

In Manibus Litteratorum

THE MELLON CATALOGING
PROJECT AND FIVE CENTURIES
OF BOOK OWNERSHIP

In the Hands of the Learned

Catalog of an exhibition held
15 June through 14 August 2009 in
The Rare Book & Manuscript Library
of the University of Illinois at Urbana-Champaign

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Photography by Dennis J. Sears

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I L L I N O I S

UNIVERSITY OF ILLINOIS AT URBANA-CHAMPAIGN

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THE MELLON CATALOGING
PROJECT AND FIVE CENTURIES
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In the Hands of the Learned

an exhibition curated by

Adam V. Doskey
&
Rebecca J. Bott

Urbana, Illinois
The Rare Book & Manuscript Library



Item 8. The title page to Hoi tes heroikes poieseos paietai pantes (1606), a book cataloged by the Mellon Cataloging Project with Samuel Taylor Coleridge's signature.

Introduction

One of the most rewarding parts of being a rare book cataloger is opening a book and finding the ownership inscription of a familiar figure. More interesting still is when one can reconstruct the circumstances under which the owner may have used the book.

Many happy discoveries of this sort have been made by a group of rare book catalogers in The Rare Book & Manuscript Library of the University of Illinois at Urbana-Champaign during a three-year project to catalog its hidden collections. Supported by the Andrew W. Mellon Foundation, the "Quick & Clean Rare Book Cataloging Project" has unearthed books with remarkable provenances.

The project's cataloging procedure notes ownership inscriptions, creates access points for the owners, and makes visible the previously invisible links between the formative scholars of the past and the books they once owned and annotated. Hence, anyone searching the library's online catalog by author will see not only a list of books written by a given scholar, but also all the copies of books owned and annotated by that scholar and held in our collections.

This exhibition highlights some of the more remarkable ownership associations discovered during the course of the Mellon Cataloging Project. The scope of the exhibition spans five centuries and includes such luminaries as Thomas Cranmer, Archbishop of Canterbury; Reformation leader Philipp Melanchthon; the poet Samuel Taylor Coleridge; Robert Harley, Lord Oxford; Narcissus Luttrell, diarist and

book collector; William Lambarde, early modern antiquarian; William Herle, Elizabethan political agent; the Romantic poet Robert Southey; and three of the most eminent English bibliographers of the twentieth century.

The majority of these owners are, not surprisingly, English. Most of these books were purchased in Great Britain in the period directly preceding and following the Second World War, a time in which it made great economic sense to buy up books, even if the infrastructure was not there to catalog them all.

The exhibition items have been drawn from several of the collections that were cataloged during the project: the Baldwin collection of education in early modern England, the Herrick Renaissance Italian drama collection, the Hollander collection of economic literature, the Hutchins Daniel Defoe collection, and books purchased from the Stonehill bookselling firm.

A modern library user might be familiar with the conventions of library ownership markings, but not with individuals' ownership inscriptions. Libraries rebind their books in a generally uniform fashion, mark the spine with a shelfmark, use ownership devices such as bookplates and ink stamps throughout the text, and sometimes include details of purchase along the gutter of the first page following the title-page. All of these identifying marks have their analogues in books owned by individuals throughout the centuries.

Until the nineteenth century, books were typically issued as unbound sheets; owners took their books to a bookbinder for binding. Oftentimes, plain bindings were chosen, but some of the more savvy collectors had bindings commissioned with distinctive gilt-tooled designs and devices of their ownership. The famous Grolier bindings are an example of a collector's distinctive binding. While some books might have had a shelfmark tooled on the spine, more commonly books from larger personal collections had shelfmarks inscribed in ink or pencil on the front paste-down, or integrated into a printed book label or bookplate. An owner's bookplate was a common feature in older books and may have carried the owner's coat of arms, or other heraldic device. Besides bookplates and labels, owners also used embossed or ink stamps, wax seals, and a wide variety of handwritten inscriptions. Thomas Jefferson is famous for having marked his books with a "T" written to the left of the

“J” signature mark in his books and vice versa. Some book collectors such as George Thomason and Narcissus Luttrell marked publication details such as exact date of publication and price in the books they purchased and these markings have become immensely important to scholars of those time periods. In the early modern period, when methods of book storage were not yet standardized, information about the book such as the title or author was often inscribed in ink on the page-edges, so that owners could more quickly find books on their shelves.

This exhibition marks the end of a cataloging project, but it also marks a beginning. With the books now brought to light, new research can be undertaken and new discoveries made. For example, a closer look at records will eventually provide the name of the “Rector of Suffolk” who annotated Beuther’s *Ephemeris Historica*, and study of these annotations will be able to provide some scholar with a new source for understanding the Anglican Church of the late seventeenth century. In time, the bibliographical record—the collective heritage of books and the people associated with them—will be filled in just a little bit more. The work of bibliography extends beyond the walls of any one library.

We hope that this exhibition illustrates the importance of the Mellon Cataloging Project. It has not only uncovered hidden treasures, but also provided new insights into book history. Indeed, with the raw materials of a cataloging record and a bit of research, some great stories associated with the books in our collection may be told at last.

For those interested in an introduction to provenance studies, the best source is David Pearson’s recent volume, *Books as History* (2008). For a more in-depth treatment of the subject as well as relevant bibliographies and resources, one may consult Pearson’s *Provenance Research in Book History* (1998).

We would like to thank the Andrew W. Mellon Foundation, The Rare Book & Manuscript Library faculty and staff, and all the members of the Mellon Cataloging Project, past and current.

A.V.D.

Exhibition Items

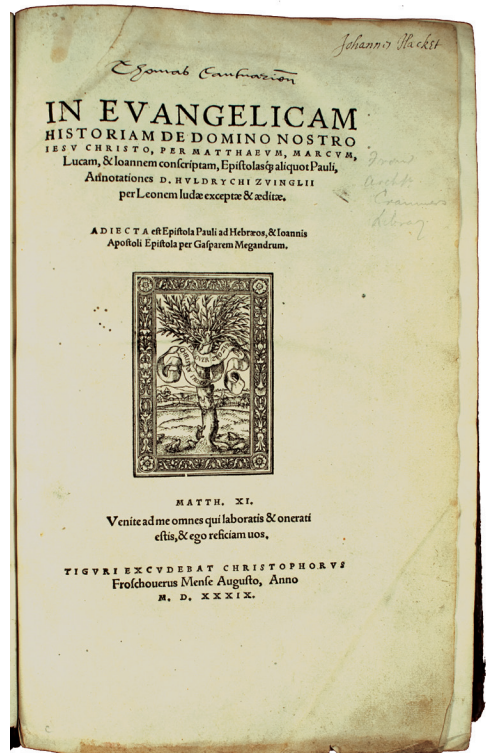
CRANMER'S COPY

1. Zwingli, Ulrich, (1484-1531). *In euangelicam historiam de Domino nostro Iesu Christo*. Zurich: Christoph Froschauer, 1539.

The idea of a unified Protestant Reformation was short-lived. Not long after Luther posted the Ninety-Five Theses in 1517, it was clear that there were to be not one Reformation but many, with Luther leading in Wittenberg, Calvin in Geneva, Zwingli in Zurich, and a variety of Protestant radicals scattered throughout the Continent. Each movement had a different idea of what this new, purified church should believe.

Zwingli was both a humanist and a reformer and was well suited to manage the complicated political and religious situation in Switzerland. Ordained priest in Grossmünster in 1519, he gradually introduced the Reformation as his own thought changed under the influence of Erasmus, Luther, and other reformers. Zwingli's commentaries on the New Testament were edited by his friends Leo Juda and Caspar Megander and published posthumously eight years after he fell at the Battle of Kappel.

This copy bears the inscription of Thomas Cranmer (1489-1556), Archbishop of Canterbury and leader of the English Reformation. While the Swiss Reformation was on firm ground by 1539, England had only broken with the Catholic Church five years earlier and was still struggling to create a new theology for the fledgling Anglican Church. Working under the theologically fickle King Henry VIII, it was Cranmer's responsibility



to find the *via media*, or the middle way between Catholic traditionalism and Protestant radicalism. The archbishop corresponded regularly with evangelical leaders on the continent and was careful to keep up with their publications. In 1537 he wrote to a friend saying that he had “seen almost everything that has been written and published” by Zwingli, though he found much of it unconvincing, particularly in regard to its Eucharistic theology (MacCulloch, 180). After Henry’s death in 1547, Cranmer would incorporate more ideas from the Swiss Reformation, but his mature theology clearly shows that it was Calvin, not Zwingli or Luther, who had shaped his thinking most.

Cranmer was martyred for this new theology in 1556. After the brief reign of Edward VI, Henry’s young but ardently evangelical son, Henry’s Catholic daughter Mary Tudor took the throne in 1553 and immediately set to restoring England’s connection to Rome and stamping out Protestantism. As the leader of the Reformation, Cranmer could not hope to be spared and was burned at the stake 21 March.

It is difficult to know how this book passed from Cranmer to its next owner, John Hackett (1592-1670), bishop of Coventry and Lichfield. After Cranmer was arrested and taken to the Tower, his library was given to Henry Fizalen, who gave his books to his son, John Lumley. But Diarmaid MacCulloch notes that none of the books that went to Fizalen were of an evangelical leaning and suggests that a total of only “fourteen books remain from evangelical authors” (MacCulloch, 557). Anything by Zwingli certainly would have been destroyed, yet this copy has survived.

VD 16: Z 862; Shelfmark IUQ02593.

WHO WAS THE “RECTOR OF SUFFOLK”?

2. Beuther, Michael. *Ephemeris historica*. Paris: Michael Fezandat and Robert Granjon, 1551.

The former owner of this book is identified by a later owner on the fly-leaf as a “Rector of Suffolk.” Internal evidence suggests that the owner was a rector in the town of Redgrave during the 1660s and 1670s.

The German humanist Michael Beuther (1522-1587) was educated at Wittenberg and acquainted with the Reformation leaders Martin Luther and Philip Melanchthon. In 1544, he was appointed as a professor at the University of Greifswald on the recommendation of Melanchthon. Anthony Grafton refers to Beuther's *Ephemeris historica* and similar works as "Protestant humanist substitutes for the old Catholic calendars of saints' days," which "identified meaningful and ominous days by listing all great events in biblical, classical, and modern history in the order of their occurrence in the Julian calendar—and gave Attic and even Hebrew dates for them as well" (Grafton, 2:33).

In addition to these textual features, the Rector of Suffolk heavily marked this text with several different types of annotations that give a fresh insight into the intellectual life of the late seventeenth-century Anglican clergy. Annotating copies of this work seems to have been common practice; another library copy (Shelfmark: 529.3 B46e) is interleaved and bound in three volumes, presumably for the annotations of the owner, although the interleavings remain blank.

The Rector of Suffolk often inserted references to other books, many of which appear to have belonged to him. The most common reference is to Lodovico Dolce's *Giornale delle historie del mondo* (Venice, 1572). It appears that the rector was indicating which passages in Beuther were also present in Dolce. Another common reference is to John Foxe's *Actes and Monuments*, or *Book of Martyrs*—as it is more commonly known.

The owner also enters important historical events, some of which he himself seems to have witnessed. For example, on the page for 10 January, the rector supplies an entry on the execution of William Laud, Archbishop of Canterbury (1573-1645) and makes a reference to his own personal papers: "See my notes which I wrote then being present at his beheading." Another important contemporary event noted, but not seen by the rector is the Great Fire of London.

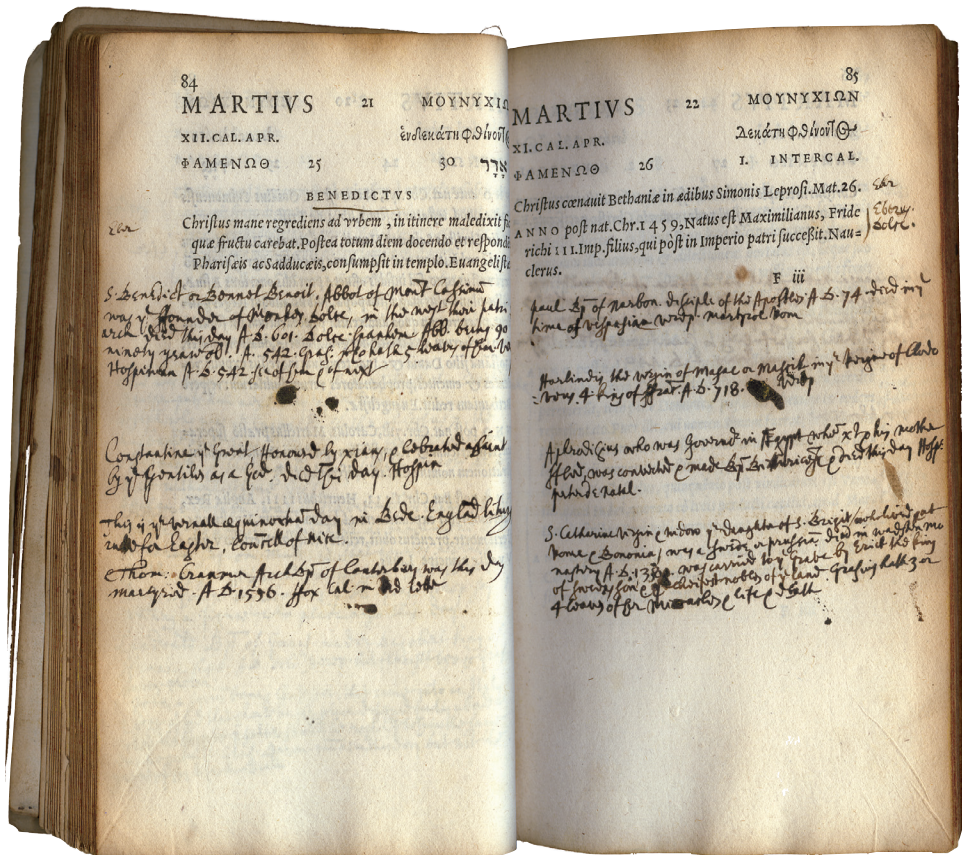
In addition to historical events, religious events such as saints' days or dates of martyrdoms are annotated. And there is even an added entry about the birth of Desiderius Erasmus (1446/49-1536) on 27 October. Sermon notes also appear in the annotations, a good example being on 29 May, "ye Day of the Happy restauratio[n] of king

Charles the 2d," which gives numerous references to biblical passages containing parallels.

Another perspective offered by this book is of the permanence of early modern books. The Rector of Suffolk was annotating this book in the 1660s and 1670s, still using it daily more than 100 years after it was published in 1551.

BM STC French, 1470-1600: 51; Shelfmark: Baldwin 2736.

Item 2: *Beuther's Ephemeris historica, showing the annotation of the martyrdom of Thomas Cranmer on 21 March 1553 by the "Rector of Suffolk."*



MARGINALIA BY MELANCHTHON

3a. Gellius, Aulus. *Noctium Atticarum libri undeuiginti*. Venice: Heirs of Aldo Manuzio and Andreas Torresano, 1515.

3b. Camerarius, Joachim. *De Philippi Melanchthonis ortu, totius vitae curriculo et morte*. Leipzig : Ernst Vögelin, 1566.

Noctes Atticae is the only known work of the Latin author Aulus Gellius (b. ca. 125). Holford-Strevens describes the work as “a collection of mainly short chapters, based on notes or excerpts he had made in reading, on a great variety of topics in philosophy, history, law but above all grammar in its ancient sense” (Holford-Strevens, 299). It is a work that every sixteenth-century schoolboy would have read.

This copy of *Attic Nights* belonged to the great Lutheran reformer Philipp Melanchthon (1497-1560) and bears his inscription on the title-page and scattered marginalia throughout the text. Though Melanchthon is best known as a friend of Martin Luther and the author of the *Augsburg Confession*, he was also a professor of Greek and a humanist. Humanism was first and foremost an educational reform movement and its supporters hoped to replace scholasticism with the *studia humanitatis*: grammar, rhetoric, history, poetry, and moral philosophy, all grounded in the classical languages, Greek and Latin.

As both a reformer and a humanist, Melanchthon argued that “new learning” and the “new faith” should go hand in hand. Though some of the greatest humanists were faithful



(if critical) Catholics, Erasmus and Thomas More being two examples out of many, Protestants were typically more receptive to the liberal arts. Steven Ozment explains that Melanchthon “associated the fall of piety with the loss of good letters and the broken alliance between the humanities and divinity; curricular reform promised to be the key to a revival of piety” (Ozment, 313). Instead of reading the Bible in Latin translation, scholars could return to the original languages of Greek and Hebrew, and then create accurate vernacular translations for common people.

This copy later passed to Joachim Camerarius (1500-1574), Melanchthon’s friend and first biographer. As a Greek and Latin scholar, Camerarius came in contact with Melanchthon at Wittenberg and it was Melanchthon who helped him get a job in Nuremberg as the headmaster of the Gymnasium and where he met the subject of his first biography, Albrecht Dürer.

3a: EDIT 16: 72554; Shelfmark: IUA05348

3b: VD 16: C 502; Shelfmark: IUA02300

WILLIAM LAMBARDE’S COPY

4. Ramus, Petrus. *Liber de moribus veterum Gallorum*. Paris: Andreas Wechel, 1562.

The controversial French philosopher Petrus Ramus (1515-1572) is known today for his widely reprinted logic and rhetoric textbooks. As an educational reformer and humanist, he fought against scholasticism and the traditional interpretations of Aristotle. In 1551, Ramus was appointed to a Regius professorship in the Collège de France, which granted him greater intellectual freedom and the powerful patronage of the King. This royal patronage was especially helpful to him following his conversion to Protestantism in 1561, but unfortunately it was not enough to save him from being murdered during the violence of the Saint Bartholomew’s Day Massacre.

This copy is notable for having William Lambarde’s ownership inscription on the title-page. William Lambarde (1536-1601) was a lawyer and antiquarian. He was an early Anglo-Saxonist in the circle of

Matthew Parker and Lawrence Nowell. Our library also owns a copy of Huloet's *Abecedarium* that was annotated in Old English by Nowell and subsequently owned by Lambarde. He is known best for two historical works, *Perambulation of Kent: Containing the Description, Hystorie and Customs of that Shyre* (1576), and *Eirenarcha, or, The Office of the Justices of Peace* (1582). Lambarde's library was dispersed in 1924, but neither this book nor the Huloet book appears to have been in the sale catalog.

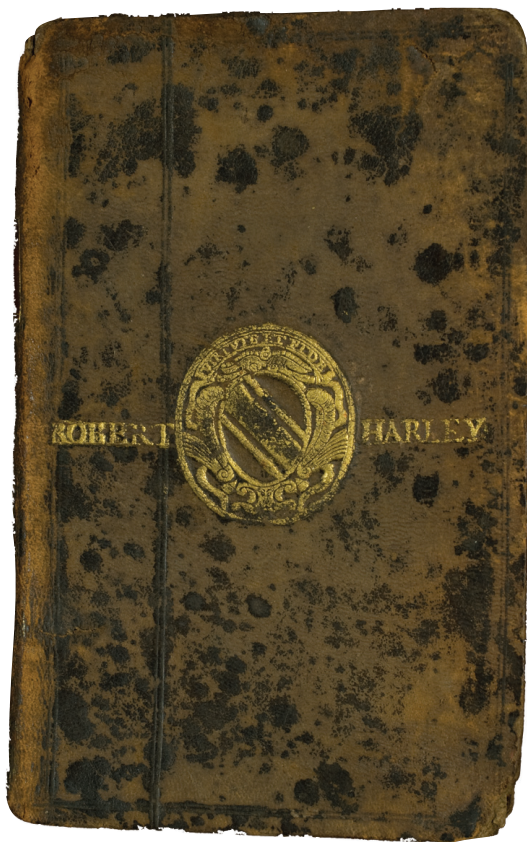
BM STC French, 1470-1600: 253; Shelfmark: IUA07622.

ROBERT HARLEY'S DEVICE

5. Nalson, John. *The Counterminie, or, A Short, but True Discovery of the Dangerous Principles, and Secret Practices of the Dissenting Party, Especially the Presbyterians*. London: Thomas Dring and John Leigh, 1684.

Robert Harley, first earl of Oxford and Mortimer (1661-1724) owned this book and had his name and device gilt-tooled on its boards. This book would have been of interest to Harley because his father had been a Presbyterian before converting to the Anglican Church and Harley himself was educated at a school run by a dissenter.

Harley's collection of manuscripts formed the famous Harleian Collection in the British Library. The manuscript holdings totaled more than 6,000 volumes, and his collection of printed books exceeded 3,000 volumes. In



addition to the manuscripts and printed works collected by Harley himself, he also integrated the collections of the antiquarian Sir Simonds D'Ewes (1602-1650), the martyrologist John Foxe (1517-1587), and the antiquarian John Stow (ca. 1525-1605) into his own.

ESTC: R41198; Wing (2nd ed.): N99A; Shelfmark: Hutchins 104.

DISPERSED AFTER DEATH

6. Pittis, William. *The True-born Englishman: A Satyr, Answer'd, Paragraph by Paragraph*. London: [n.p.], 1701.

This copy of a response to a Defoe poem by the English political writer William Pittis (1673/4-1724) was formerly owned by Narcissus Luttrell (1657-1732), the English diarist and book collector. It is notable for being a book that can be traced to a former owner by its annotations and provenance, even if the owner has not written his or her name in it.

Luttrell gathered together an important collection of printed material over a period of more than forty years, ranging from Popish Plots pamphlets and ephemera to works of English poetry. In 1786, Edmond Malone purchased at auction twenty-one bound volumes of Elizabethan quartos from Luttrell's library, a purchase that formed the basis of the Malone collection, itself very important in the history of books and printing. The Luttrell's collection can be compared to the Thomason Tracts Collection in its focus on pamphlet literature and to the Cotton Library for its historical significance. Because the works are often helpfully annotated by Luttrell with the exact date of publication and cost on the title page, historians and bibliographers can more precisely analyze the English literary and political debates that occurred during his lifetime. Luttrell also added summary and detailed comments to items that he read closely. Unfortunately, Luttrell's collection was dispersed after the death of his son. *The Luttrell File* (1999) by Stephen Parks and Earle Havens identifies over 3,400 items containing Luttrell's date and price annotations. The item on display was recorded in *The Luttrell File* from a bookseller's catalog, but its location was not known until discovered by Mellon Project catalogers.

Alvan Bregman, Curator of Rare Books at The Rare Book & Manuscript Library, has identified at least thirty works owned by Luttrell in its collections, and scores of unrecorded or unlocated Luttrell copies in other libraries.

ESTC: T73010, Hutchins 133

AN ELIZABETHAN SPY'S LIGHT READING

7. Domenichi, Lodovico. *Detti e fatti di diuersi signori et persone private*. Venice: Francesco Lorenzini, 1564.

Lodovico Domenichi (1515-1564) was an Italian scholar-editor and translator who focused on vernacular printing. While there was a growing demand for books in the vernacular, readers still wanted their books written in the classical style. Domenichi is known for many of his translations of classical works and for publishing the first anthology of women poets.

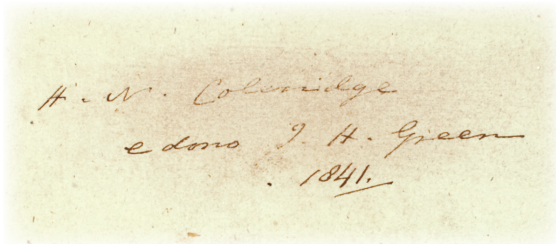
This copy of Domenichi's work was owned by William Herle (d. 1588/9), an Elizabethan spy and diplomat. Though he spent much of his time working in the Low Countries, Herle's unusual gift for languages, including Latin, Dutch, German, Flemish, and Italian, made him a fine candidate for gathering intelligence almost anywhere he went. He corresponded mostly with William Cecil and in 1572 was able to warn him about an assassination scheme planned by Kenelm Berney and Edmund Mather. In 1582 he was in Antwerp and was able to give much information about the assassination attempt on William of Orange. Herle struggled constantly with debt and in many of his letters asked Cecil for help, which he often did not receive.

Herle's letters are scattered across several British libraries but are now being digitized, edited, and made available online by the University of London.

EDIT 16: 38941; Shelfmark: Baldwin 1024.

A COLERIDGE FAMILY COPY

8. *Hoi tes heroikes poieseos palaioi poietai pantes*. Geneva: Sumptibus Caldorianae Societatis, 1606.



This copy of an anthology of Greek poetry contains the autograph of the poet Samuel Taylor Coleridge (1772-1834) on the title-page and the subsequent ownership marks of several of his literary executors on the front paste-down and fly-leaf.

"H.N. Coleridge e dono J. H. Green 1841" is inscribed on the front fly-leaf, indicating that this book was given to Henry Nelson Coleridge (1798-1843) by Joseph Henry Green (1791-1863). H. N. Coleridge was the nephew of the poet and married Samuel's daughter Sara. Henry Nelson also became Samuel Taylor Coleridge's literary executor. Upon his early death in 1843 Sara succeeded Henry in this capacity.

Joseph Henry Green was a physician and natural philosopher who was greatly influenced by German philosophy of the day — a mutual interest with Samuel Taylor Coleridge and the catalyst for a friendship they began around 1817. Green edited Coleridge's philosophical works for posthumous publication and wrote a two-volume work on Coleridge's philosophy that was never published in his lifetime. He also bequeathed a number of German philosophical works containing Samuel Taylor Coleridge's marginalia to Derwent Coleridge.

The armorial bookplate of Derwent Coleridge (1800-1883) is present on the front paste-down of the book. Derwent Coleridge was the son of Samuel Taylor Coleridge and a noted educator. He became the literary executor of his father's works following Sara's death in 1852.

Shelfmark: IUQ01970.



SOUTHEY'S COPY

9. Boucher, Jean. *Sermons de la simulée conversion, et nullité de la prétendue absolution de Henry de Bourbon*. Paris: G. Chaudiere, R. Niuelle, and R. Thierry, 1594.

This copy belonged to the English poet Robert Southey (1774-1843), a figure of the Romantic movement and one of the “Lake poets.” He was a close friend of Samuel Taylor Coleridge and the pair famously collaborated on planning an egalitarian colony in America.

Southey was appointed poet laureate of England in 1813 and produced a large body of work including several long narrative poems and biographies of Lord Nelson (1813) and John Wesley (1820). Today his poetic output is largely unknown, except for “The Cataract of Lodore,” an oft-used example of onomatopoeia in school textbooks. He also recorded the tale of “Goldilocks and the Three Bears” for the first time in print in 1837.

Southey inscribed his name and the date and place of his purchase of this book on its title page: “Brussels. 17 June 1825.” The book calls for the removal of Henry III from the French throne for being a Catholic pretender and would have been relevant to Southey’s conservative politics at the time. Originally, Southey had supported the French Revolution, but with the onset of the Napoleonic wars and France’s aggression towards Spain and Portugal—two cultures he greatly admired—he began to feel the anti-French sentiments held by much of the British populace.

In the 1820s, Southey also was outspoken about the “Catholic question” and was dedicated to continuing the exclusion of Catholics from public office and from serving in Parliament. Southey’s comment inscribed on the front fly-leaf seems to bear out his feelings about France and Catholicism: “This is the Douay edition, printed after the atrocious author had been obliged to leave France. There is great reason to believe this Boucher was privy to the assassination of Henri 3. Maybe thought so on the good authority (here) of Maimbourg.” Maimbourg seems to refer to the French Jesuit historian Louis Maimbourg (1610-1686).

Shelfmark: IUA01773.

AN EARLY ARABIST'S COPY OF THE FIRST ENGLISH QUR'AN

10. *The Alcoran of Mahomet, Translated from the Arabique into French; by the Sieur Du Ryer, Lord of Malezair, and Resident for the King of France, at Alexandria. And Newly Englished, for the Satisfaction of All that Desire to Look into the Turkish Vanities.* London: [n.p.], 1649.

Although not generally translated for Muslim audiences until recently, there is a long tradition of translating the Qur'an for non-Muslim Europeans. The first was done by Robert of Ketten (fl. 1141-1157) for Peter the Venerable, Abbot of Cluny, in 1143. Part of a larger project to translate Islamic texts, the "Toledan Collection," these were later printed in Basel in 1543 and bore an introduction by Melanchthon. The first complete translation into a European vernacular language was the French of Andre du Ryer (d. 1672) in 1647. Du Ryer's translation was unusual in that it was done from an Arabic original, and not a Latin version. An English translation of Du Ryer's French text was made in 1649 by Alexander Ross (ca. 1590-1654). Du Ryer's French version was also the basis for later Dutch, German, and Russian translations.

The library's copy of Ross's translation is one of three issues from 1649. It contains the ownership inscription of Frederic Goodwin Doughty, uncle to the explorer and travel writer, Charles Montagu Doughty (1843-1926). Orphaned at age six, Doughty lived with his uncle. This very copy of the Qur'an would have been on the shelves of Frederic's library during Charles's time there as a young man. Charles would go on to spend two years traveling in the Arabian Desert from 1876-78, observing the desert peoples and the geology of the region. After years of writing and editing, Doughty published *Travels in Arabia Deserta* (1888), considered a great masterpiece of literature on the Middle East and of British travel writing. The work is distinctive for its language, which was heavily influenced by the writings of Chaucer and other early English authors. It has also been praised for its anthropological and scientific observations. *Travels in Arabia Deserta* paved the way for important books on the region by authors such as T.E. Lawrence (1888-1935) and Wilfred Thesiger (1910-2003).

Wing (2nd ed.): K747A; ESTC: R200452; Shelfmark: Baldwin 5236.

A MUCH-USED PRISCIAN

11. Priscian. *Opera*. Paris: Josse Badius, 1527.

Prisciani Grammatici was the standard for Latin education during the Middle Ages and into the Early Modern period. Gregor Reisch's famous *Margarita philosophica* (1503) features a woodcut representing the levels of education in which Priscian and Donatus make up the first floor; only after mastering their Latin grammars could a student move up to more complicated and demanding subjects.

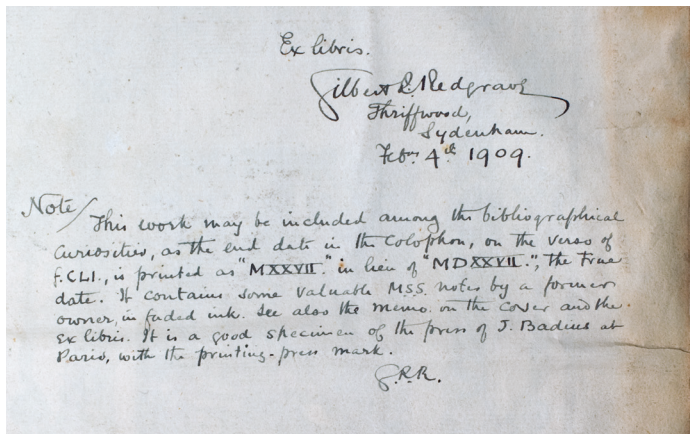
Not one but three noteworthy people owned this copy of Priscian's grammar, the first being Johann Sphyractes (1508-1578). Sphyractes was a royal scholar at University of Basel from 1530-1533 where he met Erasmus and joined the thriving humanist community there. He returned to the University as a professor of law in 1537.

Jean Frederic Ostervald (1663-1747) was a Reformed pastor in Neuchâtel. One of his many contributions to the faith was a French translation of the Bible published in 1724 and thoroughly revised in 1744.

The last known owner of this book was G. R. Redgrave (b. 1844), an English bibliographer and co-editor of *A Short-Title Catalogue of Books Printed in England, Scotland, & Ireland, and of English Books Printed Abroad, 1475-1640*. This standard reference work has been used heavily during the Mellon Cataloging Project.

Unlike some bibliophiles, Redgrave had no qualms with writing in his books. He translates an inscription on the inside front cover, "Plurimi facit hunc librum es quod fuit Ostervaldi vivi doctissimi versionis Bibliorum gallica lingua optimae auctoris" [Many

Item 11: Redgrave's ownership inscription in Priscian's *Opera*.



things combine to make this book that which belonged to Osterwald, a most learned man and the author of the best version of books in the French language]. Redgrave likely mistranslated “Bibliorum” as “books,” as the quote seems to refer to Osterwald’s Bible translation. This copy also contains Redgrave’s bibliographical notes on the rear paste-down, marking Badius’ use of “fine initial letters” throughout the text.

BM STC French, 1470-1600: 366. Shelfmark: IUQ02005.

FROM FALCONER MADAN TO W.W. GREG

12. Mayne, Jaspar. *The Citye Match: A Comoedy*. Oxford: Leonard Litchfield, 1639.

Jasper Mayne (1604-1672) was an English clergyman and poet most widely known for the commendatory verses, ‘On Worthy Master Shakespeare and his Poems,’ included in the Second Folio (1632). *The City Match* was published anonymously and performed before King Charles I. This particular copy, printed in Oxford, was given to the bibliographer W.W. Greg (1875-1959) by Falconer Madan (1851-1935), librarian of the Bodleian and the bibliographer of Oxford imprints. It bears Greg’s inscription in pencil on the front fly-leaf: “Given to me by F. Madan at the Bodleian in July 1923.”

As members of the Bibliographical Society both men were prominent in the standardization of bibliographical description. Madan published his bibliography of books printed in Oxford in three volumes, from 1895-1931. Greg had an interest in English plays and published a descriptive bibliography of the subject in four volumes, from 1939-1959. Greg was a founding member of the Malone Society, which was responsible for printing facsimiles of pre-1640 English dramatic works and sources.

Either Madan or Greg had the book rebound and had leaves L2-L4 of another early Oxford imprint, *Solis Britannici perigaеum* (1633) tipped-in at the rear fly-leaf, a practice no longer conscionable for most bibliographers and collectors today. These added leaves contain Mayne’s poem, “Vpon the Kings returne from Scotland” (L2^r-L3^r).

Madan: 1:215; Greg: 2:568(a); STC (2nd ed.): 17750; ESTC S114462; Shelfmark: IUQ01663.

UNRECORDED IRISH BINDINGS

13a. Juvenal. *D. Junii Juvenalis et A. Persii Flacci Satyrae*. Dublin: E Typographia Academiae, 1746.

13b. Plato. *Platonos Hepta eklektoi dialogoi*. Dublin: E Typographia Academiae, 1738.



The presentation bindings commissioned by Trinity College Dublin beginning in the 1730s are regarded as the best surviving examples of eighteenth-century Irish bookbinding. Three events of the 1720s and 1730s contributed to the creation of these bindings: these events were the building of a new library; the creation of a “Premium Scheme” for student prizes by Samuel Madden (1684-1765); and the creation of a university printing house.

The university printing house produced its first book, a Greek edition of the *Seven Dialogues of Plato* in 1738. It was the first complete Greek text printed in Ireland and the type was donated to the press by George Berkeley (1685-1753). Seven hundred eighty copies were printed, of which thirty were printed on large paper and bound in either red or blue morocco as presentation copies. McDonnell and Healey note that four months after the morocco bindings were commissioned, thirteen copies were bound in gilt leather (48). It seems probable that our copy of the *Dialogues* was one of these copies.

The Hawkey Classics, a collection of high-quality classical texts, were the next major venture of the printing house. From 1745-1747, the university printing house issued editions of Virgil, Horace, Terence, Sallust, and Juvenal and Persius in this collection. The Hawkey Classics were to become the “most complete piece of book production for the entire century” at the press (McDonnell and Healey, 29). Item 13a in the exhibition is a copy of the Juvenal and Persius volume in a presentation binding.

Our copies are bound in full calf with the gilt-tooled device of Trinity College Dublin on the front and rear board and contain presentation bookplates. Neither copy has been recorded in the standard bibliography of these bindings.

ESTC: T123515 and N20395; Shelfmark: Baldwin 3019 and 4233.

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(EDIT 16) Censimento nazionale delle edizioni italiane del XVI secolo. http://edit16.iccu.sbn.it/web_iccu/ihome.htm (accessed 26 May 2009)

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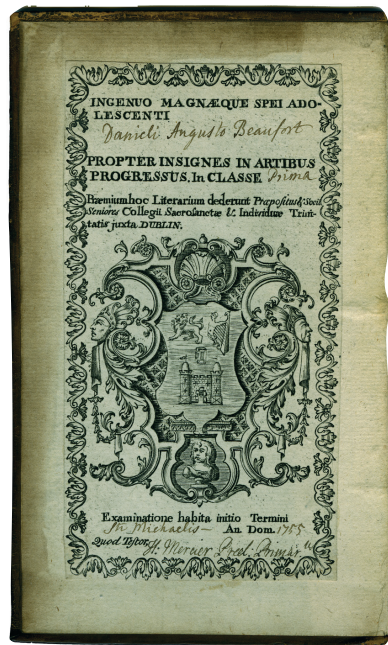
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(VD 16) Verzeichnis der im deutschen Sprachbereich erschienenen Drucke des 16. Jahrhunderts. <http://www.vd16.de> (accessed 26 May 2009)

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