

The Property of a Lady

THE ST. CYPRIAN OF MATTHIAS CORVINUS

266 CYPRIAN (Saint) [OPERA] Cecilii Cypriani episcopi et martiris incliti Liber De Habitu Virginum incipit, ILLUMINATED MANUSCRIPT ON VELLUM, 198 ll. (including the last 15 blank) collating in 10s with catchwords, plus one flyleaf, 37 lines, written in a very distinguished humanistic hand, headings and explicits in red capitals, spaces left blank for Greek words, French 18th-century black morocco over wooden boards, spine in compartments gilt, red morocco title label, the extreme tip of the border on f. 1 cut into in the lower margin, but otherwise with wide margins and IN VERY FINE CONDITION
folio 127mm. by 230mm.) [Florence, c. 1460-70]

PROVENANCE

(1) Matthias Corvinus, King of Hungary and Bohemia (1441-90), whose crowned coat-of-arms is at the foot of f. 1 (quarterly Hungary and Bohemia, Hunyadi in pretence) flanked by the initials MA (Matthias Augustus). This is one of the simplest forms of his arms, no. IIa in Fraknoi's classification.

(2) Chretien-Guillaume de Lamoignon de Malesherbes (b. 1721, guillotined in 1794 but his library had been dispersed three years earlier), with the usual Lamoignon library label inside the upper cover and label at the foot of the spine (C 68-70). Recorded on p. 13 of the privately printed Lamoignon catalogue, 1784.

(3) Count MacCarthy-Reagh, according to the entry in the Phillipps Catalogue, but not in the MacCarthy sale catalogue, Paris 1815.

(4) Sir Thomas Phillipps, MS. 4361, bought of Debure, 1824.

CONTENTS

This manuscript contains the major part of St. Cyprian's works: fourteen treatises, namely *De habitu virginum* (Migne, Pat. Lat., IV, 439), *De lapsis* (ib., 463), *De ecclesiae Catholicae unitate* (ib. 493), *De Dominica oratione* (ib. 519), *De mortalitate* (ib. 582), *De opere et elemosinis* (ib. 601), *De bono patientiae* (ib. 621), *De zelo et livore* (ib. 637), *Ad Demetrianum* (ib. 543), *De origine idolorum* (ib. 563), *De sacramento* (not traced in Migne), *De bono martirii* (ib. 651) and *Adversus Iudeos* (ib. 919); forty-eight letters, including three to St. Cyprian; his *Oratio* (Migne, IV, 905) and the wrongly attributed *Cena*. St. Cyprian, a 3rd-century Bishop of Carthage, met his death by martyrdom and his letters are much concerned with the moral problems posed by a period of persecution.

Dr. A. Varadi
vásárolta meg \$ 14,000.-ért
(£ 5000.00)

Monday

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DECORATION

Folio I has a fine historiated initial D containing a half-length figure of the author. A long prolongation of white vineleaf ornament extends along the inner and upper margins. Another panel of white vineleaf decoration in the lower margin surrounds the arms of Matthias Corvinus, which are in a wreath held by two putti.

The manuscript contains four initials in gold on white vineleaf panels and thirty-six initials in gold on blue, red and green panels patterned in white. Other initials are in blue. The form of these blue capitals is simple and distinguished, and pages on which several appear (as in the treatise *De Sacramento*) are very striking.

All this decoration is characteristically Florentine.

The edges also retain their original gilt and painted ornament; the three edges are painted with floral volutes, and the fore-edge has the title painted in black and red in a long panel, CYPRIAN. DE. HIBITU. VIRGINU. This is Buda work; similar edge decoration occurs on at least fourteen other Corvinus MSS., including his *Georgius Trapezuntius* written and illuminated at Buda. It is not found in conjunction with gilt leather bindings from the Buda workshop and probably was used only with velvet bindings.

The writing and decoration of this manuscript are both of exceptional distinction, as one would expect of a codex for one of the greatest of humanist kings, whose patronage of Italian scriptoria was at least as lavish as the richest of the native rulers. One hundred and seventy manuscripts from his library are now known, but all except two or three are in public libraries. Only four are in the U.S.A. (Pierpont Morgan Library (2), Yale and New York Public Library, Spencer Collection). There is no more desirable provenance for a humanistic manuscript.

LITERATURE

Comte P. Durrieu. *Bibliothèque de l'École des Chartes*, 1889, 419.

L. E. Muruz. *La bibliothèque de Mathias Corvin. Notes Nouvelles in Bulletin du Bibliophile*, Paris 1899, pp. 257-264.

A. de Hevesy. *La bibliothèque du roi Matthias Corvin*, 1923, p. 63, no. 284

Guglielmo Fraknoi and others. *Bibliotheca Corvina*, Budapest 1927, p. 69, no. 37.

[See ILLUSTRATION]



CECILIUS VERTAMUS EPISCOPUS ET MARTINUS INCIPIIT
LIBER DE HABITU VIRGINUM INCIPIT



DISCIPLINA CUSTOS STEI. RETINACU
lms uidei dux ramos salutatis fomes aqua
tracorum boni indolis magistra uisum
Fidem christo manet serpen ac uiguiti deo
ueneri ad promissa celestia et ad diuina p
ma uenerit. Hanc & iustam salubre et ad
uicem et negligere letale. In salinis loque

spiculis. Conuenit disciplinam ne forte usitatum domus et
percatu de uia uita. Cum exarsit cito in equis. In uos et iteru
Pecatori aut dicit dñs. Ad quid exornas uisificatione meas et af
sumis testamentum meum per os tuum. Tu aut odisti disciplinam
et abiecisti sermones meos. postea sic demas. Quis. Disciplinam di
qui abicit in faeces est. Et de salore. Mandata sapientie mouens
accepimus. Fili ne neglexeris discipline dei nec defeceris ab eo cor
reptus. Quem n diligit deus corrumpit. Si aut deus quem diligit cor
rupit ut emendet. fructus quoque et maxime sacerdotes non oderunt
sed diligunt eos quos corrumpit ut emendent. Qñ deus per Hieremiam
ante ppe doceret. Et temporaria significauit dicens. Et dabo uobis pa
stres secundum cor meum et pascunt uos pascetes cum disciplina
Quod si in sermone sanctus frequenter et ubiq disciplina pcepitur.
Et fundamentum religionis ac fidei de obseruatione ac timore pro
ficaciter. Quid magis suadent appere quid maioris uelle ac tenere i
nos eximere. In quibus radicibus fortis fixis et domicilis nris super
peram robusta mole solidatis in concussi seculi ad procellas & turbi
nes firmus. ne ad dei munera per diuina pcepta ueniamus. Consi
desante pariter ac scientes quætempla dei sint membra nostra ab omni
fecerunt quomus anique lauacri uitalis sanctificatione purgata nec uio
lari ea nec pollui fas sit. quando qui uiolat & ipse uoluitur. Eorum
nos templorum cultores & antestros sumus. Seruamus illi cuius
uicem accepimus. Paulus in epistolis suis dicit. Quibus ad curricula
uicendi per diuina magisteria formatur. Non estis iusti. Empti n
estis pretio magno. clarificare & portare. Item in corpore uro. Glori
ficemus et portemus deum puro & mundo corpore et obseruatione
meliore. Et qui sanguine christi redempti sumus per omnia seruitu
tis obsequia redemptoris imperio iuramus. De musque optamus. ne qu

eko