

Incipit vita uel conuersatio beati
macharii
beremite ;



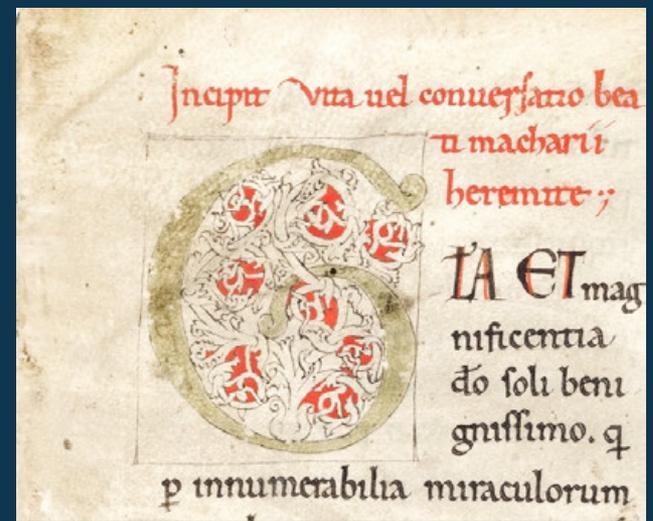
IA ET mag
nificencia
do soli beni
gnissimo. q

p innumerabilia miraculorum
exempla. nos tepidos et indigno
cotidie inuitat ad beata uite ce
lestis gaudia. Nos deniq; mi
seri et humiles monachi. the
ophilus. sergius. et chinus. de
p. et amur uos om̄s sc̄ssimos
patres & fr̄s. ut accommodemus
aures his que uobis narratu
ri sumus. de uita et conuer
satione sc̄ssimi macharii. qui
apparuit nobis prope paradi
sum. ad. xx. miliaria. Et hoc
rogamus. ut fidem dictis ad
hibeatis. Qm̄quidem multo
melius nobis fuisse credimus
sub silentii portu innoxios
remanere. quam de falsitatis
crimine reos puniri.

Igitur nos pretitulati fr̄s. ser
gius. theophilus. et chinus.
pp̄tia diuinitate abrauenti
antes selo. uenimus ad mona
sterium quod est in mesopota
miam syrie. in medio duoru

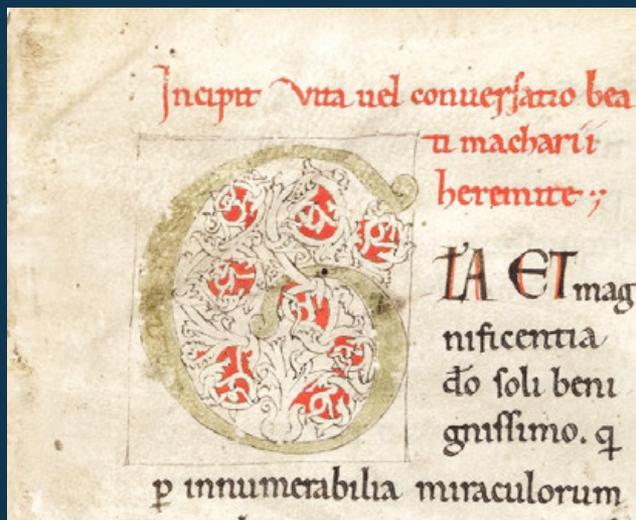
Spotlight on Collecting Medieval Text Manuscripts

DR. JÖRN GÜNTHER · RARE BOOKS AG
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When considering collecting medieval manuscripts, it may seem difficult – at first– to decide how and what to collect. As the options are numerous, it is wise to consult an expert. We at Dr. Jörn Günther Rare Books are ready to inform and advise you.

In this spotlight we focus on a selection of early text manuscripts, which are quite intriguing, yet fairly priced.



Incipit *Vita uel conuersatio beati macharii heremite;*



IA ET mag
nificencia
do soli beni
gustimo. q

p innumerabilia miraculorum
exempla. nos tepidos et indigno
cotidie inuitat ad beata uitę ce
lestis gaudia. Nos deniq; mi
seri et humiles monachi. the
ophilus. sergius. et diuinus. de
p. et amur uos om̄s sc̄ssimos
patres & fr̄s. ut accommodetis
aures his uobis narratu
ri sumus. de uita et conuer
satione sc̄ssimi macharii. qui
apparuit nobis prope paradi
sum. ad .xx. miliaria. Et hoc
rogamus. ut fidem dictis ad
hibeatis. Qm̄quidem multo
melius nobis fuisse credimus
sub silentii portu in noxios
remanere. quam de falsitatis
crimine nos puniri.

Igitur nos pretulati fr̄s. ser
gius. theophilus. et diuinus.
pp̄tata diuinitate abrauanti
antes selo. uenimus ad mona
sterium quod est in mesopota
miam syrie. in medio duorū

fluminum. tygris et eufrates.
In quo uir clarissimus nomine
asclepiion guminus. multorū
erant pater monachorū. Ibidēq;
coniungentes. aprenominato
patre et omni cetū fratrū gra
tant suscepti. ac uigori regule
colla submittentēs. communi
uite conuersati sumus. factū
est autē tpe longo post hęc. hęc
nonē quadam inuaxi cepleta. ac
cedentes ad eufrates fluminis
litus. consedimus. Ibiq; aliquā
diu inter nos de subfinitia et
conuersione simul et labore
seruoy di disputatum est. Tūc
in misero theophilo uenit in
mente cogitatio. Et respondens
dixi fr̄ib; meis. sergio. et diuino.
Velle in ad est o fr̄s dil̄m. cunctū
dieb; uite mee ambulare. illoq;
irē. ubi se celum terre coniu
get. At illi. Te inquit fr̄at
theophile ut patrem sp̄ualem
semp habuimus. et priorē. et
amodo ate numquam separabi
mur. Nobis enim uerba tua
placent. idcirco ubi corde equi
sti perge. et nos in uita et in mō
te tecum erimus. Itaq; surgen
tes deloco. intrauimus mona
sterium. factaq; uespa om̄iq; di
urni officii oratione completa.



Vitae Patrum sive Eremitarum. Manuscript made for use by the canons in the Duomo Santa Maria Assunta in Rieti, Central Tuscany, c. 1125-50. 310 x 210 mm, 143 leaves, vellum, 1 large decorated initial. € 180'000,-

Collecting 12th-century manuscripts provides a view of a period of revitalization in medieval Europe. This example highlights the history of an important institution on a pilgrim's route to Rome with a fascinating history.

& ymnū dicebant dō pat̄ om̄ipoten
ti. et filio eius unigenito dño ac sal
uatori n̄o. uiuificatori et illumina
tori aīā. māy. qui trib̄ in p̄sonis
ac una dīate uiuit et regnat in secl̄i
selōy. Am̄. **I**ncipit adorationes

Scōy patrū. ad p̄fectū p̄fectiōi mōachoy.
Interrogauit quidam abbem an
toniū dicens. Quid custodiens
placebo dō. Respondens senex
dix̄. Que mando t̄ custodi. quo
cumq; uadis dñm semp habe pre
oculis. et in his que agis adhibe
testificationem sc̄y scripturay.
Et quocūq; loco sederis non cito
mouearis. hec tria custodi et
saluus eris.

Interrogauit abbas pambo abbem
antonū dicens. Quid faciam.
R̄. et senex. Noli esse in iustitia
tua confidens. neq; penitens de
te transacta. et continens esto lin
gue tue et uentri.

Dix̄ sc̄s gregorius. quia hec tria
exigit d̄s ab homine qui est baptū
ma consecutus. id est fidem rectā.
et tota aīā et ueritate. lingue cō
tinentiam. et castitatem corpori.

Dix̄ abbas euagrius. quia dice
bat quidam patrū. quod ficior
et non iniquus uictus. si carita
ti sit comunctus. certius introdu
cat monachū in potū ipsibiligati.

Itey dix̄. Nuntiātū est cuidam
monacho mors patris sui. Ille
aut̄ ad eum qui nuptiauerat de
sine inquit blasphemare. n̄s cū
pat̄ immortal̄ est.

Dix̄ abbas macharius abbi zacha
rie. Dic m̄ quod est opus mona
chi. Dixit ei abbas. Me int̄rogas
pat̄. Et dixit ei abbas macharius.
Certus sum de te fili zacharia.
Est enim qui me pulsat ut int̄
rogem te. Dicit ei zacharias. Quan
tum ad me pat̄ hoc puto. qm̄ qui
cūq; semetipsum. necessitati uas
subiecit atq; coegerit. ipse est
monachus.

Dicebat de abbe
theodoro. cui p̄nomū fime. quia
hec tria capitula habuerit supra
multos. id est nichil possidendi.
abstinendi. et hoīes fugendi.

Dixit abbas ioh̄s manus. Ego
uolo hominē ex om̄ib; uirtutibus
p̄cept. Itaq; p̄ singulos dies sur
gens mane. de om̄i uirtute sume
p̄ceptū. et mandatū dī custodi
in magna patientia. cum timore
et longanimitate. in caritate dei
cū p̄posito aīe et cōp̄is. et humilita
te multa. in patientia et tribu
litione. et obseruationis cordis.
In oratione multa. et supplicatio
nibus cū gemitib; in puritate
et munditia lingue. et studio o.

The *Vitae Patrum*, 'Lives of the Fathers', is a collection of biographical data, anecdotes, and wise sayings of and about the first Christian martyrs that served to inspire monks and ecclesiastics in their clerical life.



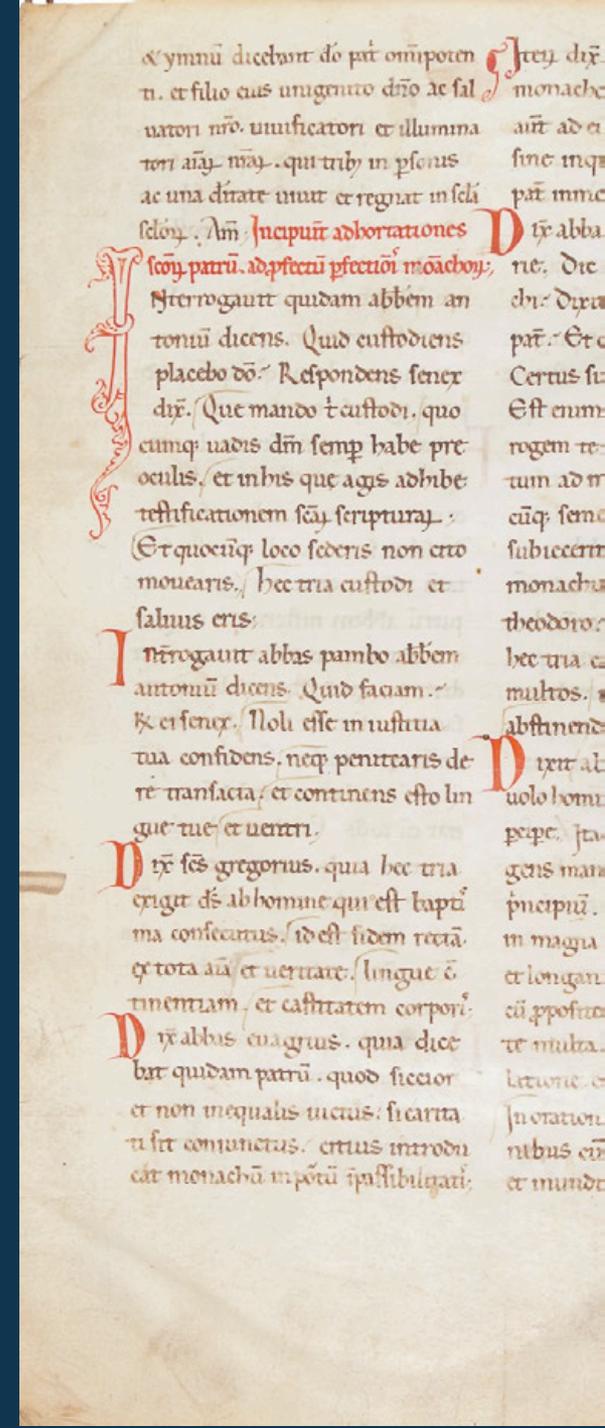
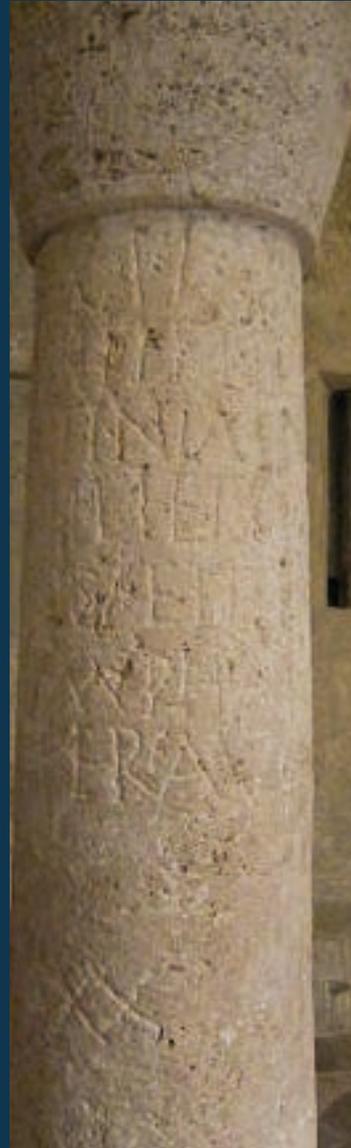
The manuscript at hand belonged to the Cathedral of Rieti, where at one point it was chained to a lectern. The diocese of Rieti in Lazio (central Italy) dates from the 5th century. The city is situated along the pilgrims' route to Rome (60 km north-east). During the summer, Rieti was a favourite papal seat. In the 12th century, the episcopal-papal palace and the cathedral were directly connected.



This liaison with the papal curia contributed to the importance of Rieti. The manuscript dates to a flourishing period of the early 12th century, from which the crypt, the *basilica inferior* built c. 1109-57, remains a witness. In 1225, Pope Honorius III consecrated the new Duomo di Santa Maria Assunta.

The church was serviced by about 20 canons, many of whom came from the region. Together with the bishop, they formed the clergy who, over a long period of time, donated and used the books of the cathedral. Some of them will also have been instrumental as scribes and copyists.

Punctuation suggests the manuscript was used for reading out loud.



et ymnū dicebant dō pat̄ om̄ipoten
ti. et filio eius unigenito dño de sal
uatori n̄o. uiuificatori et illumina
tori aīy. māy. qui trib. in p̄sens
ac una dñate uiuit et regnat in scli
seloy. Am̄. **I**ncipuit adorationes

Iscōy. patrū. ad p̄fectū p̄fectōi mōachoy.
Interrogauit quidam abbem an
toniū dicens. Quid custodiens
placebo dō. Respondens senex
dix̄. Que mando t̄ custodi. quo
cumq; uadis dñm semp habe pre
oculis. et in his que aggs adhibe
reflificationem sc̄ay. scripturay.
Et quocūq; loco sederis non eris
mouearis. hec tria custodi et
saluus eris.

Interrogauit abbas pambo abben
antoniū dicens. Quid faciam.
Et senex. Noli esse in iustitia
tua confidens. neq; penitentiis de
re transacta. et continens esto lin
que tue et uentri.

Dix̄ sc̄s gregorius. quia hec tria
exigit d̄s ab homine qui est bapti
ma consecutus. id est fidem rectā.
et tota aī et ueritate. lingue et
tinentiam. et castitatem corpori.

Dix̄ abbas euagrius. quia dice
bat quidam patrū. quod sicior
et non in equalis uicinis. sicarta
u sit conuictas. certius introdu
cat monachū in p̄tū ipsibligati.

Itey dix̄
monache
aūt ad ei
sine inq
pat̄ immo
Dix̄ abba
rie. Dux
dix̄. Dux
pat̄. Et d
Certus su
Est enim
rogem te
tum ad m
cūq; sem
subiectu
monachus
theodoro.
hec tria ca
multos.
abstinend
Dix̄ ab
uolo homi
pape. Ja
gens man
pncipiū.
in magna
et longam
cū pposit
te multa.
litione. S
In oration
ribus cū
et munde



When the papal seat moved to Avignon, Rieti was conquered by the King of Naples, to be won back for the papal estates only in 1354.

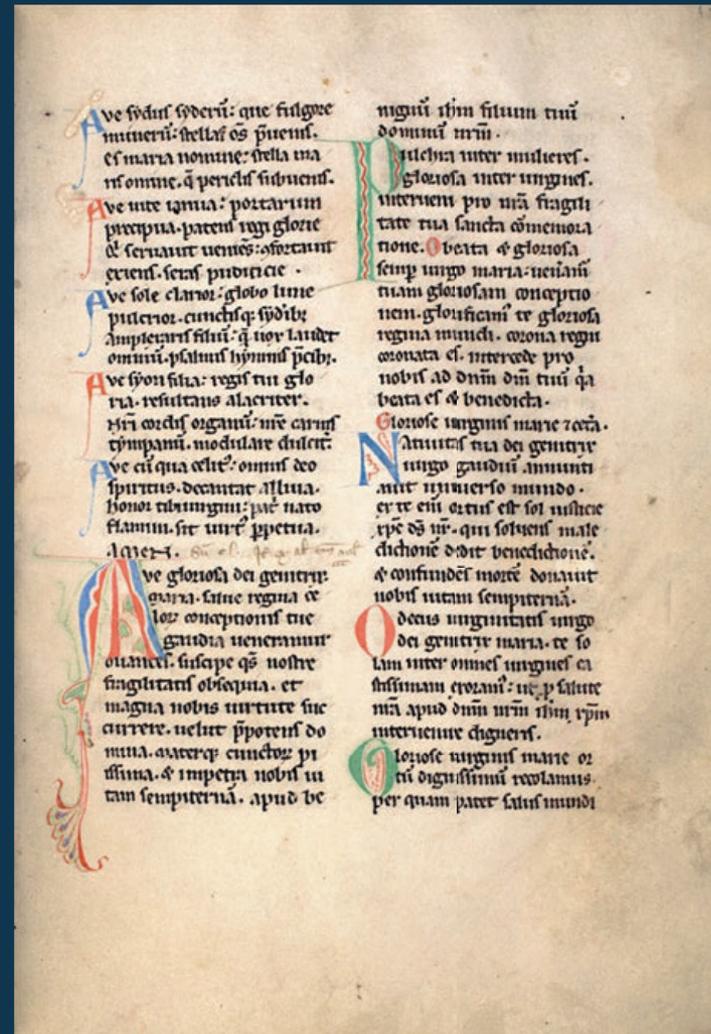
By that time the church and its treasury was in disarray and precious items had been stolen or pawned. After this period of unrest (sources speak of 'criminal clerks') an inventory of the treasury was made (dated January 15, 1353), listing 89 books, among which a *Vite patrum*. The original (and first) 13th-century binding shows the codex functioned for some time as a chained book.

ius modi habens spem. quia lucrū
fr̄is mei fructificatio est michi;
Quidam frater erat minister cūda
patris. Contigit aut̄ ut uulnus fi
eret in corpore ferus. et sanies mul
ta ex eo cum fetore p̄flueret. Dice
bat aut̄ cogitatio sua fr̄i illi qui
eidem seruebat. Discede hinc
quia non poteris sustinere fetore
hunc putredinis istius. Ille uō
frater ut reprimeret huiusmodi
cogitationem; tulit uasa. et dela
uit uulnus ferus illius. et recol
legit ipsam aquam in uase. et q̄
tiens stuebat ex ipsa bibebat. Ce
pit quoq; itey cogitatio sua sol
licitare eum dicens. Si non uis
fugere. uel non bibas fetorem hē;
frater aut̄ ille laborabat. et tollera
biliter ferebat. bibens lauatiuam
uulneris illius. Et cum ita mi
nistraret feru. uidit d̄s laborem
caritatis eius. et illam lauaturā
uulneris illius in aquam mundis
simam uertit. et senem inuisibi
li medicamento sanauit.

Incipiunt capitula de preuden
tia. siue contēplatione;
Rater abiit ad cellam ab
bat̄is arseni in sciti. et attendit
p̄ fenestram. et uidit senem totū
quasi ignem; Erat aut̄ frat̄ ille
dignus. qui talia intueretur; Et

cum pulsaret. egressus est senex.
et uidit fr̄em illum stupentem.
et dicit ei. Diu est quod hic pulsas.
ne aliquid uisisti. Et ille r̄ ei.
Non. Et colloquens cum eo. dimi
sit eum.

Operit abbas daniel qui erat disci
pulus abbis arseni. quia narra
uerat abbas arsenius. tamquam
de aliquo alio dicens. Puto tam̄
quod de se dicebat. Quia cū sede
ret quidam senū in cella sua. uenit
uox dicens ei. Veni ostendam t̄
opa hominum; Et surgens exiit.
et duxit eum in quendam locum.
et ostendit ei ethyopem incidentē
ligna. ac facientem sarcinā grandē.
atq; tēptabat portare eam. et non
poterat. et p̄ eo ut auferret ex sar
cina illa. ibat item et incidēbat
ligna. et addebat ad sarcinam; hoc
aut̄ faciebat diutius. Et p̄cedens
paullulum. ostendit ei hominem
rursus stantem sup lacum. et im
plentem aquam ex eo et effunden
tem in cisternam p̄tusam. que ci
sterna ipsam aquam itey refunde
bat in lacum. Et dixit itey. Veni
ostendo tibi aliud. Et ecce uidi
templum. et duos uiros sedentes
in equis. et portantes lignum tran
uersum. unū contra unū. Vole
bant aut̄ per ianuam introire



A *Libellus precum* contains various prayers and hymns and represents a distinct textual genre. These compilations circulated with variants from the 8th to the 12th centuries. The manuscript was written c. 1150 and bears an inscription of St. Martin's Abbey, likely the former Benedictine abbey in Tournai.

230 x 155 mm, 48 leaves, vellum (incompl.), medieval binding. € 65'000,-

mei. et tibi eternis iudiciis
fieri. & per id ueniam mereri
omniū electoꝝ meoꝝ. quatin
ad tremendi iudicij tui li
ber & securus ab omibꝫ accu
sationibꝫ immua. peruenire
merear. ad te dñi & dñi mei
dñi xp̄i. qui cum patre & sp̄i
sco uniuꝫ & regnat om̄ipotens
in sc̄la sc̄loꝝ. amen.

**Sansato penitentiis ad in
dulgenciam postendam.**

Veniam peto coram te dñe
dñe x̄p̄e & coram om̄ibꝫ
tuis pro om̄ibꝫ culpis meis.
obsecrans tuam ineffabilem
clementiam. ut quicquid dñato
lo fuerit. carne delectante.
sp̄i conscientie. malicia. in
firmitate. ignorantia. quo q̄
modo contra tuos rectorum
preceptos peccati. bove ma
rie semper uirginis. sc̄loꝝ &
lectis agniti uirtutis. bea
torū patriarchoꝝ. prophetoꝝ.
ap̄loꝝ. martyꝝ. & confessoꝝ.
ac uirginū. om̄itꝫ electoꝝ
tuorū meritis & intercessionibꝫ
ante quā de hoc sc̄lo me care
iubeat. clementer indulgeat
& rem tue indignationis q̄
male inuendo provocati a

me auertat. mentemqꝫ
in uirtute compunctioꝝ. p̄
ut aperiat. ut tua miseri
ne compunctio. transada i
la conuenerit delectam.
iterū flexa non aduicta
electoꝝ. q̄ me tuorū non est
tuorū meriti. sed uirtute quibꝫ
gratū aduicta conuictio. q̄
uitus & regnat cum p̄o. p̄
& sp̄i sco deus. p̄ om̄ia sc̄la
loꝝ. amen.

**Inqꝫ oratio quam bea
tra post reuicta sc̄lo no
na in uictoria orat. cu
re solebat.**

Per sc̄loꝝ angloꝝ & patri
charum. p̄phetarū & bi
tū ap̄loꝝ & om̄iū sc̄loꝝ
p̄tri & confessoꝝ & beatoꝝ
gimū meriti & orationes
intercessionis & passionis
suffragia. clementer
sima gaude me. libent
decede me. reme me.
ge me. aduicta me & salu
me. uictoria me. iustitia in
uicta me. **M**ichi dñe
conuictam & iustitiam quol
uideat. & cogit. & credit
pedes castos qui preceptis
obediunt. ministrant. &

Ave quonda minima. quā uis
esse magna. sicut celestis.
Non leuis n̄ petulant. n̄ i mag
nis. ambulans. n̄ claus palpebr̄.

Ave mater luada. cui alius
gauda. fructū suū. perit.
Quē in sede yma. facturum
iudicia. deus pater sustulit.

Ave celestis decus. q̄ fundat
interuictis. sp̄i sc̄loꝝ. iudicio.
cui er flagrantia. manat in
caelia. peccati remissio.

Ave que stat iugit. & uernas
perbenit. in hymnis atris.
q̄ precans dulcat. nocte die
parit. pro nr̄i miseris.

Ave ungu celica. quā nr̄i an
gelica. salutem humilit.
et sp̄i ethera. descendens
ad terra. uendunt laqueos.

Ave carne uelans. p̄ quā ad
nos uenēs. carne x̄p̄e indunt.
q̄ celestis patulā. p̄ carnis im
braculum. om̄i carni p̄bit.

Ave p̄ quā uirginū. uirtutem
fugim. crepti de behana.
lam in tuam gratū. & in lau
dū glām. n̄a sonant organa.

Ave uia dñi. per quā ad est
bom̄i. magna dī gloria.
q̄ super bos depicit. qui de tō
ge respicit. atrendēs humilia.

Ave syon alyu. cui iubar
flamē. uoc dat ecclie.
ve ceos illuminet. ut nocte
eliumuel. tue sunt delice.

Ave sc̄a castita. cui seruat
dotal. pudorū signaculi.
cui uirtus altissima. sup̄ q̄
p̄t. anim. ofeat umbracul.

Ave ungo thura. cui odor
terra. transendebat om̄ia
sc̄la flagrant deuotio. cui fragis
oatio. petebant celestia.

Ave cui portio. felix om̄i
gaudio. fit in celo domū.
ad q̄ sidp̄nauim. in q̄ spem
posuim. uidet tui om̄ia.

Ave q̄ p̄ meritis. & p̄ dñe
sp̄i sc̄loꝝ. calcas terra. sc̄la.
cui ad est. erit. uol ducat
sp̄i sc̄loꝝ. ad celi fastigia.

Ave planta ginie. ferū fru
dū glē. quo nichil fuerit.
inter om̄es filias. p̄ uirtutes
uarias. ornata uenustus.

Ave ungo maria. cui ex me
moria. n̄a fit suauitas.
hoc uir ē mel fauaty. h̄ nor
melos auribꝫ. h̄ uor aud clanta.

Ave claus carcerū. p̄ quā nodos
sc̄loꝝ. da soluit de terra.
p̄ quā ungo dñe. p̄ q̄ lap
sol erigit. p̄ q̄ sanat uictia.

mus contuente. sine ua & ua
re deuat que un

patientiam. modestiam. sueta
tatem. sapientiam. concordiam.
pacem. & caritatem. **Q**uere
nich dñe miserere michi. da
de preteritis dimittit ueniam.
de presentibꝫ emendationē. de
futuris largire subdham. qui
cum patre & sp̄i sco uniuꝫ &
regnat deus. p̄.

Oratio sc̄a cypram martyri.

De te sc̄a pater om̄is eterne
deus agnos. ad te seruam am
mam meam dō meum. tibi glo
riam & laudem refero. deus a
braham. deus ysaac. deus iacob.
deus angloꝝ. deus archanglo
ri. deus martyꝝ. dō uirginū.
deus patrū nostroz. qui et q̄
fuit ante mundi constitutio
nem. deus uiuam uenturū
& iudicare uiuol & mortuos.
deus uerax qui sedet sup̄ cheru
bin. & seraphim sedem honorū
tui. qui p̄p̄at abyssum. qui
uidet om̄ia prius quā nascam
tur. qui habet potestatem occide
re & iterū uiuificare. tu om̄
iū dñi domitator. libera me
de hoc sc̄lo. & gaude me oran
tem sicut gauidisti filios isrl̄
in terra egypti. gaude me orā
tem sicut gauidisti ionā de

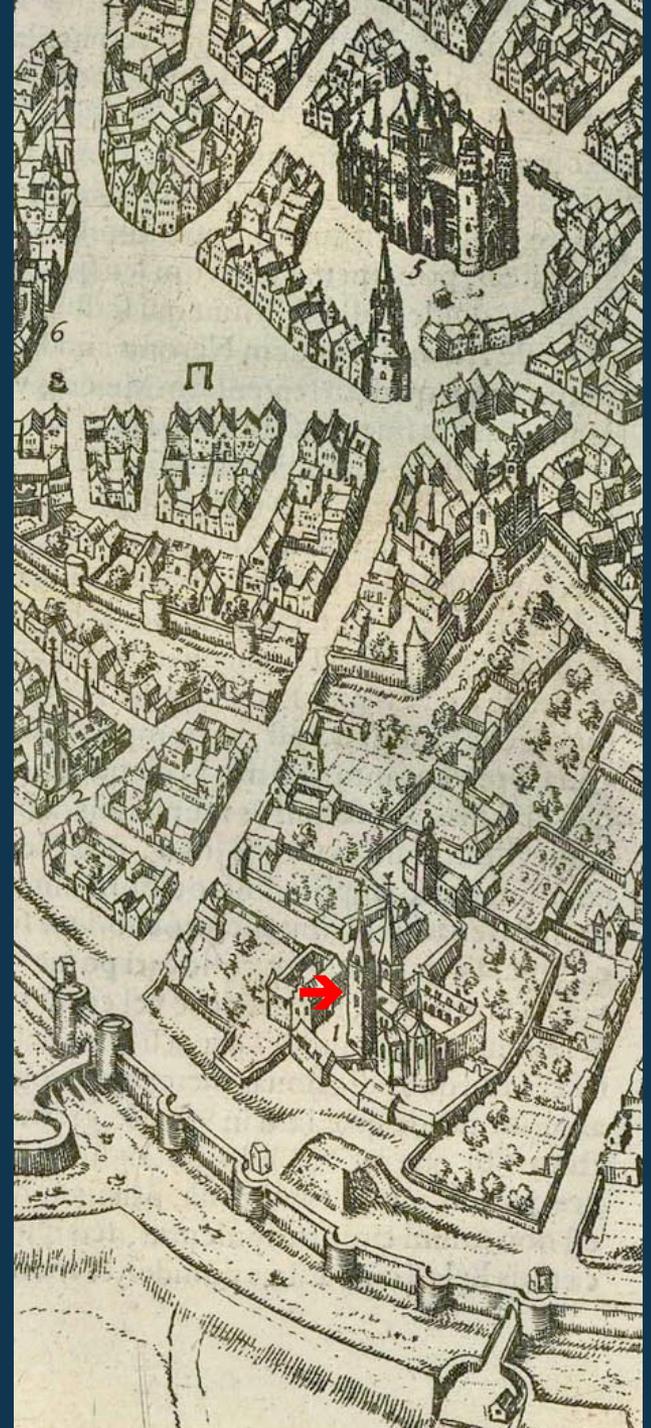
The origin and ownership of such books – presumably of monastic patronage – as well as the performative aspects of the prayers – associated with singing – is still under discussion as these codices combine prayers for private devotion as well as for communal liturgy. Such a 12th-century manuscript immerses us into a fascinating world.

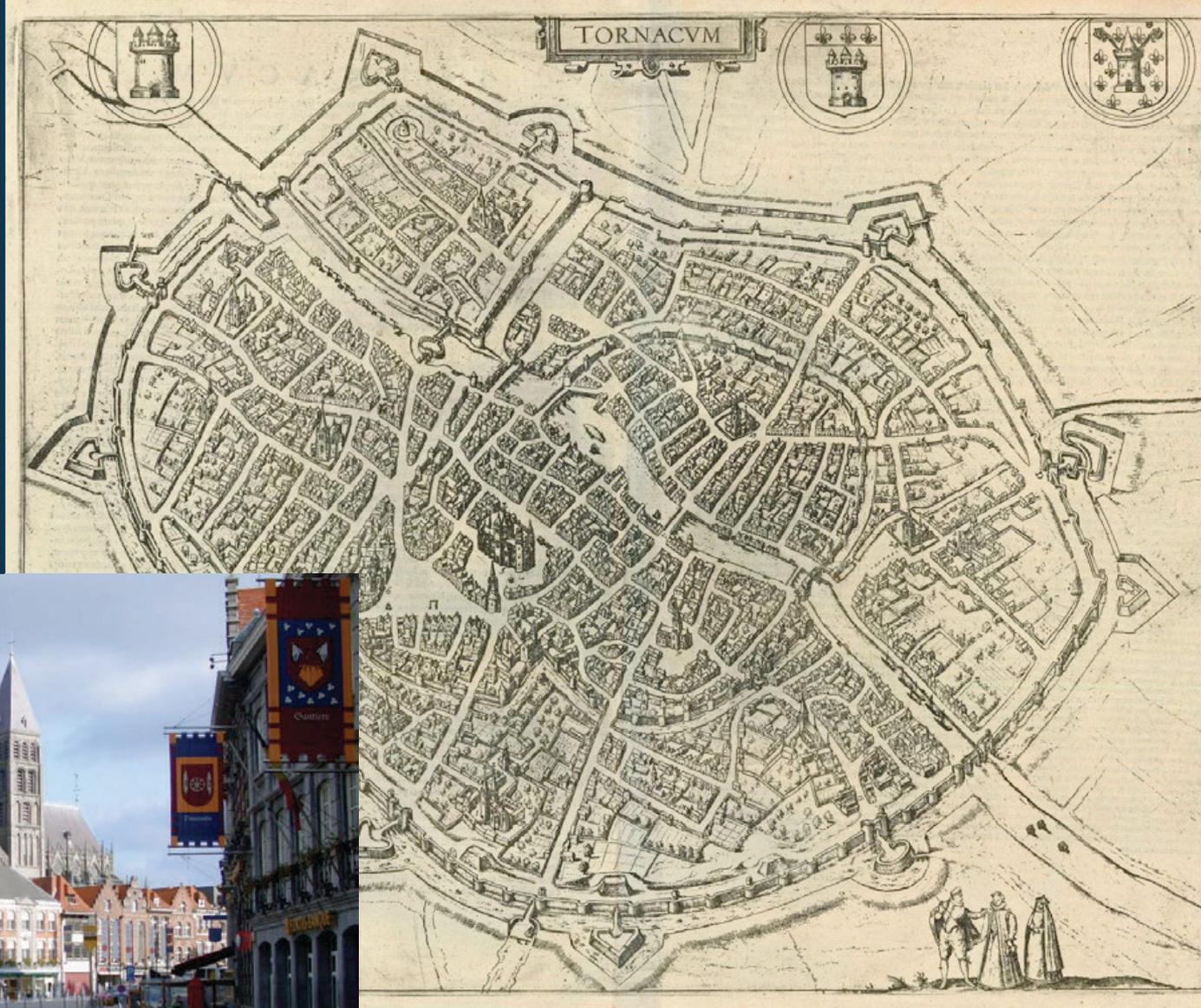
Libellus precum, 230 x 155 mm, 48 leaves, vellum (incompl.), Tournai, St. Martin Abbey, c. 1150.

We know much about this period in the monastery because St. Martin's had lodged a master storyteller in the person of Heriman of Tournai (d. after 1147), abbot and chronicler of the *Restauratio sancti Martini Tornacensis*. His history describes the crisis in Flanders of the 1090s when famine spread and paupers were dramatically forced out the church, but contains anecdotal accounts as well.

Heriman draws the reader into his world, writing about murder and treasure hunting but also showing a scriptorium at work and how searches for purloined parchments were executed. He offers the reader a lively view of the complex events surrounding the re-establishment of the monastic community at St. Martin, which originally dated from the Merovingian era but was abandoned after the Viking raids. He also includes an intimate look at values, attitudes, and social tensions of his time.

In this context the *Libellus precum* was composed, copied and used (map showing St. Martin's Abbey: Braun & Hogenberg 1588).





Tournai was the Merovingian capital and the birthplace of King Clovis. The imposing Romanesque cathedral (a UNESCO world heritage site) dates from the early 12th century and bears witness to artistic influences from the Ile-de-France, the Rhineland, and Normandy. St. Martin's dates from the same period but did not survive the ages – although, today the former Abbot's Palace houses City Hall.



Ave quondam minima. quibus
 efficitur magna. scilicet celebris.
 Non locis nisi petulant. nisi i mag
 nis. ambulans. nisi claus palpebris.
Ave mater luada. cuius alius
 gaudia. fructus sui. prulit.
 Que in sede pira. factu nim
 iudicia. deus pater sustulit.
Ave celeste decus. q fundat
 intrinsecis. spirituali unctio.
 cui ex fragrantia. manat in
 ecclesia. peccati remissio.
Ave que stat uigil. a uernal
 perbenit. in signis aetris.
 a precant dicit. nocte die
 parit. pro nris miseris.
Ave unga ethica. qua nris an
 gelica. salutans humilitat.
 ex syon erbera. descendens
 ad terra. uendunt langren.
Ave carne uescens. p qua ad
 nos uenies. carne xpc induit.
 a celeste pabula. p carnis im
 bricatum. omni carni pbunt.
Ave p qua unum. ualidonein
 fugim. crepti de sarchana.
 iam in tuam gram. a in lau
 diu glam. nra sonant organa.
Ave uia dnu. per qua ad est
 hominu. magna di gloria.
 a superbol despiciat. qui de lo
 ge respicit. attendes humilia.

nus contuente. sine ua a ua
 nitate ad te eleuatis que uia
 litatem pyramid a miserabil
 michi
 ta que
 ficent
 e a re
 up ad
 que no
 a uer
 s humi
 i que te
 intelli
 temper
 a ueni
 ianul
 me ad
 a. q no
 o. non
 i. non
 . non
 iortifi
 acuet
 t me
 te me
 lement
 castita
 grate
 tate.
 in. le
 unanli
 uita.

patientiam. modestiam. suan
 tatem. sapientiam. concordiam.
 pacem. a caritatem. **N**escere
 michi dnu miserere michi. da
 de precantibus obuius ueniam.
 de presentibus emendatione. de
 futuris largire clementiam. qui
 cum patre a spu sco uniu a
 regnat deus. p.
Oratio sc egyptiam martiris.
Oris sc pater omnis eterne
 deus agnos. ad te leuam am
 nam meam do meis. ubi glo
 riam a laudem refero. deus a
 braham. deus ysaac. deus iacob.
 deus angeloy. deus archanglo
 ri. deus martyru. do uirgini.
 deus patru nostroy. qui et a q
 fusti ante mundi constitutio
 nem. deus uniu qui uentur
 et iudicare uiuos a mortuos.
 deus uerax qui sedet sup cheru
 bin. a seraphim sedem honoris
 tui. qui pspas abyssum. qui
 uidet cuncta prius qua nascan
 tur. qui habet potestate occide
 re a terri uiuificare. tu om
 nium dnu dominator. libera me
 de hoc seculo a gaudio me oran
 tem sicut gauidisti filios isrl
 in terra egypti. exaudi me ora
 tem sicut exaudisti iona de

An attractive, 12th-century, Tournai baptismal font survives in Winchester Cathedral, bearing witness to the religious and artistic Renaissance of the Scheldt valley that also brought forward the present *Libellus precum*.



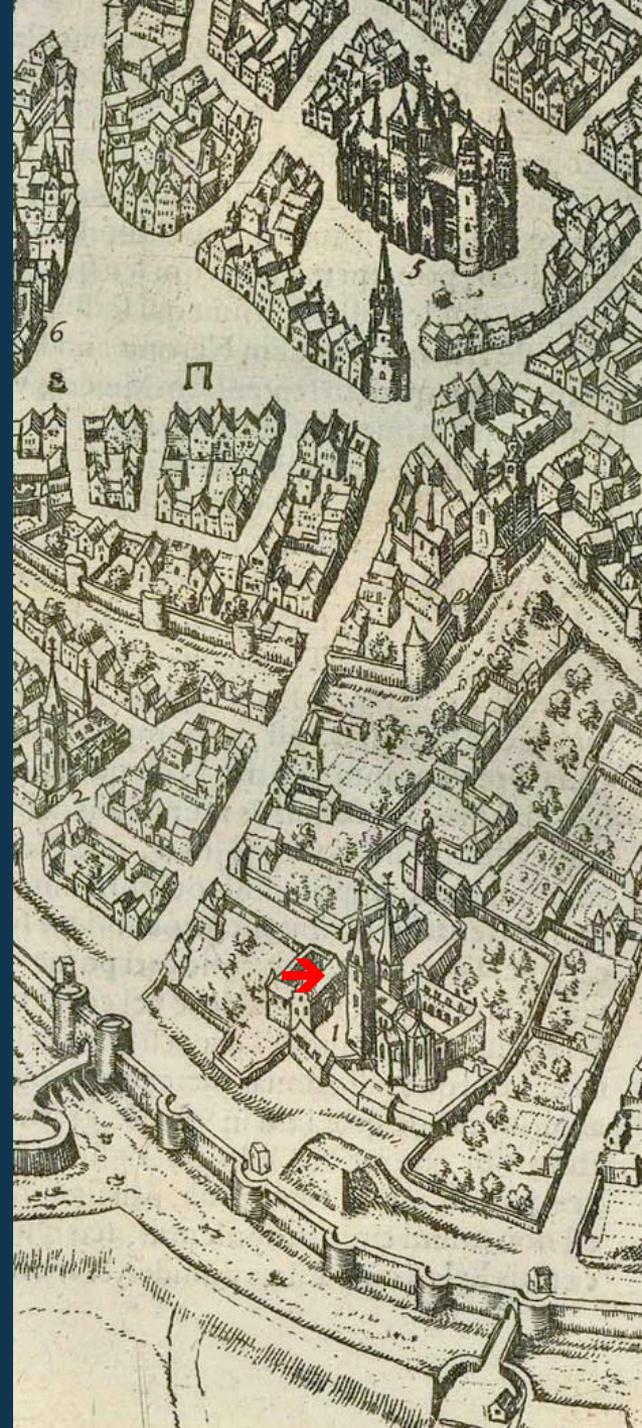
Tournai: Notre Dame cathedral, Central Square and Belfry; reliquary shrine (13th century).

psalmos. auferre mei d. die
 etiam oratione. i. prece. fiat mi
 sericordia tua die sup. nos.
 Oratio ad sancti cruce.

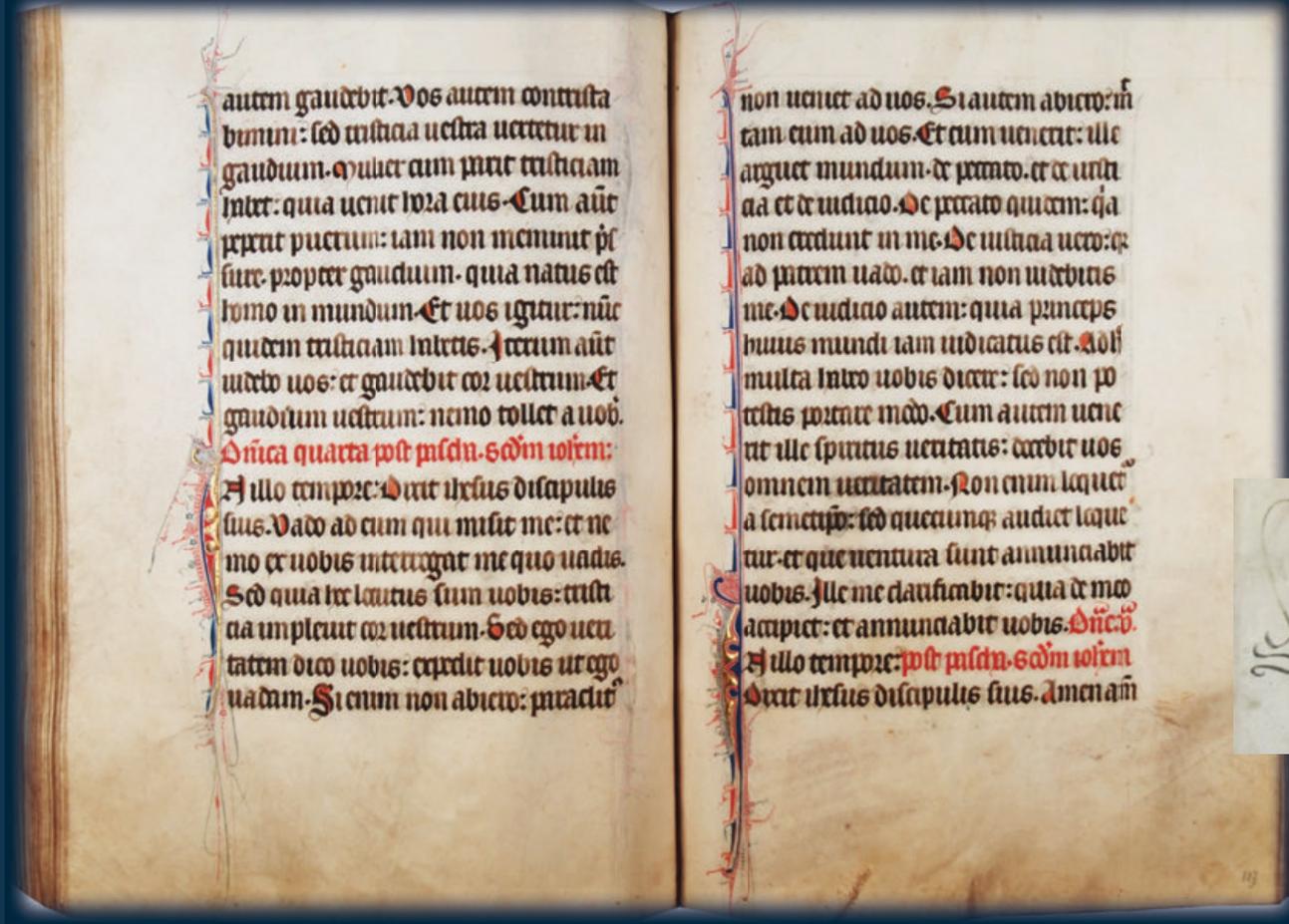
Os qui pro nobis situm tuū
 crucis patribus habere uolu
 isti. ut inimici a nobis expelle
 res potestate. concede nobis famu
 li tui. Aniqui hostis infidias
 tanti uirtute mulieru supante.
 sincerissima tibi merite ppetuo
 famulatu obsequio. p. dnm

Aure conspectu dñe mane
 stans tue scilicet cruce unius
 dñs. reus ego & uideri expulsi me
 in terra manib; pterno. & uia
 angli tui tibi & omib; scilicet aut
 me peccatoris & amiseris. quia
 in omni uita mea per omnia uita
 or. mala deliqui. preceptis tuis
 non obaudiui. qm̄ in in bap
 tismo concessam non uideri. na
 ui. sed solus omps. & clemens
 lapsor. reuocatio. peccatoris
 iustificatio. salusq; inuier. soz.
 omniū electoz. tuoz. meritis & o
 ratione scdm̄ multitudinē im
 punitonū tuaz. in grā uisioe
 tue dele multitudinē imiquita
 tū meaz. **G**u. inuicis pep
 cā. chananem & publicani
 ad penitentiā uocasti. latroni

in cruce p sola deuote offe
 nit uoce paradisi aditū pmissū.
 qui te iniquis uultu ac tibi ama
 biles reddidit. & ppe unius pecca
 toris penitentiā & satisfactioē
 plus quā nonaginta nouē milia
 in celo anglis gaudii cō d. rati.
 deprecationis mee uocet. et uo
 ueniam miseris tribue. & nō
 aliqua meritorū grā. sed in sola
 pietatis tue clementia ostendi.
 pmi benigni audiri laugre
Memor igitur dñe qd̄ humano
 genū. per scē cruce lignū. apri
 hat morte auitis hominib;
 debitū procul expulsi & uita
 eterū credenti; induisti. me
 & omnes hic ad cōmemoratiōē
 beate passionis tue. cuiuscūq; scē
 cruce uigiliū humiliter. adolā
 res de excelso celoz habitaculo.
 clementi miser respice. accip
 tantis nris iniquitatib; obedi
 uis humilitatis acceptare dig
 neri. quoniam per aurum
 scē cruce ab omni adueritate
 protectos. & uocis iniquam
 ti sozde purgatos. paradiso cele
 sti & eterne felicitatis gaudio
 nos introducas. dominator deus.
 qui in trinitate pfecti unis
 & regnas uirtutē scilicet. p. oia. f. f. aiii.

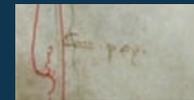


Dating from the same era as the *Libellus Precum*
 are the oldest houses in Tournai.



A close-up of a handwritten motto in cursive script. The text reads 'Dei Regnare est' and is written in dark ink on a light-colored background. The script is elegant and fluid, with a large initial 'D'.

Gospel Lectionary for Franciscan use. Manuscript decorated with pen-flourishes in the style of Jacquet Maci. France, Avignon, c. 1325-50. 345 x 235 mm, 172 leaves, vellum. With numerous 3-4 line puzzle initials in azure, red and gold, surrounded by fine pen-flourishes. € 80'000,-

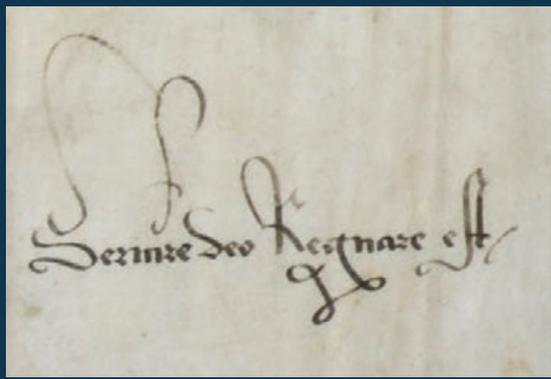


Likely made for the Franciscans or Cordeliers in Avignon, where the corrections were supervised by 'Symon'; the motto (f. 172v, added later) refers to the bibliophile, Cardinal Pierre de Foix, OFM, buried at the Cordeliers (1464).

mater domini mei ad me: Ecce enim ut
facta est uox salutationis tue in auribus
meis: exultauit in gaudio infans in u
tero meo. Et benedicta que credidisti: quo
nam perficientur ea que dicta sunt tibi a
domino: Et ait maria. Magnificat ani
ma mea dominum. Et exultauit spiritus
meus in deo salutari meo. **Sabbato statio**

Anno ad sc̄m petrum. Sed̄m lucam.

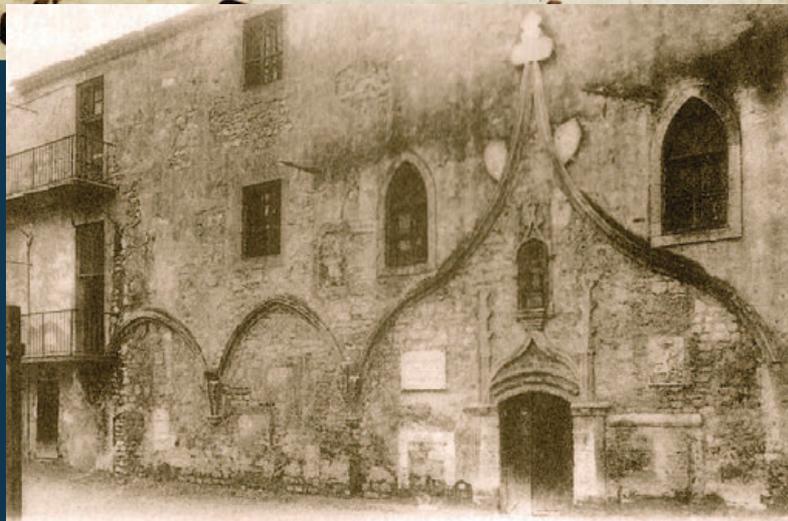
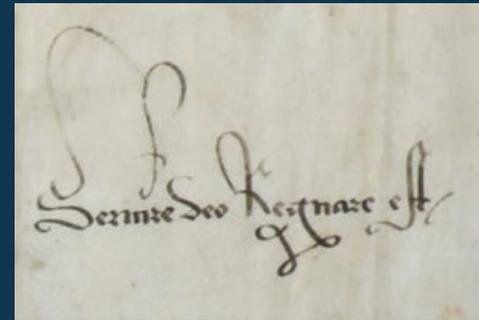
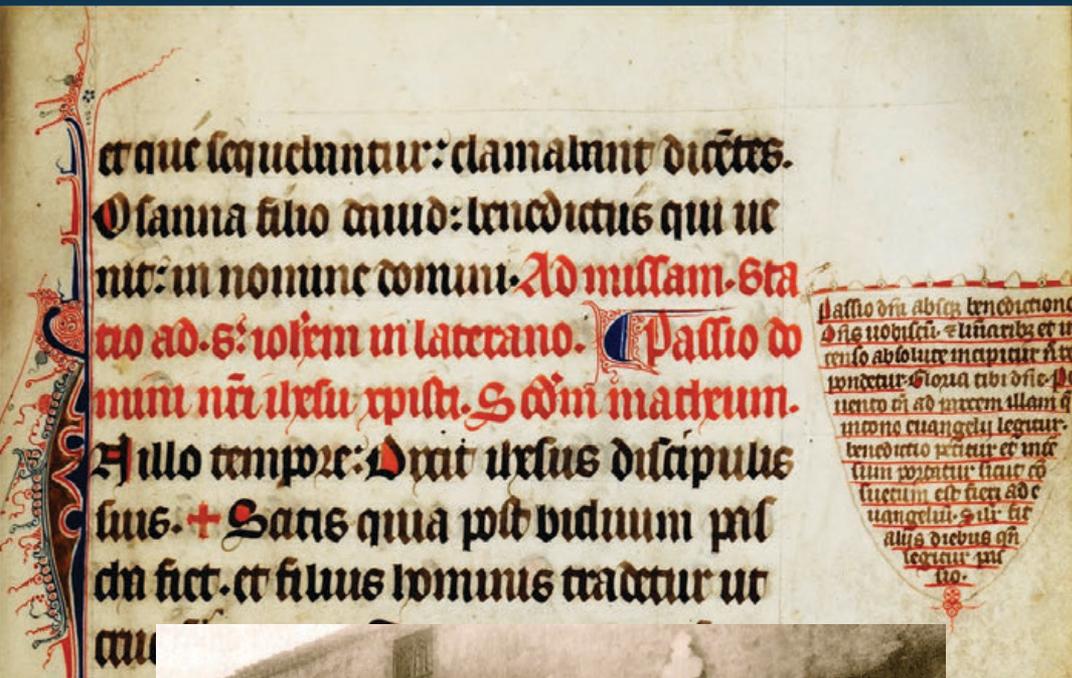
Quinto decimo imperij tiberij cesa
ris. procurante pontio pylato iudeam. tetrar
cha autem galilee herode. philippo autem f
fratre eius tetrarcha iturce et traconitidis
regionis. et lisania abiline tetrarcha. sub
principibus sacerdotum anna. et caypha.
factum est uerbum domini super iohan
nem zacharie filium in deserto. Et uenit
in omnem regionem iordanis predicās



Gospel Lectionary for Franciscan use, made in Avignon, c. 1325-50. 345 x 235 mm, 172 leaves, vellum.

The motto *Seruire deo regnare est* was used by Pierre de Foix, the Franciscan cardinal who played a prominent role in ending the Western Schism. He also succeeded in returning the papal library from Spain to Avignon – and from thereon to Rome.

Pierre had a taste for finely decorated (in gold and azure) manuscripts on which he is said to have spent 'more than a 1000 gold pieces'. He bequeathed most of his collection to the Collège de Foix in Toulouse (now in Paris, BnF).



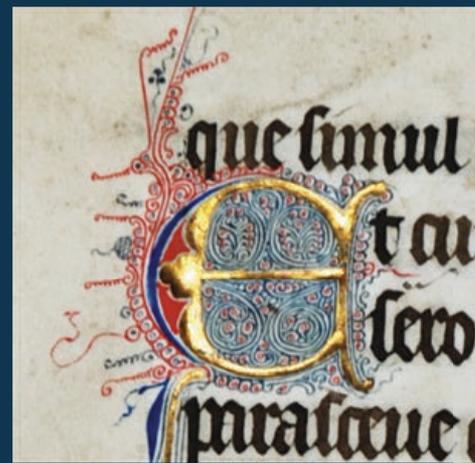
COLLÈGE SAINT-JOSEPH — Avignon — Ancien Couvent des Cordeliers

Gospel Lectionary made for Franciscan use, decorated with pen-flourishes in the style of Jacquet Maci. France, Avignon, c. 1325-50. 345 x 235 mm, 172 leaves, vellum. With numerous 3-4 line puzzle initials in azure, red and gold, surrounded by fine pen-flourishes.

Many of the esteemed Avignonese found their last resting place in the church of the Cordeliers, but most of the medieval buildings are lost today.



Map (Atlas van Loon, 1649) representing the Franciscan abbey and church where the manuscript at hand served in the liturgy (c. 1325-50).



The finely decorated initials show the highly developed routine of the Avignonese decorators who also worked for the papal library. Jacquet Maci himself trained in Avignon and moved later to Paris where he worked with the best illuminators. See for example: London, BL, Yates Thompson ms. 34 (here left).

Vita Alexandri Magni

Sapientissimi namque egypti sacris aethiopiae
 regere atque videri mareis dominos et cele-
 stium ordinum cognoscentes et stellarum que
 sunt copulantes tradiderunt omnino mundo
 et altitudinem doctrine et per magiam uirtutes dicitur aut
 Nestanabo Rege copulatus fuisse homo ingeniosus or-
 peceat et astrologia et mathematica ac magias uirtutibus
 plen. Quodam namque die cum natus esset ei qui dicitur
 Nestos per se ipsum cum ualida manu militum totum suo
 conuincere super eum uidebatur non ipse Nestos natus ab
 nam aliquam mouit si male omnia ueritatem neque excedit
 necesse est et eodem suo puerum ei per artem demonstrat
 omnia atque cognoscit super regem per se ipsum atque eius
 exequatur postea victoria obtinetur Inuenit prius super
 palatii Camer. Res per se ipsum apprehendit Conca hec enim
 misit et cum aqua plumale et tenes et manu dirigam
 per se ipsum et amice per magias et antea necesse tunc cepit
 Et uidebat atque intelligebat et ipse Conca aque plena dasset
 nauis que super eum uidebatur Erit autem ad custodia cuius pueri
 et per postea a nestanabo et parentibus per se ipsum si cum ipse esse
 suos super nestanabum bene et similitudine dicitur suorum per
 per aduenit per se ipsum dicitur quidem ex eis dicitur maxime Na-
 stanabo et dicitur per se ipsum Rege aethiopiae dicitur super
 uos cum ostium militum ualida et facere per se ipsum medos
 per se ipsum suos. masapota canos arabes caldos dicitur et



Vita Alexandri Magni

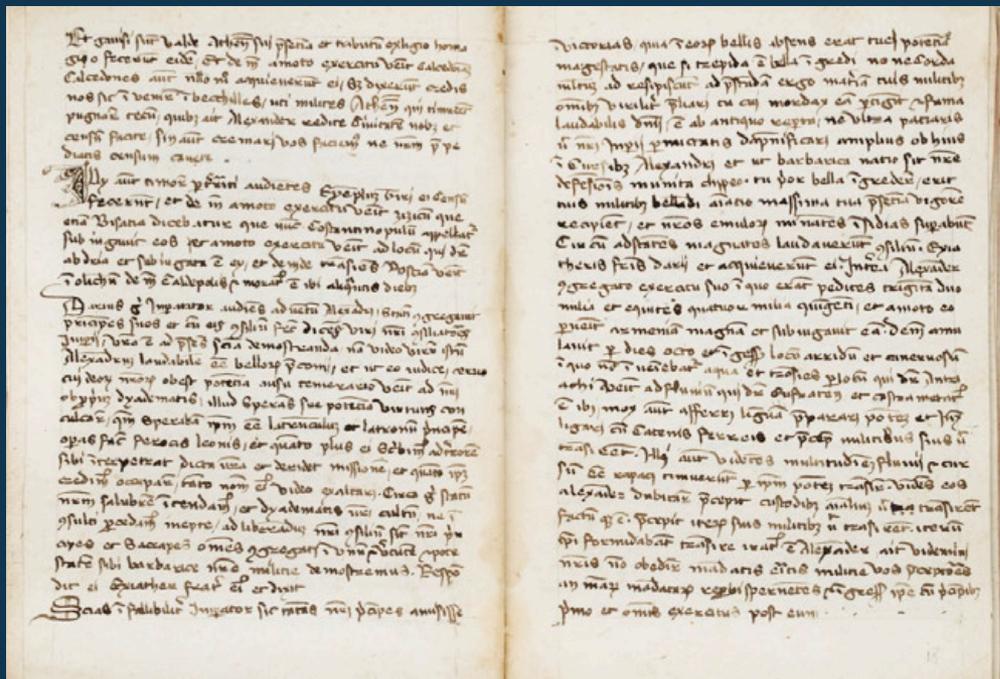
Sapientissimi namque egypti sacris aethiopiae
 regere atque videri mareis dominos et cele-
 stium ordinum cognoscentes et stellarum que
 sunt copulantes tradiderunt omnino mundo

Leo Archipresbyter of Naples, *Historia Alexandri Magni (Historia de preliis)*. Italy, Florence or Bologna?, c. 1380-1400. 190 x 132 mm, 52 leaves, paper. In first, early 16th-century Italian limp vellum binding. € 85'000,-

Already a legend in his own time, the life and deeds of Alexander the Great (356-23 BCE) have found great public interest throughout world history and world cultures.

From Late Antiquity to the Renaissance, most knowledge of Alexander the Great derived from one source only: the strange and fantastic mixture of facts and fiction attributed to an unknown author. That story is a combination of sources, among which are a collection of letters and a political pamphlet written after Alexander's death on the succession and guardianship of Alexander's heir. These materials came into the hands of an enthusiast who combined them with local Egyptian legends on Alexander's origin and birth, on the foundation of the city that bears his name, and on his adventures with Candace, queen of Kush (Nubia/Ethiopia).

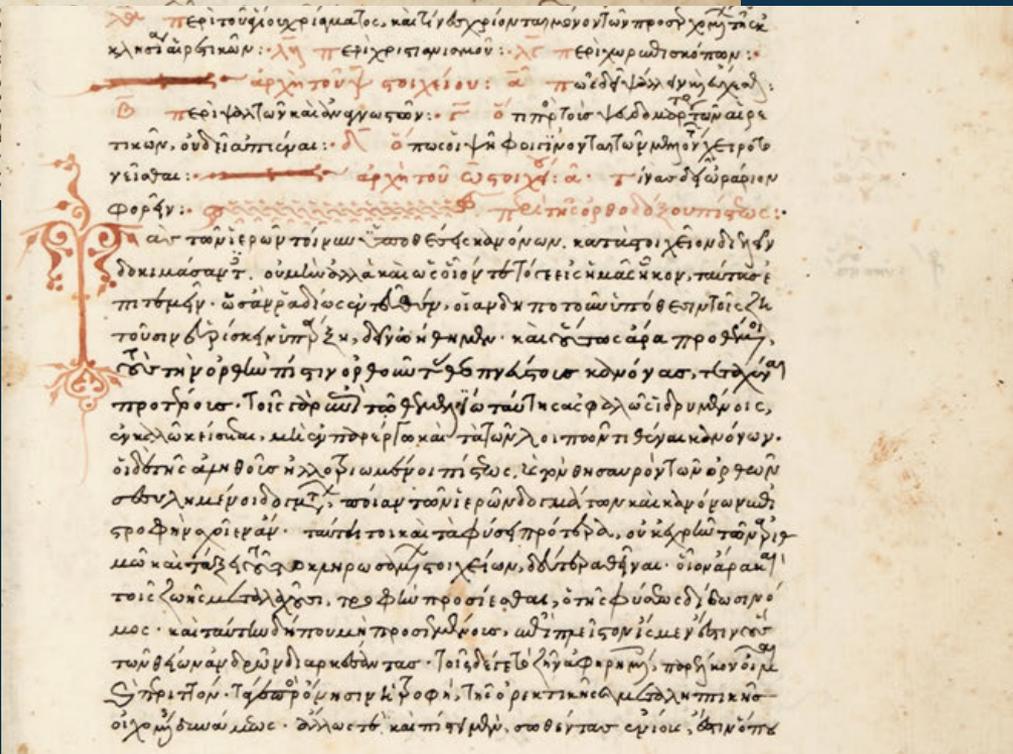
This romanticized biography of Alexander was incorrectly attributed to the historian Callisthenes, hence the author is named 'Pseudo-Callisthenes'. Although probably originating from the 3rd century AD, the oldest known preserved Greek manuscripts date from the 11th century. It survives in six redactions in Greek, in derivatives in Latin and in many other languages.



Ps.-Callisthenes δ* version is the last redaction and does not survive in Greek, but is known from the Latin version of Archipresbyter (archpriest) Leo of Naples.



Composite codex of Canon Law, Homilies, and other religious texts. Decorated manuscript in Greek. Italy, Venice (?), c. 1430-40, c. 1470-1500. 295 x 205 mm, 231+6 leaves, paper. Manuscript composed of several units. In its original, medieval binding.



Throughout the Middle Ages, contacts between Italy and the East continued but it was only in the Renaissance at the end of the 14th century that knowledge of Greek renewed. In the first half of the 15th century, several Italian humanists visited Byzantium in order to learn Greek and to buy Greek manuscripts, saved from pillages and devastation of the invaded countryside.

Well before 1453 – when the Ottomans captured Constantinople – many Greek books had already found their way to the West. This number increased dramatically after the fall of the great city, when many Greek scholars fled and moved to Italy permanently.

Price List

1. *Vitae Patrum sive Eremitarum*. Manuscript made for use by the canons in the Duomo Santa Maria Assunta in Rieti, Central Tuscany, c. 1125-50. € 180'000,-
2. *Libellus precum*. Tournai, St. Martin Abbey, c. 1150. € 65'000,-
3. Gospel Lectionary for Franciscan use. Manuscript decorated with pen-flourishes in the style of Jacquet Maci. France, Avignon, c. 1325-50. € 80'000,-
4. Leo Archipresbyter of Naples, *Historia Alexandri Magni (Historia de preliis)*. Italy, Florence or Bologna?, c. 1380-1400. € 85'000,-
5. Composite codex of Canon Law, Homilies, and other religious texts. Decorated manuscript in Greek. Italy, Venice (?), c. 1430-1440, c. 1470-1500. € 85'000,-



Building a collection of medieval manuscripts opens doors to a seemingly bygone world. Yet all the books discussed here have a connection to today's context: in the cities in which we live, the characters that still mark our world, the legacy of languages, in the spirituality that inspired many around us.

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