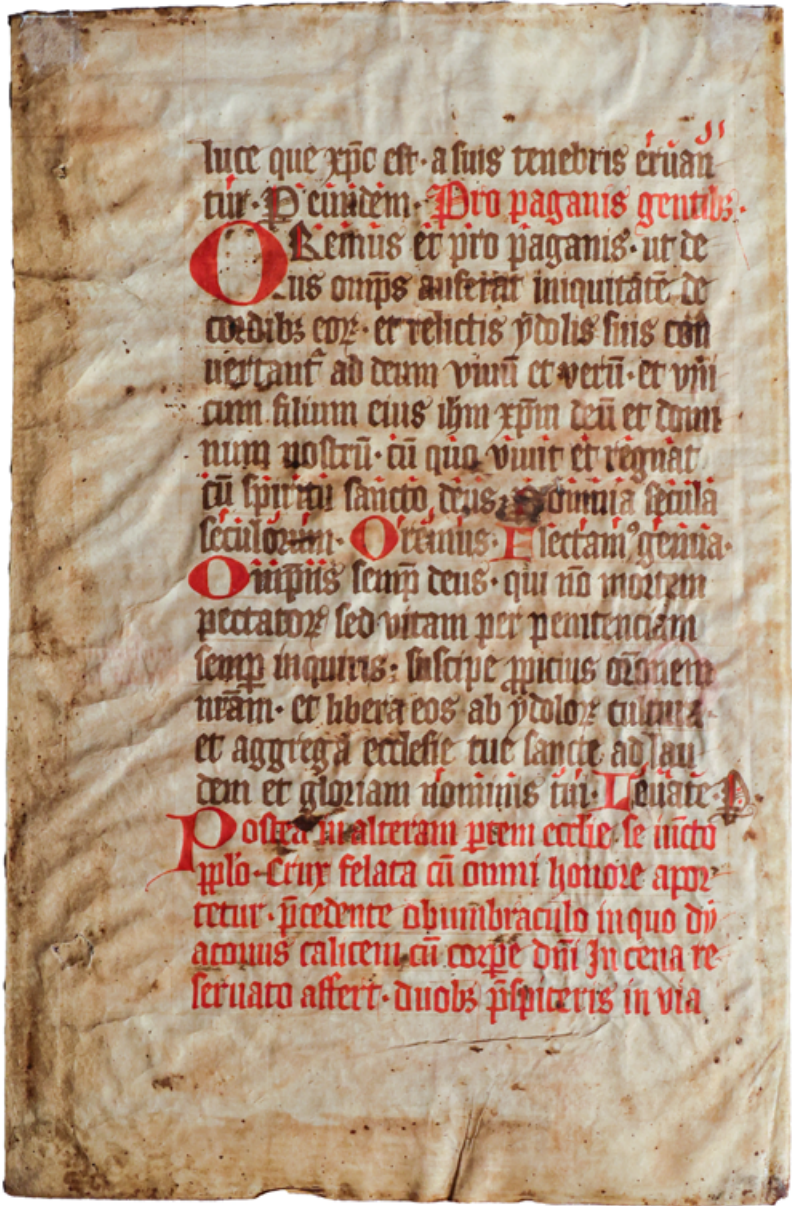
Dimensions
c. 270 x 210

Description
Leaf written in a clear early
Gothic bookhand in brown
ink, with bold red lombard
initials and rubrication

Substantial leaf from a medieval Roman Missal preserving
part of the Solemn Intercessions for Good Friday (*Feria VI*
in *Parasceve*), the most austere and emotionally charged
ceremony of the liturgical year.

Text
The page records the formal sequence of intercessory
prayers beginning “Oremus et pro...” and punctuated by
the ritual responses “*Flectamus genua*” and “*Levate.*”
Among the prayers are intercessions ‘*pro paganis*
gentibus, pro haereticis et schismaticis’, and notably
‘*pro perfidis iudaeis*’. In medieval Latin, perfidis
meant “unbelieving” or “faithless” (in the sense of not
accepting Christ), rather than the later English meaning
of “treacherous.” Nevertheless, the formula — often
translated into English as “Let us pray also for the
perfidious Jews” — became one of the most controversial
elements of the Roman Good Friday liturgy.

The Good Friday rite commemorates the Passion and
Crucifixion of Christ. In medieval Europe, this annual
focus on the events surrounding the Crucifixion could
sharpen theological and social hostility toward Jewish
communities, who were often portrayed in sermons and
devotional literature as participants in Christ’s death.
While the liturgical prayer itself petitioned for their
conversion rather than harm, the broader Holy Week
atmosphere sometimes coincided with heightened
discrimination, forced disputations, expulsions, or
outbreaks of violence in various regions of Europe.
The text on this leaf thus stands at the intersection of
devotion, doctrine, and the fraught history of Christian–
Jewish relations.



22 Two Leaves from a Rental Book (*Gültbuch*) for a Monastery or Collegiate Church, perhaps the Benedictine abbey in Sankt Lambrecht, Austria
In Latin, manuscript on vellum
[Austria (probably vicinity of Sankt Lambrecht), first quarter of the 14th century]

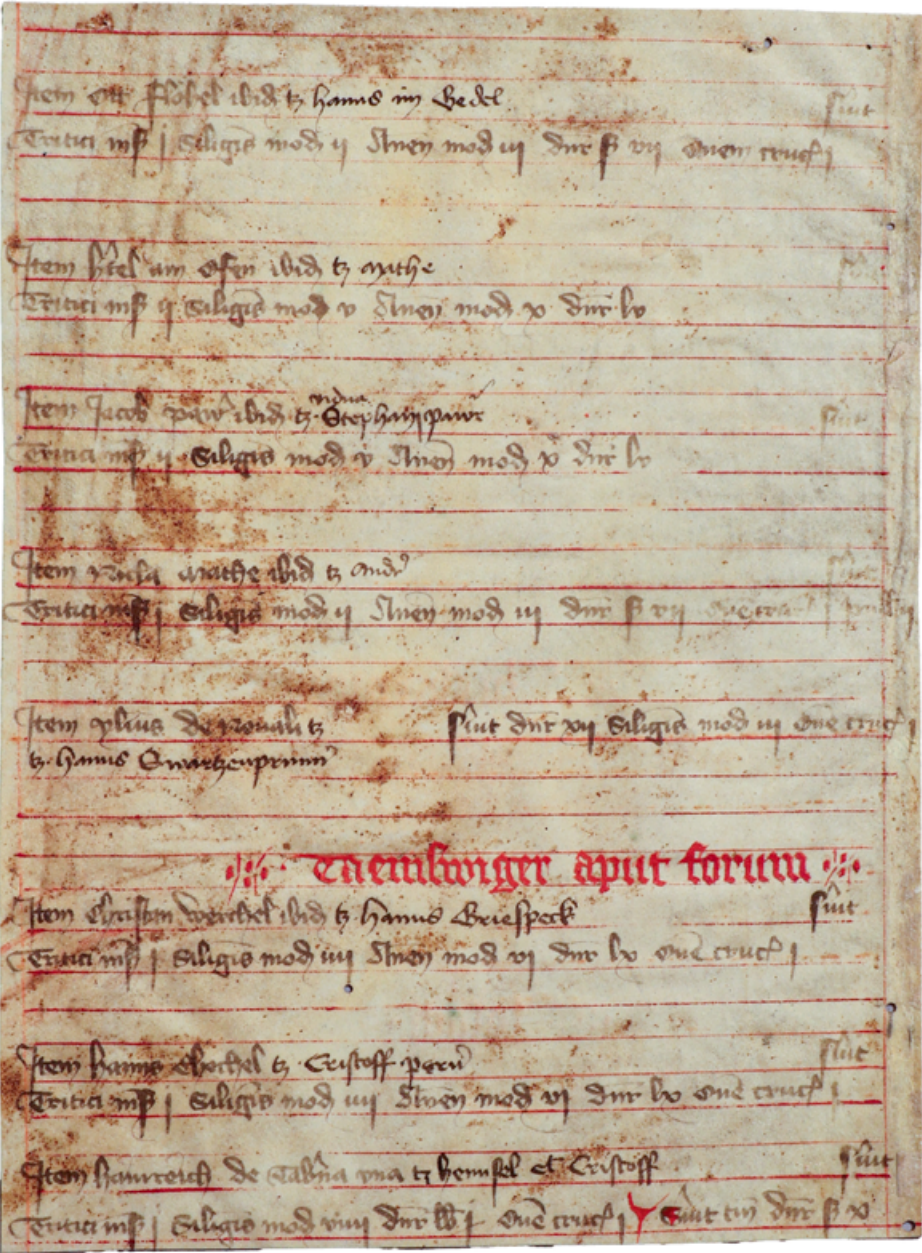
Dimensions
Each 210 x 158 mm

Description
Two leaves, recovered from reuse in a later and hence with blank margins trimmed away, each ruled in red for 28 lines of entries, headings of the estates concerned in ornamental red textualis penwork between devices formed from dots and lines, with two smaller black bastarda hands for the entries recording the rental amounts owed by individuals in either money or agricultural produce.

Condition
Some scuffs and small spots from reuse, reverses much abraded to remove text there and illegible in parts.

Text
Gültbuch were entirely a southern German, Swiss and Austrian type of record, a type of rental record or private tax cadastre, recording what was owed annually to a community or individual for their upkeep from their attendant estates. The word comes from Old High German *geltan* meaning ‘to pay back’, and existed until the French Revolution in the regions that bordered with France and until the Prussian Revolution of the early 1800s in Germany proper. They are rare to survive, with those from the Middle Ages greatly so, with only a tiny handful of the same antiquity as the present example (for an example, see Bayerische Hauptstaatsarchiv, KL Ebersberg 8, a *gültbuch* for Ebersberg Abbey finished in 1328).
The names here, and their relationship to the community they owed rent to, perhaps survive nowhere else. This record is thus deserving of future study.

Provenance
1. Produced for a monastic community or collegiate church in the region of Tamsweg, near Salzburg: Lessach is a small village in the mountainous valley to the north of Tamsweg, and identifiable as the placename behind the “Lasach” and “Stiffta in Eaeniswico Lezzach” in the rubrics, with the latter rubric also indicating that the rents here were amongst the landed endowments (stift) of a monastery or collegiate church. The nearest such community was the Benedictine foundation in Sankt Lambrecht (founded 1076, abolished by imperial decree in 1786, with its goods dispersed and most of its library transferred to the University Library in Graz; then its dissolution was reversed in 1802 by Emperor Franz II and the printed books, presumably including these leaves in a binding, were returned to the abbey, while the manuscript codices remined in Graz; however, the community had dwindled and ceased to exist within a year, with its books then entering private hands).
2. Professor Gerhard Eis (1908–1982), prominent German medievalist and professor of German Studies at Heidelberg University: his MS. 78, and in his green paper folder with his brief notes.



“BEATUS NICOLAUS” — OFFICE OF ST NICHOLAS

23 SAINT NICHOLAS. Leaf from a Medieval Breviary

In Latin, manuscript on vellum
Northern France or the Low Countries, c. 1300–1350

Dimensions
240 x 180 mm

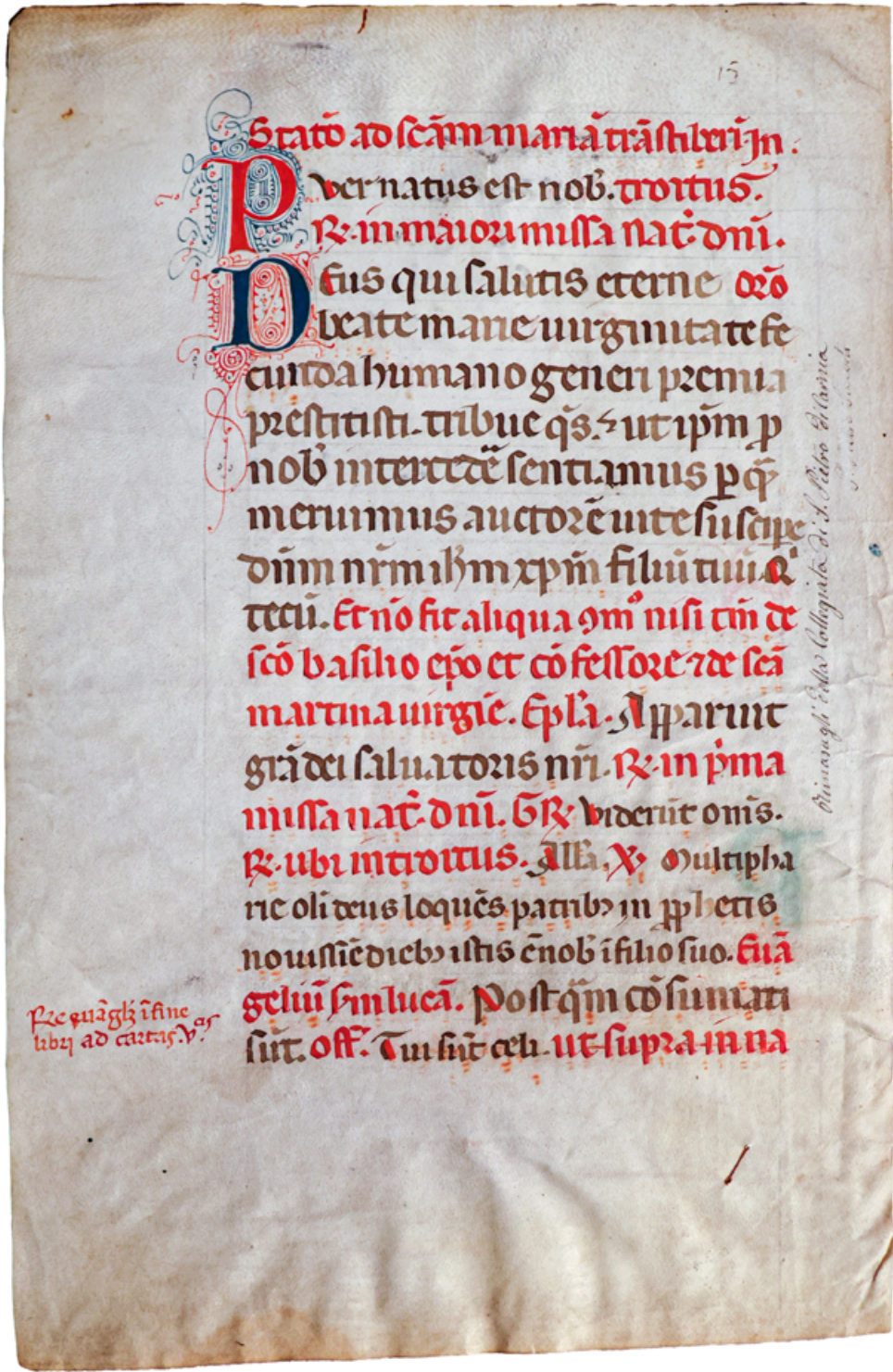
Description
Written in a clear Gothic textualis in brown ink, with alternating red and blue pen-flourished initials and rubrication marking divisions of the nocturns.

Condition
With minor age toning consistent with use.

Fine leaf from a medieval Breviary containing lessons from the Office of Saint Nicholas (6 December).

Text
The text opens with “Beatus Nicolaus...” and includes references to the saint’s episcopate and miracles. St Nicholas, Bishop of Myra (4th century), was among the most beloved saints of medieval Christendom. Celebrated for his generosity, protection of the innocent, and miraculous interventions on behalf of sailors and children, his cult spread rapidly across Europe from the 11th century onward. Churches, guilds, and entire cities placed themselves under his patronage.

The rubrics indicating “in prima nocturna” confirm that this leaf formed part of the Night Office (Matins), when the saint’s life and miracles were read aloud in choir.



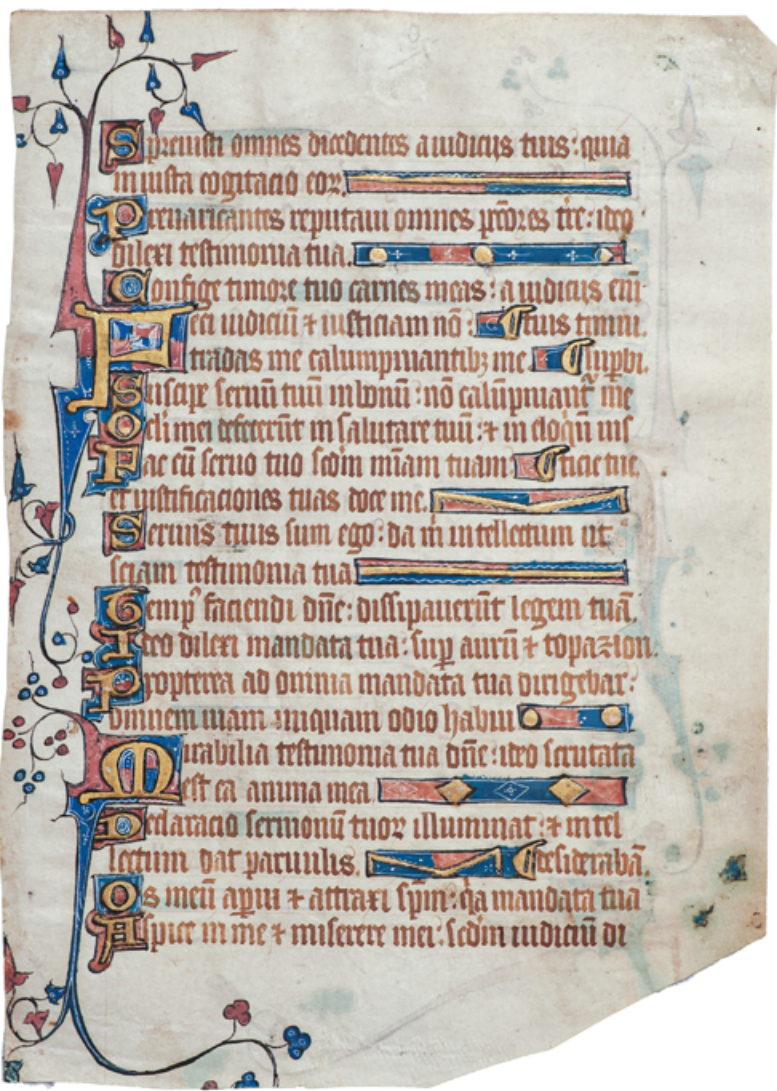
24 Leaf from an English Illuminated Psalter
In Latin, manuscript on vellum
[England (probably East Anglia), mid-14th century]

Dimensions
230 x 160 mm

Description
Single leaf, text in 23 lines of a tall high-grade English bookhand (with part of Psalm 118), showing great lateral compression, one-line initials in gold on dark pink and blue grounds with occasional white brushstrokes, line-fillers in same with gold bezants, shapes and on one occasion a paraph mark, two larger initials on each side in same, but with long fleshy coloured tendrils curling far into the margins and ending in sprays of oak, ivy and other leaves.

Condition
Trimmed at edges with losses to extremities of decorations in margins, bottom outer corner either trimmed away or fallen away, small spots and stains.

Provenance
1. Esther Rosenbaum (d. 1980) advertising executive of Chicago; sold in Sotheby's 25 April 1983, lot 89(part) to:
2. Sotheran's.



25 **RIGA, Petrus.** Leaf from a Large English Manuscript of *Aurora*, in the First Redaction of Aegidius of Paris
Latin verse on vellum
[England, second half of 14th century (c. 1375)]

Dimensions
285 x 198 mm

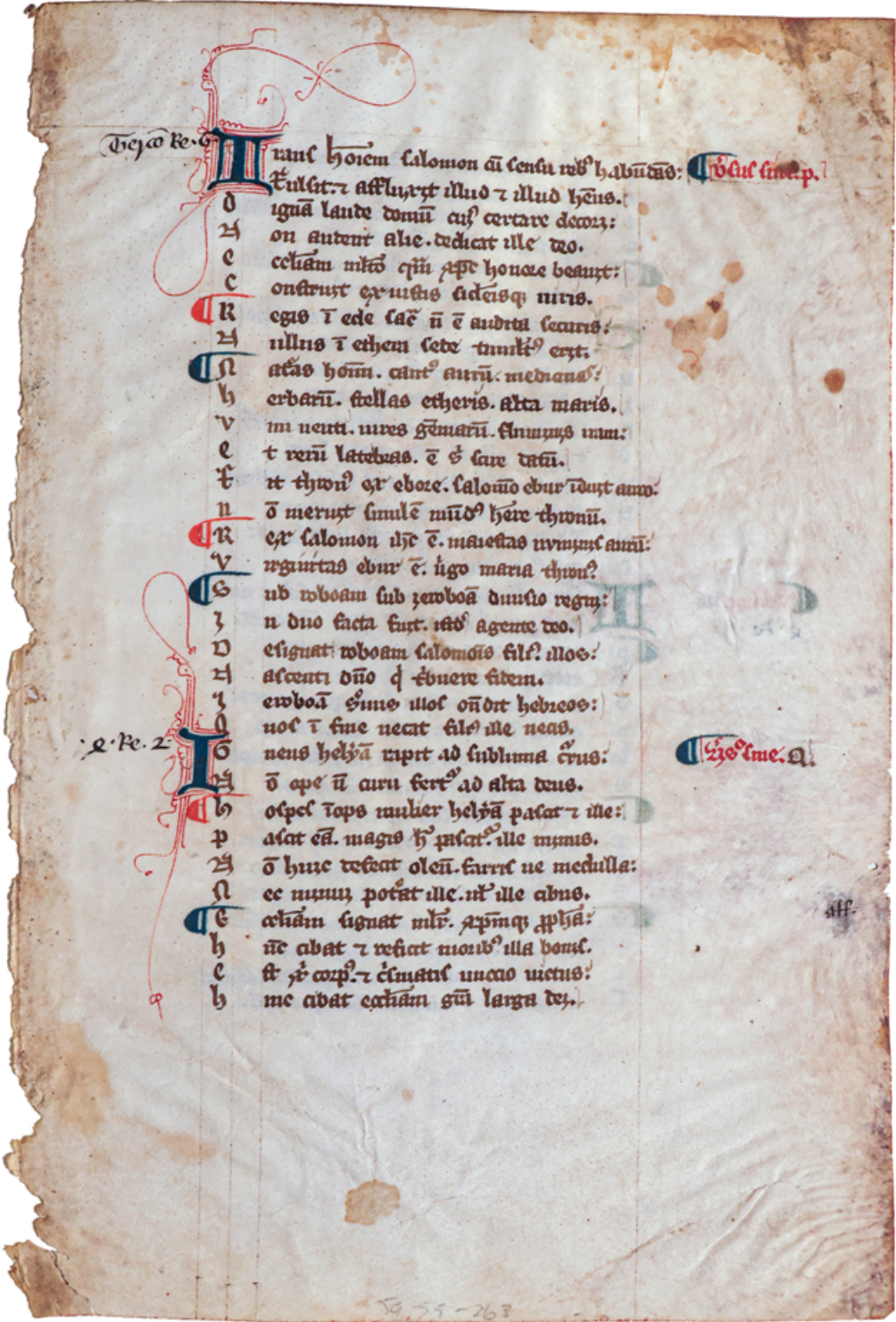
Description
Single leaf, with 32 lines in a small and rounded English gothic hand much influenced by secretarial forms, paragraph marks set off in outer margin, script within ruled guide lines.

Condition
Leaf in very good, fresh condition.

Text
This text, alongside the Bible and the works of Peter Lombard, was one of the fundamental textbooks used in the 13th-century universities. The author was a canon of Rheims cathedral, and most probably died in 1209. It is a distillation of the historical passages of the Bible in verse, with a commentary and allegorical discussion. The leaf now in the University of South Carolina importantly reveals that the text here is the first redaction by Aegidius of Paris, composed c. 1200 (see P.E. Beichner, *Aurora: Petri Rigae Biblia Versificata*, 1965).

Author
Petrus Riga was a medieval Latin poet and author who lived in the 12th century. He is best known for his poem “Aurora,” which is a Christian allegory about the creation of the world and the history of humanity. The poem is written in hexameter verse and consists of over 4,000 lines. “Aurora” draws heavily from biblical stories and teachings, as well as classical mythology, and it was widely popular during the medieval period. Petrus Riga’s work represents an important contribution to medieval literature, and “Aurora” remains a significant example of Christian allegory and poetic storytelling from the time period.

Provenance
1. The parent manuscript was owned by the Grosvenor family, Dukes of Westminster; their sale Sotheby’s, 11 July 1966, lot 229 (when it had 267 leaves but was already missing a gathering and 13 leaves).
2. Francis Edwards, bookseller, acquired in the Sotheby’s sale, removing three damaged leaves that had had their initials cut out and advertising the rest of the codex in a number of his subsequent catalogues.
3. Codex completely dispersed, perhaps in North America. One from the collection of Bernard Rosenthal (1920–2017) of San Francisco, appeared as Quaritch cat. 1348, *Bookhands of the Middle Ages VIII* (2007), no. 96, and others reside in Marquette University in Milwaukee, as well as the University of South Carolina, their early MS. 125.4. 53.



26 Leaf from a Gradual
Manuscript on vellum with square musical notation
Germany, 14th century

Dimensions

330 x 220 mm

Description

Single leaf from a large-format medieval Gradual containing chants for the Feast of St Lawrence (10 August). Written in Gothic bookhand in alternating red and black ink, the text is set to square musical notation on a four-line red staff, intended for communal singing by a monastic or cathedral choir.

Condition

The verso bears evidence of later reuse as binding material, with areas of paper adhesion and printed offset — a common fate for obsolete liturgical manuscripts after the Reformation and a testament to the leaf's long post-medieval history.

Text

The chant includes the words of John 12:26:

“Si quis mihi ministrat, me sequatur;

et ubi sum ego, illic et minister meus erit...”

(“If anyone serves me, let him follow me; and where I am, there shall my servant be also.”)

This Gospel verse was traditionally associated with St Lawrence, deacon of Rome (d. 258), whose steadfast service to Christ and to the poor led to his martyrdom under Emperor Valerian. As a deacon — literally a “minister” — Lawrence embodied the verse sung here, and the liturgy of his feast emphasised both his service and his courageous witness unto death. His cult was popular throughout medieval Europe, and he was venerated as patron of deacons, the poor, cooks (through the famous gridiron legend), and numerous cities and churches.



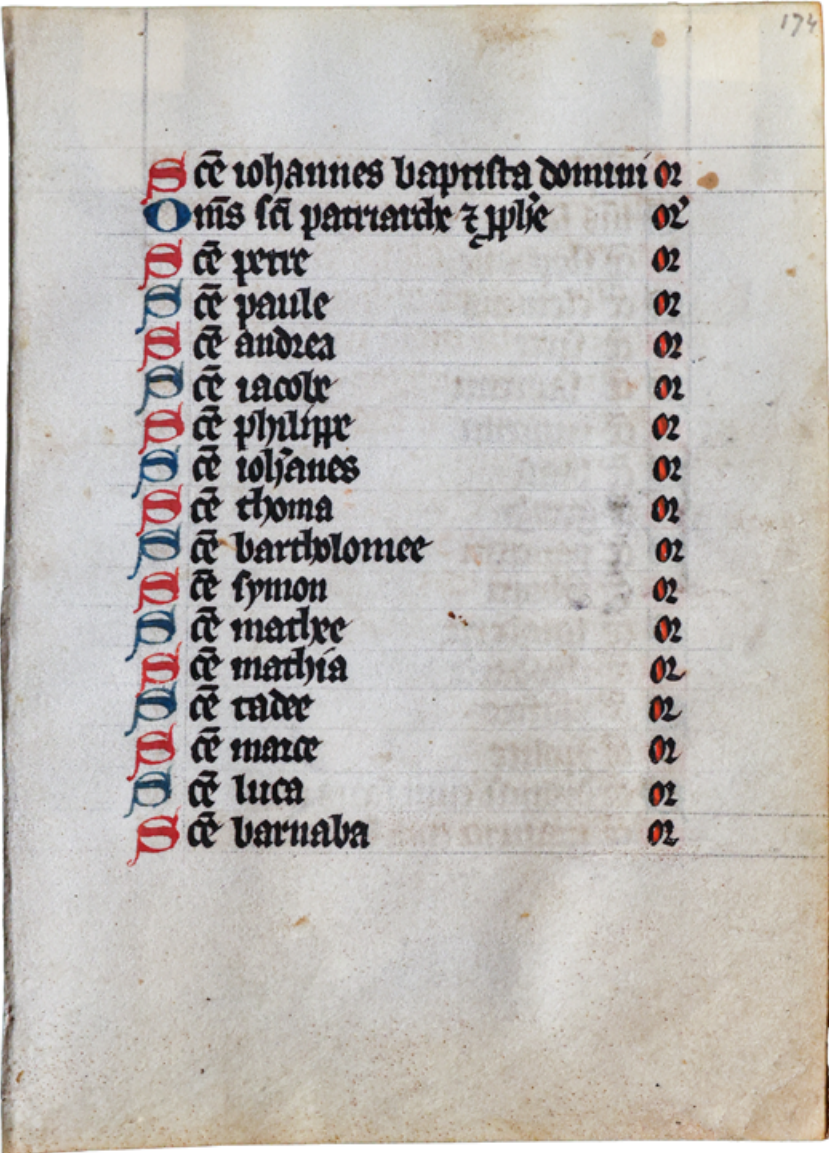
27 Leaf from a Book of Hours
Manuscript on vellum
Northern France or the Low Countries, mid-15th century

Dimensions
120 x 90 mm

Description
Single leaf from a late medieval liturgical calendar, written in a neat Gothic textualis in black ink, with alternating red and blue lombard initials. Each entry is arranged in a clear vertical column, one saint per line. The lower half of the leaf is largely unoccupied, preserving generous margins and contributing to its aesthetic appeal when framed.

Condition
Minor age toning and light surface marks consistent with age; overall well preserved on supple vellum.

A simple and elegant leaf from the opening of a Litany of Saints, from a Book of Hours, with a long list of saints that the devout reader was asking to intercede on their behalf through prayer, to mitigate their sins. This simple text, frequently repeated, was one of the fundamental religious focal points of the original owner of the parent volume, central to their religious life and the relationship between them and God.



28 **MARCELLUS, Nonius.** Fragment from a Bifolium and Leaf of *De compendiosa doctrina*
In Latin, manuscript on vellum
[Italy, c. 1450]

Dimensions
375 x 385 mm

Description
Remains of three leaves, pasted together and reused on a later binding and so with scuffed surfaces, cuts to edges, and small rectangular sections cut away from middle to accommodate thongs on spine of later binding, remains of double column of 20 lines (with entries from the 'A' and 'T' sections of the text).

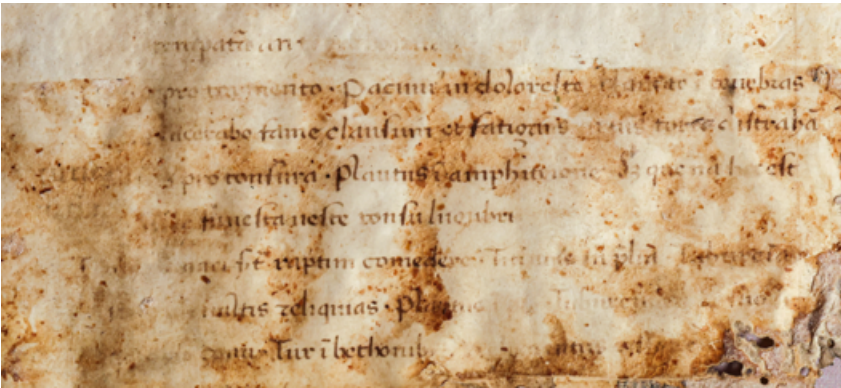
Condition
Two thirds of surface damaged and difficult to read, the remainder with 14 legible lines from each leaf, reverse scrubbed clean and with 16th-century title added, small sections of a 13th- or 14th-century manuscript visible in offset on reverse.

Text
Nonius Marcellus was an important Roman author, who has been so spectacularly ill served by the passage of time that we know almost nothing about him, and his works are rare in manuscript form. He was a grammarian who lived sometime between the third and fifth century, and the chance survival of the longer version of the title of his work identifies him as a peripatetic philosopher from Thubursicum in Numidia.

His only surviving work is this one: a vast twenty book encyclopedia of Latin literature, which sets out Latin words alongside examples of their use by known authors.

It is of enormous importance for these quotations, as among the clutter of common works such as Cicero and Virgil, are witnesses to otherwise lost Latin Classical works, including the poetic tragedies of Accius (170–c. 86 BC.) and Pacuvius (220–c. 130 BC.), the satires of Lucilius (c. 180–103/2 BC., the earliest Roman satirist), and the history of Sisenna (c. 120–67 BC.). The present fragment quotes one of Accius' works in the easily legible section of the bifolium, as well as another work by the same author and book xxx of Lucilius' satires at the foot of the same leaf.

Provenance
I. Bloomsbury Auctions, 10 July 2018, lot 14.



£ 3,200

29

DRACHESEL, Georgius. Property Deed for a House and Garden at Deggendorf, with Building Rights and Ecclesiastical Rent

In Old High German, manuscript on vellum
Germany (Regensburg), dated April 1478

Dimensions
192 x 305 mm

Description
Single-sheet charter on vellum, written in 29 long lines in a large and rather fluid late Gothic cursive hand; the opening initial I elongated into the left margin with simple penwork flourish; text in brown ink; lower margin with slits for seal tags.

Condition
Seal lacking, some creasing, small losses and staining, but overall well preserved. Verso with faint early archive entry and later pencilled numeration (likely Rosenthal stock numbers).

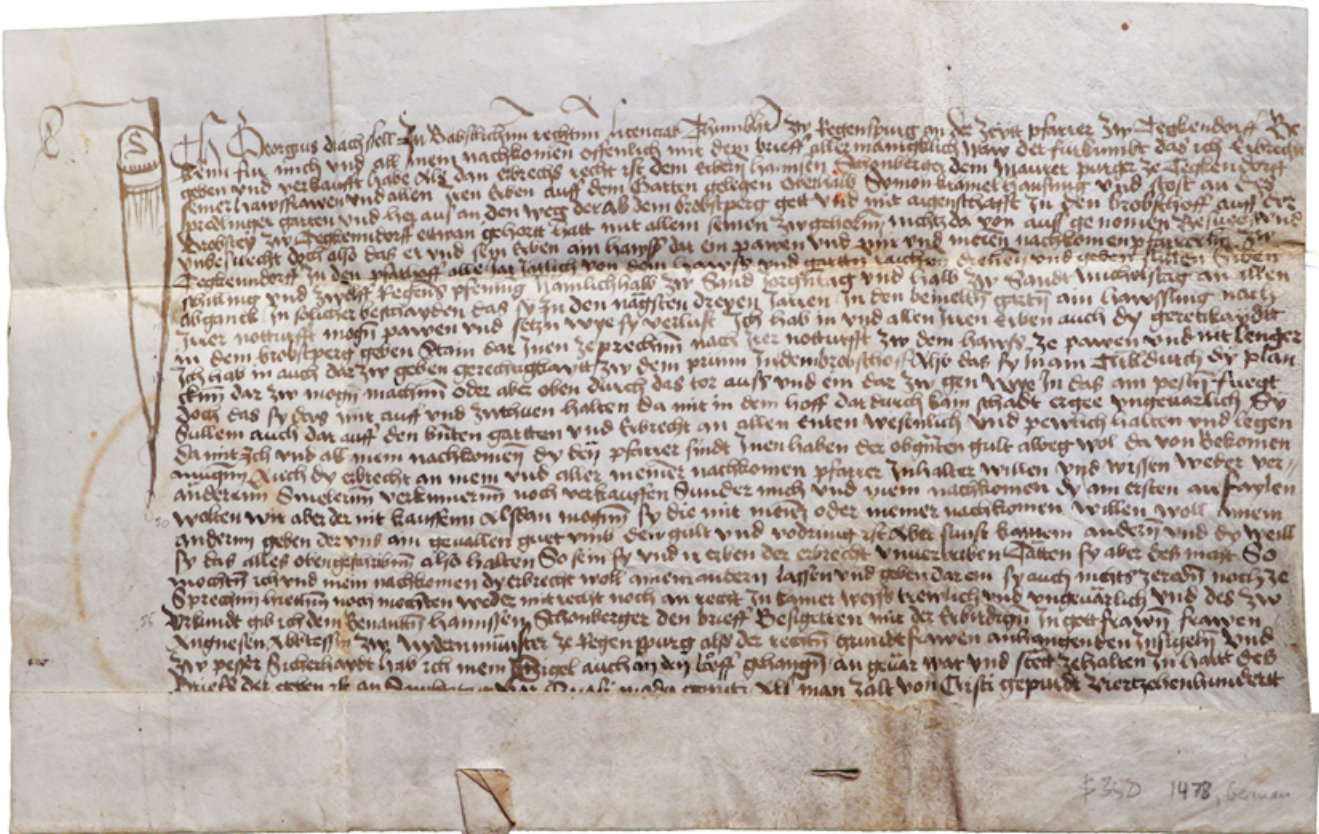
Text
A substantial late medieval German charter recording the conveyance of hereditary property rights (Erbrecht) in the parish of Deggendorf, near Regensburg. Executed by Georgius Drachesel, licentiate in canon law and parish priest, the document transfers a house plot and garden to Hanns Schönberger, mason and burgher of Deggendorf, and his wife and heirs.

The text is unusually rich in practical detail, offering a vivid insight into the realities of property tenure in the later 15th century. The grantee is granted not only the land itself, but the right to construct a dwelling within three years, to draw building materials (including stone) from specified sources, and to access water from a communal well. Such clauses, carefully enumerating easements and obligations, reflect the negotiated nature of urban and semi-urban expansion in the later Middle Ages.

In return, Schönberger and his heirs are bound to pay an annual rent of seven shillings and twelve Regensburg pfennigs, divided between the feasts of St George and St Michael, ensuring the continued income of the parish.

The charter concludes with formal validation clauses and is witnessed by Agnes, abbess of Niedermünster in Regensburg, an important Benedictine house, adding institutional authority and regional significance to the transaction.

Provenance
1. Almost certainly retained within local or ecclesiastical archives in the Regensburg region.
2. Later in the stock of Ludwig Rosenthal, Munich, c. 1900 (as suggested by pencilled numeration).
3. Subsequently in the Rosenthal firm's Hilversum branch, and later private collections.



30 **Magnificat Anima Mea Dominum.** Bifolium from a 15th-Century Psalter
Manuscript on vellum
Germany, 15th century

Description
c. 370 x 240 mm

Description
Bifolia from a mid-15th-century Psalter, written in a clear early Gothic textualis in brown ink, with alternating red and blue pen-flourished initials and rubrication. The alternating red and blue initials with delicate penwork flourishes are characteristic of German manuscript production in this period.

The text includes the canticles *Magnificat* (Luke 1:46–55) and *Nunc dimittis* (Luke 2:29–32), the concluding Psalm 150 (*Laudate Dominum in sanctis eius*), and the great hymn *Te Deum laudamus*.

Psalters were among the most widely used devotional books of the Middle Ages, employed both in monastic recitation and private devotion. The inclusion of the *Te Deum*, sung on major feasts and occasions of thanksgiving, lends particular resonance to this fragment.

A handsome and coherent survival from the heart of medieval devotional life, preserving some of the most enduring texts of the Christian liturgical tradition.



31 Monastic Prayerbook
In Latin, decorated manuscript on vellum
[Italy (perhaps Brescia), 15th century]

Dimensions
153 x 105 mm

Description
123 leaves (plus a modern paper endleaf at each end), wants leaves at beginning (including a Calendar if one originally opened the book) and end, collation: i7 (wants first leaf), ii-vii8, viii4 (but without losses to text), ix-xvi8, catchwords throughout, text in double column of 25 lines of a small late gothic bookhand, with some ornamental penwork cadels in upper margin, one- and 2-line initials in alternate red and blue, larger initials in red and blue panels with penwork in same colours, a few spaces left for initials.

Condition
Darkened at edges through use, some areas of ink flaking away from pages, discoloured and slightly cockled throughout, evidently missing leaves at front and back and kept disbound for some time: with leaves at each end discoloured (that at front worse, with blank margin of first leaf torn away), overall fair and legible condition.

Text
The volume comprises: a Psalter; prayers and a Litany of saints; readings for various Canonical Hours and the feasts of various saints (SS. Martin, Catherine and Andrew); Canticles (ending abruptly).

Provenance
1. Written for use in 15th-century Italy. The absence of a Calendar robs us of much that might localise the book more precisely, but the presence of St. Gaudentius (bishop of Brescia until his death in 410) in the Litany might suggest an origin there.
2. In the library of the Jesuits of Turin (founded 1567) by the 18th century: their ex libris marks at heads of first leaf ("Collegii Taurinensi Soc. Jesu ...").
3. Sold by Leo S. Olschki of Lucignano, in June 1982.



A MANUSCRIPT WITNESS TO THE TYNDALE–MORE CONTROVERSY

32 MORE, Thomas. *A Dialogue Concerning Heresies* (Book I, Chapters 19–20)
In English, manuscript copy on paper
[England, c. 1550–1580]

Dimensions
270 x 200 mm

Description
One leaf written in a fluent secretary hand, on paper; the text is arranged in a single column of long lines, with minimal ornamentation. Retaining a contemporary or near-contemporary heading introducing a section of confutation, corresponding to More's transition into formal rebuttal.

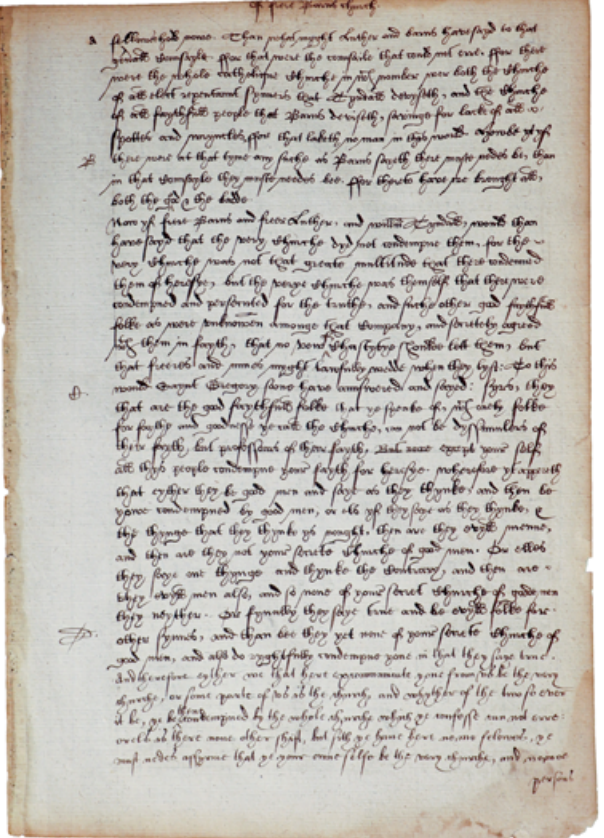
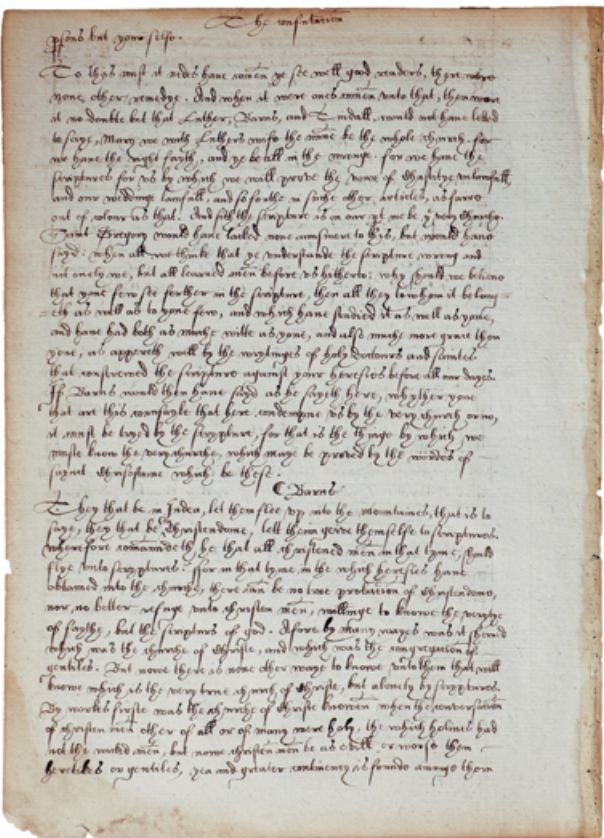
Condition
Recovered leaf, with expected signs of handling and use; otherwise well preserved, with the text clear and legible throughout.

Leaf from a manuscript copy of Thomas More's *Dialogue concerning Heresies*, preserving a continuous passage from Book I, chapters 19–20, in which More confronts and refutes the evangelical doctrine of the “secret” or “unknown Church.”

Text
The passage engages directly with the theological controversies of the early Reformation, including discussion of Lutheran ecclesiology and explicit reference to the English reformer Robert Barnes, whose condemnation is used as a test case in debates over the authority and fallibility of the Church. More's characteristic dialectical method is evident throughout: the arguments of his opponents are carefully articulated before being dismantled through appeals to Scripture, reason, and ecclesiastical continuity.

Textual Context
This leaf corresponds closely to the text of *Dialogue concerning Heresies* as printed in the early editions of 1529–1530 (STC 18084 and related issues), though the present manuscript cannot be tied to a specific printed edition on textual grounds alone.

The section preserved here forms part of More's sustained rebuttal of the Protestant claim that the “true Church” consists of an invisible community of the faithful, unknown to the world and often persecuted by the visible Church. Against this, More argues for a visible, continuous, and authoritative Church, identifiable in history and incapable of collective doctrinal error.



ENGLISH CATHOLIC MINIATURE RECUSANT MANUSCRIPT PRAYER BOOK

- 33
- FLINTON, George.** *A Manual of Prayers newly gathered out of many and divers famous authors, as well ancient, as of the time present. Reduced into thirteen chapters, very commodious and profitable for a devout Christian*
[Rouen, 1583]

[with] *Certain differences between love towards God & love towards creatures*

[with] *A Short Dialogue of S. Catharine of Syenna touching perfection*

[with] *The Words of Brother Ricerius of Marchia, a companion to the blessed Father...*

[with] [WHITFORD, Richard]. *Certain Devout and Godly Petitions...*
[Antwerp, 1575]
In English, ink on paper, after 1583

Dimensions
93 x 75 mm

Description
150pp. In a neat and compact 17th century hand, text within ruled frame, frontispieces drawn in ink, with several tables and diagrams within the text, capitals larger. All executed in the same hand in brown ink, 'Iesu' in lighter ink. Inscription of 'M William Stephens' to frontispiece verso and free endpaper.

Binding
Later black morocco binding covers with ornamental floral roll gilt tooling and dentelle frame; spine with raised bands, five compartments with delicate gilt pointillé and arabesques; board edges and edges gilt, marbled endpapers.

Condition
In very good condition, with only light browning and slight wear on page edges. Margins trimmed closely.

£ 18,000

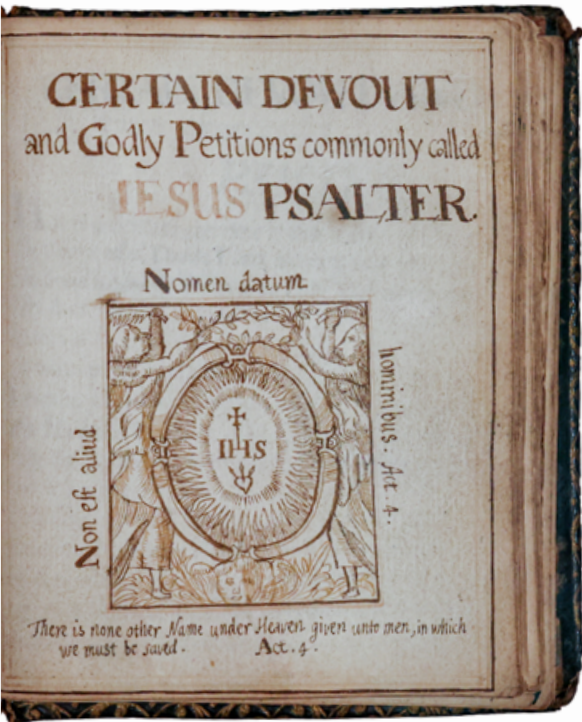
The main work copied in this manuscript was originally printed by Parsons's press in Rouen. This is an abridged copy, from a book which probably lacked pages 33–40, as these pages have been left blank with the cutoffs at the end and beginning of the original pages.

Comparable Manuscripts
While a comparable miniature manuscript prayer book exists in the Huntington Library (Shrewsbury Manuscript), that example is incomplete (approx. 26 pages) and differs in character. Later printed editions of Flinton's Manual of Prayers, including the 1671 Antwerp edition, are themselves of notable rarity and appear only sporadically on the market.

Provenance
1. William Stephens, early inscription title page verso and free endpaper

References
I: ESTC S105168; USTC 141986; V: ESTC S107390; USTC 406263; Pollard 14563.3

Institutional Printed Copies
The first work, by George Flinton, is only recorded in the Bodleian and Houghton Libraries. The last work, attributed to Richard Whitford, has 3 recorded copies in the UK (BL, Corpus Christi, Bodleian) and 1 in France (Versailles).



34 Legal Deposition Recording a Bawdy Sexual Encounter in Georgian Bristol, Including an Extremely Early Record of the ‘F-Word’
In Early Modern English, manuscript on paper
[England (Bristol), dated 3 January 1698]

Dimensions
72 x 190 mm

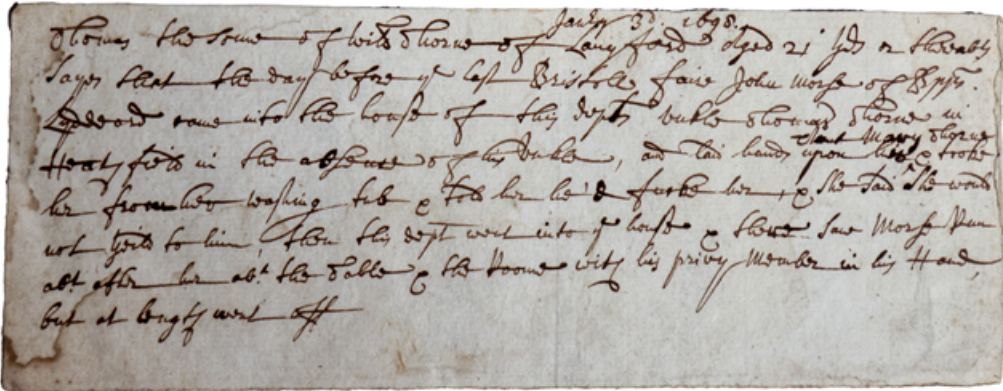
Description
Single strip of paper with 8 long lines in a scrawling English secretarial hand, no watermark.

Condition
Some small stains and folds; perhaps surviving tucked inside a book or sheaf of documents.

Text
This slip of paper contains a record of a legal deposition, almost certainly produced during an investigation or prosecution of the matter concerned. It reads:
“Thomas the sonne of Will Shorne of Langford Aged 21 y[ea]rs or thereab[ou]ts says that the day before he left Bristoll faire John Morse of B[isho]pps Lydeard came into the house of this dep[onen]ts father Thomas Shorne in Heathfield in the absence of his father, and laid hands upon that Mary Shorne and took her from her washing tub & told her he’d fucke her, & she said she would not yeild to him, then this dep[onen]t went into ye house & there saw Morse run abt. after her abt. the table & the Roome with his privy member in his Hand, but at length went off.”

The use of the ‘f-word’ here is among the earliest certain identifications of this provocative term in the English language. The word is ultimately of Germanic origin, with the earliest possible example being in a 1278 name “John le Fucker” (which seems to have been a misreading of ‘Tucker’). The earliest example documented in full by scholarship is the name “Roger Fuckbythenavele” in Cheshire court records from 1310 and 1311, and a late 14th-century field name from near Bristol: “Fockynggroue”.

The usual vulgar Middle English word for copulation was ‘swive’, and the ‘f-word’ appears not to have entered use until the late 14th or even 15th century, and then is attested in very few places. Following that, the word seems to have retained a shock factor and remained taboo, at least in a written sense, until the last century. It became an ephemeral word – spoken but almost never written down. Thus, the use of it here, presumably as a record of the words actually said by the offender, and repeated before the investigating official, are an extremely early record of its use in early Georgian England.



35 A Princess Seated in Walled Pleasure Garden with Ladies-in-Waiting
Indian miniature on card
Mewar school (Udaipur, India), early 18th century

Dimensions
255 x 172 mm

Provenance
1. Old Christie's lot label (8/7/82 lot 132).

Description

Single leaf, depicting a water fountain in the foreground and trees rising into the garden wall in the background, with a young man peering into the garden over the trees, gouache on paper, heightened in gold, image ruled in yellow.

Condition

A few creases and folds with slight chips and wear to paint, some water-staining to top right-hand edge, with damage and loss to face of young man, margins trimmed, a few modern inscriptions to verso (most pencilled).



£ 2,000

Stephen Butler

CURATED WORKS OF RARITY AND SIGNIFICANCE