

PALMART'S *REPORTORIUM DE PRAVITATE HAERETICORUM*

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THROUGH the Charles H. Brower '25 Fund, the Rutgers University Library has recently added its first Spanish incunabulum to its growing collection of incunabula. The work, *Reportorium de Pravitate Haereticorum*, was printed in Valencia in 1494, and is dated in the colophon September 16. A small folio size, the text covers 302 folios, unnumbered, with double columns of Gothic characters, thirty-eight lines to the full column. Although the pages have signatures, there are no catch-words. It is bound in a contemporary vellum.

The work, a manual of the Inquisition in the form of a dictionary, is valuable both as a text and as an incunabulum. The printer, Lambert Palmart, was the first, and for a long time the sole, printer in Valencia. It is probable, according to authorities, that Palmart was the first printer in Spain.

The colophon of the text indicates that the *Reportorium* is the work of the "*doctorem famosum Michaellem Albert valentinum*," but perhaps Albert is just the official publisher. This latter opinion is based on a contract dated September 12, 1493, between Albert and Juan Gómez de Carrión, an official of the Inquisition, which stated that 1,000 copies were to be printed, that de Carrión was to pay for the paper and Albert the expenses of printing, and that any profits were to be equally divided between the two. On October 10, de Carrión assigned his part of the contract to Juan Pérez, Secretary of the Inquisition.

The historical importance of the *Reportorium* is enhanced by some curious aspects of the text. For example, there is a great interest shown in demons, a subject which was of growing interest at the end of the fifteenth century. In most entries, many cross-references in the text as well as additional ecclesiastic authorities are cited.

As a typical entry, cited here in a free translation, is the item "*Exponere sacram scripturam*," from folio r i^v.

He who interprets the Holy Scripture other than as the Holy Spirit exhorts, may be called that man who twists the Scripture to a meaning which is the contrary of that which is revealed by the Holy Spirit, wherefore it is said in Ezekiel XIII, concerning the false prophets who have persevered in maintaining their own beliefs even at the expense of false interpretations of the Scripture, which is treated in St. Thomas, II, Question III, Article ii, and see therein how many forms heresy may take.

Thus we are referred to *Ezekiel* xiii (verse 3, in the King James Version) for the proper Biblical reference, and for further explanation to Thomas Aquinas. The final reference is probably again to St. Thomas, but may be a cross-reference to the entry *heresis* in the *Reportorium*. Even a priest untrained in the theology of the Inquisition could find, through at least one of these references, the official interpretation of this problem.

Copies of the *Reportorium* are held by the British Museum and in this country by the Newberry Library, the Chapin Library, the Henry E. Huntington Library, the Hispanic Society of America, the Hebrew Union Library, and the Library of Congress.

In almost all known copies, leaf D iii is missing, perhaps through censorship of the Inquisition; the Rutgers copy, however, contains this leaf. One curious aspect of the leaf, although it does not seem to explain the frequent deletion, is that it is printed in Spanish. The page begins in Latin, but approximately a third of the way through the first column the text changes suddenly to Spanish, continuing on the verso, plus a few lines on leaf D iiiii.

With the acquisition of the *Reportorium de Pravitate Haereticorum*, Rutgers has added an important work to its collection, in keeping with the Library's policy of selecting incunabula not just by date but for their intrinsic value and quality.