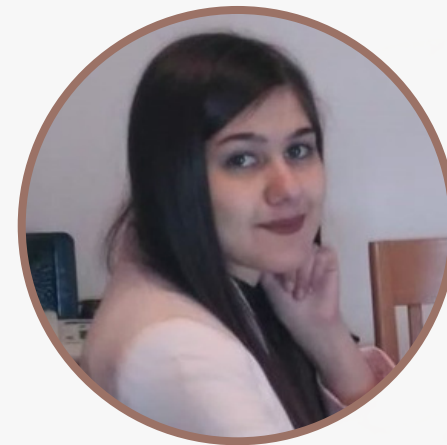


The afterlives of books



By Sara
D'Amico



By Melania
Marra



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.



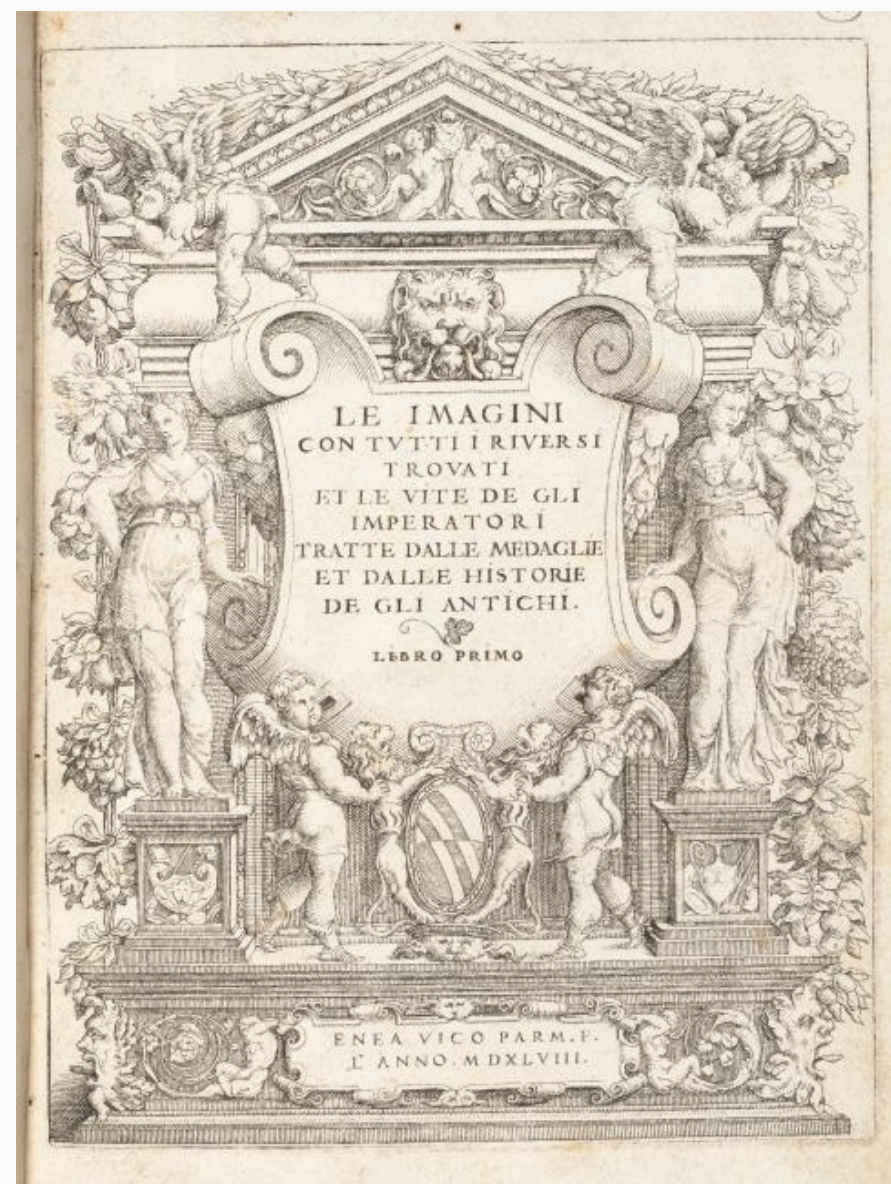
*Bindings from the Villarosa Collection,
National Library of Naples*



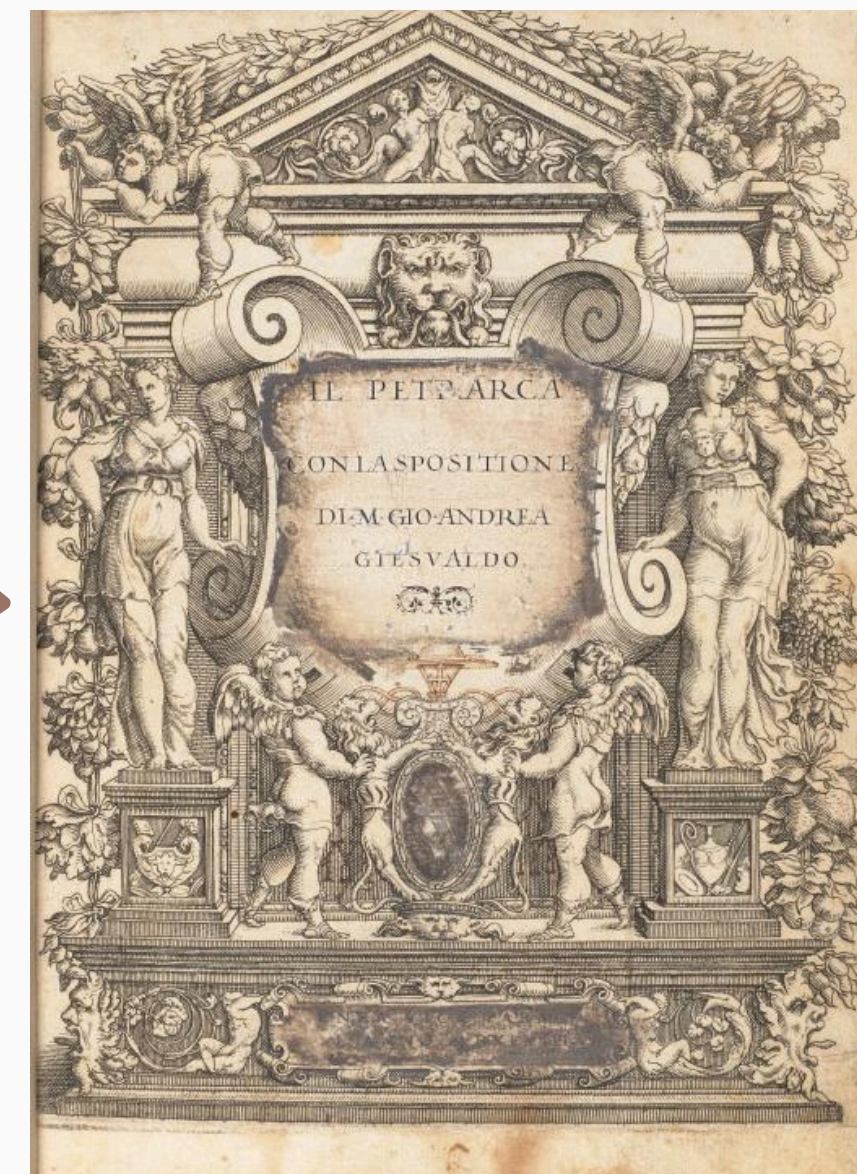
Fake editions: from imperfect copies to the “perfect” copy



Il Petrarca con l'espositione di m. Gioianni 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)

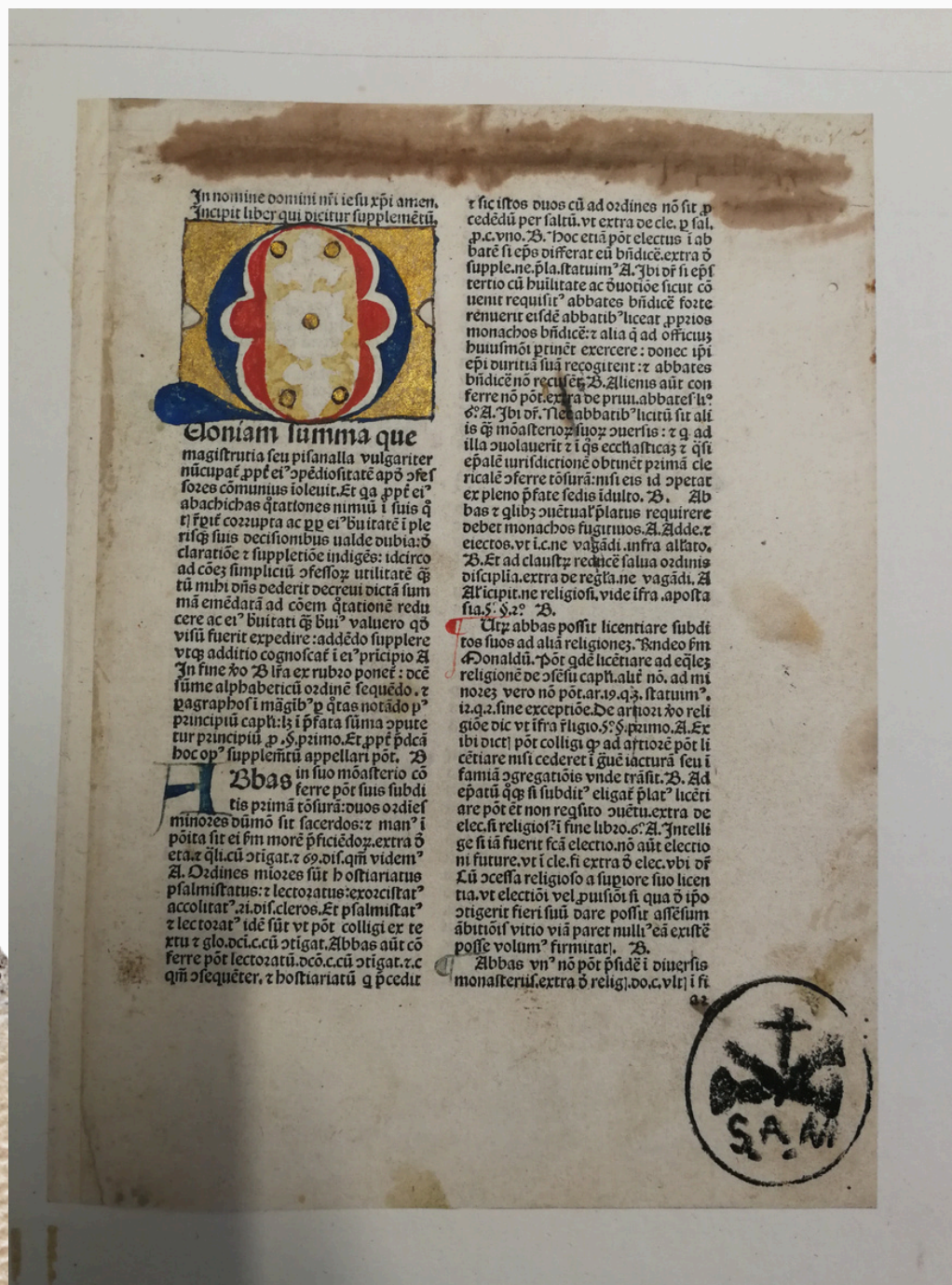


Collecting single leaves

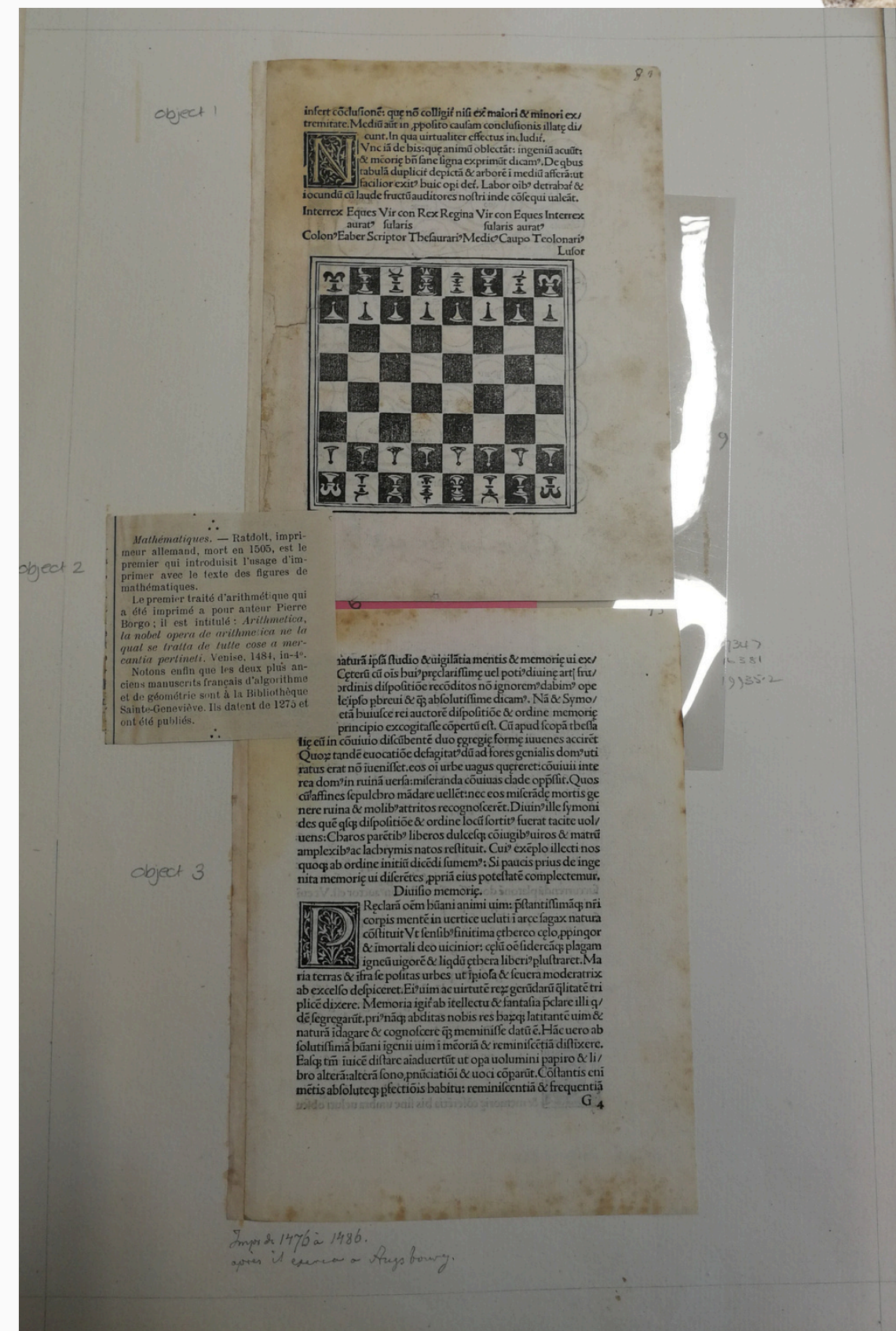
Grangerization: the custom of adding extra illustrations to a book, usually those cut from other book, popularized by James Granger in 1769.

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'.

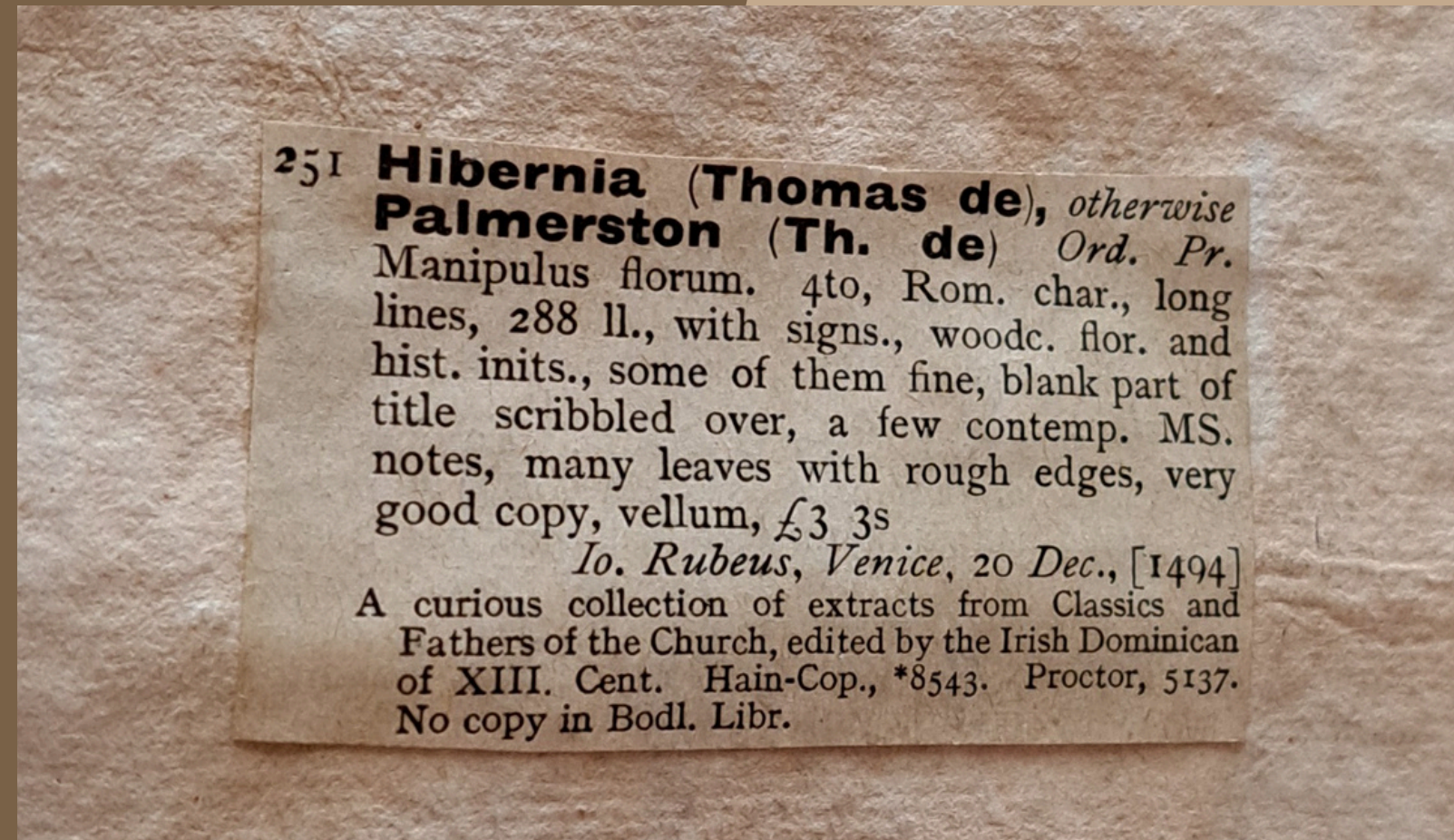


Pictures from the Holtorp Collection, John Rylands Library



Catalogue cut-out

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



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

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

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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.

LEGENDA AUREA

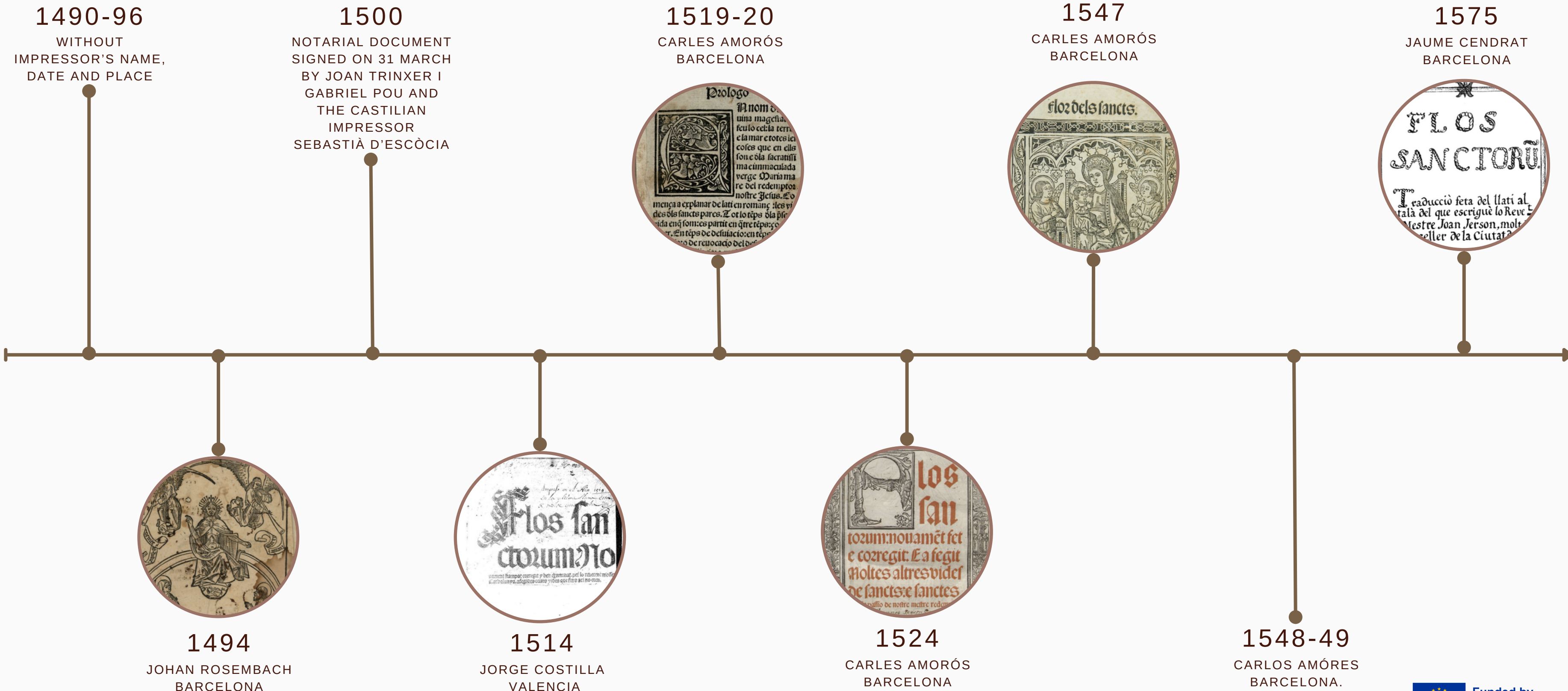
- Contains some apocryphal episodes.
- Reproduced and translated across all Europe (significant omissions).
- Main source of mostly of the **late mediaeval-early modern hagiographic works.**



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

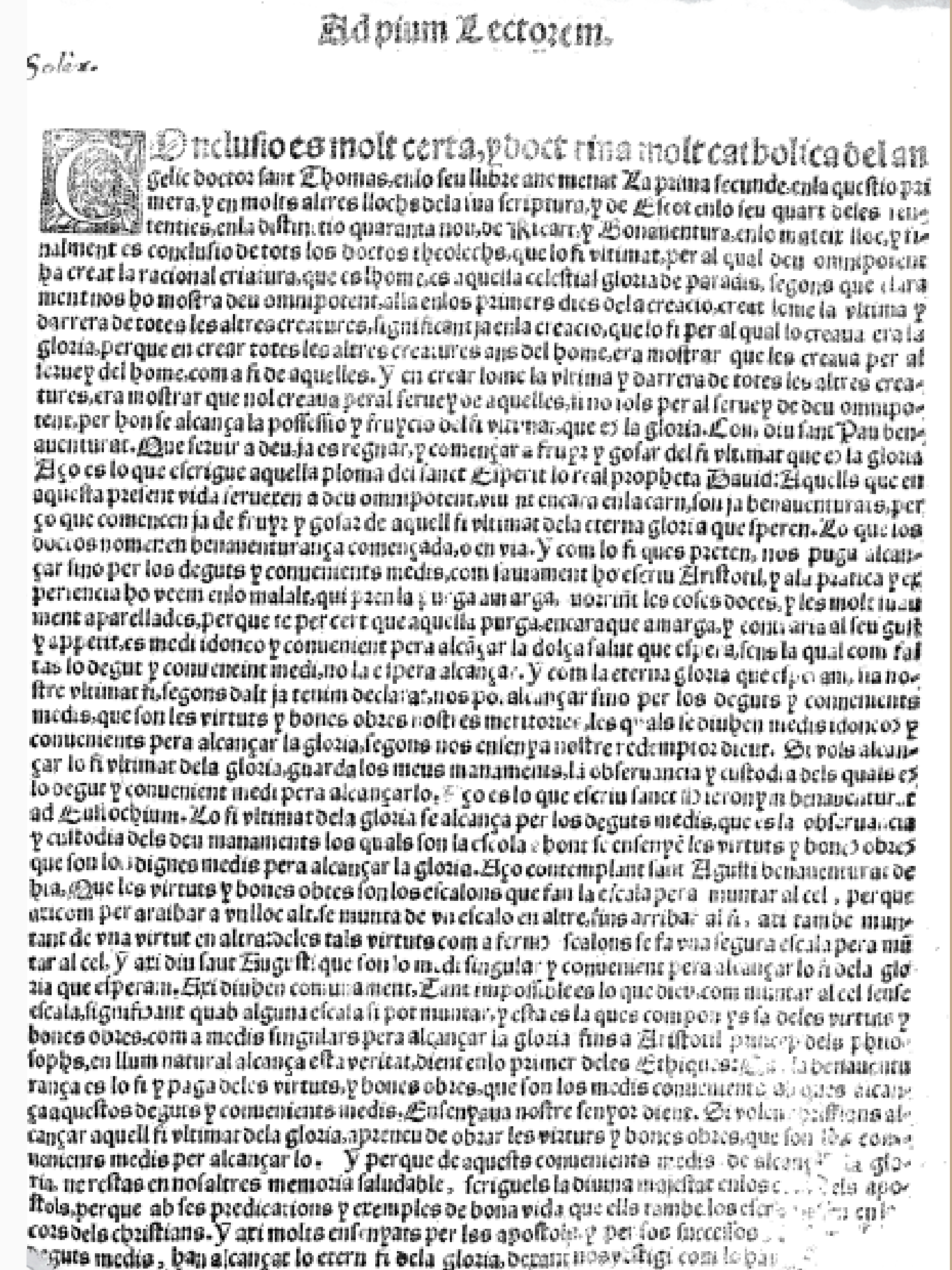


Flos Sanctorum 1575

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"

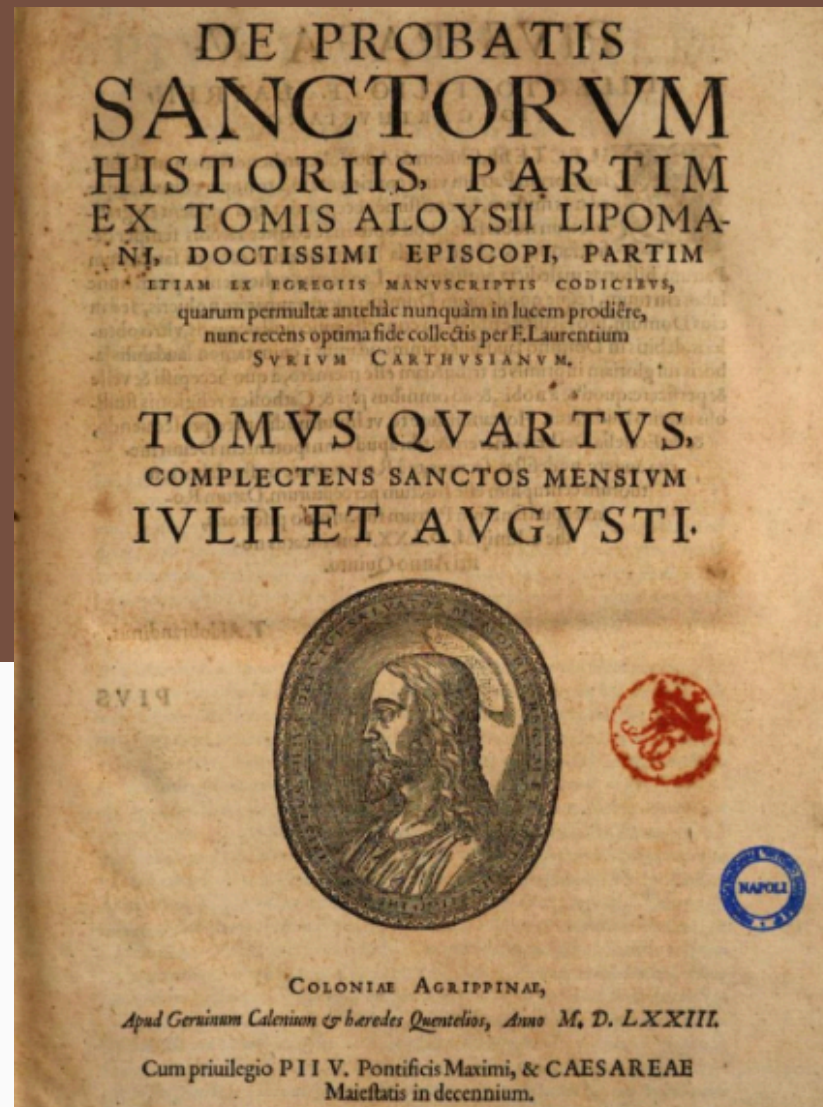
Revision does not appear to be exhaustive, nor systematic, when present it shows little care in its execution



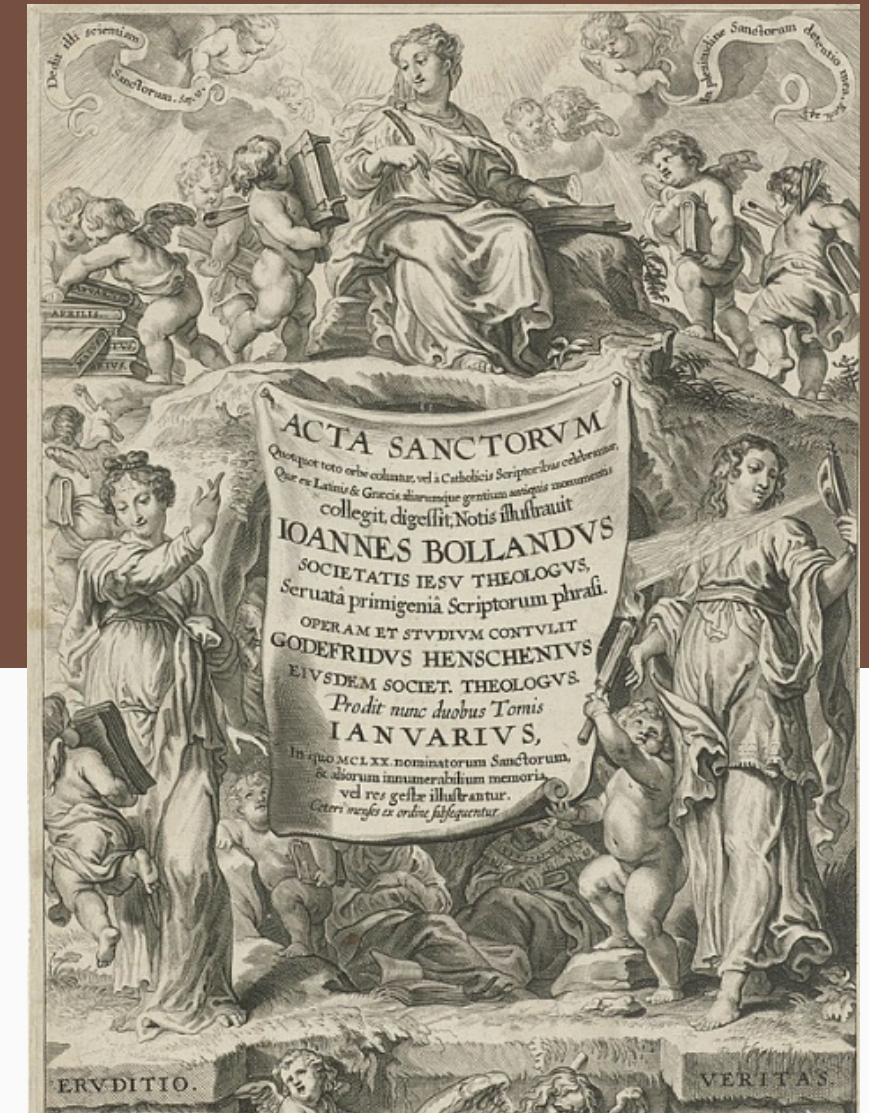
POST-TRIDENTINE HAGIOGRAPHY



Sanctorum priscorum 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

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