How MEI’s archaeological approach is shedding new light on incunables at the British Library.

John Goldfinch
Volunteer, British Library.

(*d*) The fourth section of each entry is devoted to details relating to the particular copy described. Now and again it begins with the pleasant words 'On vellum'. As a rule, however, the first note is of the size of the copy, the measurements being mostly taken from the same page as those of the type-page. The size is followed by a note of imperfections, if any, and then by a note of the nature of the rubrication or illumination. After this comes mention of manuscript notes of all kinds, but more especially of those of ownership or presentation, which often enable the history of a volume to be traced through several generations.

The second paragraph of this section states (*a*) the mode and date of acquisition, (*b*) the press-mark. One or two entries may need a general explanation. Thus, 'From the Old Royal Library' denotes a book belonging to the collection formed by various kings and queens of England, from Henry VII to George II, by whom it was presented to the then newly founded British Museum in 1757; 'Cracherode copy,' a book from the collection bequeathed to the Museum by the Rev. Clayton Mordaunt Cracherode in 1799; 'King George III's copy,' a book from the magnificent library founded by that monarch which became the property of the Trustees of the British Museum in 1823; 'Grenville copy,' a book from the collection of the Right Hon. Thomas Grenville bequeathed by him to the Museum and received in 1847. The dates of purchase in other entries have been added, partly to enable the growth of the collection to be traced, partly because they sometimes help to keep related books together and to indicate their origin. Thus, in the present section, it will be noticed that many of the later and less valuable books have manuscript inscriptions showing that they once belonged to Bavarian monasteries. These books were mostly acquired in the years 1866–1868; in many of them is a hastily written pencil-note 'Dpl' or 'Dupl', and it is probable that these are all duplicates from the Royal Library at Munich.

BRITISH LIBRARY

SLOANE PRINTED BOOKS



The **Sloane Printed Books** catalogue lists books which belonged to Sir Hans Sloane (1660-1753). Bibliographical records are enhanced with Sloane's own numbers or other identifying marks, and with information about previous owners. A number of records include information on the physical state and condition of the items.

You can use the catalogue in many different ways, including:

- identifying individual books from his library
- displaying a range of items in the order in which Sloane kept them
- searching for items from one of the other libraries from which Sloane acquired books

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ATTESTATIO. Radicalis attestatio fidei orthodoxae. *1477.

2ª. Radicalis attestatio fidei orthodoxe | fundata in rationis natu‖rali lumīe | de informi pñoꝝ & poetaꝝ fide | contra iudeos gen‖tiles & infideles ceteros Incipit opusculum breue feliciter. 87ᵇ. COLOPHON: Opusculum insigne de philosophorum informi fide. radicatū ‖ in lumine naturali contra infideles. iudeos & paganos. finit ‖ feliciter. Laus Deo Clementissimo. ‖ Inipressum per Fridericum Creußner de Nůrm̄berga. Anno ‖ domini. Millesimo. CCCC. LXXVij.

Folio. [a–f¹⁰·² g–i⁸ k¹⁰.] 88 leaves, the first and last blank. 4ª: 35 lines, 195 × 121 mm. Type: 110. Capital spaces. Hain *1908 (who adds: c. figg. xyl., no doubt in error).

Of two watermarks in this book, one is found in the Modus legendi abbreuiaturas of 1476, the other in the Trottus of 1477.

270 × 200 mm. Without the blank leaves. Few ornamental capitals supplied in several colours, the rest in red or blue. Leaf 80 (k 2) is misbound before leaf 76 (i 6). Manuscript quiring, mostly cut away. Formerly bound before IB. 7728 and IB. 7716 in a tract-volume.

IB. 7618.

ANDREAE, JOANNES. Arbor consanguinitatis, arbor affinitatis, arbor spiritualis cognationis. *Undated.

1ᵇ. [C]Irca lecturam arboris diuersis olim diuersum ‖ modum tenentibus. Iohannes de deo hispa≈‖nus . . . 10ᵇ. COLOPHON: Et sic est finis huius tractatus. Laus sit deo. ||| Impressum ꝑ Fridericum Creußner de Nurm̄berga.

Folio. [a¹⁰.] 10 leaves. 3ª: 36 lines, 201 × 124–5 mm. Type: 110. Capital spaces. Woodcuts of the trees of consanguinity and affinity, as in the dated 1477 issues, on 5ª and 8ᵇ. Hain †1027.

This and the six following books are placed together because two watermarks form a connexion through them.

This issue is placed before the dated 1477 issues, because it contains two woodcuts only and a simpler colophon, like the earlier undated edition (IB. 7713, p. 448).

270 × 200 mm. On 1ª is written the name of Johannes Moore. Each leaf has been mounted. The woodcuts are slightly cropped above, below, and at the side. Formerly bound after IB. 7618 and IB. 7728, with similar rubrication.

IB. 7716.

ISTC ia01177000
ia00605000
ISTC

AUGUSTINUS. Flores ex libris de ciuitate Dei per Franciscum de Mayronis extracti. [1473 ?]

1ª. TITLE: Quidquid nota dignū ex omnibꝫ beati augustini de ciuitate ‖ dei elegātissimis libris colligi potest id omne diuini iuris īter-‖prete ꝑbatissimo francisco de mayronis autoé per veritates suis ‖ cum declarationibꝫ ingeniosissiē extractum hoc emēdatissimo ‖ volumine impssum scire ne pigeat. In cuius etiam fine de aīaꝝ ‖ ꝑmemoracōe ac missa pro defunctis celebranda cū ea res max-‖imo cōmodo mortalibꝫ carnisqꝫ vniuerse viam īgressis esse so-‖leat tractatulū spetialem pluribꝫ sanctoꝝ sumaqꝫ sciētia predi-‖toꝝ corroboratum autoritatibꝫ non incongrue quod et fecimus ‖ apponi posse visum est. 2ª (red): Incipiūt flores beati augustini ‖ extracti per veritates ex libris de ‖ ciuitate dei per magistrum fran‖sciscum de mayronis de ordine ‖ fratrum minorum :· 84ᵇ. COLOPHON: Expliciunt floés beati augus‖tini extracti per veritates ex li-‖bris de ciuitate dei per famosissi‖mum sacre pagine professorem ‖ frācis-cum de mayronis ordinis ‖ fratrum minoꝝ. 85ª. Incipit tabula presentis o-‖peris ·:· 98ª. De commemoracōe defunctoꝝ ‖ . . . 99ᵇ. col. 2, END: De ꝑmemoracōne missa cete-‖risqꝫ defūctorū exequijs etsi dici ‖ plura possent hec tñ ꝑpendiosissi‖me dicta sufficiant. ||| Finis feliciter.

Folio. [a–k¹⁰.] 100 leaves, the last probably blank. 2 columns. 2ª: 35 lines, 189 × 128 mm. Type: 100 (108). Three-, four-, and six-line spaces left for capitals, with guide-letters. Voulliéme 184 (who reads in the last paragraph 'exequiijs').

No Dictys-Dares S noted in this book. Use of M, N, O, and Q much as in the two preceding. Hyphens.

270 × 197 mm. Imperfect, wanting leaf 20, and also the last leaf. Leaves 24 and 27 have been transposed in binding. The large capital on 2ª is supplied in red and blue, other capitals and paragraph-marks in blue and red alternately. Head-lines and some marginal notes in early English hands.

IB. 3755.

ISTC im00087000

BURLEY, WALTER. De vita et moribus philosophorum. *6 May, 1477.

2ª. Incipit tabula scd'm ordinem alphabeti ī vitas philo-‖sophorum iuxta capitulum demonstrans virtutes et ‖ vicia in eisdem signata. 8ª. Incipit libellus de vita ꝛ moribꝫ pho-ꝝ et poetaꝝ. 90ᵇ. COLOPHON: Anno domini Millesimoquadringentesimoseptuage-‖simoseptimo. pridie nonas Maij: Opusculum (phoruꝫ ‖ vita) insigne ob legentium profectum editum. antonij ‖ Coburgers ciuis inclite Nurnbergensium vrbis indu-‖stria fabrefactum fideliterqꝫ impressuꝫ finit feliciter.

Folio. [•⁶ a–h¹⁰ i⁴.] 90 leaves, the first blank. 8ª: 33 lines, 182 × 113 mm. Type: 110ª. Capital spaces. Hain *4123.

269 × 197 mm. Without the blank leaf. Large capital on 7ª in red and blue, smaller capitals in these colours alternately.

IB. 7154.

Another copy

Antea lecturam arboris diuersis olim diuersum modum tenentibus· Johannes de deo hispanus post illos diuersos lecture ipsius arboris nouum modum assumens per suas metricas regulas ipsius intellectū aperire fuit visus· Sz propter multitudinem regularum & versuum obscuritatem· aliquibus notum ignotum· aliquibus ignotum ignotius reddidit· Attendens igitur ego Johā· anglice inter decretorū doctores minimus & indignus· inuencōem arboris ex eo fuisse cōpertam vt habentibus cognitionem cōsanguinitatis & affinitatis· ignotam nota & habentibus notam· ex inspectionibus oculorum notissima fieret· Antiquorum scripturam reuolui & prout credidi expedire compilaui· Primo querens ad vtranqz arborem· ad quid fuit inuentio arboris necessaria· Secundo an sit autentica· Tercio ad quid in volumine decretalium reposita que tamē olim fuerat in decretis· Prime questionis ex supernis dictis patuit solucō· probatio enim ad oculum alias vocat· Insti· de gra· ꝯ· agnationis· & ·xxvij· q· i· nec aliqua· Et ex ostensione facti quedam melius perapiūtur ꝯ elocutione· de dona· apostolice ad finem· Dicit ergo ꝯ agrotum mēsio subiciatur oculis· xvi· q· iij· Inter· de prescrip· quia indicāte· C· fini· regū· l· iij· Ventris inspectio an mulier sit pregnans· ff· de vent· inspici· l· i· in principio locus pudicie inuestigatio an mulier sit virgo de pba· apposuisti· an arta de frigi· & male· fraternitatis· vel aliter impedita· e· ti· ex lris Inurie estimacio an sit atrox· ff· de fe· l· ij· & littere papales an sint vere vel false de crim· fal· licet· Ad secundam dicitur arborem autenticam| vt tenet ex canonibus Isidori & Alexādri xxxv· q· v· c· i· ij· & vltio· Ad terciā dicitur ꝯ quia in decretis de consang· & affi· tractatur· vtile fuit ibi arborez ponere| & quia in decretalibus est idem tractatus etiam in hoc volumine vtile fuit hoc repetire| ex eo maxime qa nemo venit in dubium· id satis esse validum satisqz famosum ꝯ repetita lectio probat·

Incipiūt flores beati augustini extracti per venerabilem virum de ciuitate dei per magistrum franciscum de mayronis de ordine fratrum minorum·

Prima veritas est ꝯ illa disciplina q̄ a teneris annis est imbuta est magis diuturna Cuius racionē assignat quia cerarū memorie quanto est magis recens tanto diucius retinet ea que sibi sunt impressa pro eo ꝯ tenerioria sunt facilius & efficacius formabilia· in· a· Ex quo dicto accipiunt duo moralia documenta Primū est ꝯ pueri in primitiua etate debēt imbui optimis doctrinis· Unde dicit ibi augus· ꝯ veteres primo docebāt virgilium tanꝯ olim poetarū preclarissimū vt doctrina eius ab infancia habita diucius remaneret· Secūm documentum est ꝯ pueri in tali etate debent assuefieri optimis moribus quia sicut documenta pro tunc efficacius imprimunt doctrinā· ita assuetudo radicaliꝯ imprimit virtutē· Unde allegat augus· ibi illud verbū oracij· quo semel est imbuta recens seruabit odorem testa diu· Sed dubium est quia sicut tenerum cerarū facilius capit ita facilius amittit impressionē· et ideo videnē pueri magis obliuiosi essent? retentiui sicut videmus ꝯ mollia ḡto cicius formanē vt cera tanto cicius amittant formam Unde ferrū fiunt difficilius formatur ita difficilius amittit formam· Dicitur autē ꝯ hec non est tota causa cerarū teneri tuto sed quia cerarum molle est conuenientius anime· Unde tercio de anima· molles carne aptos dicimus mente· secundum plm ideo anima puriori carni coniuncta efficacius retinet· Sed remanet dubiū· quia aris· dicit et experiencia docet ꝯ penitus nouū q̄ multū senes fiunt immemores· illi quidē ꝓpter multum augmentū q̄ isti ꝓpter multum decrementū· Dicitur autē ꝯ pueri multa obliuiscunē ꝓpter hanc causam ꝯ spiritus in eis innouanē multipliciter· tamen id ꝯ retinēt est intime radicatū vt docet experiencia Vñ dicitur in proverbijs ꝯ de longinquo recordabē infans iniurias

Secunda veritas est ꝯ in laudem principū roma noz dictū est· ꝯ acceptа iniuria malebant ignoscere ꝯ persequi· ca· vi· Istud autem

Incipit donatus Venerabilis Magist
Johannis Gerson Cācellarij Parisien

Arte sor atiomis quot sūt octo q
stāne cognitio qualitatis cogn
cognitio eiusdem cognitio hor
& scōm naturā consideratio su
deratio leticie electorum & cond
damnatorz Nomē quid est homo qa homo
scis substantiaz tuā vnde factus es veraciter
Ecce cognitio substantie que est prima psor
es & in terrā reuerteris Nommi quot accidū
tas compatio genus numerus figura casus
tis homo appellatiue quia cōmune est omib
terra fieri ymmo de vilioū terra siue materia
etiā oīb hominb esse animal rōnale Cuius g
nullus quia homo nō debet augeri p prefiip
per pusillanimitatē Et ideo est nomē substāti
beat extra nimiū timorē et contra nimiū p̄sum
Cui? generis cōmunis quia tam viro q̄ muli
tura homis Cuius numeri singularis quia
reddet ante tribunal xp̄i Cuius figure simpl
test diuidi in plures sectas Oportet enim fi
solum fidem xp̄i cōfiteatur & ab illa nō diuid
hanc fidem non habent nō homies dici debe
carent ratione Cuius casus nominatiui & vo

mstitucōez ac precepti
hominum generali re
& malorum Primꝰ
Secundus articulus
a essencia Tercius
q deus scit omma se
Quartus q m deo non
us articulus est q stel
eptimus articulus est
ndus & adorandus
atus a deo & factus
& simulachris non sūt
culus est q deus crea
ngelos & mmistros
t demones & mali an
rationalis sit creata a
& est perpetua & non
t q primus homo est
s est q deus homo fa
q xp̄us dei filius est
s est sine humano i
est q cristus ihesus
n seu filium dei in hu
lus est q cristus pas
arnem assumptam &
usseptimus articulus
enturus est in die no
es Decimusoctauꝰ
aristie & penitentie
dulto vsum rationis
q resurrectio mortu
iudicij & in fine mū
post hanc vitam es
cum eternis penis
ristiams preparatus

Vicesimusprimus q post hanc vitam in
erit vita eterna gloriosa gaudiosa deliciosa
piterna quam deus omnipotens liberalissimu
mstis virtuosis fidelibꝫ ac veris cristianis ip
tibus & voluntatem suam facientibus

Vnus solus deus est

Rimus articulus est talis Tm
qui est prima & summa causa o
rarum Quanq̄ articuli fidei cris
intellectum humanum potest t
naturali quedam ipsorum euide
do memri & m proprietatibus rerum natur
nibus persuasiuis muestigari Ad cui? declar
videndum est Quid sit lumen naturale hom
fecta vtentis aliqui dicant q est vis anime
dum lantitudinem eozum que ex puris natur
dere potest sine summa reuelatiōe aut sacre sc
tione Hoc autem lumen vocatur intellectus
habet ad intelligibilia sicut lumen ad visibili
lectus agens non est intellectus intelligens
est species illustrare & intellectum actuare
q lumen naturale est ipsa met anima consi de
quoddam spirituale lumen quod seipsum a
oculus esset in se luminosus extrinseco lumin
sed mediante seipso visibilia videret ettam
diceretur oculus & alia ratione lumen Si
anima rationali ymaginabimur scilicet q ip
radians & cum hoc potentia intellectiua sec
spect? Vnde cum quaeritur vtrum in lumine
dum est solum vnum esse primum principi
um Vbi notandum est q illud vocatur pon
ne naturali cognoscibile qd̄ ē per se notū vo

MVSEVM

Ecclesiæ à Moore

Johannes Moore

Johannes Moore

Johannes Moore