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ILLUSTRATIONS  
FROM  
ONE HUNDRED MANUSCRIPTS  
IN THE LIBRARY OF  
HENRY YATES THOMPSON

\* \*

CONTAINING FIFTY PLATES ILLUSTRATING  
TEN ITALIAN MSS. FROM THE XI<sup>TH</sup> TO THE  
XVI<sup>TH</sup> CENTURIES



*From M<sup>s</sup> Petrarch, folio II.*

LONDON: PRINTED AT THE CHISWICK PRESS

1908

FOLIO

ND

2897

184

747

1907

v.2

*This copy is Number 69.*

## PREFACE

THE ten manuscripts illustrated in this volume are all of Italian origin. Italian Horæ, Breviaries, and Psalters are reserved for a future publication. These ten books are all described in my catalogue, of which three volumes have already been printed, and a fourth will shortly follow. Of the present volume 125 copies are printed, all numbered.

H. Y. T.

*October, 1908.*

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PLATES	SHORT TITLE AND NUMBER IN CATALOGUE	DATE	PLACE OF ORIGIN	IMMEDIATE PROVENANCE
I-IV	8. Martyrology, etc. (Monte Cassino)	Circa 1075	Probably Monte Cassino	M. Baer of Frankfurt, 1893
V-XV	LXXXI. Vita Christi, etc.	Circa 1320	Siena (?)	Ashburnham Library, 1897
XVI-XXI	4. Bentivoglio Bible	Circa 1345	Bologna (?)	Quaritch, 1896
XXII-XXV	44. Liber Trojanus	Circa 1350	Venice	Quaritch, 1895
XXVI-XXXIII	90. Pontifical of Andrea Calderini	1380	North Italy	Quaritch, 1902
XXXIV-XXXVII	LXXXIX. Secreta Secretorum, Tesoro of Brunetto, Latini, etc.	1425	Florence	De Marinis of Florence, 1906
XXXVIII-XLII	46. Aristotelis et Aliorum Tractatus	Circa 1450	Foligno (?)	D. Morgand, 1891
XLIII-XLVII	xcii. Petrarch: Sonnets and Triumphs	Circa 1475	Florence	The Marquis Battaglini of Rimini, 1900
XLVIII	49. Ciceronis Orationes	Circa 1480	Florence	Ellis, 1894
XLIX-L	50. Cassiodori Epistolæ	1510	Florence, made for Pope Leo X	Quaritch, 1895, and the Library of M. A. Firmin Didot



MANUSCRIPT NO. 8 (CATALOGUE, H. Y. T. MSS.  
FIRST SERIES)

MARTYROLOGY, ETC. (MONTE CASSINO)

THE volume from which these four plates are taken was produced about the middle of the eleventh century for some monastery in Southern Italy whose patron was Saint Bartholomew. The probability is that it was written at the Benedictine Convent of Monte Cassino. It is not easy to say from what source these monks derived their peculiar style of writing and decoration. Where the human figure is portrayed as in many of their MSS. at Monte Cassino, and in the few copies that survive at the Vatican and at Paris, both faces and costume indicate a Byzantine origin. On the other hand the initials have little in common with Greek work and their intricate patterns suggest rather an Irish or at all events a western influence. Unfortunately in the present volume the page or pages which contained pictures have been removed. The initials and script are however of the best period and I know of no other example of a Monte Cassino book in England or America with the exception of one in the Bodleian Library at Oxford. This book is therefore a real treasure.

PLATE I, f. 80. This page consists of twelve lines of writing in black capitals on gold ground. Each line of writing is followed by a strip of equal breadth alternately blue and red, thickly spotted with white. In several cases on the red ground, and under the white mottling is a foliage ornament in black. The text of the page, containing probably the titles of six subjects represented on the preceding folio, now lost, runs as follows :

Cena domini quando cenavit cum discipulis suis.  
Parasceve dominus noster Jesus Christus crucifixus est.  
Sabbato dominus noster quievit in sepulcro.  
Resurrectio domini nostri Jesu Christi.  
Assensio domini nostri Jesu Christi ad celos.  
Adventus Spiritus sancti in discipulos domini nostri Jesu Christi.

The forms of profession on f. 73 contain the words, "In hoc venerabili monasterio *S. Bartholomei apostoli* (rubr.)."

Dr. James thinks that the Monastery of St. Bartholomew in Carbonaria suits best with the date of the book. It consists of five parts:

1. Martyrologium Hieronymianum, ff. 1-72.
2. Forms of profession, etc. ff. 73-79.
3. The page facsimiled in Plate I, f. 80.
4. Regula S. Benedicti. ff. 81<sup>v</sup>-132<sup>v</sup>.
5. Lectiones for the greater festivals. f. 133.

Besides the Convent in Carbonaria there are two others, that of Lipari and that of Penna in the diocese of Naples, both dedicated to Saint Bartholomew, for which this volume might possibly have been written. Who knows?

From a comparison of the initials in this volume with the decoration of MS. 99 H, 1072, 206, "Omilie Diverse," now preserved in the Convent of Monte Cassino, which I saw on visiting that noble establishment in 1904, I think it pretty certain that the two volumes were illuminated and probably written by the same hand, that of the Monk Leon, during the reign of the Abbot Desiderius A.D. 1058-1087 and for this reason I have ventured to date my book about three-quarters of a century earlier than Dr. James put it when describing it in my catalogue ten years ago. The style of the Monte Cassino illuminators attained its climax during the reign of the Abbot Desiderius.

PLATE II, f. 81<sup>v</sup>. The opening words of the prologue of the Rule of Saint Benedict, "Obsculta o fili precepta magisri."

The initial O is a magnificent concatenation of animal and vegetable design. I know no finer initials, certainly there is no finer specimen among my hundred manuscripts, than this O and the great M which follows on f. 86<sup>v</sup>. The O is in the form of a quatrefoil, the border divided into panels of interlaced work. Within the ground is dark blue with gold interlacings, outlined with red and full of pink beasts of the nature of dogs. The gold interlacings spring from four heads of beasts at top and bottom. When I bought this book at Frankfort fifteen years ago I little knew what a treasure I had lit upon. Still less did M. Baer, of Frankfort, who sold it to me.

PLATE III, f. 86<sup>v</sup>. This great letter is the initial to the text of the Rule of Saint Benedict. It is an M, in the form of a pair of horse-shoe

arches, consisting of a series of panels. Possibly the horse-shoe arches indicate an oriental influence. The ground of the interior is gold, and the interlacings are light brown, blue, and green. At top and bottom of the central column is a pair of beasts, and within are eleven pairs of white beasts.

Following the large initial is a line of gold capitals, on blue ground mottled with white, the rest being in black capitals on gold ground. The words are as follow: "Monachorum | quattuor esse genera | manifestum est|."

Note the somewhat barbaric but exceedingly bold and striking arrangements of form and colour in this remarkable capital letter.

PLATE IV, ff. 117<sup>v</sup> and 118. Plate IV contains specimens of the two kinds of smaller initials with which this volume abounds. Two of these, both of which occur on f. 117<sup>v</sup>, are very much on the model of the larger initials already described. The other two, both from f. 118, consist simply of wheel-like designs without animal forms. It is noticeable that the script is in a fine bold Lombardic hand, and that the ink is of a brilliant black, and has stood well the test of eight hundred years.



**E**NA DNI QVANDO CE  
 RAUIT CV DISCEPVESSVIS

**M**ARASCEVEDNS NRI SVS

**X**PS CRVCFIXVS EST

**S**ABBATOBN SOSTER

QVIEVIT IN SEPVL CRO

**R**ESV RRECTIO DOMINI

NOSTRI IESV XPI STI

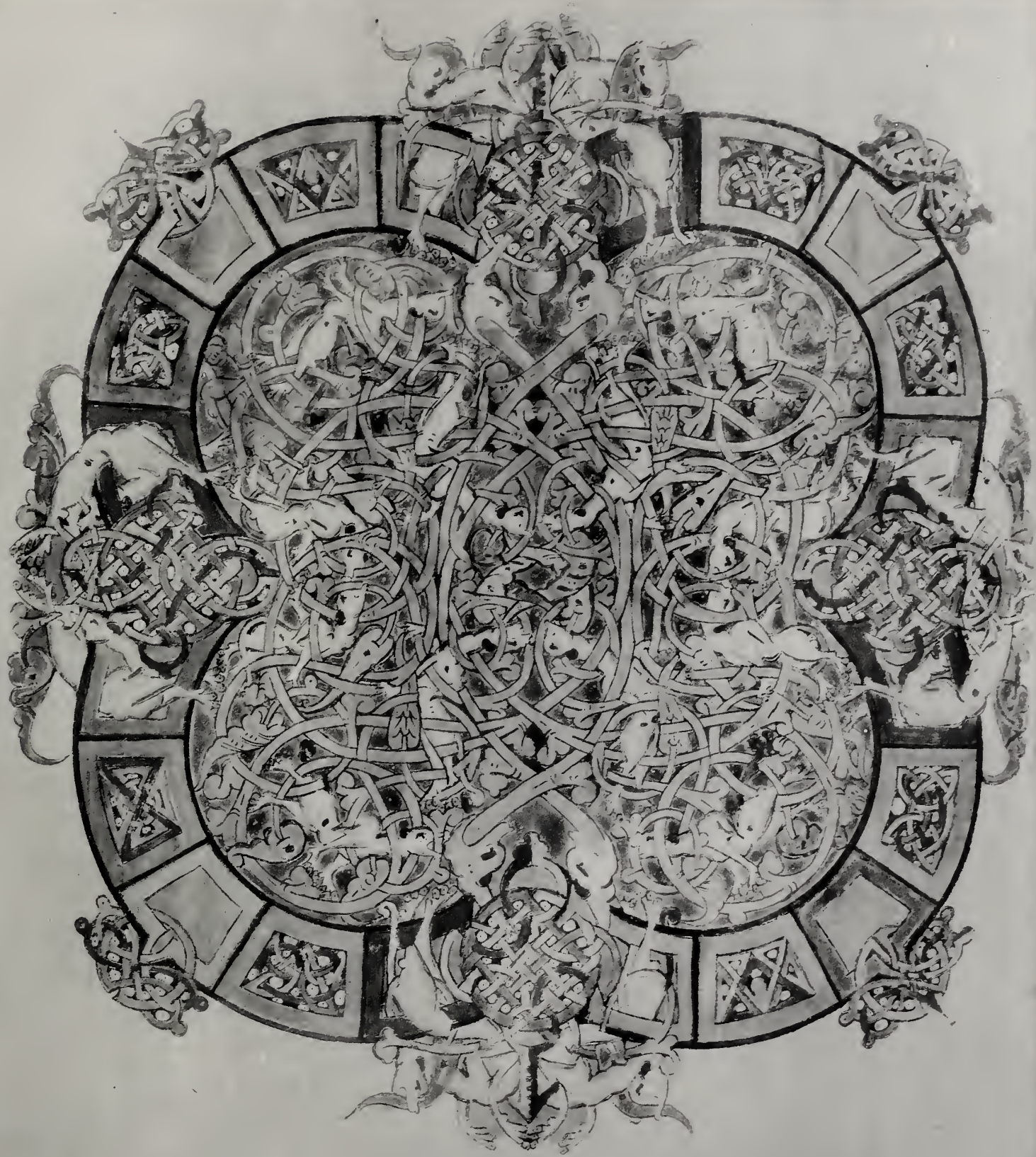
S SCENSIO DNI NRI IHV

**X**PI A D CELOS

**A**DVERTVS SPS SCIENDI

SCI PVLOS DNI NRI IHV XPI





B SCVLTA      O F I L I  
 P R E C E P T A      M A G I S T R I







QVATTVOR

ESSEGENERA

MA NI FE

STVM ESTI



17. De oratorio mo  
 nasterii.  
**RA**  
**TO**  
**RUM**

hoc fiat quod dicitur.  
 Nec ibi quicquam  
 aliud gestatur, acua  
 condatur; Exple  
 to opere dei omnes  
 cum summo silencio  
 habitent. & cogitent  
 sustentent deo. ut

ministratur expleto  
 opere dei tenentur in  
 oratorio sicut dicitur  
 est. Ne alius impedi  
 mentum paratur;  
 117. De hospitibus  
 suscipiendis.

**M**  
**NES**  
 super  
 ueni.  
 tates  
 hospites, acnquam

FOL. 118

**RS**  
**Q**ui  
 omnia  
 longe  
 sunt in labore.  
 dicitur in uia. Et  
 non possunt hodie  
 competere ac  
 sustinere ad orato  
 rium. & abbas  
 hos prope dicit

longe factis pro  
 ciscuntur.  
**RATER**  
**Q**ui  
 pro quo  
 uis responso dicitur  
 gatur. & ex die  
 spectatur festum  
 ad monasterium.  
 non potest sumere  
 fatis manducate.

FOL. 117



MANUSCRIPT NO. LXXXI (CATALOGUE, H. Y. T. MSS.  
THIRD SERIES)

VITA CHRISTI, ETC., ICONIBUS DEPICTA

THIS interesting and perplexing little volume is without any text or script, and the various art experts who have examined the thirty-eight paintings which it contains have differed much in their attributions. On the whole, I think, the weight of opinion points to Siena and the Sienese School as its probable origin, though Mr. Fairfax Murray says the paintings are neither Sienese nor Florentine. The date may be about 1300. I have seen some painting by Duccio which struck me as similar, though superior. Of the eleven reproductions here given, the first six explain themselves.

PLATE V, f. 2. The Annunciation.

PLATE VI, f. 11. Christ and the Magdalene in the house of Simon the leper. Simon sits between Peter and John.

PLATE VII, f. 12. The Raising of Lazarus.

PLATE VIII, f. 22. Christ ascending His cross. This is an unusual rendering of the subject. The executioner hands Him a hammer as if to indicate that He was to nail Himself to the cross—an impossible suggestion based probably upon some Byzantine legend. There are similar pictures in two MS. (thirteenth century) Bibles *Moralisées* at Vienna (Cod. 1179 and 2554). See also a triptych reproduced by Salomon Reinach ("Répertoire de peintures," 1905, p. 14), and attributed to Giotto.

PLATE IX, f. 24. The Lamentation over the dead Christ.

PLATE X, f. 28. The walk to Bethany.

The next four paintings, of which facsimiles are given, refer to the life of some hitherto unidentified saint.

PLATE XI, f. 34. The saint gives figs to a cripple.

PLATE XII, f. 35. A smart youth in pink gives money to an old woman. The old woman seems to bargain, the monk (clad in gray edged with white) seems to expostulate. Is the old woman bargaining for her daughter?

PLATE XIII, f. 36. In the upper part the Saint adores the Cross: in the lower part he preaches to a number of people.

PLATE XIV, f. 37. The Saint lies in his coffin in the foliage of a tree. Two soldiers guard the tree. Cripples, etc., come to be healed.

PLATE XV, f. 38. A colossal Moses fresh from Mount Sinai addresses a crowd of Jews.



















































MANUSCRIPT NO. 4 (CATALOGUE, H. Y. T. MSS.  
FIRST SERIES)

BENTIVOGLIO BIBLE. FOURTEENTH CENTURY. ITALIAN

I GIVE six pages from this beautiful bible the only Italian bible in my collection. Dr. Haseloff dates it rather earlier than Dr. James. He considers it very nearly of the best miniature art of the period. Some pages have been disfigured by subsequent additions of ornament in an inferior style. The original arms are in every case painted over with the arms of a Bentivoglio, *Per bend indented or and gules*. The bible may have been written for a Franciscan House and had no arms. At f. 285 a coat has been erased but not painted over, which seems to have been occupied by a cross of Saint Andrew.

The pages here given are as follow:

PLATE XVI, f. 9. The usual creation pictures with Christ as the creator. The vacant portion of this facsimile is filled up in the original with a later and inferior ornamentation.

PLATE XVII, f. 47. The opening page of Leviticus. An angel from above inspires Moses. Note the little Franciscan friar in the margin and the Bentivoglio arms below.

PLATE XVIII, f. 103<sup>v</sup>. The opening page of Judges. Joshua in bed dying—Angel and friends. Note the red and black beetle below.

PLATE XIX, f. 146<sup>v</sup>. Third book of Kings. David in bed dying. Abishag bends towards him. Note the eagle displayed below *lozenge of arg. and sa.*, with the initials  $\bar{I} \bar{R}$  (? Emperor). The Imperial eagle was allowed to the House of Bentivoglio by the Emperor Maximilian.

PLATE XX, f. 175. The first book of Proverbs. A crowd of seventeen men of whom one holds a book. Two fine green parrots, the Bentivoglio arms hanging between them.

PLATE XXI, f. 442<sup>v</sup>. The beginning of St. Matthew. Stem of Jesse. Below two apostles or evangelists with scrolls.

For some of these initials compare Add. MS. 18720 at the British Museum of which Mr. Warner gives a coloured facsimile, "British Museum Illustrated MSS. second series No. 9." The Museum Bible is, however, larger and even more delicately decorated than mine.







LEVI TI QUS

moysi

mony. et sic sunt septemdecim. et sic uelut  
 edimant. coram possessione. p. amoy. et sic  
 opar. dicit. a. uel. Posuit. et uelut. in  
 tabernaculo testimonii. et in altare. et  
 te. iustitia. locum. p. dicit. uicinis. uelut  
 p. ceptum. domini. Posuit. et uelut. in  
 reum. sub. tecto. testimonii. in. contra. uelut.  
 et. adolebit. sup. eo. incensum. aromaticum.  
 sicut. uelut. domini. Posuit. et. tere  
 num. in. introitu. tabernaculi. et. altare. in  
 locum. in. uelut. testimonii. offens  
 meo. holocaustum. et. sacrificia. ut. omnes  
 impient. Labrum. quoque. statuit. in  
 tabernaculum. testimonii. et. altare. im  
 plens. illud. aqua. Iuuenitque. moyses  
 aaron. ac. filij. eius. manus. suas. et. p. ceptis  
 cum. ingredierentur. tecum. feceris. et. acci  
 derent. ad. altare. sic. p. ceptis. dicit. moysi.  
 Ecce. et. amum. p. ceptis. tabernaculi. et. al  
 taris. uelut. in. introitu. eius. tentorio. p.  
 se. quia. ameta. p. ceptis. sunt. operuit. nubes  
 tabernaculum. testimonii. et. gloria. dicit. in  
 pleuit. illud. Nec. poterat. moyses. ingi  
 di. tecum. feceris. nube. operiente. orna  
 et. magestate. dicit. coruscante. quia. ac  
 ta. nubes. operuerat. Si. quando. nubes  
 tabernaculum. ceptis. p. ceptis. sunt. filij. isrl.  
 per. turmas. suas. Si. p. ceptis. sunt. super.  
 manebant. moedem. loco. Nubes. quippe.  
 dicit. manebat. p. ceptis. tabernaculi. et. ignis.  
 in. nocte. uelut. amens. p. ceptis. sunt. per.  
 amens. mansiones. suas. Et. licet. lether. ex.  
 leuitica.



DEUM  
 NUBES  
 OPERUIT  
 ET GLORIA  
 DOMINI  
 INUIT  
 TABERNA  
 CULUM  
 TESTIMONII  
 ET IGNIS  
 IN NOCTE  
 UT  
 MOYSES  
 NON  
 POSSET  
 ADIRE  
 AD  
 ALTARE

chicos ad eos. Homo qui obrulerit ex oculis  
 hostiam dno de pecoribus. iest de bebo et  
 ouibus offerens uicinas. si uicinas fue  
 rit eius oblatio. ac de mnto masculina  
 uniuersa offerat ante ostium tabernaculi  
 testimonii ad placitum sibi dnm. p. ceptis  
 q. manus sup cap hostie. et acceptabilis erit.  
 atq. inceptibilem eius p. ceptis. Immo  
 latur ut uelut coram dno. et offerent filij aaron  
 sacerdotis sanguine eius fundentes  
 p altaris amum. qd e aut hostia tabernaculi  
 testimonii. De traciaq. pelle hostie. ar  
 tus infuit a candore. et subiacent in altari  
 ignis sine ligno ante dposita. et subia  
 que ceta sit ce sup ordinantes. caput ui  
 delect. et ameta que ad hnt uelut in  
 stant. et pedibus lotis aqua. adolebitq. ei  
 sacerdos sup altare in holocaustum. et suam  
 occidit dno. Quos si ce pecoribus oblatio d.  
 et ouibus siue de capris holocaustum masculi  
 nu agni uniuersa et absq. macula offer  
 ret. immolabitq. ad altus altaris qd respici  
 at ad aquilonem coram dno. Sanguine uo  
 illius fundent sup altare filij aaron par  
 antia. Quicunq. subia caput uelut q  
 ad hnt uelut. et imponet sup ligna qd  
 subiacent uelut ignis. Intestina uo. et p. ceptis  
 lauabit aqua. et oblata omnia adolebit  
 sacerdos sup altare in holocaustum. et uelut  
 suauissimum d. omnino. Si uelut ce amibus





fu.

101

nisi uobis dicitur: ut fuerit ei. Respon-  
 ditque ad eos. Nunc ergo. ut. Inscie-  
 tis alienos de medio ustrum. et inclinate  
 coram me ad dicitur omni israel. Dicitur  
 populus ad os sine. Dicitur ad os sine  
 et erunt obedientes preceptis eius. Passit  
 igitur iohannes in die illo factus: et im-  
 posuit populo precepta atque iurata infidelium.  
 Scripsit quoque omnia uerba hec: in o-  
 limo lapide. Et tulit lapidem pergam-  
 entum posuitque ei subter quercum que erat  
 in siluano domus. Et dixit ad onem ipse.  
 In lapide isto erit nobis testimonium.  
 quod audieritis omnia uerba domini que locu-  
 tus est uobis: ne forte postea negare ueh-  
 atis a me in die domini. Dimisitque ipse  
 singulos in possessione sua. Et post hec u-  
 mortuus est iohannes filius inum fratris domini  
 annis sexagesimo. Sepeliebantque eum in si-  
 bulo possessionis sue in tamath sare.  
 que sita est in monte ephraim: a septem  
 miliaribus parte montis galat. Seruitusque israel  
 domini annis diebus iohannis sexagesimo qui longo  
 uixit tempore post iohannem qui nouerunt  
 omnia opera domini que fecerunt israel. Ossa  
 quoque ioseph que uenerunt filii israel de e-  
 gypto sepeliebant in sicchem in parte a  
 gni que emerat iacob a filiis emmor pa-  
 tris sicchem ante nouellum eum et fuit  
 in possessione filiorum ioseph. Eleazar  
 quoque filius aaron mortuus est. et sepeluit  
 eum in galgath finibus et filius eius que da-  
 ta est ei in monte effraim.

Explicit uita iohannis filii inum.

Inapit uita iudam.



OST  
 MOR  
 TOS  
 JOSU  
 E Con  
 stitit  
 filii  
 israel  
 omni  
 diebus.  
 Qui a  
 scendit  
 contra  
 nos an

te chananeum. et cum dicitur bel-  
 li. Dicitur omni. iudas ascendit.  
 contra montem in immanibus eius.  
 Et ait iudas symeonum fratri suo. et  
 ascende mecum in scelerem meum. et  
 pugna contra chananeum: et e-  
 go pergam tecum in scelerem meum.  
 Et abiit cum eo symeon. Ascen-  
 ditque iudas in montem domus cha-  
 neanum ac peruenit in manus  
 eorum. et passerunt in scelerem  
 eorum in manu uirorum. Inuenierunt  
 quoque acrombelech. in berge. et pug-  
 nauit cum eis. et passerunt  
 chananeum et peruenit. fugit  
 autem acrombelech. quo secum  
 perhibuerunt. et sic sumuntibus  
 manuum eius ac pedum. Dicitur  
 acrombelech. Septuaginta re-  
 gibus amputatis manuum ac pe-  
 dum sumuntibus. colligebat  
 subsistia mea. et quas.  
 Sic facta. ita rediit in scelerem  
 domus. et dicitur in scelerem. et  
 in mortuus est. Oppugnantes  
 et filii iuda ierusalem aperuit eam.  
 et passerunt morte gladii in  
 decimo aucta in scelerem aucta  
 re. Et postea descendentes pu-  
 gnauerunt contra chananeum.



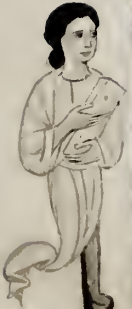




... ut se  
merat.  
l'etiq  
etatis p  
lumnes  
dies. Cū  
q'opre  
tur ne  
sibi: si  
facebat.  
Dixerūt

ergo fin fin. Quocirca dñs regi adu  
lescentulā ingreſſe aſter corā rege. rſo  
ueat cū dorm. atq' inſinu ſuo: rcaleſa  
aſt dñm nſm nſe. Queſiēte igitur  
adoleſcentulā ſpenſam monib' ſimb'  
iſrl' et unuenerūt abſal'p ſumantem et  
aduerſit ei. ad rege. Erat aut' puella pul  
dya nimis. Dormiebatq' ai rege. r immu  
ſtrabat ei. Rex uō. n' agnouit eam. Ado  
maſ aut' filius agrih. eleuabatur dicens.  
Ego regnabo. ſentq' ſibi armis r equites  
et quinquaginta uiros qui nſt ei ante  
rent. Hoc corrupit eum pat' ſuiſ aliquid  
dicent. Quare hoc feſti. Erat aut' et i  
pſe pulcher ualde natus poſt abſalon. Et  
ſmō eius ai ioab filio ſanne r ai abia  
thar ſacerdot'. qui aduulante partes  
adome. Saſech uō ſacerdos r lananaſ fili  
ioabe r nathan pph'. r ſemei. r cereth r  
phelach. r cō r robur ceteruſ dāuid. n  
aut ai adoma. Immolans ergo adomas  
anentib'. r uulſis r unuſis pinguib' uſ  
iuxta lapidē goliech: uocauit unuſoſ  
ſiſ ſuos filioſ regis r omſ uros iuxta ſer  
uōſ regis. Nathan aut' pph' r lanana  
et robuſtoſ quoq' r ſalomōſ ſim ſam  
n' uocauit. Dixitq' nathan: ad ber ſabee  
matrē ſalomōſ. Num auidiſt qd' reg  
naſit adomas filius agrih. r oſ uſ nſt ei  
und' h'c ignozat. Nunc ergo ueni acci

pe ame oſtium: r ſana aiam mā filijq'  
tui ſalomōſ. Hæc ingreſſe ad re  
gē dāuid: r dicit ei. Hōne tu dñs ma rex  
uuaſi michi analle tuo dicens. qd' ſalo  
mōſ filius tuus regnabit poſt me. et  
iſe ſecabit in ſolio mō. Quare ergo ado  
maſ. Et ad huc ibi te loquente ai rege.  
ego ueni poſt. r ad pleto ſimones tu  
os. Ingreſſa eſt itaq' ber ſabee. ad regem  
maſtriculo. Rex aut' ſemuerit unuſ. r  
abſal' ſumantem miniſtrabat ei. Inſe  
nauit ſe ber ſabee. r uocauit regem.  
Ad que rex ait. Quis tibi inquit inſ. r  
Que reſpōdent ait. Dñs m' tu iuraſti  
p dñm dñm tuum. malle tuo. ſalomōſ  
ſilius tuus regnabit poſt me. r iſe ſe  
debit in ſolio meo. Et ego mic adomas  
regnauit. te dñs m' rex ignozante. n  
Quocirca boues r pingua quoq' r a  
netos plummos r uocauit omſ filioſ r  
regis. abiat' quoq' ſacerdot'. r ioab  
pncipē militie ſalomōſ. aut' ſum  
tūi n' uocauit. Venuntia machie rex i  
te oculi reſpauit tonuſ iſrl': ut uiro  
os eiſ qui ſecero debeat in ſolio tuo ſi  
m' rex poſte. Eratq' ai dormiebat dñs  
nſt rex cum patrib' ſiſ: emuſ ego r  
ſilius nſt ſalomōſ pccatoſos. Ad huc  
illa loqute ai rege. ad nathan pph' uo  
nit. Et mit' uerit regis dicens. Ad ē  
nathan pph'. Cumq' introiſſi r ſteſſi  
aut' oſſerū regis. r uocaiſſi ai pncip' m  
ſiſ: dicit nathan. Dñs m' rex tu dicit  
ſi adomas regnat poſt me. iſe ſecet  
ſup thronū meū: quia deſcendit beche  
et immolauit boues. r pingua. r a  
netos plummos:  
et uocauit unuſoſ filioſ r pncipes r  
ceteruſ. abiat' quoq' ſacerdotem.  
illa ſq' ueſcentib' r bibentib' coram eo.  
et dicens uocat rex adomas: me ſi  
uū tuū r ſaſech ſacerdotē r lananaſ  
ſiliam ioabe r ſalomōſ ſamulum



rum



gnat. Et certe origines. si soli exem-  
pla opponit quattuor ethnoma. eni-  
one singla uerba de scribens. immis  
dissentent. Nam certus. in se cõsen-  
sentibus arguitur. si quod maioris. i  
uonit e. in cõtione misant. Atterit  
at designans que minus fuerat. i uir-  
gul que ex supstio uelantur. appo-  
sita. Si igitur. alijs. haurit n. tene qd.  
semel susceperunt. i post. lxx. cellula.  
que uulgo sine. uictore uacant. in  
singulis cellulis. aperuerit. Ixx. quo  
in cellis legitur qd. lxx. nesciunt. Cũ  
mo si suscipiat. Latini mei qui in uo-  
lata ethnoma uerba ita noua. edmi-  
ut laborẽ mei. Hebreis. qd. hys qui  
maius e. aplis. auctoibus. plerumq. i  
Scriptis. in p. libri. de optimo. genio.  
in p. t. n. ch. ostendens. illa. de. e. i. g. h. o. Ex  
egypto. uocam. filii. mei. q. q. n. na.  
carus. uocab. i. u. u. u. u. i. n. q. u. e. o. p. i. e.  
tenent. Et. illis. apli. Que. oculis. non  
uidit. nec. auudit. nec. in. cor. hominis.  
ascendit. que. p. p. u. u. u. u. e. s. d. i. g. e. n. t. i.  
b. s. e. Cetera. que. h. y. s. s. i. m. i. l. i. a. i. n. l. e. b. r. e.  
o. y. u. l. t. r. a. i. n. u. e. n. i. u. n. t. Cetero. apli. r. e. i. g. i. t. i.  
s. t. e. l. x. x. i. n. p. r. o. s. n. o. u. e. n. i. u. n. t. Et. u. n. d. e. e. i. s.  
l. x. x. d. i. c. i. t. o. que. in. m. l. x. x. n. i. s. i. n. t. X. p. e.  
e. s. i. r. u. t. r. u. s. q. u. e. r. e. s. t. a. m. e. n. t. i. s. o. m. n. i. u. m. e. u. a.  
g. h. o. s. e. l. i. m. i. o. b. i. m. Q. u. i. a. r. e. d. i. t. m. a. g. i. s. i. m. e.  
n. e. d. i. e. s. t. r. i. p. t. u. r. a. s. t. u. m. i. n. a. e. i. s. t. u. e. t. a. q.  
u. i. u. s. A. n. q. u. i. s. c. r. i. p. t. u. r. e. q. u. o. s. a. n. t. a. t. o. r. s. c. r. i. p. t.  
n. i. e. s. t. a. n. t. U. b. i. s. c. r. i. p. t. u. r. e. e. s. e. p. t. u. a.  
g. i. n. t. a. n. i. b. i. t. a. p. o. r. t. e. n. e. s. t. a. c. e. l. i. a. N. o.  
l. e. b. r. e. o. s. i. g. n. i. t. u. r. r. e. i. t. e. n. d. u. e. u. n. i. q. u. o. n. i. s.  
l. o. q. u. i. t. u. r. i. d. i. s. t. i. p. u. l. i. e. x. e. p. l. a. p. s. u. m. u. t.  
H. e. c. p. a. c. e. n. e. r. e. n. i. l. o. q. u. o. r. i. o. b. m. e. r. a. t. o. r. i.  
b. y. m. e. i. s. n. i. n. r. e. s. p. o. n. d. e. o. q. u. i. a. n. i. m. o. t. e. n.  
t. e. m. e. r. e. h. i. t. i. n. p. u. b. l. i. c. o. t. e. r. e. h. e. n. t. o. s.  
l. e. g. e. n. t. e. s. m. a. n. g. u. l. u. e. s. t. r. a. c. a. n. s. a. t. o. r. e. s.  
e. t. c. e. n. s. o. r. e. s. a. i. a. l. i. s. p. b. e. n. t. q. d. i. n. m. e.  
r. o. p. o. b. e. n. t. q. i. u. r. n. u. l. i. u. u. i. n. i. n. u. e. l. y.  
q. i. u. r. n. u. l. i. u. u. i. n. i. n. u. e. l. y. s. i. t. s. i. a. i. a. u. e.

uere mitteretur. Ceteri memini cetero  
ue. lxx. multatoz olim de quo emdanti  
tribuisse me mis: nec immam de lxx  
ethnoma: quos moductu sim sepe  
ctulsero. Et qd mic dareturam ue ue  
ba cheni utptantur sui: Iaxo fia. ut ex  
tracubiles. moxal. i. s. h. u. i. n. o. u. i. q. u. a. e.  
s. c. r. i. p. t. o. r. u. m. o. f. i. c. i. a. s. i. t. u. n. o. s. e. n. s. u. i. q. u. i. s. h. i. l. u. y.  
a. p. t. u. s. i. p. u. e. r. s. u. i. c. o. l. a. u. i. g. e. r. e. t. m. e. c. h. i.  
m. e. t. p. i. i. m. e. n. s. u. r. t. a. h. i. s. i. n. e. n. u. i. c. a. n. i. e.  
s. i. a. u. r. e. s. u. r. t. e. s. i. t. c. e. d. i. t. u. r.



D. NO. SETH. ENOS. C. I. M. M.  
mauel. l. u. e. t. h. e. n. o. c. h. m. a. n. u. s. a. l. e. l. a.  
m. e. t. h. n. o. e. s. e. m. c. h. a. m. n. a. p. h. e. t. h. s. i.  
h. y. i. a. p. h. e. t. h. g. o. m. e. r. m. a. g. o. g. m. a. t. a. n.  
e. t. l. a. u. a. n. t. u. b. a. l. i. m. o. s. e. c. h. t. h. a. l. p. o. i.  
i. o. s. i. l. y. g. o. m. e. r. a. s. t. e. n. e. c. e. m. p. h. a. t. h. i.  
r. h. o. g. o. m. a. s. i. l. y. a. i. r. u. i. a. n. l. e. l. i. s. a. e. t.  
e. t. t. h. a. r. i. s. a. e. t. h. u. n. i. c. o. t. a. m. m. s. i. l. y. i.  
c. h. a. m. c. h. u. s. i. m. e. s. t. a. m. p. h. u. t. h. i. c. h. a.  
n. a. m. s. i. l. y. a. i. r. c. h. u. s. s. a. l. a. r. e. u. l. a. i.  
s. a. b. a. t. h. a. i. c. h. a. n. a. i. s. a. b. a. t. h. a. c. a. P. o. i. o.  
s. i. l. y. r. e. h. e. m. a. s. a. l. a. r. e. a. m. C. h. u. s. a. i. r.  
g. e. n. u. i. t. n. e. m. o. t. h. I. s. t. e. e. p. i. t. e. p. o. t. e. n. t.  
i. n. f. i. n. O. r. e. s. t. a. m. u. e. r. o. g. e. n. u. i. t. l. u. c. i. m.  
e. t. m. a. m. m. i. a. l. a. b. i. m. i. n. e. p. t. h. o. m. i.







et exclamatione usq; nra similitudo. **U**sc  
 die dngent atq; transmigrationis usq;  
 usq; ad xpm definit ce cursum a se  
 nus dmi ostendit gntione et mo dnt  
 fuerit et rpon: et seqel ostendit a ce  
 use e pnt dno strans i mltis quonu  
 gen: a postur xpi operantur apncipi  
 o r timoniu n negant. Quaru omni  
 r ni xpc. ordo nris. dispositio. ul' ratio  
 qd facti necessarii e os xpc e. qui nar  
 est emulhere factus sub lege nar et  
 uirgine passus uicimo. Omnia mance  
 frar ut mumpant ea mscm capto re  
 fuyes incorpore et patris nom impa  
 rily filio. et filij nom patri restitue  
 m filij sine pncipio sine fine osten  
 dent. unu so ce parte qui unu e. Inq  
 euaglio utile e testocantib; dmi sic  
 pnta ul' megra pfecta cognoscit ut  
 uocantone aph ropul euagli et dilectio  
 ne di uicantur nascantur pumulas le  
 ges intelligunt: atq; mto qd apbe fi  
 fut a pphentere expectat cognoscit.  
 Nobis eni hoc mstruo argumnt fut  
 et facti fut re rator: et opantur dei  
 intelligentiam diligenti dispositione  
 pntib; n tacit: se aliud.

**S**ciendū et neq; et similitudine numerorū  
 orō: unu uat qd stabi insubnotante  
 canoni distat: meanone quohiter i  
 nre euaglio. bis. ul' t. ul' quat. nre i  
 amplius. cuncte nūm p ordine habu  
 erit denotatū: et quā stus conano dis  
 crepant qd id q. tres. uli uico lex. sel  
 dntur: quartus toties m corpore uo  
 lumis supponat quoniam dnti nū  
 e canora postū sūt orō p cōp: nūm o  
 nmutat similitudines. Itē si unū quo  
 lter orō nre i duob; itē meanone  
 nūm. bis. t. nre quo amplius repenat  
 in ordine collocatus. rōspant faciat  
 marent. dubiū n ent qd illud illum  
 me canone. nūm bis. t. repenat ab hys



muohimne sel' can ar. Mij  
 uero cor tenent muno atq; e  
 ote scisu loquantur quo pau  
 lerit unumicroni annota  
 ene distantia. hoc moiu noue  
 canoni collatione hnt. Ceterū  
 nreano qm pna sin r  
 nū modo ommentur. i  
 to opano ce qd soti e. d pro ut  
 in pō ualeat. ammentur m  
 temissime ipis. Sphat a  
 Inapit euagliu; sm mtrū

hly unū: hly habent. hlyra aut:  
 genuit ysaac. Isaac aut: genuit iacob. Ia  
 cob aut: genuit uidi. r hys e. iudas aut:  
 genuit phares. r eia de thamar. Phace  
 aut: gen' ebron. Ebron: at' gen' ara. Ara  
 aut: gen' aminatib;. Aminatib' aut: gen'  
 naalon. Naalon aut: gen'. salmon. Salmo  
 aut: genuit lex racha. Lex aut: gen'.  
 obeck. ernuth. Oier aut: gen' iesse: Jesse  
 aut: gen' dano regē. Danc aut: rec. gen'.  
 salomō. crea quo fut arō. Salomon  
 aut: gen'. roba. Robam aut: genuit a  
 bra. Abra aut: gen' aā. Ma aut: genu.  
 iofaphat. Josaphat aut: gen'. iofā. Jori  
 aut: gen' oqam. Oqas aut: gen'. io. abn





MANUSCRIPT No. 44 (CATALOGUE, H. Y. T. MSS.  
FIRST SERIES)

LIBER TROJANUS. c. 1350. VENETIAN

THE volume from which the next four facsimiles are taken is one of a very rare and interesting character. Italian lay books of the fourteenth century profusely illustrated (the present volume of 88 folios contains no fewer than 176 pictures) are not often seen, and this particular MS. is proved to be of Venetian origin by a number of faintly written instructions to the illuminator, which have by accident not been erased, and which are in the Venetian dialect.

The pages reproduced are as follow:

PLATE XXII, f. 23<sup>v</sup>. Here to the left may be seen Helen, mounted on a gray horse, as she approaches the gate of Troy and is received with a blast of trumpets. On the right of the picture she is married to Paris by a priest in a cope in the presence of King Priam, and of Cassandra, who stands in the gateway in an agony of grief. Note the strong marks of Venetian architecture in the twisted columns, windows, etc. Of this page two reproductions are given, the gray by Mr. E. Walker, the brown by the Autotype Company.

PLATE XXIII, f. 38<sup>v</sup>. In the first of these two pictures four Greek ships are about to touch land at Troy. In the second their landing is being resisted by the Trojans, two of whom charge out of the city gate on horseback.

PLATE XXIV, ff. 20<sup>v</sup>, 22<sup>v</sup>, 47<sup>v</sup>, and 2.

F. 2 represents a council under a canopy. King Peleus gives audience to Jason.

F. 20<sup>v</sup>. Scene at Argos. A temple of Venus, whose image stands between two twisted candles, lighted. Helen crowned in front. Four Trojan ships, with gangways put out, ready to carry away Helen.

F. 22<sup>v</sup>. A specimen of a fight between Greeks and Trojans, of which there are numerous examples in this volume. Here the ships are apparently Trojan.

F. 47<sup>v</sup>. A picture of a cavalry fight.

PLATE XXV, f. 73<sup>v</sup>. The wooden horse is dragged into Troy by a crowd of men. Three tonsured priests follow chanting. A great aperture has been made in the city wall to admit the gilt horse. The above is the left hand portion of the picture. To the right the Greeks are shown sailing away from Troy.

F. 83<sup>v</sup>. Peleus and Pyrrhus embrace in a cypress arbour. Ships with furled sails on the left.

F. 81. Orestes points triumphantly to Aegisthus, who is being dragged on a sledge to execution. Three men hang on a gibbet.

tuis preces admittam aut tue resistere uolum  
tati nulla sit potentia penes me et statim su  
bitas prorupit in lacrimas & singultus quaz  
itero sedare sponibus inuicis est paus. Et  
ea tandem a lacrimis resistente paus ab ipa  
posat in humili uoce licentia et aduenien  
te sero paus eaz deseruit no minus blandi  
cis q̄ preciosis abazis habundanter. De  
curso igitur noctis salentio & adueniente di  
luculo Paus Ellenaz regis uestibz a p̄mo  
sibi datus exornataz equuz mie pulcritudi  
nis in aurea sella et aureo freno decoratur  
fecit ascendere ordinatisq; captiuis alijs in  
quorū multitudiue iuxta gradus eorū iubet  
eorū procedere in multa milituz Comitua.  
Et demum ipse paris et deiphobuz Ante  
noz et Eneas ac Pollidamas nec no et q̄  
plures alij nobiles equos strenuos ascenden  
tes Regina Ellenaz in apparatu et honore  
maximo comearunt. Et redentes a thene  
don lentis passibz se dirigunt uersus tro  
iam et eis uenientibz iuxta Ciuitatez eaz  
dem Rex puamus in multos nobilem  
comitua omniaz illis exiit & salutatis eis  
et yllari uultu receptis accedit ad Ellenaz

dia in omni genere musicorū Rex puamus &  
p̄mo descendit ab equo et Regina Ellenaz  
pedes habens auias equi sui in multitudine  
maior troie multa ueneratōe deducit quo  
usque ipaz in suaz excelsaz regiaz introducat.  
Quid ultra magna sunt gaudia que du  
cantur ab omnibz de Ciuitate troiana magna  
sunt gaudia et festa que ob aduetuz pau  
dis et suoz qui cum eo incolumes redierit.  
Illuascēte uero die sequeta Rege puamo  
acceptante gratantez paus Ellenaz in te  
plo paladis durat uoces ob carū rei causaz  
vniuersi troiani implent festa festis ga  
udia gaudijs aggregant & per dies octo co  
tinuos ludis et exaltationibz uacauerunt.  
Quod postq; Casandre filie Regis motuit  
Paudem Ellenaz sibi matrimonio necuisse  
diuas prouipit in uoces & querulos uululatus  
potenter exclamas et dicens. Ad quid  
infelices troiani gaudia duras de nuptijs  
pauis ex quibz uobis tot mala futura sunt  
et p̄ que necoz vram et uiroz deflebitis fili  
orum quos in aspectu patuz uidebitis detru  
ctos et maiorū fūcibz uideate intue  
buntur uiroz. Ha Sublimus Troia x



motus affectibz & leta fronte suscipi  
ens in uerbis placidis hinc de se sub  
missis & uenientibz exo ex de Ciuitate  
pauis ubi multitudo populi inflata con  
fluxit & gaudia allebrans & inesa tripu

ditio precipitata nūis q̄ impie subuersa  
peribis. Uha misere matres quanto dolore  
uoz corduz claustra serabitis auz de par  
tibus uic uiscera euelli uidebitis & men  
bratim membra disjungit. Uha misera scaba



tuas preces admittam aut tue resistere uolum  
 ta nulla sit potentia penes me et statim su  
 bitas prorupit in lacrimas & singultus quaz  
 utro sedare sermonibus miratus est paus. Et  
 ea tandem a lacrimis resistente paus ab ipa  
 posat in humili uoce licentiaz et aduenien  
 te sero paus eaz deseruit no minus blandi  
 cijo q̄ preciosis abarijs habundanter. De  
 causo igitur noctis silentio & adueniente di  
 luailo Paus Ellenaz regis uestibz a p̄amo  
 sibi datus extornatur equuz mure pulcritudi  
 nis in aurea sella et aureo freno decoratur  
 feat ascendere ordinatisq; captiuis alijs in  
 quoro multitudine iuxta gradus eoz ubet  
 eoz p̄cedere in multa milituz Comitua.  
 Et demum ipse paris et deyphebus Ante  
 nor et Eneas ac Pollidamas nec no et q̄  
 plures alij nobiles equos strenuoz asenden  
 tes Regina Ellenaz in apparatu et honore  
 maris comearunt. Et recedentes a thone  
 don lentis passibz se dirigunt uersus tro  
 iam et eis uenientibz iuxta Ciuitatez eaz  
 dem Rex puamus in multoz nobilium  
 comitua outaz illis exiit & salutatis eis  
 et yllaz uultu receptis accedit ad Ellenaz

dia in omni genere musion. Rex puamus &  
 p̄mo descendit ab equo et Regina Ellenaz  
 pedes habens aureos equi sui in multitudine  
 maioris troie multa ueneratoe deduat quo  
 usque ipaz in suaz excessaz regiaz intriduat.  
 Quid ultra magna sunt gaudia que du  
 cantur ab omnibz de Ciuitate troiana magna  
 sunt gaudia et festa que ob aduetuz pau  
 dis et suor qui cum eo incolumes redierit.  
 Illuciscente uero die sequenti Rege puamo  
 acceptante gratantez paus Ellenaz in te  
 plo paladis durat uicorez ob au rei causaz  
 Vniuersi troiani implicant festu festis ga  
 uida gaudijs aggregant & per dies octo co  
 tinuos ludis et exalarationibz uacauerunt.  
 Quod postq; Casandre filie Regis inuocauit  
 Paudem Ellenaz sibi matrimonio necuisse  
 diuas prorupit in uoces & querulos uululatus  
 potenter exclamas et dicens. Ad quid  
 infelices troiani gaudia ducis de nuptijs  
 pauldis ex quibz uobis tot mala futura sunt  
 et p que necoz uirum et uroz de plebias fili  
 orum quos in aspectu patruz uidebitis detru  
 ctos et maritorz fimeubz uduate intue  
 buntur uicorez. ha Sublimis Troiaz



dia deuotis affectibz & leta fronte suscipi  
 ens in uerbis placidis humiliter se sub  
 misit. Peruenientibz ergo eis ad Ciuitatez  
 portuz ubi multitudo populi infinita con  
 fluxerat gaudia allebrians & imesa cupu

dia precoratura nimis q̄ impie subuersa  
 peubis. Cha misere matres quanto dolore  
 uroz cordiaz claustra serabitis aut de par  
 tubus mure uiscera euelli uidebitis & men  
 bratum membra disungi. Tu misera uerba





nuntiant. primo igitur sternerent procedere naues  
Centum extensis uelis signis uentilantibus et  
uexillis bellias etiam in eis castellis creptis et  
et multo armorum tumultu uinitas subsequen-  
ter uero faciunt insequi alias naues Centum.  
Deinde relique per pelagus insequentes et per  
ordine procedentes recto cursu nauigant uer-  
sus Troiam. Nec mora nauigantes in eis tro-  
iana littoza uana conspiciunt et sub urbanas  
indiq; stationes mox inspiciunt ipsam troiaz.



Quare flexa gubernatore remora ipsius troia-  
ne uelis littozibus appropinquat in terram  
descendere satagentes. Troiam uero uidentes  
naues ipsas iam eorum litus et littoza in tanta  
multitudine attingisse subito in arma prosili-  
unt armati armatos equos ascendunt et non  
expectata duas seu Reges eorum licetia iordi-  
nato cursu festinant ad litus. Greca uero uide-  
tes tantam militum copiam armatorum ad defe-  
sione littozis aduenisse eorum multitudinem et  
sunt mirati potiori tamen admiratoe sunt mo-  
ti uidentes illos tam strenue tam docte se ge-  
re sub tegmentis armorum. Nullus igitur fuit  
tam audax tam audax tam fortis iter eos  
qui ad inspectione ipsorum troianorum multitudi-  
nis uallante animo et trepidus non suffisset.  
Sed quia Greca non potuit aliter in terram ha-  
bere descensum quam per uentum ensurum nudatorum

et letalis belli conflictum uniuersi arma capi-  
unt multa arositate resumpta. Quare prote-  
silus philatoz rex qui primus extiterat in  
ordine nauum uenientium cum primis ceteris na-  
uib; primus in multa animositate securus  
terram attingere uuliter est conatus. Si multe  
ex nauibus ipsis uentorum multa rabie impete-  
uelis extensis in terram ueniant quare multe  
fragantur ex illis pro quod multos ex nauigan-  
tibus in illis mare uiuos obsorbuit et qui in  
in ex eis puenire potuerunt in terra a troia-  
nis in multo martioo puniuntur multorum  
flagellorum acerbitate concussi timuit ether in  
ferentur ictibus dempsantur nubes in aere ex



emissione continua sagittarum uiane aque lit-  
tozis interfectorum cinore rubescunt et quorum  
nece patere datur intelligi quatuor fuerit le-  
talis descensus grecorum in terram. Nisi legit  
excitatum aliquo tanta infelicitate tanto dis-  
camine in terram hostium descendisse. Sed post  
predictas ceteras naues insequentes easdem in  
eundem locum adueniunt non tam repete in-  
terram sicut prime fuerunt set uelis eorum mul-  
ta comeditate depositis terram prima discretio  
attingere sunt conate quare nauigantes in  
ipsis in terram descendere iam anellant quos  
troiam armata manu reapiunt uuliter pro



suos alioꝝ in forma precellens quem ut asare



FOL. 20<sup>v</sup>

Erant enim in castro ipso multos quodam



FOL. 22<sup>v</sup>

an, cotridicoꝝes multi ntra hectozes ifulta  
rent Achilles equus suus festinus ascendit

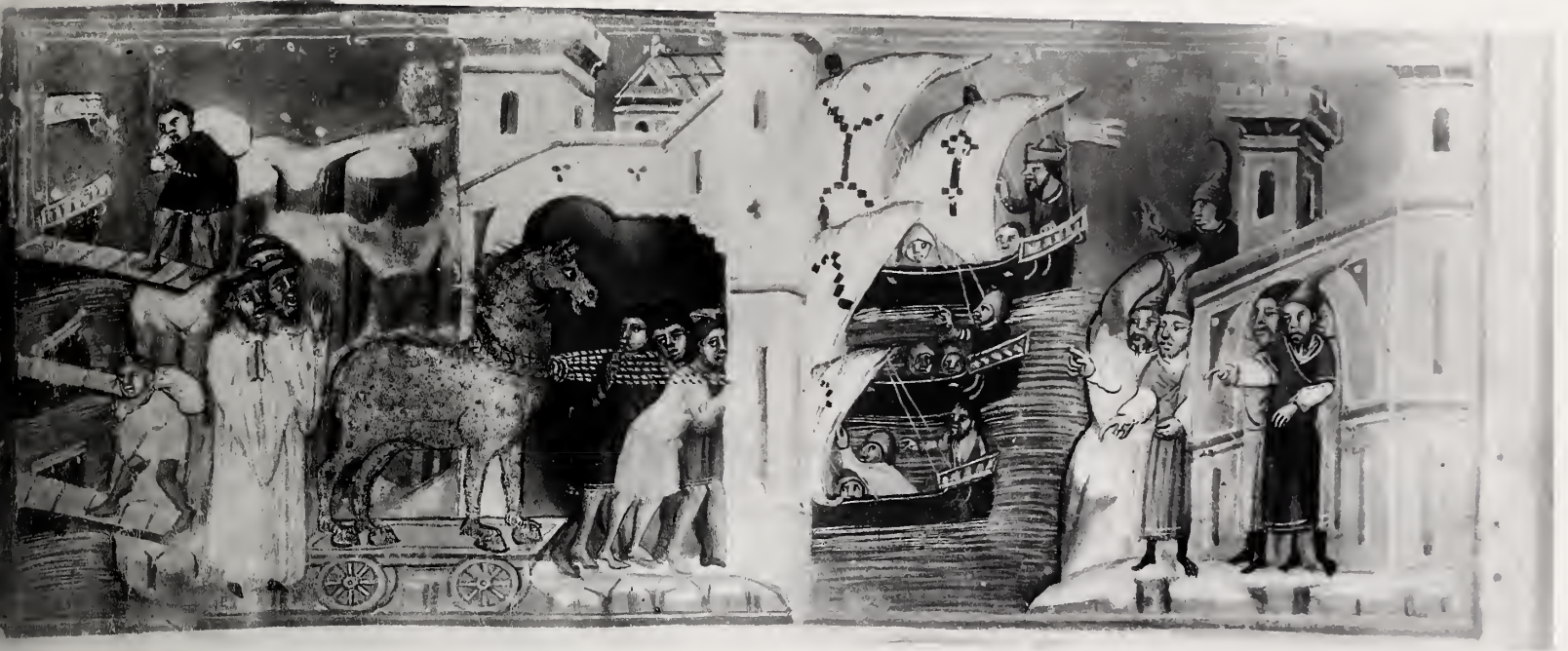


FOL. 47<sup>v</sup>



FOL. 2





FOL. 73<sup>v</sup>



FOL. 83<sup>v</sup>



Elcomestru pp obpbuz a se tu: pit' uno fu

FOL. 81



MANUSCRIPT NO. 90 (CATALOGUE, H. Y. T. MSS.  
SECOND SERIES)

PONTIFICAL OF ANDREA CALDERINI. c. 1380.  
NORTH ITALIAN

ANDREA Calderini was Bishop of Ceneda, a small town at the foot of the Venetian Alps, about forty miles north of Venice, from 1378 to 1385. The MS. passed afterwards into the hands of another Bishop whose arms, *a stag's head cabossed and a chief argent*, have been painted over earlier work throughout the volume.

Ceneda is now merged in the neighbouring and larger modern town of Vittorio. When I visited the place in 1901 I saw the arms and dates of all the Bishops displayed in the sacristy, but the stag's head was not there and the Calderini arms were quite different. Mr. A. van de Put tells me that the stag's head arms are those of an ancient noble house of the Bourbonnais and Forez, Meschatin de la Faye. He can find no bishop of the name among the French sees. But there were some Chanoines Contes de Lyon and they had mitres. Perhaps this volume was owned by one of them. At any rate it is clear that it was admirably written and illustrated for Bishop Calderini and ought to have been kept carefully for ever in the picturesque Cathedral of Ceneda. I give eight specimen pages in facsimile. Of these, five exhibit the painted decoration of the period in North Italy, and are good examples of bold colour-design, and figure-painting, and the remaining three are the work of one of the most skilful penmen whose graceful designs have come down to us, and whose extraordinarily varied patterns displayed on many pages give a unique value to this book. I know nothing like it in any public or private collection.

PLATE XXVI, f. 1. A large letter S with picture of a confirmation. A bishop, behind whom stand three clerics holding his mitre, his crozier, and two vessels of oil, anoints with his thumb the forehead of a child held in the arms of a woman. A rich Italian border surrounds the page.

PLATE XXVII, f. 6<sup>v</sup>. Low down to the left is a picture of a mitred Bishop blessing a paten. On the altar in front of the Bishop are a candle and a book. The paten is laid on a towel with fringe and a deep pattern of lines of various colours, such as one still buys in Italy. Four young clerics with crozier and two oil bottles stand behind the Bishop. Two graceful twisted Venetian pillars frame the picture on either side.

PLATE XXVIII, f. 14<sup>v</sup>. A bishop sprinkles holy water over a picture of the Virgin and Child. The usual clerical attendants, one with a vessel of holy water.

PLATE XXIX, f. 51. One of the many pages of the Pontifical, adorned with patterns in pen-work. The capital K is in dark blue and red, the rest in faint, delicate tints.

PLATE XXX, f. 72. A similar page of pen-work.

PLATE XXXI, f. 107<sup>v</sup>. The Pope, attended by four dark-haired Italian cardinal-bishops, places an imperial crown on the head of the Emperor, who has long hair and a beard. Attendant on the Emperor are a number of stalwart youths with long curling flaxen hair. The Emperor has a mantle of purple and gold, the Pope a crimson cope.

PLATE XXXII, f. 109. Another specimen of the pen-work ornamentation.

PLATE XXXIII, f. 115. The Pope places a crown on the head of a kneeling queen. Her head is covered by a white veil, gold-ornamented.



De crismandois in fronte pueris: .  
**Q**uoniam pueros in fronte crismare  
 uoles puerus cum amictu stola plu-  
 uiali albi coloris et mitra. premit-  
 tit admonitōes prout dicit. in. t. de in-  
 sit. andis poch. deinde loto prius et tēso  
 pollice dextre manus. cōfirmādois genu  
 a flectētib. et unctis ante pectus manib.  
 stas mitra deposita. unctis similiter an-  
 te pectus manibus dicit.



IN  
 TIS  
 SANCTIS  
 TUIS  
 SPIRITUS  
 SACRATISSIMUS





clialia sortiti sunt. qd̄q; caueat ne pp̄ culpas  
suas illa p̄lat̄. 7 q; habitu honesto bonisq;  
morib; atq; opib; deo placere studeat.

**De patene et calicis consecratione.**

**Q**uia fex ad cōsecrōes ul' b̄ndictōem  
calicis ul' cuiuslibet instrumenti seu orna-  
menti ecclesiastici p̄cedē uolēs. deb; s̄p̄  
orari; c̄ca collis; habē. 7 si mitrā tenuerit  
debet illa deposita hoc agere. Quicūq; at  
ep̄alia agit. ep̄alib; nō sacerdotalib; debet  
ēē parauis ornat̄. **I**n patene igit̄ cōse-  
cratōe. hoc modo p̄cedit. **I**ncip̄ ēis. **A**d  
uitorū nr̄z in oie dō. p̄ca die absolute.



**I**ncip̄ patene p̄sec̄.  
**R**emus  
fr̄s dulc  
tissim. u  
diuine gr̄e b̄ndictō  
cōsecr̄t 7 sacrificet  
hāc patenā. ad cō  
fr̄gēdū in ea corp̄







lectio. s. Angelus domini. Quibus dictis  
 uocant subdiaconum. diaconum. et presbiterum simul per  
 archidiaconum; hoc modo. **A**ccedant qui  
 ordinandi sunt. subdiaconum. diaconum. et presbiterum.  
**T**enuerunt igitur omnes quilibetque ueste suscipi  
 endo ordinem agnoscere. prout infra dicitur. can  
 delas accensas in manibus ferentes. primoque  
 ueniunt subdiaconum ordinandi ponentes se in pre  
 bitio in parte aquilonum. Secundo diaconum  
 ponentes se in australi parte. Tertio presbiterum ponen  
 tes se in medio presbiterum ab oppositis alta  
 re. Tunc pontifex mitram in capite tenens ac  
 circumbit super faldistorium in superiori gradui  
 altaris paratus. Et ministri ac omnes ordinan  
 di hinc inde super tapeta prosternunt se terram.  
 Et scola inchoat letaniam. quam tamen alii solum in or  
 dinandorum diaconorum et presbiterorum dicit. s. melius est sic  
**R**emel. **X**pel. **D**ices.  
**X**pe audite nos. **X**pe exaudi  
 nos. **P**atrem de celis miserere nobis.





ant dicēs cui libet. **S**tola innocentie iudou  
 at te dominus. Et mox in terra unūquisq; ad  
 ep̄m sigillatim accedit. ponēs manus suas  
 uictas int̄ manū ep̄i dicētis cui libet. **P**ro  
 mittis michi et successorib; meis reuerentiā  
 et obediētiam. et ille respōdet. **P**romitto.  
 et hoc nisi alteri sit subiectus. **T**ūc pōtiffex  
 tenēs sic manus illius int̄ suas. osculatur  
 unūquēq; mox dicēs. **D**ixit dñs semp  
 tecum. et ille respōdet. Amen. **H**is expletis  
 et omnib; ad ordines suos reuēsis dicit ad eos.

**Q**uia res quā tractatum instructō  
 estis satis p̄clōsa est fr̄es kar̄i: mōx  
 o uos diligēter et honeste. totius missę ordi  
 nes. et hostię consecratōes. et fractōes. atq; com  
 muniōes. ab alijs uis doctis sacerdotib; discā  
 tis. priusq; ad celebrandū missā accedatis.  
 p̄o hęc pōtiffex cōnectit ad altare et cātā cōi  
 o. **Q**uod h̄ omniū p̄ordinatis. s̄b uno. p̄ dñs.  
 cum postcōmuniōe missę. p̄cōm.  
**Q**uos tuus dominus reficias sacramētis:

*expliat quia*

*no in car*

*monitio fieri p̄ motu  
 in no in car*

*post coio q̄ illa dicit*



bulis et processionali reducat usq; ad gradus  
basilice sã petri. cantantibus uniuersis. R.



**E**cce ego mitto angelus meus ꝛc.  
Cameranus cū missilia spgentibus  
ante ipm. ꝛ prestō urbꝛ gladium  
pferēt. Cum uenit ante basilicā



cis canonicis & citatib. R. **D**omine amas  
 me. Et cum ad hostium basilicam principis aploz.  
 puenit quod porta anglica nuncupatur. de duce  
 ab eis hinc inde comite lateranensi palatii  
 et pincerno iudicis romanorum. Albanensi episcopus  
 ante ipsam portam anglicam. hac se cum benedictis  
 effundit. V. **D**ominus nobiscum. R. Et cum spiritu tuo.

**D**eus in cuius corde corda sunt oratio.  
 regum: inclina ad preces humilitatis  
 meae aures meae tuae. et impatori meo famulo  
 tuo. si regnum tuum appone sapientiam. ut auster  
 de tuo fonte consilium. et tibi placeat. et super  
 omnia regna preceat. P. Cum autem ultra ec  
 clesiam in medio rote puenit. portuensi episcopus hac  
 se cum oratione decantat. V. **D**ominus uobiscum. R. Et oratio.

**D**eus memorabilis auctor mundi. con  
 ditor generis humani. gubernator impe  
 rij. confirmator regni. qui ex utero fidelis  
 amici patriarche abrahae prelegisti regem seculis  
 profuturum. tu presertim reges eius executi su  
 o. per intercessionem omnium sanctorum libere bene



ecclesiasticas q̄ mundanis resideat. **E**ste; b̄n  
dictō regne ul' impatnas. Ad ingressum  
eccleie in medio rote ep̄s hostien̄ dat sup cā



admp̄s sempitē h̄ac orōnes.  
ne d̄s: fons 7 origo totū bonita  
tis. qui femina fecus fragilitatē  
nequa q̄ reprobatō auit̄. s̄ di

gnat cōpbi  
to potius di  
gis. 7 qui inf̄  
ma michi el  
gēdo: totū q̄  
q̄ cōfiteō de  
creuisti. quiq̄  
ctū gl̄icū  
tisq̄ trūphū  
in manu uolū



femine olim uolūte plebi de hoste sc̄uissio  
r̄. n̄are uolūte respice q̄s. 7 p̄ces hūli  
tatis n̄r. 7 p̄ h̄ac faml̄as n̄as. n̄. quā sup  
p̄ha n̄r. oīe in regnas ul' impatnas; el





MANUSCRIPT No. LXXXIX (CATALOGUE, H. Y. T. MSS.  
THIRD SERIES)

SECRETA SECRETORUM, TESORO OF BRUNETTO,  
LATINI, ETC.

THIS volume was written in 1425 by one *Bartholomeo de Lorenzo da Figghine*, and is a distinctly Florentine production. The only illuminated portion is the Tesoro, of which an abridged text is given (ff. 42-85). Several pages are missing, and the volume only holds its place because I have no better example of Florentine work of the first quarter of the fifteenth century.

PLATE XXXIV, ff. 50<sup>v</sup> and 51. To the left is a little picture representing the beginning of idolatry. Some persons in red, blue, and yellow are adoring a nude idol.

To the right Nimrod, behind whom stands an armed guard, directs the building of Babel. Below, Zoroaster, the inventor of magic, beckons to two demons, who are horned and winged. Zoroaster, called in the text Canoaster, stands in a magic circle and holds a red book.

PLATE XXXV, ff. 56<sup>v</sup> and 57. To the left, Moses, old and bearded, standing in a boat addresses Pharaoh's daughter. Below he shows a scroll to a group of Israelites.

To the right, Zedekiah kneels before King Nebuchadnezzar. He is bound, and an executioner is blinding him. Below are three long-bearded prophets.

PLATE XXXVI, ff. 60<sup>v</sup> and 61. The death of Jeremiah. A wolf-like dog tears his arm, and a man is stoning him. Jeremiah has a glory round his head, a scroll in his hand. The text says, "*fugittato in uno lago e fu fatto mordere a cani et alla fine fu allapidato in egypto.*"

To the right (page 61), the prophet of Jaddo (1 Kings, 13) is being devoured by a lion. Below, Tobit, nimbed, stands in a grave carrying the corpse of a Jew. Still lower in the page Nebuchadnezzar superintends the execution of the three children. The third is being thrown into an arched fireplace.

PLATE XXXVII, ff. 63<sup>v</sup> and 64. John the Baptist, in a purple mantle over a beast's skin addresses a seated group. Below, a Roman emperor in plate armour (Vespasian or Titus) on a white horse brandishes a sword. On his shield are the letters "S.P.Q.R." Three armed Jews ride away on the right.

On page 64 Saint John the Evangelist on Patmos, with a book on his knee, sits writing. On the mainland are seen the seven churches.





uuse. iacob et allora fu benedetto et fugli cambiato lo suo nome et fu appellato isrl. cio e. punciye d'edio. iosep fu uenduto p' gli frati et in fine fu grande maestro nella corte di faraone re degypto. Et quando lagrande fame fu i terra sua fece egl' uenire el padre co tutti i suoi frategli che poi dimorarono i egypto i fino al tempo di moyses secondo che conto dua qui a presso. Tanunato frate di iosep figliuolo di iacob ingreuo i caphet nacque aram. Di aram nacque moyses. Et quanto moyses fu nato lamadric ilunchuise diligentement in uno uasello et quollo i uno fiume corrente loquale era presso. Et questo fece ella p' che uno altro re pharaone che era stato duran auca comandato che tutti gli figliuoli maschi della ebici fussino guzati nel fiume et lesigliuole femine fussino guardate et nutrite. Et alla nuera di q' uel fiume lo trouo la figlia uola di pharaone che lo cauo della aqua et f'celo nutrire come se fusse suo figliuolo stato che moyses tanto uale a dire quanto aqua. et quando moyses fu in eta di xxxv. anni egl' me no tutto il populo di isrl' f'icou degypto nella terra che uole auera promessa ad abraam cio e' la terra di promessione u' fino al luscita che figliuoli di isrl' feciono degypto si ebbe cccc xxxv. anni. Et cosi fu moyses maestro et signore del poplo di isrl' p' la uolonta di dio



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et allu dicte eli lallegg i monte sinai sicomando che era tu se bene ob'uarata. Et dopo la sua morte furono molti altri gouernatori del populo di isrl' i fino nel tempo di dauid che ne fu re et signore. Et cio fu a noi. xxxv. anni. presso a luscita degypto. Et allora ebbe fine la terra et desolacio. Et era con terra pres' so che disfatta. Et era el suo figliuolo aramno qua acquistato el regno de tre l'ano. Et Cappare che l'era et che fu i da abraam i fino adauit d'oro si l'p'ny' anni. Qui dice

**Delles cose che furono nelle a quarta eta del secolo.**

La quarta eta comincio allora che sent re de iudais fu morto et dauid ne fu re. Salatirom fu signore de kolu che fu così primo d'ist' et d'is' p' q' u' et che fu to et fece il tempo di uisulalem. De ne furono molti altri re



luno dopo l'altro i fino a tanto che epachia ne fu re. Et quando egl' ebbe regnato i fino a xxxv. anni abuc tonosor d'icui lo tempo era la qua adueto ioppe et cauocli gli occhi. bella ta sta et menolo p' u' on' babilonia l'ano et i' gli altri iudei ne furono re

gnati che erano re de iudais di isrl'. Et tempo di salamone re fu allora sise et i' l'ano di isrl' cccc. anni. Et allo



na fine l'acqua era nel secolo. Et nella quarta eta furono gli profeti et cuile scappare p' u' ano Et romulda fu di roma signore. Et sappare che re fu q'no p' u' re de iudais. Et quanto gli quadi erano i' u' gione i babilonia et oucisa era d'oro. anni



comandato d'are che egli mandasse ugnita et elli si fece nella sua fanciullezza cominciare a predicare et trarli del peccato et condurceli a iudicia. molti male furono fatti dal crudele popolo. Che egli fu messo in carcere et fu gittato i uno lago et fu fatto morire con i. Et alla fine fu allaprate in egypto. Et fu sepolto laouue che pharaone scrua. Et la sua sepultura e in grande uicinita tra que i egypto impcio che egli libero quegli egypto da seruita.



**D**i eccubiel profeta et di sua uita.

Eccubiel tanto uale adire quanto forza di due fiata et fu huomo sacerdote et buono profeta. Ma elli fu per iorachun suo re preso et menato i babilonia cogli altri gaudi et messo i pugnione che uerano et elli profeto i babilonia et blasfemo quelli di babilonia della loro maluagta et ma lo popolo di isrl' lucifero atradimento po che egli gli altri entra di male cose che elli faceano. Et fu messo nel sepolcro di noe che ete nome ausafat nel campo degli morti.

**D**i danuel propheta et di sua uita.

Daniel tanto uene adue quanto iudicio di dio. huomo amabile. E li fu nato dell'ignaggio di uida. Et fu poi antecessore furono nobili sicome re et sacerdoti. Et fu menato i babilonia collo re ioachun quando elli fu preso collo re fani. Et la fu elli principe et signore di tutti i caldei. E li fu huomo granoso et digna bellezza. Ete uno nobile compagno et fu pfecto nella buona fede et i cognoscenza di sagre cose. Et si uedea p uanti dio quelle che uenue doueano.

**D**i achias propheta.

Achias fu profeta della citta de betha. E li disse dilugo tempo d'uauci al re salamone che elli abbandonare l'ite la legge di dio p una femina. Et quando fu morto

si fu sepolto in terra allato a una quocca.

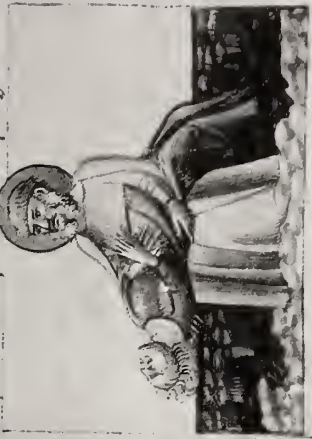
**D**i iaduo profeta.

Iaduo profeta nacque i berycia elli firmamento a iudicio boam che sacrificaua el uelle adio et fugi tutto che dimorasse collui ma egli nullo se et puto gli altri et che quando egli tornaua uno leone lo strangolo et poi fu sepolto in betlem.

**D**i tobba.

Obbia uale tato adire quanto bene di dio. Et fu de magna di neptalim et

nacque della terra di chual et delle religioni di galilea sabra nasat l'opressi et pocio fu elli chacciato di nuniue. E li fu guiso in tutte cose. elli danna cio che potera apoueri et apugioni et



elli sepellua emorti colle sue mani. Poi auocolo per straco di rondine che gli uenue negli occhi ma infine gli rende la ueduta da uiuere. elli anni et dielli grandi uicchezze. et quando fu morto fu sepolto in nuniue.

**D**elli tre fanciulli che nabucodonosor fece mettere nella fornace.

I tre fanciulli furono tutti nati di male schiatta et fu ardente. Sono di granosa memoria et scari di scientia et parla et della se didio. Et quando nabucodonosor li fece girare nel mezzo della fornace ardente no ardeano elli in niente anzi si spense il fuoco cantando et glorificando domenedio et no fece loro nullo male. Et quando elli passarono



re nel mezzo della fornace ardente no ardeano elli in niente anzi si spense il fuoco cantando et glorificando domenedio et no fece loro nullo male. Et quando elli passarono





a questo herode suo padre si fece assai giudei et iohanni et piacqu  
 e tanto a herode che ella disse se in demantoni e quando lamena  
 delmo reame sulo aucta.  
 allora ella lodisse alla ma  
 dre. Et ella che odiava iohi  
 bapthista. perche auca brasi ma  
 to herode che lateneua cotto  
 aragione si disse che ella chi  
 edesse lo capo di iohani bap  
 tista si prestasseo alla. Et el  
 la silli mandò incontinentemete  
 herode siglato tosse si fu sep  
 to in iherosola di palastina iornale cura fu gra appolara sanana  
 si fece la: ote si an parte lapellana augelis i greco p anseca  
 pucesse augullo che fu apuzio impendore di roma.



**Di sco iacopo alpho apostolo.**

Alpho alpho apostolo si fu figliuolo della seconda maria  
 fuora della madre di xpo si pare fu appellato frate di xpo  
 sopra nome che tulo lo somiglianza molto sommentu lo  
 suo nome che eli lo somiglianza uale tante adire quanto uiso  
 Et celi era chiamate in ispanome aluana fiata eli fu uelco  
 no di ierusalé si fu diu alie uenuto che a sthira antana apo  
 polo p torcagli le stesso. Et alla fine agudei iherosono crude  
 mente si fu sepelato alla anstira. Et uenone morto che p que  
 sta ragione uenuse si fu  
 destrusta. Che da lui si  
 ceate temp in uenacio  
 di roma due imperator  
 ato a uespasiane che era  
 luno padre si laltre siglato  
 olo co grandissima gente  
 si assediarono ierusalen  
 quattro anni si codussiogli  
 atal fame che lamadre



mancho il figliuolo. Et alla fine giudeosono si feciono uolero gra  
 te uccisione si grande stratio. Che sicome uio si uenuto xxx da  
 nau così ne dietro elino. xxx. adanaie. Et la festa de suo nasa  
 mento curo della sua fine che la fine degli sanca edetto nascim  
 to sic p calendi dimaggo. **Di iuda apostolo frate di iacopo.**

Uda apostolo fu frate di questo iacobo si chi li chiama uida  
 eli fu de xy apostoli si frate di xpo. eli ando apedione lo  
 euangelio in uero potania romana si spuntata. si conuaci  
 ti quelle eudeli genti si maluagie che uerano si alla fine si  
 martouato si ucciso. Et poi fu sepeluto nella citta di ierusalen che  
 la nome herethion. si. giorni dimanci anm giuanti.

**Di sco iohi apostolo quangelista.**

Ohan euangelista si fu figliuolo di cebreo della trixa  
 maria si fu frate di iacobo che sopra stete tutti gualtri in  
 ihera si similitudine de angelo si sopra stete tutti gualtri in  
 ihera. che allora che eli si uolse insal peno di xpo. allora teat  
 eli come uana forte della currita otio si della forgiacat  
 delle euangelis uo lano morto che in si gualtri di: se: soli ac  
 comante alui foie lamade sua quando eli uenoe i sua cro  
 ce uebraudina. Et quante eli fu scaccato nelly sola di pan  
 nos si fece eli lebbro che si chiama lo apobalpsi. Et poi che  
 lo impreatore domiano  
 mou quelli che lui scaccio  
 eli sine para si uenone  
 i effesio. si la fece eli loui  
 tano euangelis. l'istio in  
 racoli fu uero cetai che el  
 li muto leuarde bulosche i  
 sine oro. Et fece le pietre  
 della quaz corrente preuo  
 se. Una tena uedua che e  
 ra morta la uoluto si uo fece eli pio priego de spolio. Et anc  
 che uoluto uio giouane che era morto. Eli teue eli eleno san  
 ca alcuno dano. Et uoluto uio buono che era moite di quello





MANUSCRIPT NO. 46 (CATALOGUE, H. Y. T. MSS.  
FIRST SERIES)

ARISTOTELIS ET ALIORUM TRACTATUS. c. 1450.  
FLORENTINE OR CENTRAL ITALIAN

PLATE XXXVIII. The binding of this volume is noticeable for its fine condition and handsome semi-oriental, Venetian, pattern. It is of black leather (said to be camel's hide) over boards, with gold dots and rings.

PLATE XXXIX, f. 1. Initial, with Aristotle writing. A very lovely border in grisaille of birds, flowers, foliage, etc. At the bottom a blank shield. Two nimbed angels support the inclosing wreath.

I know no Italian grisaille work so delicate and tasteful as this, and had always looked upon it as Florentine till Mr. Fairfax Murray suggested Foligno or somewhere in the Umbrian Marches as a probable place of origin. We shall not know until some work by the same hand is discovered with more certain *provenance*.

PLATE XL, f. 2. Similar border, with dragon, owl, pomegranates, etc.

PLATE XLI, f. 2<sup>v</sup>. Similar border, with old man at the top reading a scroll, and a pretty initial O with a cupid.

PLATE XLII. f. 45. Similar border (there are ten of these bordered pages in the volume, which contains eighty-three folios). Initial P, with a clown depicted. At the bottom a genius blowing a long trumpet.







DE PROLOGO CVIVSDAM

DOCTORIS INCONSIDERATI  
ONE ARISTOTILIS

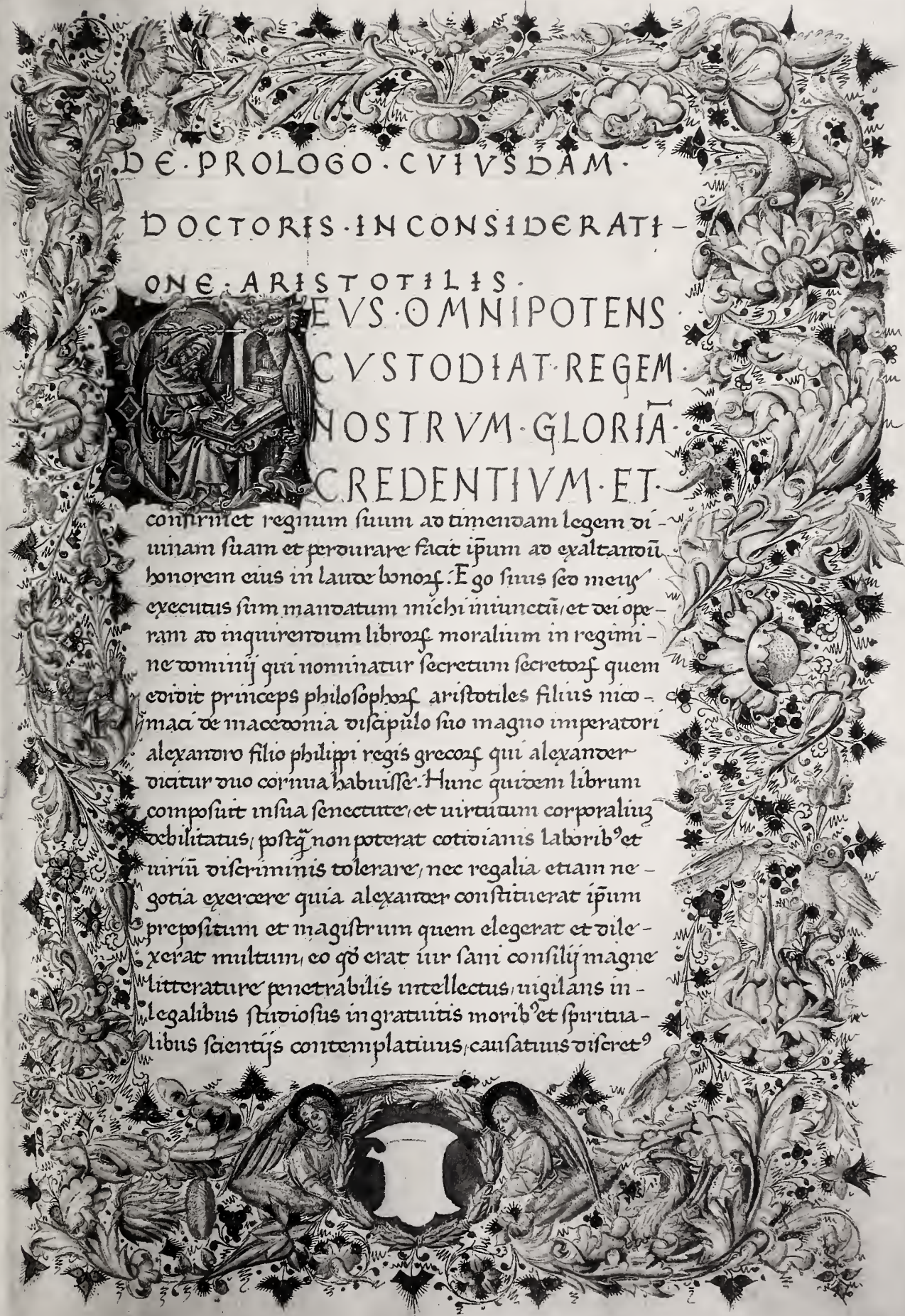
DEVS OMNIPOTENS

CVSTODIAT REGEM

NOSTRVM GLORIA

CREDENTIVM ET

confirmet regnum suum ad timendam legem di-  
uinam suam et perdurare facit ipsum ad exaltandū  
honorem eius in laude bonorū. Ego siuis seo meus  
executus sum mandatum michi iniunctū et dei ope-  
ram ad inquirendum librorū moralium in regimi-  
ne domini qui nominatur secretum secretorū quem  
edidit princeps philosophorū aristoteles filius nico-  
maci de macedonia discipulo suo magno imperatori  
alexandro filio philippi regis grecorū qui alexander  
dicitur duo cornua habuisse. Hunc quidem librum  
composuit in sua senectute et uirtutum corporaliū  
debilitatus postq̄ non poterat cotidianis laborib⁹ et  
uirū discriminis tolerare nec regalia etiam ne-  
gotia exercere quia alexander constituerat ipsum  
prepositum et magistrum quem elegerat et dile-  
xerat multum eo qd̄ erat iur̄ sani consilij magne  
litterature penetrabilis intellectus uigilans in-  
legalibus studiosus in gratuitis morib⁹ et spiritua-  
libus scientijs contemplatiuus causatiuus discret⁹







Si poteris illius terre mutare aerem atq; aquam  
 et insuper dispositionem ciuitatum, imple tuum  
 propositum, sin autē dominare super eos cum boni-  
 tate, et exaudi eos cum benignitate. Quod si fece-  
 ris frondaam habeo qđ cum dei adiutorio erunt tibi  
 subiecti ad tuum beneplacitum et preceptum, et p-  
 amorem quē habebunt in te dominaberis in eis  
 pacifice cum triumpho. Alexander igitur recepta  
 epistola adimpleuit suum consilium diligenter  
 et erant persēs magis ac magis obediētes suo  
 imperio q̄ alie nationes.

DE PROLOGO IOHĀNIS QVI

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IOHĀNES QVI TRĀ

STVLIT LIBRŪ ISTŪ

FILIVS PTICII LIN

GVARVM ITERPE

trator peritissimus et fidelissimus, inquit.  
 Non relinqui lochum nec templum in quibus  
 philosophi consueuerint componere, et depone-  
 re sua opera et scripta que non uisitant, nec  
 aliquam habere noticiam de scripturis philoso-  
 phias que non exquisiui quousq; ueni ad oraci-  
 lum solis, quod construxit esculapius, qui ī quo  
 inueni quendam uirum abstinentē solitarium  
 in philosophia peritissimum, cui me humiliavi.



quantum potui seruuu diligenter et supplicauu de-  
 note ut michi ostenderet secreta scripta illi ora-  
 culi qui libenter tradidit et inter cetera opus de  
 sideratum inueni per quod ad illum locum inerau  
 et tempore longissimo laboraueram quo habito cu  
 gaudio ad propria remeauu. Inde referens grates  
 multimodas creatori ad petitionem regis illustris-  
 simi laborauu studiu et transtuli ipum primu  
 de grecha lingua in chaldeam et de hac in arabica  
 imprimis igitur sicut inueni in ipo codice transtuli  
 librum peritissimi aristotellis in primo libro res-  
 pondit ad regis alexandri petitionem sub hac forma.

SECRETIS SECRETORVM · ARIS-  
 TOTILIS · LIBER · PRIMVS · INCI-  
 PIT · AD · ALEXANDRVM · MACEDONVM  
 FILII · GLORIOSIS-  
 SIME · IVSTISSIME ·  
 IMPERATOR · CON-  
 FIRMET · TE · DEVS

inuita cogitandi in semita ueritatis et uirtu-  
 tis et reprimat appetitus bestiales et coroboret  
 tuum regnum et illuminet tuum ingenium ad  
 suum seruitium et honorem. Tuam siquidem epi-  
 stolam recepi honorifice sicut decet et plene intel-  
 lexi quantum habes desiderium de mea persona  
 ut tecum esset miraris qualiter possim abstinere  
 de te. Argueris me de tuis operibus parum curare



**P**ROCERES SVNT  
 ADITIO ET MVLT  
 PPLICATIONO REGNI  
 PER IPOS HONORAT

curia et ordinatur regnum in gradib<sup>9</sup> suis, optima  
 uero ordinatio est et necessaria in eoz<sup>9</sup> gradibus  
 et dispositionibus ut non lateat a te propinqui co  
 ditio et remoti de numero ipoz<sup>9</sup> et hec necessaria  
 ordinatio non preposita numero: Dico ergo ordina  
 tionem quadruplicem necessariam quando quili  
 bet locus in terra est quadruplex in ei<sup>9</sup> differentia  
 s. retro et ante, destra et sinistra, sicut sunt spes  
 mundi similiter quatuor, oriens, occidens, meri  
 dies, et septentrion. Sic ergo cuilibet preceptori qua  
 ta pars regni in eius regimine etiam si uis plury  
 sint, x. quo. x. sunt quatuor perfecta, quomodo in  
 quaternarium est unū et duo intres quatuor.  
 Si ergo colligis hec faciunt .x. decenarius numerus  
 est perfectio eoz<sup>9</sup> que complectuntur quaternarius  
 et concordabunt in numeris. Sequitur ergo quelibet  
 preceptorem .x. vicarij, et sequenter quelibet uica  
 rium .x. ductores, et quelibet ductorem decem homi  
 nes. Omnes ergo homines in vniuerso sūt cētūmillia  
 pugnatoz<sup>9</sup>, Vnde ergo indiges decē millium hominum  
 siue uiroz<sup>9</sup> seruiicio precipias conuocari ad expeditio  
 nem faciendam preceptore unum, vnū sequitur etiā  
 ipm decem vicarij et uenient eum quolibet uicario  
 .x. ductores et cum quolibet ductore .x. decani, et cū



MANUSCRIPT NO. XCII (CATALOGUE, H. Y. T. MSS.  
THIRD SERIES)

PETRARCH: SONNETS AND TRIUMPHS. c. 1475.  
FLORENTINE

THIS charming little volume of certain Florentine origin was thrown in as a makeweight when I was bargaining with the Battaglini family at Rimini for my Canterbury Apocalypse (No. 55, Second Series). The pictures contained in it, seven in number, are characteristic of the best period of Florentine art, and should be compared with the full-page pictures in the more splendid Petrarch written by Sinibaldi in 1476, Ital., 548 in the Bibliothèque Nationale, in which the border work is of exactly the same character.

The picture on f. 11 at the head of the Sonnets is given on the title-page of this volume of Reproductions. In it Apollo pursues Daphne, from whose head springs a bay tree. Doubtless this is symbolical of the love affairs of Petrarch and Laura.

PLATE XLIII, f. 151. The Triumph of Love. The car of Love, drawn by four white horses, and accompanied by a crowd of lovers. Cupid stands on a flaming globe, and shoots a fiery arrow from his bow. Petrarch sighs in the initial N.

PLATE XLIV, f. 163. The Triumph of Chastity. Her car is drawn by two unicorns, and is followed by lovelorn damsels. She waves a green banner charged with a white ermine.

PLATE XLV, f. 167. The Triumph of Death. His car, covered by a pall on which are white crosses, is drawn by two oxen, and passes over the bodies of many persons, among whom are a cardinal and a bishop. Death capers above with a long scythe and bat's wings.

PLATE XLVI, f. 173<sup>v</sup>. The Triumph of Fame. Car drawn by two elephants. Fame sits on clouds above a globe, and is surrounded by a golden glory. She holds a sword in her right hand, a book in her left. A company of famous men, Samson, Hercules, etc., follow the car.

PLATE XLVII, f. 183<sup>v</sup>. The Triumph of Time. His car is drawn by two stags, and is followed by two children, an old man, and a company of men and women. Time is old and clad in a black tunic. He stands on a globe and holds an hour-glass. Here, as in all these pictures, the landscape where seen behind the figures is of delicate beauty, abounding in cypresses and the soft hill scenery of Tuscany.





FRANCISCI PETRARCE TRIUMPHORVM LIBER INCIPIT.

TRIUMPHVS PRIMVS DE AMORE



EL TEMPO CHE RINNOVA  
 IMIE SOSPICI PER LADOL  
 CEMEMORIA DIQVEL GIORNO

che fu principio a si lunghi martiri  
 Gial sole' alch'uno limo & l'altro corno  
 Scaldava a la fanciulla d'ithione  
 Correa gelata il suo uscio soggiorno.  
 A mor. l'istegni. el piano & la stagione  
 Ricordato ma tenno alch'uno loco  
 Que' d' un' arca et cor' l'asso ripone  
 in pra' torbe' qua del p'ranqer fioco  
 Vinto dal sonno uidi una gran luce  
 & dentro assai color con breue' pace  
 uidi un ueteroso & femino duce  
 Pur con un di color chen eampido gli  
 Triumpho il carro ad aqua q'ora con d'ore



In mirando ero fu lo alio di me  
 Tanti spirti & sicchiam in carcere  
 Quasi lunga pedana in tempo breue  
 Che pie'ua mangi & lochio torna auri

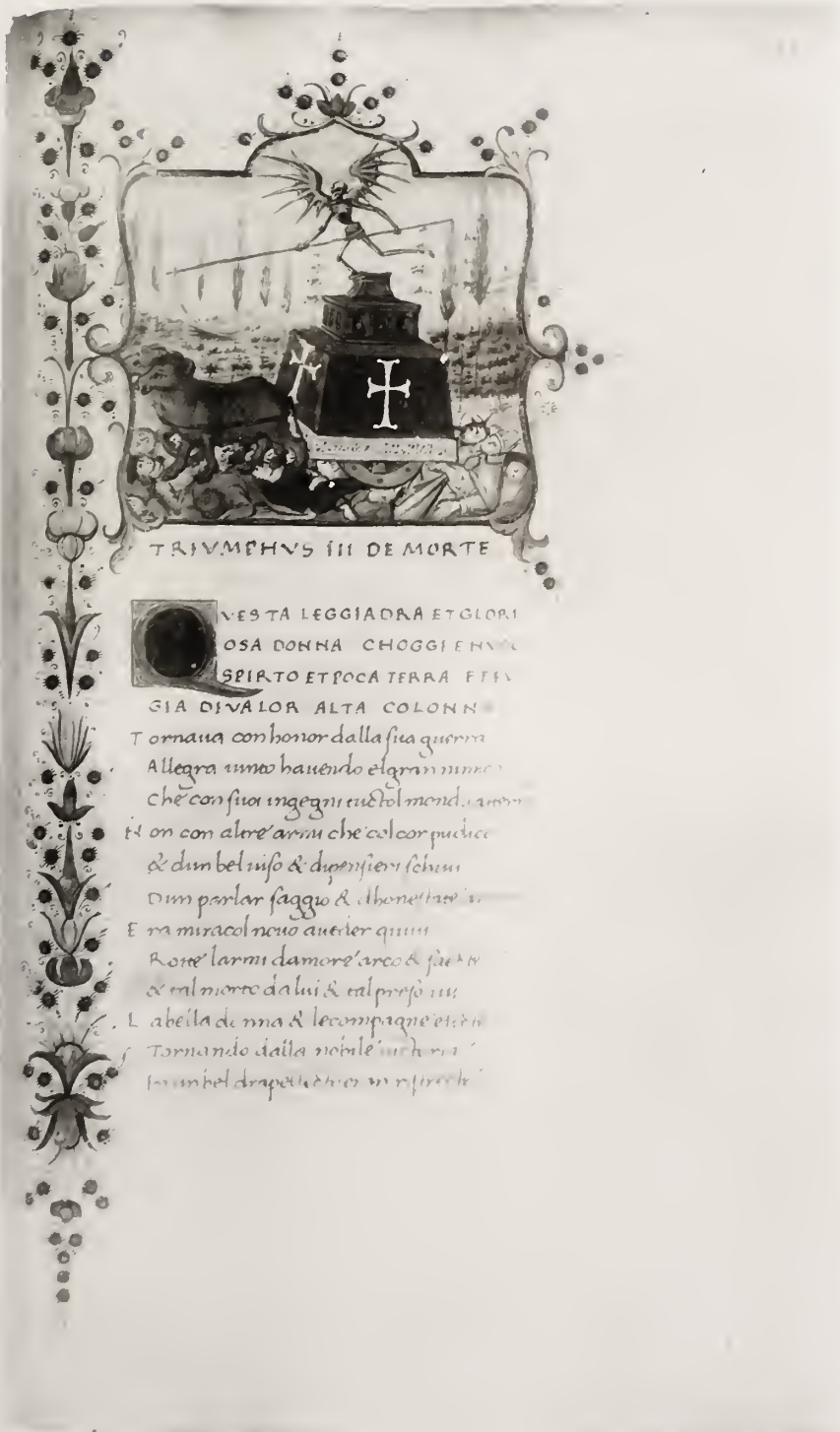


TRIUMPHVS. II. DE PVDCITIA

**Q**UANDO ADVN GIOCO ET IN  
 VN TEMPO QVIVI DC MITA  
 L'ALTEREZA DEGLI DEI ET  
 DEGLI HVOMI HI VIDI AL MONDO D'INI

Io presi exemplo de lor stati rei  
 Et accendo mio profecto lateru nra o'  
 In consolar te usi & dolor mei  
 Che 'sto ueggio d'un arco & d'une p'ra  
 Phebo percosso el que name' dal suo  
 Lun arco aer non ha m' puro most'ra  
 & ueggio ad un laccuol quione & aude  
 Ch'hamor pio del suo spose ad morte 'spande  
 Non quel deira comel publico quato





TRIUMPHVS III DE MORTE

**Q**VESTA LEGGIADRA ET GLORI  
 OSA DONNA CHOGGI ENNA  
 SPIRTO ET POCA TERRA FTEV

GIA DI VALOR ALTA COLONN

Tornaua con honor dalla sua guerra

Allegra tutto hauendo et gran muer

che con sua ingegni tu dol mendu amur

Et on con altre armi che col cor pudice

de dum bel viso de dispensieri schium

Dim parlar sagguo de d'hone' tace' i

E na miracol nouo auerier quisi

Rote' l'armi da more' arco de fuetu

de tal morte da lui de tal preso iu

L'abeila de nna de le compagne et de n

Tornando dalla noble' iudicia

In un bel drappello de n' iudicia





TRIVMPHVS. IIII. DE FAMA

**Q**EL COR PIEN DAMARISSIMA  
 DOLCEZA · RINSONAVANO  
 ÀNCOR GLI VLTIMI ACCENTI ·  
 DEL RAGIONAR CHE ISOL BRAMA RAPZA  
 E e uolea dir o di miei tristi & lenti  
 & piu cose altre quando uidi allegria  
 Girfene lei fra belle alme lucenti ·  
 H auen qual sol labendo humida & negra  
 Toltra dal duro uolro dello term  
 Riposo della gente mortal egra ·  
 E l'omno · & quella chancor apre & serra  
 Et mo cor lasso apena eran partiti  
 chi uidi incominciar un'altra guerra ·  
 polimua or pregho che mai  
 & tu memoria il mio stil accompagna  
 che prenæ a ricercar di uersifletti





Et per fermar sua bella intenzione  
 La sua tela gentil ordir cleante  
 che tira aluer lauaga opimone  
 Qu' lascio & piu d'olor non dico auante



TRIVMPHVS .V. DE TEMPORE

**D**EL THAVREO AL BERGO CON  
 LAVAORA INANZI SIRAC  
 TO VSCIVAL SOL CINTO DIRACCI  
 CHE DECTO ARESTI ESICORCOPVA DIAZI

A legato un poco come fanno usaggi  
 Guardossi intorno & a se stesso dixi  
 che pensi. omai comen che piu cura haggi.  
 E eco sun huom famoso in terra uixi  
 & di sua fama per morir non esce  
 che fara della legge chel ciel fixe  
 & se fama mortal morendo cresce  
 che spegner sidouea. in breue neggio  
 Nostre excellentie al fine. onde min cresce.



MANUSCRIPT No. 49 (CATALOGUE, H. Y. T. MSS.  
FIRST SERIES)

MARCI TULLII CICERONIS ORATIONES c. 1480.  
FLORENTINE WORK

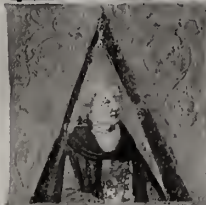
**O**RIGINALLY made for a member of the Medici family, whose arms (seven balls in this case) are on the first page.

PLATE XLVIII, f. 1. A beautiful border, with badges of the Medici, and a capital A inclosing a half-length of Cicero.

Among the badges are two capital letters A and G, flaming branches, etc. The work is of a high order, but the page is somewhat damaged.



MARCIVLLII CICERONIS  
PRO CLVENTIO ORATIO



NIMADVERTI IVDICES OMNEM  
accusatoris orationem in duas diuisam esse partes;  
quarum altera mihi mihi: & magnopere considerare ui  
debat: inuidia iam inueterata iudicij Iuliani  
altera tantummodo consuetudinibus causa timide

& diffidenter attingere rationem ueneficij criminum. Qua de re lege est  
haec quaestio constituta. Itaque mihi certum est hanc eandem distributio  
nem inuidiae & criminum sic in definitione seruare: ut oes intelligant  
mihi me nec subterfugere uoluisse reticendo: nec obscurare dicendo. Sed  
cum considero quomodo mihi in utraque sit elaborandum: altera pars  
quae propria est iudicij uestri: & legitime ueneficij quaestiois primam  
breuis: & non magna in dicendo contentio fore uideatur. Altera autem  
quae proxima a iudicio remota est: quae contionibus seditione coactis  
accommodauerit: quae iniquis moderatisque iudicijs: perspicio quum  
in agendo difficultatis: & quum laboris sit habitura. Sed in hac tanta  
difficultate illa me res tamen Iuliana consolatur: quod uos de criminibus  
sic audire consueitis: ut eorum omnem a resolutionem ab oratore quaer  
tatis: ut non existimetis plus uos ad salutem uel ad largiri oportere: quam  
tum de re purgandis criminibus consequi: & dicendo probare potuerit.  
De inuidia autem sic inter uos disceptare debetis: ut non quid dicatur  
a nobis: sed quid oporteat dici consideretis. Agitur enim in criminibus  
A. Cluentij proprium periculum. Inuidia causa communis. Quapropter  
alteram partem causae sic agemus: ut uos doceamus: alteram sic ut o  
remus. In altera diligentia uestra nobis adiungenda est: in altera fides  
impiorum. Nemo est enim qui inuidiae sine uero ac sine talium ui  
rorum subsidio possit resistere. Equidem quod ad me attinet: quo me  
uertam nescio. negem fuisse illam infamiam iudicij corrupti. Negem  
esse illam rem agitatam in contionibus: uacillatam in iudicijs commemoratam



MANUSCRIPT No. 50 (CATALOGUE, H. Y. T. MSS.  
FIRST SERIES)

CASSIODORI EPISTOLARUM LIBRI XII. c. 1510.  
PROBABLY FLORENTINE OR ROMAN ORIGIN

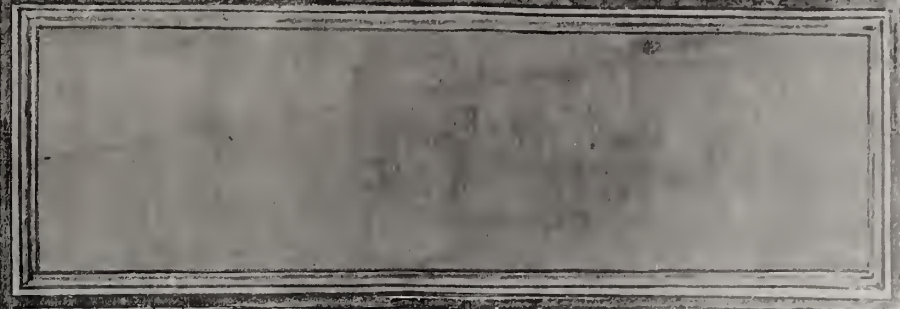
PLATE XLIX, f. 1. A beautiful partial border. Above are the arms of Leo X, supported by two angels, below which is an oblong blank of blue, title not filled in. At the top of the border, to the left, are three plumes, white, red, and green (the future colours of United Italy), a large gold ring with a gem, and a scroll inscribed "SEMPER." In the centre of the same border is a medallion containing, according to Dr. James, a bow and ring with scroll and motto "SUAVE." The bow and ring look to me more like a yoke. Above it, within the medallion, is a capital N. This gold N, according to Dr. Biagi of the Laurentian Library at Florence, is frequent in Medici books. It generally means that the volume belonged to the Duke of Nemours, Juliano, son of Lorenzo, and brother of Giovanni the Pope. Juliano was born in 1478, and died in 1516. Exiled in 1494, he returned to Florence in 1512. In 1515 he married Philiberta of Savoy, and was made Duke of Nemours. He was therefore Duke of Nemours for one year only.

Lower down in the border is a motto, "LE TEMS REVIENT," which may have been taken by Juliano as a motto during his exile—or may not. It is quite likely that the book being unfinished at the death of Juliano may have come into the hands of Giovanni.

PLATE L. The binding of the "Letters of Cassiodorus," with the arms of Leo X, as originally made for his Holiness.







VM DISERTORVM  
 gratiam aut communibus ta-  
 bulis aut gratuitis benefi-  
 cius nullis tamen ueris me-  
 ritis collegissem dicta mea  
 que in honore sepe positus  
 pro explicanda negocioru

qualitate profuderam in unum corpus redigere luadebat  
 ut uentura posteritas & laborum meorum molestias quas  
 p generalitatis commodo sustinebam & sinceris conscie-  
 tia inceptam dinosceret auctoritatem. Dicebam dilectio-  
 nem ipsorum mihi potius fore contrariam ut quod modo  
 propter desideria supplicantium putabatur acceptum/  
 postea legentibus uideretur insipidum. Addebam debe-  
 illos flacci dicta redolere qui monet quid piculi uox  
 precipitata possit incurrere. Respondendi celeritatem  
 cunctos uidetis exigere & creditis me inpenitenda  
 proferre. Dictio semper agrestis est que aut electis  
 sensibus p moram non comitur aut uerborum inuane-  
 pprietatibus explicatur. Loqui nobis communiter datu  
 est solus ornatus est qui discernit indoctos. Nonus a-  
 nus ad scribendum relaxatur auctoribus mihi nec hora-  
 rum momenta prestantur mox ut coepero clamoribus  
 imminetur & festinatione nimia geritur ne coepa cau-  
 tius pagantur. Alter nos frequentia inuidiose interpel-  
 lationis exaggerat alter miseriarum mole castigat  
 alii furiosa intentionum seditione circumdant. Inter









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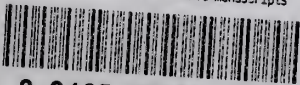




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