

Manuscripts and Printed Books from the Schönborn Collection

Between 1220 - 1228

Biblia Latina. England, Diocese of Canterbury (?) ~~mid 13th~~ century.

Written on vellum in a gothic book hand. Neat and regular script. Three illuminated initials (two full page, one small). Other decorated initials in red/light blue/dark blue (more elaborate initials e.g. on leaves 104v, 133v, 136v, 207v) Rubricated, ruled. Elegant initial 'I' at beginning of Book of Genesis indicates the sophistication of the artist. At end: Interpretationes Hebraeorum nominis, table of canons (1-10), table of important happenings. Additional 3 leaves at end: dissertation on Josue, Ruth, I Kings. *Omits Book of Psalms.*

Intended to be in 2 volumes(?): leaf [158] (end of lib. Machabeorum) has second column and verso blank. Followed by Ysaias. Top edge closely trimmed. Leaves 250 and 307 slightly holed.

Saints, etc. associated with Britain include:

- Jan. 30 Batildis (wife of Clovis II) d. 680
- Feb. 1 Brigide (of Ireland, Abbess of Kildare) d. ca. 525
- Mar. 18 Edward (the martyr, King of England) d. 979
 - 20 Cuthbert (Bp. of Lindisfarne) d. 687
- Apr. 19 Alphege (Abp. of Canterbury) d. 1012
 - Mellitus (Abp. of Canterbury) d. 624
- May 7 John of Beverley (Bp. of York) d. 721
 - Ethelbert (King of the East Angles) d. 794
 - 25 Aldhelm (Abbot of Malmesbury, Bp. of Sherborne) d. 709
 - 26 Augustine (of Canterbury, Abp.) d. ca. 604
- June 5 Boniface (Winfrith, Abp. of Mainz) d. 754
 - 17 Botulf (Abbot of Icanho, Suffolk) d. 680
 - 23 Etheldreda (Abbess of Ely) d. 679
- July 2 Swithin (Bp. of Winchester) d. 862
 - 6 Sexburga (Abbess of Ely) d. ca. 700
 - 7 Translation of Thomas à Becket (1220)
 - 13 Mildred (Abbess of Minster in Thanet, Kent) d. ca. 700
 - 15 Translation of St. Swithin (1093)
 - 17 Kenelm (Prince of Mercia) d. 812 or 821
 - 28 Samson (Welsh missionary, Bp. of Dol, Brittany) d. 565
 - 31 Neot (of Glastonbury) d. ca. 877
- Aug. 5 Oswald (King of Northumbria) d. 642
- Sept. 4 Translation of St. Cuthbert (1104)
 - 7 Edith (of Wilton) d. 984
- Oct. 7 Osith (of Essex) d. 700
 - 10 Paulinus (Bp. of York) d. 644
 - 21 Donatus (Irish, Bp. of Fiesole) d. 876
- Nov. 20 Edmund (King of East Anglia) d. 650
- Dec. 3 Birinus (Bp. of Dorchester) d. 650
 - 20 Thomas (à Becket, Abp. of Canterbury) d. 1170 (canonised 1173)

2.

Biblia Latina. Italy, probably Bologna. last quarter of the 13th century.

On vellum. Each book begins with a magnificent illuminated initial with decorations extending the length of the page, some including grotesques. They bear some similarity to the work of Jacopino da Reggio. Blue is the predominant colour, with particularly bright and rich gold leaf. Other smaller decorated initials. Marginal and/or central border on most pages. Includes scribal errors erased but not corrected. A number of miniatures and corresponding text have been removed. Missing initials and text include the whole of the Book of Psalms, and the beginning of Joshua, Tobit, Job, Ecclesiasticus, Liber Machabeorum 1, Matheus, Marcus, Ad Colossenses, Ad Hebreos, and I Johannes.

At the end is "Interpretationes Hebraeor[um] nominis" (36 leaves) arranged alphabetically.

3.

Henricus de Segusia, Cardinal (Henry of Susa (Hostiensis)), ca. 1200-1271. *Liber copiose*. France. first quarter of the 14th century.

Written on vellum in a gothic (rotunda) book hand, with two columns to a page. Rubricated (red and blue)

In five books. Books 2-5 each headed by a very fine illuminated miniature, most with full page trailers. Two illuminated illustrated pages, one in book 1, the other in book 4. Drolleries and fabulous beasts. Bright colours: blue, orange, pink, raspberry red, brown, etc.

Note at end of book 2: munus scriptoris ciphum vini melioris.

A commentary on the Gregorian decretals. Printed under titles: *Summa Hostiensis*, *Summa Aurea*, and *In Primum-[Sextum] Decretalium Librum Commentaria*.

The first leaf is wanting.

"A work of the very highest order." – Enc. Brit.

Scanned ✓ 4.

A composite manuscript, probably produced in honour of Hermann, Abbot of Kastl, in Bavaria, from 1322 to 1356. German. mid 14th century.

The work consists of:

(1) **Haymo, Bishop of Halberstadt (d. 583).** *Expositio Haimonis super duodecim prophetas (Osee, Johel, Amos, Abdias, Ionas, Micheas, Naum, Abacuc, Sophonius, Aggeus, Zacharias, Malachias)*. At the head of the first page is a large illuminated initial N. "Hermanus abba" in the centre is flanked on the left by St. Dorothea and on the right by an unidentified male saint. Two grotesque animals snarl at each other above them. Each of the 12 books starts with a large decorated initial, two of them figuring Hermann in the centre. Gothic book hand. leaves 1-118 (the last two blank).

(2) **Hrabanus Maurus (784?-856).** *Prologos Rabani ad Ludovicum Regem. Canticum Ezechie. Canticum libri Exodi. Canticum Abacuc prophe. Canticum libri Deutronomij. Ymnus trium pu[er]orum. Canticum Zacharie p[at]ris Johannis Baptiste. Canticum b[ea]te Marie matris Domini. B[e]n[e]dictio Symeonis prophete. V[er]sus sup[er] Aue Maria.* One decorated initial P (red and brown) at start of the text. Some small letters are decorated with a face. Rubricated. Gothic book hand. leaves 119-144.

(3) **Chronology from the Creation of the world to "Iudeor[um] regnu[m] finituu[m] est anno ij Uespasianu [e]t Titi post nat[us] Xpi [Christi]". Candelabrum with explanation. Chronology from Adam to Tiberius Caesar, giving priests, kings, spouses, judges, prophets, etc., ending "Christus passus est".** Small neat Gothic book hand. Coloured diagrams. leaves 145v-159.

(4) **Illustrations.** leaf 160: 14 rectangular compartments each contrasting an Old Testament prophet with a New Testament apostle. Leaves 161-162: 48 square compartments illustrating Alanus de Insulis's *Anticlaudianus*. Leaves 163-166: "Die Funfzehe[n] Zaichen" - 16 very colourful drawings of the end of the world; 2 on each page within a border and each, except the last, headed by a six-line verse in German. The last panel depicts Abbot Hermann kneeling before St. Peter. Leaf 167r: "Ultimu[m] iudicium" - 2 panels within a red border; Christ sits enthroned, flanked by Mary and John, with 4 angels sounding the trumpets; below is depicted the souls entering Heaven on the left and Hell on the right; at the very top the prophets Isaiah and Jeremiah point to what is happening below them. Leaves 167v-168r: 10 coloured drawings depicting the martyrdom of female saints. Each saint wears a red crown and a blue halo. The banderols are blank.

(5) **Alanus, de Insulis (d. 1202).** *Anticlaudianus Halani de Antirufino.* Gothic book hand. leaves 169-196. The second column of leaf 196 has been cut away. There are two large unfinished initials (red and blue). Written against Claudius Claudianus's *In Rufinum*. (This is a philosophical treatise depicting the good and perfect man. Claudianus depicted the completely evil man)

5.

referred ✓ **Euclid. Elementa. France. late 14th century.**

Translation by Adelard of Bath (12th cent.). Commentary by Campano Novarese (d. 1296). With diagrams. Books 1-15.

Gothic book hand, large letters for the text, small for the commentary. Signed at end by the scribe, Potunius(?): "Explicit geometria euclidis cum comento campanis Explicit hic tot[ius p[er] sc[ri]pto da michi potunis." Some catchwords. On vellum. Dated at end by the first(?) owner: 1398 10 noue[m]bris.

One large illuminated initial begins the volume; a smaller one begins each book, except for books 13 and 15; each has a trailer of varying length. Decorated initial letters, red/blue, red/green.

referred ✓ 6.

Missale Pragensis. Bohemia. between 1400 and 1410.

On vellum in a gothic liturgical hand. There are thirteen very fine illuminated initials with floral trailers and extensive marginal illumination. The musical notation is in black on red staves.

7.

Vieufuille Book of Hours. Usage of Paris. before 1446?

Due for no longer available for consultation

With 16 miniatures (possibly executed by a follower of the Bedford Master, the Master of Jean Rolin II?): St. John on Patmos, St. Luke writing, St. Matthew writing, St. Mark writing, Annunciation, Visitation, Nativity, Annunciation to the Shepherds, Adoration of the Magi, Presentation in the Temple, Flight into Egypt, Coronation, David kneeling before Christ, Crucifixion, Pentecost, Burial service.

Calendar in French (leaves 2-13), with special feasts in gold, others alternatively in red and blue; text in Latin, with some rubrics in French (leaves 14-164); Ora (in a later hand, leaves 165-166)

(The Calendar does not include Saint Nicolas de Tolentino, 10 Sept. 1446, Saint Vincent Ferrier, 5 April 1455 or other saints canonised after 1445). (Verified in Perdrizet, Paul. *Le calendrier parisien à la fin du Moyen Age*. Paris, 1933)

On leaf 43r: Ce livre icy appartient a seur Jacqueline de Vieufuille, religieuse de l'hostel Dieu de Paris.

8.

Megillah Esther. Aschkenaze, Germany or Eastern Europe. late 16th or early 17th century.

Illuminated manuscript on four vellum sheets joined to form a scroll. Sloping square Hebrew script, 15 lines, 17 compartments with illuminated borders of floral ornament.

10.

***Speculum Humanae Salvationis*. Latin and German. Augsburg: G. Zainer at the Monastery of SS. Ulrich and Afra, not after 1473.**

This is the first entirely typographical edition of the text, the first edition of the German translation, and the first in Latin and German together. A contemporary manuscript note in the Fairfax Murray copy states that this *Speculum* "was printed as well as written at the monastery: put into two tongues, the Latin for the learned, the German for nuns and other religious persons who do not understand Latin". This manual for poor preachers is illustrated with 192 woodcuts (including 16 repeats) attributed to the Bämle Master.

11.

Claudius Ptolemaeus. *Cosmographia*. Rome: Petrus de Turre, 4 Nov. 1490.

With woodcut diagrams and 27 engraved maps. Translated by Jacobus Angelus. "Registrum" and "De locis et mirabilibus mundi" by Johann Reger. The maps are reprinted from the plates used in Arnoldus Buckinck's 1478 edition.

Goff P-1086. BMC IV, 133.

12.

Portolan Atlas. Illuminated manuscript on vellum. 15 charts on 13 map openings (each 380 x 580 mm.) Unsigned and undated [probably Venice, second half of the 16th century]

The fourteen sheets are mounted on thick pasteboard and joined to form a continuous strip on both sides, folding concertino-style into original gold-tooled leather covers. The thirteen map-sheets represent: The Adriatic; the Eastern Mediterranean; the Greek Archipelago, from the Pelopponesus to the Bosphorus; Mappamundi; Peninsular Europe, including the North African coast and the British Isles; the Black Sea; the South Pacific, from the American coast to the Philippines; the South Atlantic, from Brazil to the African coast; Cyprus and Crete; Hispaniola and Rhodes; the North Atlantic, from the American coast to North Africa and Spain; Eurasia, from the Mediterranean to Borneo; and the Indian Ocean.

Portolan atlases consist of coastal charts. The name is derived from *portolanos*, early sailing directions, first used at the end of the thirteenth century.

9.

Johannes Balbus (Johannes de Janua, Giovanni Balbi), d. 1298. *Catholicon*. Mainz: [Catholicon printer (Johann Gutenberg?)] 1460 [i.e. ca. 1465?]

Printed on Bull's Head paper (manufactured before 1460), the first of 3 impressions of this work; possibly printed in 1460 by Johann Gutenberg (d. 1468) but more likely later in the decade.

A second impression was printed on Galliziani paper which was not made until 1468 or later, and a third on a mixture of Tower and Crown paper manufactured in 1470 or later. The colophon is the same in all three impressions: "Hic liber egregius. catholicon. d[omi]nice incarnationis annis M cccc lx alma in urbe maguntina nacionis inclite germanice ... impressus atq[ue] confectus est."

(The entire colophon translates:

By the help of the most high, at whose bidding the tongues of children become eloquent, and who often reveals to the lowly what he conceals from the wise; this noble book, *Catholicon*, in the (?) year(s) of our Lord's incarnation, 1460(s), in the mother city of Mainz of the renowned German nation (which the clemency of God has deigned with so lofty a light of genius and free gift to prefer and render illustrious above all other nations of the earth), without help of reed, stylus or quill, but by a wonderful concord, proportion and measure of puches and formes has been printed and finished. Hence to thee, holy Father, thyself, the Son together with the Holy Spirit, praise and glory be rendered, the triune Lord and one; and thou, devout believer in the universe, who never ceasest to praise the blessed Mary; join your approval with tribute to the Church for this book. Thanks be to God.)

There is a question, then, whether 1460 is the actual date of printing for the first impression. It is also possible, though, that the compositor merely thought "incarnationis" and "annis" should agree.

As there is no mention of the *Catholicon* before 1465, it is possible that ca. 1465 is the more likely date, with the phrase "annis 1460" meaning "in the years 1460" in the sense of "during the 1460s". A great demand for copies could have meant that printing continued into the 1470s, under the direction of Conrad Humery, the owner of Gutenberg's materials. Other explanations have been suggested by Paul Needham and Lotte Hellinga.

The *Catholicon* is an etymological dictionary containing explanations of terms used in the Bible, and preceded by a grammatical treatise. It became an extremely popular reference work with copies being placed in many monasteries, churches and colleges. By 1500 at least 23 other editions had been printed. Not much is known about its author except that he was born in Genoa, entered the Dominican order and probably wrote two other works.

For the various theories concerning when and how the *Catholicon* was printed see Paul Needham, "Johann Gutenberg and the *Catholicon* Press", in *PBSA* v. 76, no. 4, 1982; Lotte Hellinga, "Analytical bibliography and the study of early printed books with a case study of the Mainz *Catholicon*", in *Gutenberg-Jahrbuch*, 1989; Paul Needham, "Corrective notes on the date of the *Catholicon* Press", and Lotte Hellinga, "Comments on Paul Needham's Notes", in *Gutenberg-Jahrbuch*, 1990.