



NUMERI

ur deprecatis p̄ eis. Statueſq; leuitas
in conſpectu aaron et filiorum eius ⁊
conſtrabis oblatioſ domino: ac ſepa-
rabis de medio filiorum iſrahel ut ſint
mei: ⁊ poſtea ingrediantur tabernacu-
lum ſederis ut ſeruiant mihi. Siq; puri-
ficabis et cōſtrabis eos in obla-
tionem domini: quoniam dono dona-
ti ſunt michi a filiis iſrahel. Pro pri-
mogentioſ q̄ apertunt omnem uulſā
in iſrel accepi eos. Nunc ſunt enī omnia
primogentia filioſ iſrahel: tam q̄ ho-
minibus q̄ q̄ iumentis. Et die quo
perculli omneſ primogentioſ in terra
egypti ſanctificauit eos michi: et uſi le-
uitas pro rōdiſ primogentioſ filioſ
iſrahel - reſtidiſq; eos dono aaron et
filioſ eius de medio populi ut ſeruiat mi-
chi pro iſrahel in tabernaculo ſederis:
et orate pro eis ne ſit in populo plaga ſi
auſi fuerit accedere ad ſanctuarium.
ſtiteruntq; moſes et aaron et omneſ
multitudo filioſ iſrahel ſuy leuitas q̄
preparat dñs moſi: purificatiq; ſunt
et lauerunt ueſtimenta ſua. Eleuauit
q; eos aaron in conſpectu dñi ⁊ orauit
pro eis: ut purificati ingrederentur ad
officia ſua in tabernaculo ſederis corā
aaron ⁊ filioſ eius. Sic ut precepat do-
minus moſi de leuitas: ita factum eſt.
Locutus eſt dominus ad moſen dicens.
Hec eſt lex leuitas. A uigintiſq; an-
tis et ſupra ingredientur miniſtere
in tabernaculo ſederis. Cuiq; quā-
ſumum aetatis implerunt
ſeruire ceſſabunt: reuſq; miniſteri ſer-
uum ſuorum in tabernaculo ſederis ut
ceſſoſ dñi que ſibi fuerit commendata:
opera autē ipſa non faciant. Sic diſ-
pones leuitas in rōdiſ ſuis. **L**
ocutus eſt dñs ad moſen in de-
ſerto ſynai anno ſecundo poſtq;

egreſſi ſūt de terra egypti - menſe primo
dicenteſ. Faciant filij iſrahel p̄haſe in
tempore ſuo - quattadecima die men-
ſis huius ad ueſperam: iuxta omneſ
cerimoniaſ ⁊ iuſtificationeſ eſ. Pre-
cepitq; moſes filiis iſrahel ut facerēt
p̄haſe. Qui fecerunt tempore ſuo quar-
tadecima die menſis ad ueſperam in
monte ſynai: iuxta omnia que man-
daueat dñs moſi fecerūt filij iſrahel.
Ecce autem quidam immundi ſuper a-
nima hominū - qui nō poterant ſacer-
p̄haſe in die illo: accedeſ ad moſen
et aaron - diceſ eis. Immundi ſum⁹
ſuper anima hominū: quare ſauda-
mur ut nō relinam⁹ offerre oblatio-
nem dñi in tempore ſuo inter filioſ
iſrahel? Quibus reſpondit moſes.
ſtate: ut conſulam quid precepiat
dominus de uobis. Locutusq; eſt do-
minus ad moſen dicens. Loquere fi-
liis iſrahel. Homo qui fuerit immun-
dus ſuper anima - ſit in uia procul
in gente ueſtra - faciat p̄haſe domino
in menſe ſecondo quattadecima die men-
ſis ad ueſperam: cum azimis et ladi-
cis agreſtib⁹ comedent illud. Non re-
linquit e⁹ eo quippiam uſq; manet - et
oſ e⁹ nō cōſurgit: omneſ ritū p̄haſe
obſeruaſunt. Si quis autē ⁊ mundus
eſt ⁊ in iuente nō ſuit - ⁊ tamen nō fecit
p̄haſe - egreſſus abire anima illa de po-
pulis ſuis: quia ſacerdotium domino
nō obulit tempore ſuo. Peccatū ſui
ipſe portabit. Pecegrinus quoq; et ad-
uena ſi fuerit apud uos: faciet p̄haſe
domino iuxta cerimoniaſ ⁊ iuſtifica-
tioneſ ſuaſ. Preceptum idem erat a-
pud uos nā aduente q̄ indigene. Agit
die qua ceſſum eſt tabernaculum o-
peruit illud nubis. Et ſperce autē ſup-
tentorioſ erat qualiſ ſpecies ignis uſq;

Description

Single leaf from the Gutenberg Bible, the first substantial book printed with moveable type in Europe, "justifiably treated as Europe's 'editio princeps'" (White, *Editio Princeps*, page 45) c.1455, approximately 285mm x 390mm in size. Lightly browned and lightly foxed, central horizontal fold, minor loss to top corner, a couple of pin holes, remnants of guard to one side, but generally fairly clean. Forty-two lines, in double column, with Lombardic initials in red and blue, and title letters NU and MERI alternating in red and blue. Latin text in Gothic script, this leaf is from 'Numbers', partial 8:13 to partial 10:23 [The purification, dedication and setting apart of the Levites; Passover; the Lord instructing Moses to make two silver trumpets; Moses and Aaron set out the tribes of Israel on their journey; the Israelites follow the Cloud of the Lord; and the Ark of the Covenant is carried]. Preserved in a removable acrylic case, inside a leather drop back box with onlays. With the 1921 essay by A. Edward Newton about the Gutenberg (though this is now loose leaves with the margins heavily cropped) laid in loosely. We are unable to state for certain that this leaf is one of the so-called 'Noble Fragments', which were the leaves from the incomplete Gutenberg broken by the bookseller Gabriel Wells, and sold off with in a portfolio by Stikeman, with the essay by Newton, but this seems the most likely provenance, with this example also sharing the "neatly executed alternating red and blue lombard headlines" (White, *Editio Princeps*, page 135). See Chalmers in de Hamel and Silver, *Disbound and Dispersed*, 18; PMM 1; White, *Editio Princeps - A History of the Gutenberg Bible*, passim