



# The afterlives of books



By Sara  
D'Amico



By Melania  
Marra



Funded by  
the European Union

# Bindings

The bindings had to meet aesthetic criteria.

Until the 18th century, uniformity was preferred, with bindings often bearing the owner's coat of arms.

From the 19th century onwards, there was a reversal of the trend, away from monotony.

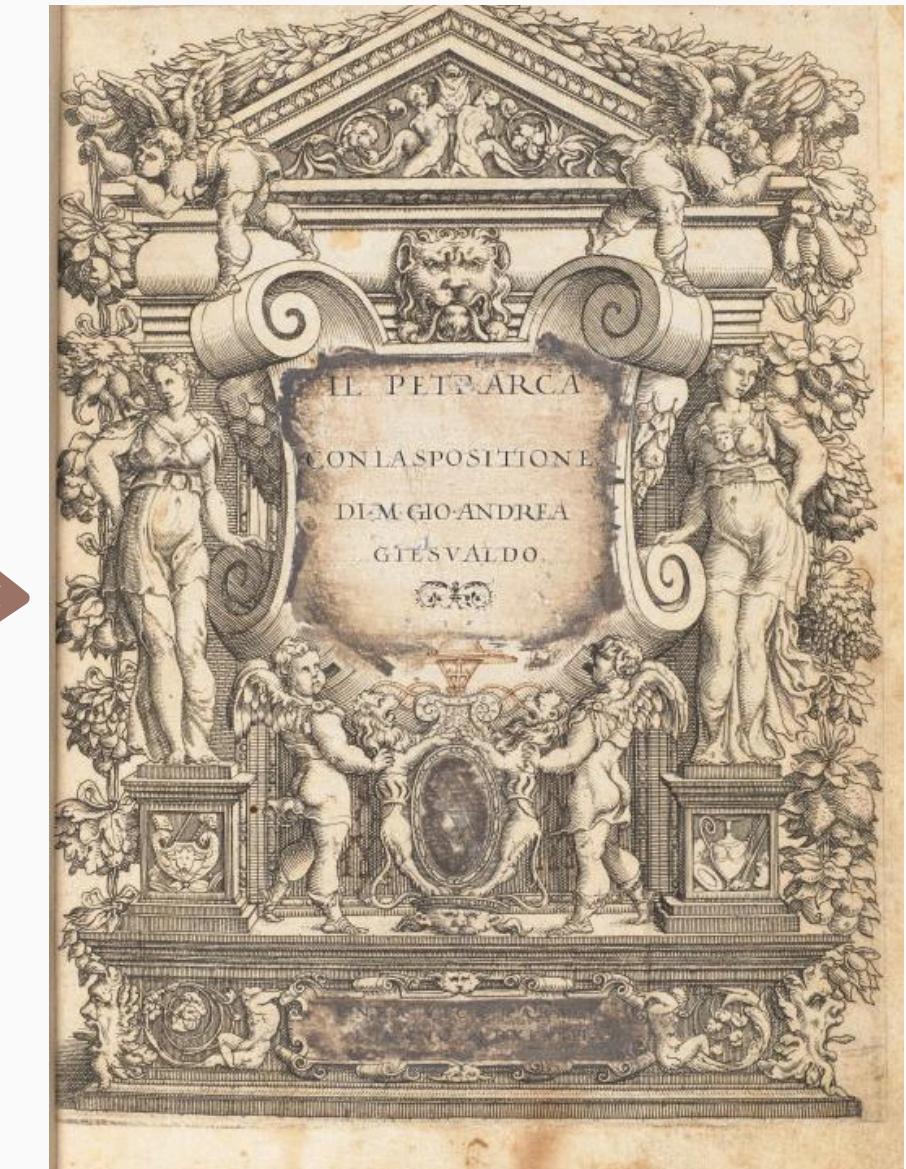
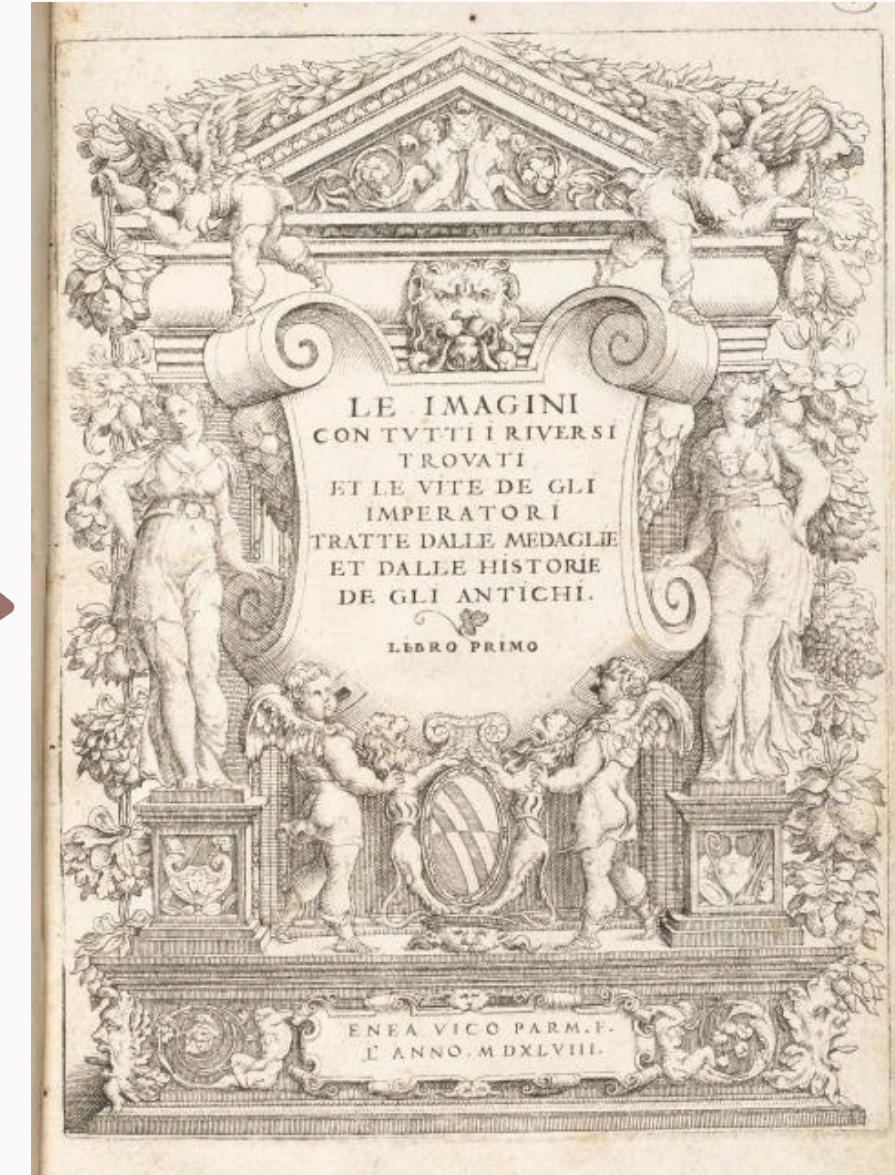
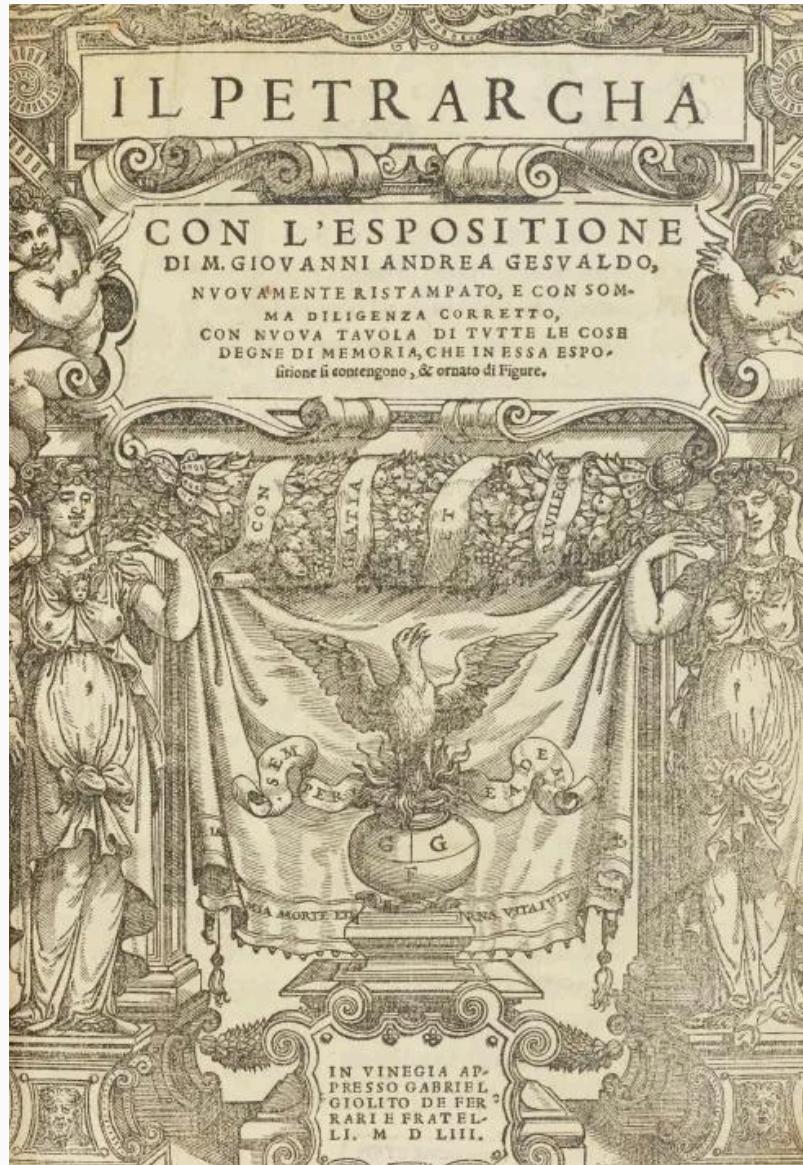


*Bindings from the Villarosa Collection,  
National Library of Naples*



Funded by  
the European Union

# Fake editions: from imperfect copies to the “perfect” copy



Il Petrarcha con l'espositione di m. Giouanni Andrea Gesualdo (Venice: Giolitti, 1553)

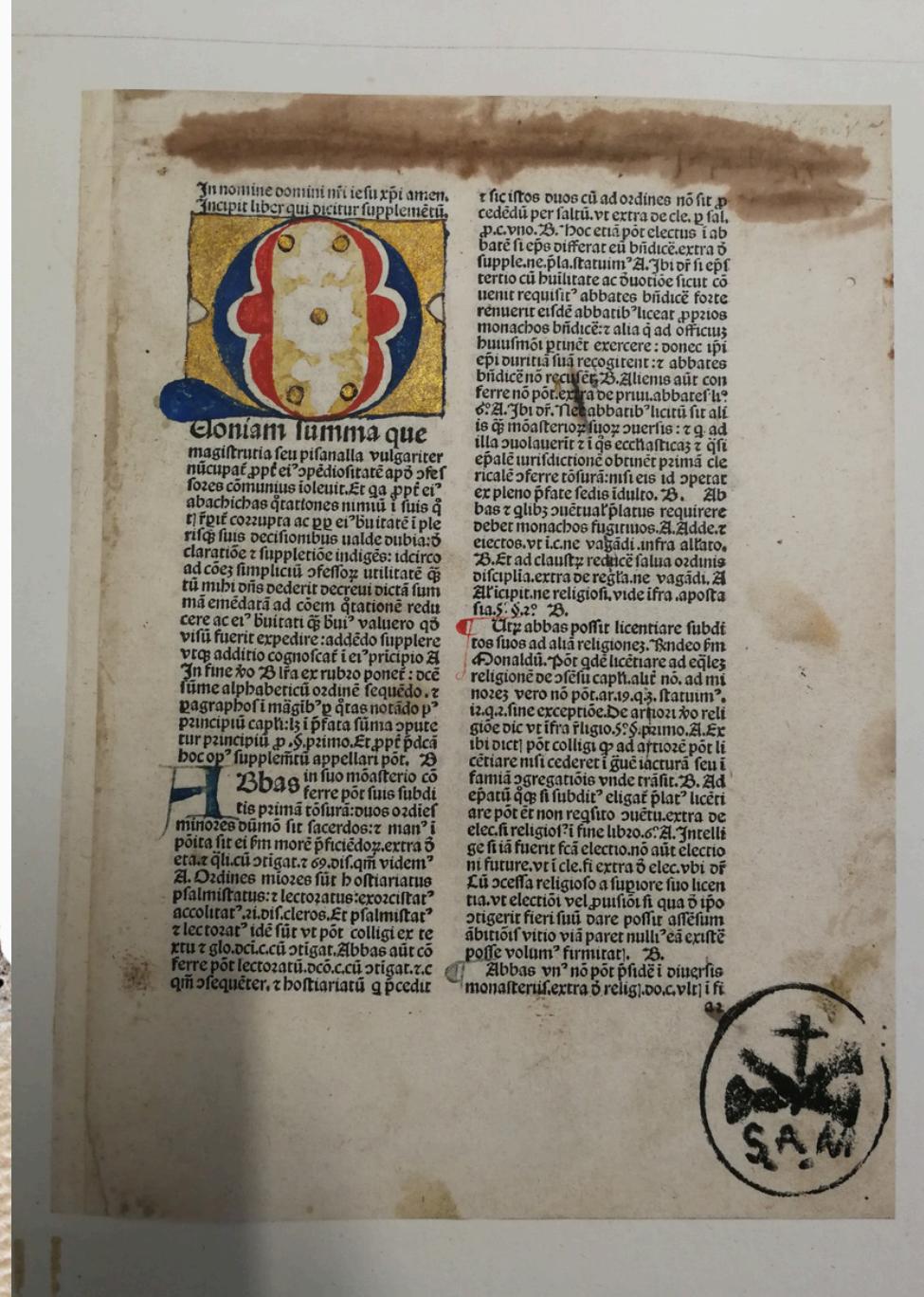
Le imagini con tutti i riuersi trouati et le vite de gli imperatori tratte dalle medaglie et dalle historie de gli antichi. Libro primo (Parma, 1548)



Funded by  
the European Union



# Collecting single leaves

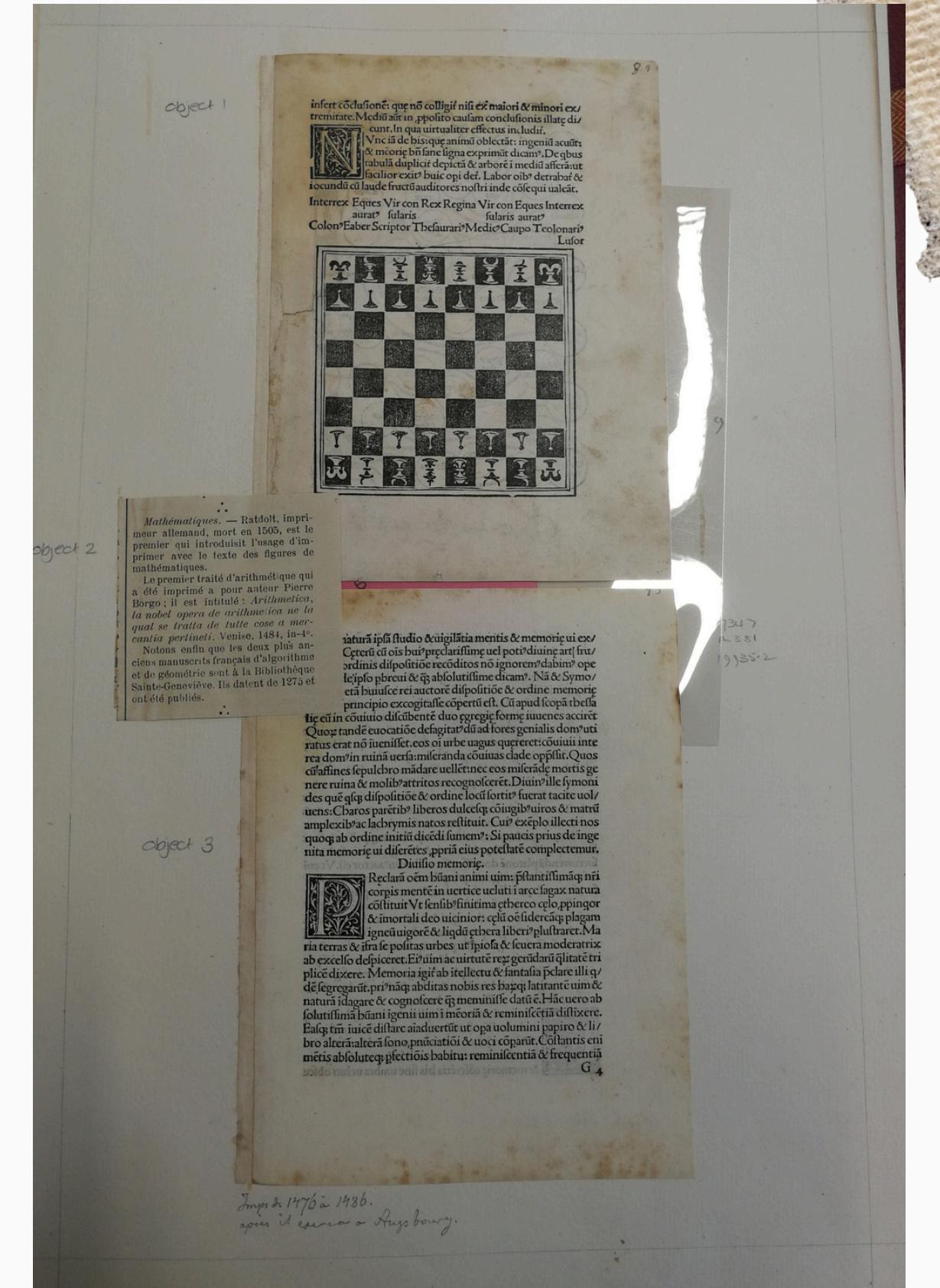


Pictures from the Holtorp Collection,  
John Rylands Library

**Grangerization:** the custom of adding extra illustrations to a book, usually those cut from other book, popularized by James Granger in 1769.

John Bagford, a founder of the Antiquarian Society, in the early eighteenth century went from library to library, tearing away title pages from rare books for the purpose of illustrating a history of printing that he contemplated writing.

Hiero von Holtorp spent over fifty years assembling and arranging specimens of early printing, in order to 'facilitate bibliographical studies and researches by reference to original documents as issued from the presses of the first typographers'.



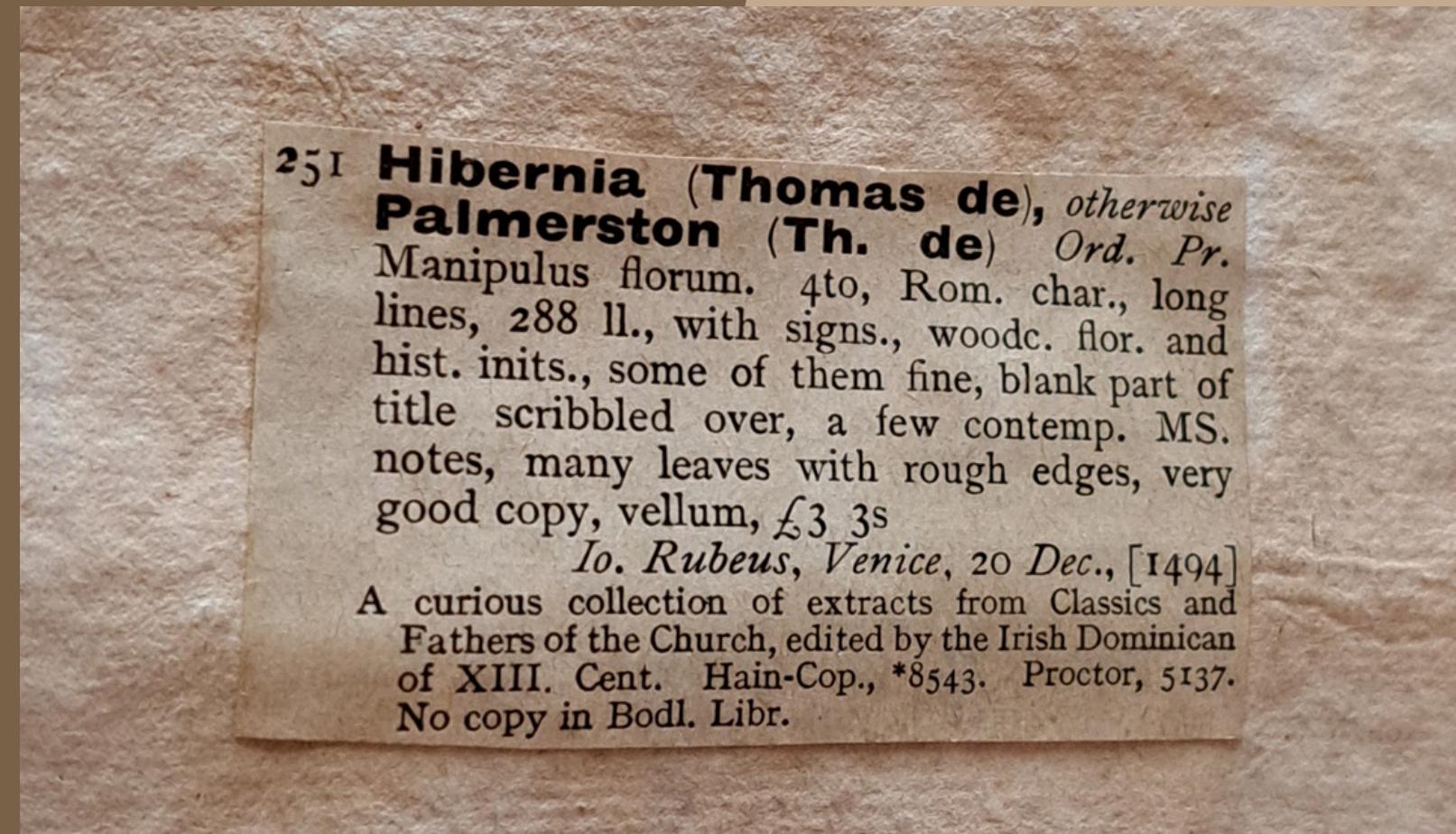
Funded by  
the European Union

# Catalogue cut-out

- Format
- Roman characters
- Woodcuts
- MS notes
- Reference catalogues
- Ownership inscription

# Perceived desirable features

- “Very good copy”
- Vellum (binding)
- No copy in the Bodleian Library
- “Scribbled over”
- No mention of a bibliographical note on front pastedown



Catalogue cut-out pasted on *Manipulus florum* (1494), now in Marsh's Library



Funded by  
the European Union

---

# Bibliography

---

- Basbanes, Nicholas A. *A Gentle Madness: Bibliophiles, Bibliomaniacs, and the Eternal Passion for Books.* New York: Henry Holt and Company, 1995.
- D'Amico, Sara. "Book for a Cardinal" in *John Ryland's Library Special Collections Blog* (June 11, 2019).
- Mumby, Frank Arthur. *Publishing and Bookselling: A History from the Earliest Times to the Present Day.* London: Jonathan Cape, 1930.
- Werner, Sarah. *Studying Early Printed Books, 1450-1800: A Practical Guide.* Chichester: Wiley Blackwell, 2019.
- Wieck, Roger S. "Folia Fugitiva: The Pursuit of the Illuminated Manuscript Leaf", in *The Journal of the Walters Art Gallery*, 1996, Vol. 54, Essays in Honor of Lilian M. C. Randall (1996), pp. 233-254.





# REVISION AND CENSORSHIP OF MEDIEVAL HAGIOGRAPHY

## COUNCIL OF TRENT (1545 - 1563)

-ON THE INVOCATION, VENERATION, AND RELICS, OF SAINTS, AND ON SACRED IMAGES-

### MAIN OBJECTIVES

- Reform of the Catholic Church.
- Discussion of dogma and doctrine.
- Reaction to the heretical Calvinist and Lutheran doctrines.

### CONSEQUENCES

- Veneration of saints and their relics strongly reaffirmed, but regulated and supervised by the church.
- A renewed interest towards hagiographic text, subject to examination and revision:
  1. Need to distinguish the true from the false (the apocryphal elements).
  2. Analysis of sources using an historical-philological method.
  3. Verification of the *auctoritates* as the main criteria in the drafting of the text.
  4. Get rid of the 'fable' component characterising medieval saints' lives.



Funded by  
the European Union

# MEDIEVAL COLLECTIONS OF SAINTS' LIVES

## LEGENDA AUREA

- Contains some apocryphal episodes.
- Reproduced and translated across all Europe (significant omissions).
- Main source of mostly of the **late mediaeval-early modern hagiographic works**.



*De sancta Margarita, Flos  
Sanctorum, Carles Amóros,  
Barcelona, 1519-1520. Biblioteca  
Lambert Mata, Ripoll, R. 456*

Progressively more 'narrative' and fabulous elements, in line with the taste for the marvellous and the prodigious typical of the public of the time.

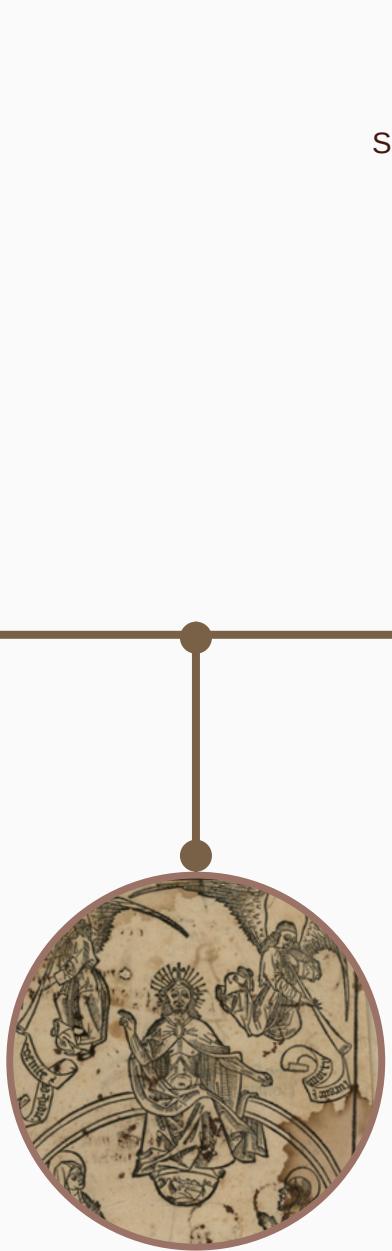




# Catalan Flos Sanctorum: timeline printed editions

1490-96

WITHOUT  
IMPRESSOR'S NAME,  
DATE AND PLACE



1494

JOHAN ROSEMBACH  
BARCELONA

1500

NOTARIAL DOCUMENT  
SIGNED ON 31 MARCH  
BY JOAN TRINXER I  
GABRIEL POU AND  
THE CASTILIAN  
IMPRESSOR  
SEBASTIÀ D'ESCÒCIA



1514

JORGE COSTILLA  
VALENCIA

1519-20

CARLES AMORÓS  
BARCELONA



1519

CARLES AMORÓS  
BARCELONA

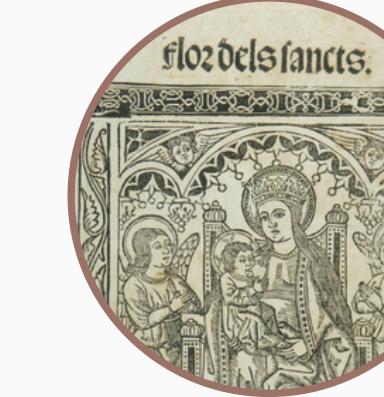


1524

CARLES AMORÓS  
BARCELONA

1547

CARLES AMORÓS  
BARCELONA



1548

CARLOS AMÓRES  
BARCELONA.



1575

JAUME CENDRAT  
BARCELONA



Funded by  
the European Union

# Flos Sanctorum 1575

Prologue addressed “Ad pium Lectorem”:

- Importance of good works and the need to follow the example of the saints to achieve salvation
- The text has been edited and corrected, removing "superfluous things" and revising those "incorrect"

Revision does not appear to be exhaustive, nor systematic, when present it shows little care in its execution

Solera.

*Ad pium Lectorem.*

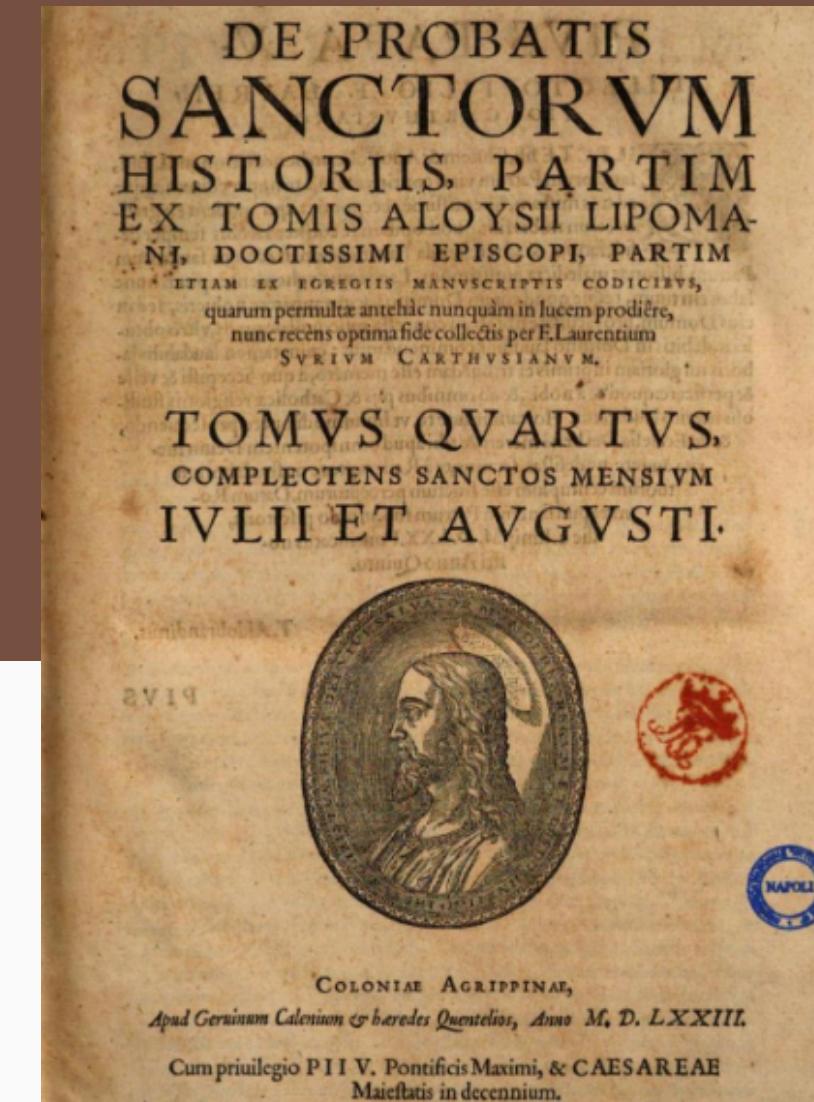
**D**icitur inclusio es molt certa, y doct rina molt catbolica del angelic doctor sanc Thomas en lo seu libbre anc menys Za prima secunda en la questio pri mera, y en molts altres lloches de la sua scriptura, y de Scot en lo seu quart deles sententias, en la distin. tio quaranta nou, de tractat y Bonaventura en lo tractat hinc, q finalment es conclusio de tots los doctos theoloche, que lo sicut, per al qual deu omnipotenc ha creat la rational creatura, que col homen es aquella celestial gloria de parada, segonq que Clara darrera de totes les altres creature, significant ja en la creacio, que lo sicut per al qual lo creaua era la gloria, per que en crear totes les altres creature qus del home, era mostrar que les creaues per al seruey del home, com a fi de aquelles. Y en crear home la vitima y darrera de totes les altres creatures, era mostrar que no le creaues per al seruey de deu omnipotent, per hon se alcança la possesio y fruycio del sicut vitim que es la gloria. Com, oiu sicut Pau benedictur. Que seguir a deu ja es regnar, y començar a fruyz y gosar del sicut vitim que es la gloria. Ego es lo que escrigue aquella ploma del sanc Liperit lo real propheta David: Et quibus que en questa presente vida serueren a deu omnipotent, eu ne encara en la carn, sou ja berauenturatis, per qo que començen ja de fruyz y gosar de aquell sicut vitim de la eterna gloria que speren. Lo que los doctos nomen en benaventurança començada, o en via. Y com lo sicut ques preten, nos puga alcantar fino per los deguts y conuenients medis, com fuitament ho escriu Bristol, y ala practica y experiencia ho veem en lo malale, qui piden la purga amarga, uorruint les coses doces, y les molt iuuient aparellassos, per que se per cert que aquella purga encara que amarga, y comunita el seu gust y appetit, es medi idoneo y conuenient pera alcantar la dolça salut que espera, sens la qual com fastas lo degut y conuenient medi, no la espera alcantar. Y com la eterna gloria que espera, ha nostre vitimari fi, segons dalt ja tenim declarat, nos po alcantar fino per los deguts y conuenients medis, que son les virtuts y bones obres nostres meritosis, les q son le dibus medis idoneos y conuenients pera alcantar la gloria, segons nos ensenya nostre redemptor dicit. Si volen alcantar lo sicut vitim de la gloria, guarda los meus mandaments, la obseruancia y custodia de los quals es lo degut y conuenient medi pera alcantar lo. Ego es lo que escriu sanc Ildefons y berauentur ad Eustochium. Lo sicut vitim de la gloria se alcanta per los deguts medis, que es la obseruancia y custodia de los deu mandaments los quals son la escala e bonit se ensenyen les virtuts y bones obres que son los dignos medis pera alcantar la gloria. Ego contemplant san Agusti benaventuras de his. Que les virtuts y bones obres son los escalons que fan la escala pera montar al cel, per que quicun per arribar a un lloc alt, se munta de un escalo en altre, fins arribar al fi, ati tambi important de una virtut en altres deles tales virtutes com a formes, escalons se fa una segura escala pera muntar al cel, y ati dian sicut Eugrist que son lo m. de singular y conuenient pera alcantar lo sicut gloria que espera. Eti dividens conuirement, tant impossibile es lo que diceu com muntar al cel sense escala, significante quab alguna escala si per muntar, y esta es la ques compren y sa deles virtutes y bones obres, com a medio singular y pera alcantar la gloria, fins a Bristol papa y dels philosophos, en illum natural alcanta est a veritat, dient en lo primer deles Ethiquies: ... la berauenturancia es lo sicut y paga deles virtutes, y bones obres, que son los medis conuenients q son alcantagatos degut y conuenient medis. Ens empaya nostre senyor dient. Si volen practicar alcantar aquell sicut vitim de la gloria, aprenen de obiar les virtutes y bones obres, que son ibi conuenient medis per alcantar lo. Y per que de questo conuenient medis de alcantar la gloria, ne restan en nosaltres memoria saludable, scrigue la diuina majestat en los apóstoles, per que ab ses predications y exemplos de bona vida que ella tambi los escriu... et in culto cordis dels christians. Y ati molts ensenyants per los apóstoles y per los successors... seguts medis, bai alcantar lo etern sicut gloria, deponi illos y dirigir com lo papa



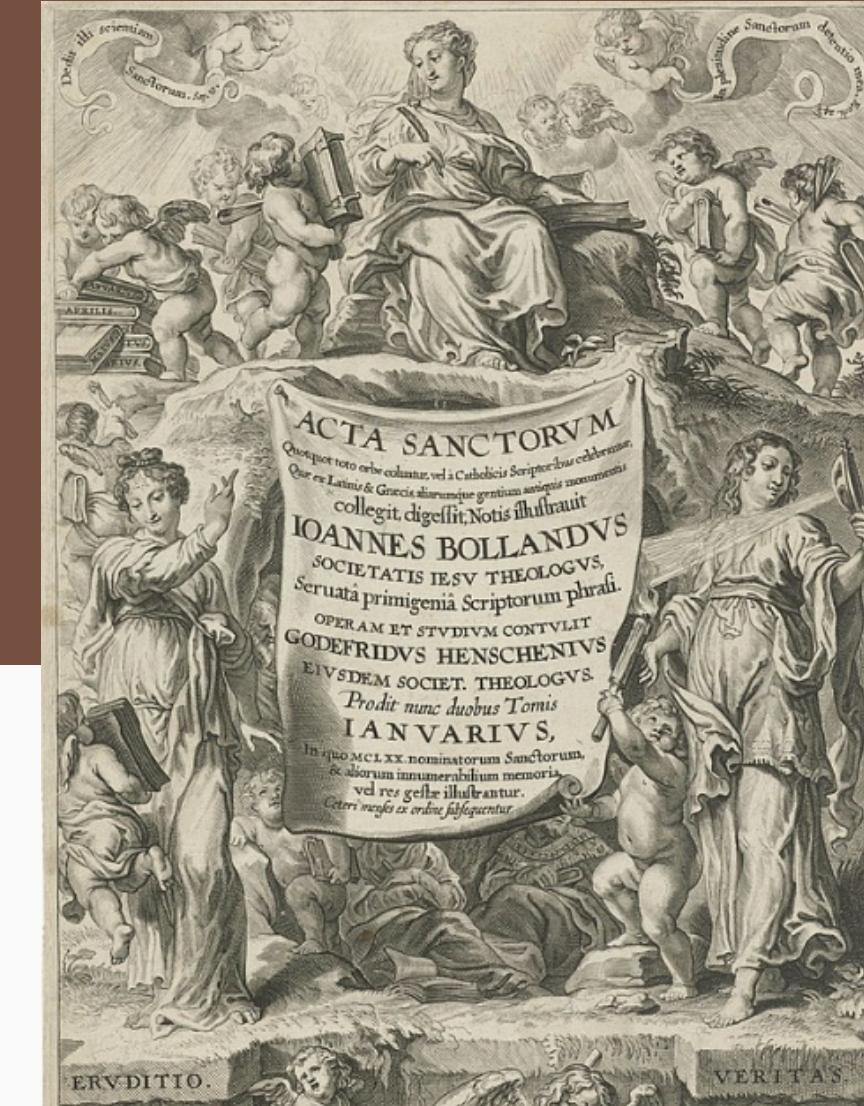
# POST-TRIDENTINE HAGIOGRAPHY



Sanctorum prisorum patrum vitae  
Luigi Lippomano  
Venezia, ad signum Spei  
1551



De probatis sanctorum historiis  
Lorenz Sauer  
Colonia, Geruinum Calenium &  
haeredes Quentelios  
1573



Acta Sanctorum  
Jean Bolland  
Antwerp, Johannes Meursius  
1643



Funded by  
the European Union

# Bibliography

- ALBISSON, MATHILDE, *Una aproximación a la censura inquisitorial de la hagiografía en lengua vulgar: del Índice de Valdés (1559) al Índice de Zapata (1632)*, *RILCE (Revista de Filología Hispánica)*, vol. 36, num. 2, 2020, pp. 453-76.
- ARRONIS LLOPIS, CARME, *La tradició editorial del Flos sanctorum català en el Cincents, Magnificat Cultura i Literatura Medievals* 8, 2021, 229-302.
- BARBERÁ MATÍAS, BÁRBARA, *Censura y expurgo en los incunables de la Biblioteca Histórica de la Universidad de Valencia*, *SCRIPTA, Revista internacional de literatura i cultura medieval i moderna*, núm. 4, desembre 2014, pp. 40-67.
- BOESCH GAJANO, SOFIA, *Dai leggendari medievali agli Acta Sanctorum: forme di trasmissione e nuove funzioni dell'agiografia*, in *Un'agiografia per la storia di Sofia Boesch Gajano*, Viella Libreria Editrice, 2020, pp. 239-265.
- CABIBBO, SARA & SERRA, ALESSANDRO, «*L'uomo di Dio* » fra agiografia e letteratura devota (secc. XVI-XVIII), *Mélanges de l'École française de Rome - Italie et Méditerranée modernes et contemporaines* [Online], 124-2 | 2012, Online since 11 July 2013.
- DELEHAYE, HIPPOLYTE, *The work of the Bollandists through three centuries, 1615-1915*, Princeton : Princeton University Press, 1922.
- LÓPEZ-VIDRIERO, MARÍA LUISA, *The History of the Book in the Iberian Peninsula*, in *The Book: A Global History* by Michael F. Suarezn & H. R. Woudhuysen, OUP Oxford, 2013, pp. 406-419.