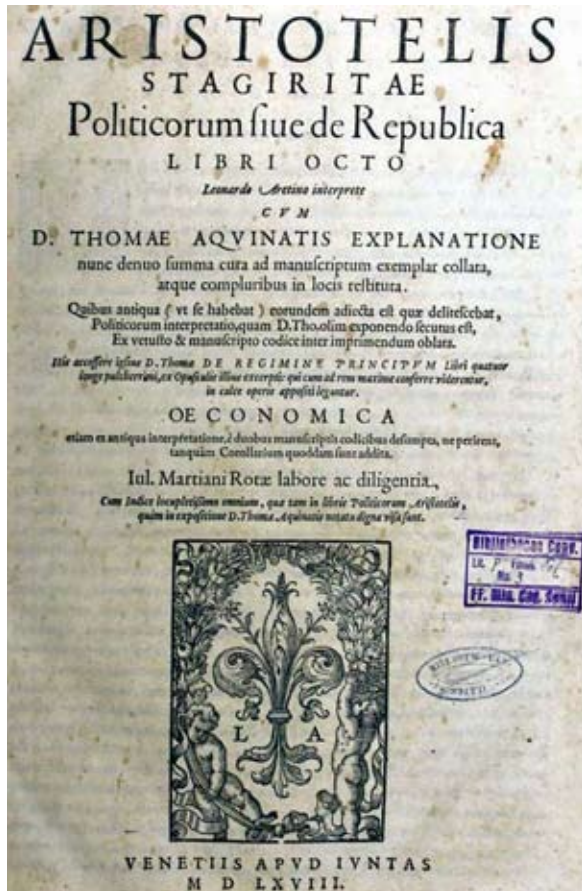




Listino 6-2012



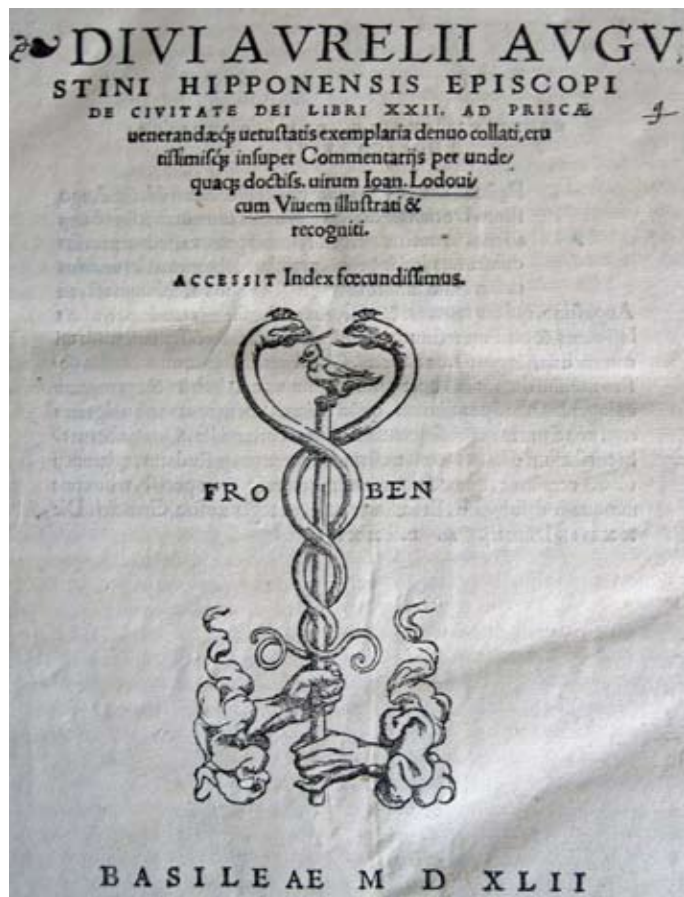
1) **ARISTOTELES** (384-322 B.C.). *Politicorum siue De republica libri octo Leonardo Aretino interprete cum Thomae Aquinatis explanatione nunc denuo summa cura ad manuscriptum exemplar collata, atque... restituta. Quibus antiqua... eorundem adiecta est quae delitescerat, politicorum interpretatio, quam d. Tho. olim exponendo secutus est,... His accessere ipsius Thomae De regimine principum libri quatuor... ex opusculis illius excerpti... Oeconomica... e duobus manuscriptis codicibus desumpta,... sunt addita. Iul. Martiani Rotae labore ac diligentia, cum indice... Venezia, Giunta, 1568.*

Folio. (8), 27, (1 blank), 168 leaves. Printer's device on the title-page. Text printed in two columns. Contemporary vellum over boards, manuscript title on the spine, small stamps on the title-page, a very fine copy.

REPRINT OF THE 1558 GIUNTA EDITION published by the Venetian scholar Julius Martianus Rota (fl. middle of the 16th century). Along with Aristotle's *Politica* in the Latin translation of Leonardo Bruni (1370-1444, see G. Besso, B. Guagliumi & F. Pezzoli, *Accademia e politica attiva: le edizioni, le traduzioni e i commenti alla 'Politica' di Aristotele in Italia nei secoli XV-XVI*, in: "Res publica litterarum: Documentos de trabajo del grupo de investigación „Nomos“, 30, 2007, pp. 6-9) he also published Thomas Aquinas' commentary on the *Politica* and his *De regimine principum*, and an anonymous translation

of Aristotle's *Oeconomica*. This edition apparently caused some deprecation since Rota completely suppressed the name of his two collaborators: Sesto Medici and Marc-Antoine Muret (cf. M.E. Cosenza, *Biographical and bibliographical dictionary of the Italian Humanists and of the world of classical scholarship in Italy, 1300-1800*, Boston, 1962-1967, IV, 3100).

Edit 16, CNCE 27304; Adams, A-1919; Index Aureliensis 108.550; P. Camerini, *Annali dei Giunti Venezia*, I, (Firenze, 1963), p. 30, no. 712. € 450,00



2) **AUGUSTINUS, Aurelius** (354-430 A.D.). *De civitate Dei libri XXII. Ad priscae venerandae(ue) vetustatis exemplaria denuo collati, eruditissimisq(ue) insuper Commentarijs per undequaq(ue) doctiss. virum Ioan. Lodovicum Vivem illustrati & recogniti. Accessit Index faecundissimus.* Basel, Hieronymus Froben & Nicolaus Episcopus, 1542.

Folio. 1398 cols., (24 leaves). With the printer's mark on the title-page and at the end. 18th century marbled calf, richly gilt back with five raised bands, red morocco label, lightly rubbed and stained, red edged, old entry of ownership and small stamp on the title-page, a few marginal wormholes from the middle to the end of the volume, but a fine copy.

VIVES' edition of the City of God with his long commentary was first printed in 1522 and then included in Erasmus' ten volumes edition of Augustinus' works (1528/29). When Vives' edition was revised and reprinted in 1541/43, this separate edition of the City of God was issued with a different title-page and a comprehensive index (cf. Ch. Fantazzi, *Vives' Text of Augustine's 'De Civitate Dei'*, in: "Neulateinisches Jahrbuch", 11, 2009).

The original dedication letter work to Henry VIII, at the suggestion of Thomas More, in a bid for the king's patronage has been reprinted in the present edition. In

fact Vives went to England in 1523, where he lectured in Greek at Oxford and became a legal adviser to Catherine of Aragon. Twenty-five editions of his commentary were printed in the 16th century.

VD 16, A-4182; Indes Aureliensis 110.266.

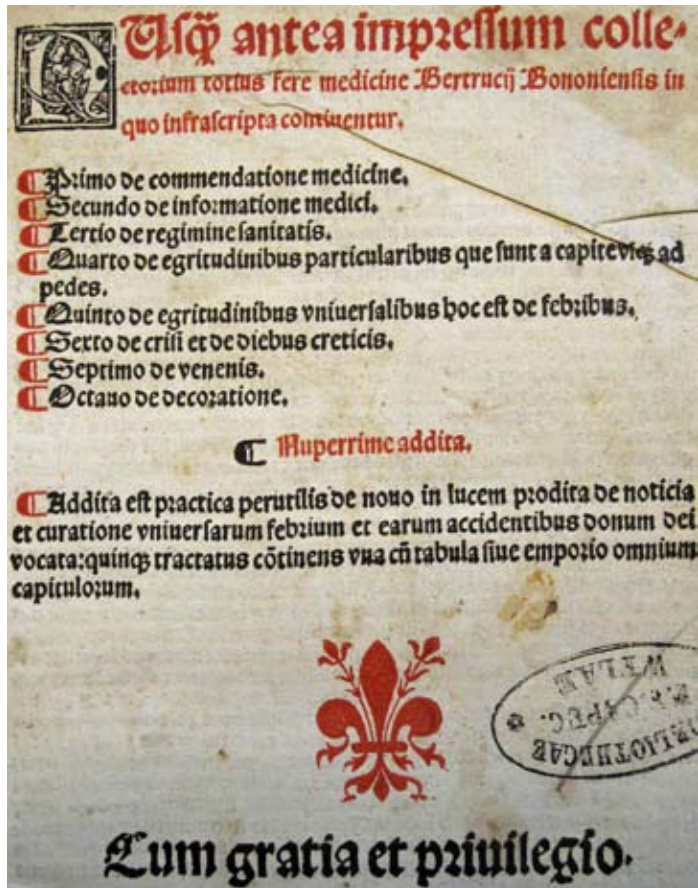
€ 500,00

3) **BERTUCCI, Niccolò** (d. 1347). *Nusq(ue) antea impressum collectorium totius fere medicine... in quo infrascripta continentur. Primo de commendatione medicine. Secundo de informatione medici. Tertio de regimine sanitatis. Quarto de egritudinibus particularibus que sunt a capite usq(ue) ad pedes. Quinto de egritudinibus universalibus hoc est de febribus. Sexto de crisi et diebus creticis. Septimo de venenis. Octavo de decoratione... Addita est practica perutilis de novo in lucem prodita de noticia et curatione universarum febrium et earum accidentibus donum dei vocata: quinq(ue) tractatus co(n)tinens una c(u)m tabula sive emporio omnium capitulorum.* Lyon, Jacques Myt for Barthélémy Trot, July 28, 1518.

4to. (4), CCXXVIII (i.e. CCXXVI) leaves. Title printed in red and black. Contemporary blindstamped calf, heavily rubbed, top of spine and corners worn, some light browning and sampstain, three small stamps on the title-page, first three leaves with marginal traces of wormin, some contemporary maginal annotation, but a fair copy.

SECOND ENLARGED EDITION. The first edition was also printed at Lyon by Claude Davost in 1598. Retained was the prefatory letter from the editor Nicolaus de Landa to the physician Michael de Capella. Added were two new chapters De commendatione medicine and De informatione medici.

Niccolò Bertucci was born in Lombardy and established himself in Bologna, when he studied medicine under Mondino de' Luzzi and later became a member of the medical school's faculty. He died in 1347, likely of the plague that visited Bologna in the later part of that year. Apart the Collectorium, Bertucci, wrote In medicinam practicam introductio, Methodus cognoscendorum morborum and Dieta seu regimen sanitatis. Furthermore a Tractatus de venenis is also attributed to him. He continued Mondino's practice of performing human dissections in the classroom because of lack of means to preserve the cadaver. In the Collectorium Bertucci claims to have included only those theories that he believed to be true. For each disease he gives first the natural treatment, that the treatment according to the Canon of Avicenna, and finally the principal symptoms. The work also contains some



chapter on dentistry and anatomy, including the brain (cf. L. Demaitre, *Scholasticism in 'compendia' of practical medicine, 1250-1550*, in: "Manuscripta", XX, 1976, pp. 81-95).

The Commendatione medicine is a kind of general evaluation of medicine, whereas the following chapter is about the development and history of medicine (C. Crisciani, *History, Novelty and Progress in Scholastic Medicine*, in: "Osiris", 2nd Series, &, 1990, p. 122).

Index Aureliensis 118.111; Durling, no.564; J. Baudrier, VIII, p. 434.

€ 1.100,00



4) (**BIBLE - NEW TESTAMENT - APOCRYPHA**). *Evangelium Nicodemi, vß dem Latin in das Teütsch gebracht, in welchem vil hüpscher puncten, die die andren Euan-gelisten nit setzen, begriffen werden (doch jnen nit wider) fast nutzlich zu lesen.* [Basel, Lux Schauber, ca. 1535].

(bound before:)

GROPPER, Johannes (1503-1559). *Enchiridion christianae institutionis, in concilio provinciali Coloniensi editum: opus omnibus verae pietatis cultoribus longe utilissimum in quo haec continentur: Expositio symboli Apostolici. Assertio & doctrina de. 7. eccle-siae sacramentis. De ratione ac modo orandi Deum, cum expositione orationis domini-cae. De natura, distinctione, vi, ac usu legis, cum subiuncta explicatione decalogi. Editio ultima, caeteris omnibus longe castigatior.* Antwerp, Joannes Steels, 1553.

Two works (the second is divided into two parts) in one volume, 8vo; I: 35 leaves (lacking the last blank); II: (20), 322 (i.e. 320) + (8), 96 leaves. With the printer's device on both title-pages. Contemporary blind-stamped pigskin over wooden boards (clasps lacking), entry of ownership and annota-tions by Johann Walther (1570), small stamp on the first title-page, inner margin of the title-page of the first work anciently reinforced, some light dampstains, but a very good, genuine copy.

(I) **RARE EARLY EDITION** the German translation of the apo-cryphon Gospel of Nicodemus also known as *Acta Pilati*, an amplified account of the trial, crucifixion, and resurrection of Jesus, focusing on Pilate in its first section. The first Latin edition was printed at Augs-burg around 1473 and the first edition of the German translation apparently in 1496 (now lost), followed by various undated editions without typographical notes from the third and fourth decade of the sixteenth century, mostly all bearing the same title (“The gospel of Nicodemus translated from Latin into German, in which many good points are included which the other evangelists do not include [without contradicting them], very worthwhile to read) (cf. A. Masser & M. Siller, *Das Evangelium Nicodemi in spätmittelalterlicher deutscher Prosa*, Heidelberg, 1987, p. 107).

VD16, B-5291; R. Gounelle & Z. Izydorczyk, *Thematic Bibliography of the Acts of Pilate*, in: “The Medieval Gospel of Nicodemus: texts, intertexts and contexts in Western Europe”, Z. Izydorczyk, ed., (Tempe, AZ, 1997), p. 451, no. 213; H. Vollmer, ed., *Neue Texte zur Bibelverdeutschung des Mittelalters*, (Potsdam, 1936), pp. 200-201, no. 4.

(II) **SECOND ANTWERP EDITION** (first: 1552, reprinted also in 1554) of what was called „the most detailed and most important pre-Tridentine dogmatic of the Reformation period“. In 1538, Gropper’s *Enchiridion christianae institutionis* appeared anonymously, appended to the reform decrees drawn up two years earlier by the council of the ecclesiastical province of Cologne. Originally intended as an instruction for clergy, Gropper’s *Enchiridion* was initially well received and circulated widely. Reform-minded Italian churchmen, such as Cardinals Gasparo Contarini, Marcello Cervini, Giovanni Morone, Jacopo Sadoletto, and Bishop Matteo Giberti of Verona, welcomed the book. In the 1540s and 1550s, printers in Venice, Verona, Lyon, Paris, and Antwerp ensured its popularity with readers. Canisius, while a student at Cologne, might also have known of the *Enchiridion*. In it Gropper’s Erasmian tendency showed itself, and he took pains to make the Bible and the Church his point of departure. In many matters, especially in the doctrine of justification, he approximated Protestant views, but he did not approve of the doctrine of the Reformers concerning the concept and the organization of the Church. He championed the seven sacraments and the veneration of images and relics. He rejected the doctrine of the priesthood of believers, he defended the hierarchical order of the Middle and the primacy of the pope, though on these very points his differences with the representatives of the papal system were apparent. Protestant and Jesuit writers alike censured the book. Notwithstanding the fact however that the work was placed on the index of prohibited books by Clement VIII, because of the author’s adoption of a twofold formal cause of justification, namely the “*justitia inhaerens*” and the “*justitia imputata*”, it continued to be nevertheless received by many with enthusiastic approbation (cf. J. Meier, *Das ‘Enchiridion christianae institutionis’ (1538) von Johannes Gropper. Geschichte seiner Entstehung, Verbreitung und Nachwirkung*, in: “*Zeitschrift für Kirchengeschichte*”, 86, 1975, pp. 289-328; see also B. Lygioyo, *Martin Bucer’s Doctrine of*

Justification. Reform Theology and Early Modern Irenicism, Oxford, 2010, pp. 103-133).

Johannes Gropper was born at Soest (Westphalia), where he also had his early education at the local Latin school. After being made keeper of the seal of the archbishopric of Cologne, he was appointed scholasticus of St. Gerson in 1527. Gropper was an adherent of Erasmus, and aided the reform efforts of Hermann von Wied, archbishop of Cologne. This led him, after having completed his legal studies at Cologne in 1525, to devote himself to theological study. Gropper took a zealous part in the negotiations for church union and in the religious colloquies held in 1540 and 1541 in Hagenau, Worms, and Regensburg. In the latter place he secured agreement on the formulation of the doctrine of justification; but he and his sympathizers could not reach an understanding with the Protestants about the organization of the Church. When, therefore, Archbishop Hermann, felt himself committed to a far-reaching reform of ecclesiastical affairs in his archdiocese, and invited the Strassburg Reformer Martin Bucer for that purpose, Gropper came forward as the spokesman of the clergy of Cologne in opposition to the plans for Evangelical reform proposed by his former patron; as a representative of the cathedral chapter he sought in the Landtag of March and July, 1543, to persuade the Estates to oppose Hermann and Butzer. As he was unsuccessful, he prepared an answer to the memorial for reformation which the archbishop laid before the latter Landtag. The answer was approved by a committee of the cathedral chapter and was published in 1554 in its name, in German and Latin. When even this document did not convert the archbishop, Gropper and the members of his party lodged complaints against him with the emperor and the pope. Gropper now negotiated eagerly with imperial counselors. He addressed to the emperor his *Wahrhaftige Antwort* against what he claimed were false accusations by Butzer, but the latter proved the falsehood of Gropper's allegations. In connection with this fight against the heretics, Gropper came to favor the settlement of the Jesuits in Cologne. Canisius, who was especially advanced by him, praises in the highest terms Gropper's merits in saving Romanism within the archdiocese of Cologne. When the victory was won, and in place of Hermann the previous coadjutor, Adolf von Schaumburg, had been enthroned with his assistance, Gropper received the provostship in Bonn formerly held by a brother of Hermann. Under the new archbishop, Gropper worked by word and pen against the Protestants; he likewise acted as imperial commissioner for the carrying out of the Augsburg Interim in his native city of Soest. How little in accordance with his wishes, however, ecclesiastical affairs developed in the next years, he himself states in a letter of 1556, in which he sets forth the reasons why he did not wish to accept the dignity of the cardinalate which had been offered to him. A letter of the following year betrays a still gloomier mood; he begged Canisius not to be suspicious of him if he held aloof from the religious colloquy soon to be held in Worms. In 1558 he saw new dangers arise for those near him, when Johann Gebhard von Mansfeld was chosen archbishop of Cologne. In order to prevent his confirmation by the pope, Gropper decided to make a journey to Rome, whither Paul IV had formerly invited him in vain. The pope received him with honor and demanded his opinion in weighty matters; nevertheless, not only did he not accomplish that which he wished in the Cologne affair, but he was

denounced to the Inquisition by the Venetian Delfino. On March 13, 1559, he died in poverty, and was buried in the church of Maria dell' Anima. The pope, probably convinced by Gropper's defense that he was innocent, spoke before a consistory on March 15 in praise of the services of the deceased and transferred his benefices to his brother Kaspar (cf. W. Lipgens, *Kardinal Johannes Gropper, 1503-1559 und die Anfänge der katholischen Reform in Deutschland*, Aschendorff, 1951, passim).

J. Meier, op. cit., p. 306; A. Pettegree & M. Walsby, *Netherlandish books: books published in the Low Countries and Dutch books published abroad before 1601*, (Leiden, 2011), p. 767, no. 17595.

€ 1.200,00



5) **CRINITUS, Petrus** (Del Riccio Baldi, Pietro, 1465-1507). *De honesta disciplina lib. XXV. De poetis latinis lib. V. Et poematum lib. II. Cum indicibus suis*. (Paris), Josse Bade for Jean Petit, (June 1-15, 1508).

Folio. (8), XCIII, (1), (45), (1 blank) leaves (the second leaf containing Crinitus' preface and a letter addressed by Benedictus Philologus to Scipio Carteromachus, as well as the gathering Bb, containing the index of *De honesta disciplina*, are misbound, but the volume is complete). Title-page printed in red with at the center Jean Petit's device printed in black.

(bound with:)

LANDINO, Christoforo (1424-1498). [*Camaldulenses disputationes*] *Libri quattuor. Primus de vita activa & contemplativa. Secundus de summo bono. Tertius & Quartus in Publij Virgilij Maronis Allegorias*. (Strassburg, Matthias Schürer, 1508).

Folio. (70) leaves (the last is a blank). Contemporary half calf over wooden boards, manuscript title on spine, clasps, small stamp and entry of ownership on the first title-page, tiny wormholes throughout the volumes in some cases slightly affecting the text, light marginal dampstains, but still an attractive, wide-margined copy, profusely annotated by a contemporary hand.

(I) **FIRST COLLECTIVE EDITION** of Pietro Crinito's major works, which greatly contributed to the diffusion of Italian humanism in France (cf. P. Galand-Hallyn, *Les miscellanées*

de Pietro Crinito: une philologie de l'engagement et du lyrisme, in: "Ouvrages Miscellanées et Théories de la connaissance à la Renaissance", D. de Courcelles, ed., Paris, 2003, pp. 57-77).

The first work, *De honesta disciplina*, a collection of commonplaces, was first published at Florence by Filippo Giunta in 1504 (cf. P. Crinitus, *De Honestata disciplina*, C. Angelieri, ed., Roma, 1955).

Perhaps the most interesting work of Crinitus are the five books *De poetis Latinis*, the first part of a wider plan which included also a section on prose writers, of which only a preliminary chapter dedicated to Sallust has remained. It is considered the first comprehensive history of Roman poetry. It maintains a strictly chronological order and proceeds by means of cards which are independent of one another and which contain everything that was known on the biography of the single poets in the Florentine area at that time. Seventy years after Sicco Polenton's immature attempt, the *Scriptorum illustrium latinae linguae*, in the „praefatio“ dated 1505, Crinitus declares that he made a choice among the available materials; this proves that the cultural process had matured in the meanwhile so much that in the second half of the XVth century humanists were able to devote themselves to the criticism and comments of the classics rediscovered in the previous decades. In particular, while in the first part of the work a certain flattening of the single figures of the poets is evident, for the following eras it is possible to note a higher critical awareness, so some authors acquire greater and more appropriate importance compared to the others (cf. A. Moss, *Humanists and the invention of Literary History*, in: "Acta conventus Neo-Latini Bariensis", Tempe, AZ, 1988, pp. 411-417).

Crinito's poetry was published posthumously by Luceio Veronese (without date, but probably printed by the Giunta press between 1507 and 1509) (cf. A. Mastrogianni, *Die 'Poemata' des Petrus Crinitus und ihre Horazimitation*, Münster, 2002, passim).

Pietro del Riccio Baldi, known as Petrus Crinitus, (the latinised form of his name „Riccio“), was a native of Florence. He was educated at the school of Ugolino Verino and, from at least 1491, attended the lectures on rhetoric of Poliziano, with whom he had a lifelong friendship and from whom he inherited his library. He also edited Poliziano's writings after his teacher's death. He was a member of Lorenzo de Medici's circle of artists and men of letters, and acquainted with most of the great men of his time in Florence including Savonarola and Pico della Mirandola. After the invasion of Italy by Charles VIII of France and the fall of the Medici in 1527, Crinito began a long odyssey to Naples, Rome, Venice, and numerous other Italian cities. However he returned to Florence shortly before his untimely death (cf. R. Ricciardi, *Pietro Del Riccio Baldi*, in: "Dizionario biografico degli italiani", Roma, 1999, 38, pp. 265-268).

Adams, C-2949; Index Aureliensis 148.083; A. Mastrogianni, *op. cit.*, p. 298, B.1; Ph. Renouard, *Bibliographie des impressions et des oeuvres de Josse Badius Ascensius*, (Paris, 1908), II, pp. 350-351.

(II) **FIRST EDITION PRINTED OUTSIDE OF ITALY** by the learned Strasburg printer Matthias Schürer. Landino's major works of Latin scholarship, encloses *De vita activa & contemplativa*, known also under the title *Disputationes Camaldulenses*. It was the first published Platonic dialogue of the Renaissance and discusses the relationship between active and contemplative life (Book I); the *De summo bono*, on the nature of the „Supreme Good“ and the path by which attain it (Book II), and (Book III and IV) turn to Virgil's *Aeneid*, as a parallel source of philosophical truth (cf. C. Kallendorf, *Cristoforo Landino's Aeneid and the Humanist Critical Tradition*, in: „Renaissance Quarterly“, 36/4, 1983, pp. 519-546). The present volume is one of the very first issued from Schürer's press founded in 1508 to disseminate humanist learning. He was also the first in Alsace to print Greek texts. Schürer added to his edition a poem by each, Johannes Kierher and Beatus Arnoaldus, both members of the Sélestat circle of humanists, as Schürer himself. The first edition of Landino's work was printed in Florence by Nicolò di Lorenzo ca. 1480, and re-printed twice in Venice (ca. 1503 and ca. 1507).

“L'edizione dello Schürer del 1508 è ancora priva, come le precedenti, dei caratteri greci. Essa presenta rispetto a queste alcune evidenti correzioni del testo, certo congetturali, poi riprese in tutte le edizioni successive. Il suo modello resta la stampa del 1480: anche l'edizione schüreriana è stata approntata senza l'aiuto dei manoscritti, che avrebbero permesso di sanare numerosi altri errori rimasti nel testo. A questo è premessa una lettera al lettore in forma di epigramma di Johannes Kierher di Sélestat, in Alsazia, conterraneo di Mathias Schürer, che visse a Parigi nei primi decenni del XVI secolo. Chiude il testo un epigramma epilogo, rivolto al lettore, del Beatus Arnoaldus, il quale uscì, come lo Schürer e il Kierher, dalla famosa scuola di Sélestat e passò poi al servizio degli imperatori Massimiliano I e Carlo V in qualità di segretario” (C. Landino, *Disputationes Camaldulenses*, P. Lohe, ed., Firenze, 1980, p. XXVI).

Cristoforo Landino, born into a family of modest means in Florence, studied law at Volterra. He despised the subject, however, and in 1439 returned to Florence to attend humanities lectures, especially those of Carlo Marsuppini, but probably also those of Leonardo Bruni and Poggio Bracciolini. During this time he also wrote verse, where his success led him to the circle of Leon Battista Alberti. In 1458 he received, with the support of the Medici, an appointment at the University of Florence in rhetoric and poetics and became the academic authority in the humanities for almost forty years in Florence, numbering among his pupils such figures as Marsilio Ficino and Lorenzo de' Medici. Landino also obtained several political appointments. He became chancellor of the Guelph party and received the chancery secretaryship that he held until his death. He also published works in Italian, including a translation of the *Natural History* of Pliny the Elder and an edition of Dante's *Divine Comedy* with commentary. His commentaries on several classical Latin poets circulated among his associates but were not published (cf. S.A. Gilson, *Dante and Renaissance Florence*, Cambridge, 2005, pp. 163-193).

THESAVRVS
PRINCIPVM
HAC ÆTATE IN
EVROPA VIVEN-
TIVM:

QVO PROGENITORES EORVM,
tam Paterni quàm Materni, simul ac FRATRES
& SORORES, indè ab origine reconduntur,
vsque ad annum à Christo
nato 1590.

LIBELLVS
HISTORIARVM STUDIO SIS NON
minus utilis, quàm cognitu necessarius,

Per,
MICHAELEM EYZINGER
AVSTRIACVM.



COI ONJAE AGRIPPINAE,
Apud Godefridum Kempenscm.
Anno cl. cl. XG.

ANCESTOR TABLE

6) **EITZING, Michael von** (d. 1598). *Thesaurus principum hac ætate in Europam viventium: quo progenitores eorum, tam Paterni quàm Materni, simul ac fratres & sorores, indè ab origine reconduntur, usque ad annum à Christo nato 1590. Libellus historiarum studiosis non minus utilis, quàm cognitu necessarius.* Köln, Gottfried von Kempen, 1590.

(8) leaves, 223 pp. With the printer's device on the title-page.

(bound with:)

NEANDER, Michael (1525-1595). *Chronicon, sive synopsis historiarum, quæ res gestas præcipuarum in orbe gentium à rebus humanis conditis ad hanc usque nostram ætatem certa expositionis imperiorum, gentium, rerum variarum & maximè insignium: annorum item & tempoarum serie annotatas & expositas continet. Excerptas et collectas in schola Ilfeldensi... recognita & denuò locupletata...* Leipzig, Abraham Lemberg, 1590.

(13) leaves, 593, (3) pp. (1 blank leaf). With the printer's device at the end.

Two works in one volume, 8vo. Contemporary limp vellum, ties gone, old entries of ownership on the title-page (one inked out), two small stamps, some light browning and dampstains, otherwise a fine genuine copy.

(I) **FIRST EDITION** of this tract, in which is illustrated for the first time a new functional theory of numeration of ancestors by providing genealogies of thirty-four sovereign houses

of Europe. The ancestor table (Ahnentafel) is a genealogical numbering system for listing a person's direct ancestors in a fixed

sequence of ascent. The subject (proband) of the Ahnentafel is listed as the first, the subject's father as the second and the mother as the third, the paternal grandparents as fourth and fifth and the maternal grandparents as sixth and seventh, and so on, back through the generations. Apart from the first, who can be male or female, all even-numbered persons are male, and all odd-numbered persons are female. In this schema, the number of any person's father is double the person's number, and a person's mother is double the person's number plus one. Using this knowledge of numeration, one can derive some basic information about individuals who are listed without additional research. This construct displays a person's genealogy compactly, without the need for a diagram such as a family tree. It is particularly useful in situations where one may be restricted to presenting a genealogy in plain text. In effect, an Ahnentafel is a method for storing a binary tree in an array by listing the nodes (individuals) in level-order (in generation order). Eitzinger's method was later used by Jerónimo de Sosa, in his work *Noticia de la gran casa de los marqueses de Villafranca* in 1676, and was popularized by Stephan Kekulé von Stradonitz in his *Ahnentafel-Atlas* of 1898 (cf. C.W. McDonald, *An Ancestral Lines Pairing System: Uniquely Numbering Each Ancestral Line, Generation, Pairing and Sibling*, Potomac, MA, 2011, pp. 19-20).

Michael Baron of Eitzing was born around 1530 in Obereitzing (Upper Austria). He studied law and mathematics at Vienna and Louvain, was an assiduous traveller and was sent by Emperor Ferdinand I to the Council of Trent (1563). He also became councillor and treasurer to Maximilian II and Rudolph II. In 1581 he settled in Cologne as an author of mostly historical works, e.g. *Leo Belgicus* (1583), in which he described the wars in the Netherlands from 1559 on. From 1583 to 1599 appeared in periodical form his *Relatio historica*, which was later considered the forerunner of the modern news paper (cf. K.H. Salzmann, *Michael Freiherr von Aitzing*, in: "Neue Deutsche Biographie", 1, Berlin, 1953, pp. 119-120).

VD 16, E-4820; Index Aureliensis, 167.087.

(II) **SECOND EDITION** (first: 1586). It contains Neander's manual of universal history *Synopsis historiarum; Applicatio singulorum ad ea, quae in Daniele propheta de imperiorum mutatione... scripta sunt; Partium orbis terrae veteris et recentis succincta enumeratio* (with a long chapter on America, see H. Stevens, *Bibliotheca geographica et historica*, New York, 1872, p. 224, no. 1927); followed by *Historiola ecclesiae sive populi Dei* (a short history of the Jews in antiquity), and *Historia et narratio plane stupenda ... de Pseudo Martino Gallo*, about Martin Guerre, a French peasant, who was at the center of a famous case of imposture. Several years after the man had left his wife, child, and village, a man claiming to be Guerre arrived. He lived with Guerre's wife and son for three years. The false Martin Guerre was tried, discovered to be a man named Arnaud du Tilh and executed. The real Martin Guerre had returned during the trial. The case continues to be studied and dramatized to this day (cf. N. Zemon Davis,

The Return of Martin Guerre, Cambridge, MA, 1983, passim).

Michael Neander (1525-1595) is generally held as one of the greatest Protestant practical pedagogues of the sixteenth century and his textbooks are milestones in the history of primary education. Philip Melanchthon attested that the elementary school at Ilfeld was the best in the country. Neander was born at Sorau in the old Prussian province of Brandenburg, not far away from Frankfurt a.O. His father was a wealthy merchant, who intended him to continue his business. At the age of 18 he entered the Wittenberg University, where he listened with great enthusiasm to the lectures of Martin Luther, which became a close friend. In 1547, with a recommendation of Melanchthon and Justus Jonas, he obtained a position at the school of Nordhausen and changed in 1550 to the school of the monastery of Ilfeld, the abbot of which, Thomas Stange, had converted to the Reformed faith and established an elementary school there. In the forty-five years that Neander acted there first as a teacher, and later as rector, the renown of the school increased from year to year. Lorenz Rhodomann, Neander's most famous pupil, said to his credit, that from his school at Ilfeld came out more Greeks than once heroes from the Trojan horse (cf. H. Heineck, *Aus dem Leben Michael Neanders*, Nordhausen, 1925, passim; and M. Klemm, *Michael Neander und seine Stellung im Unterrichtswesen des 16. Jahrhunderts*, Grossenhain, 1884, passim).

VD 16, N-359; J.E. Alden & D.Ch. Landis, eds., *European Americana: a chronological guide to works printed in Europe relating to the Americas, 1493-1776*, I, (New York, 1980), p. 206; C. Brosserder, *Im Bann der Sterne: Caspar Peucer, Philipp Melanchthon und andere Wittenberger Astrologen*, (Berlin, 2004), p. 367.

€ 1.900,00

7) **EMSER, Hieronymus** (1478-1527). *Annotationes..., über Luthers new Testament, und dem newen Testament, so Emßer verteutschet hat, durch ein ineinander verzeychnung angeknöpfft*. Freiburg i.Br., Johannes Faber, 1529.

8vo. 140 leaves. With a woodcut on the title-page and on the verso of the last leaf. Contemporary blindstamped calf, rubbed, traces of worming, old entry of ownership on the title-page, two small stamps on the title-page and inner front panel, some light browning and spots, else a good copy.

FOURTH EDITION of Emser's biting criticism of Luther's translation of the New Testament, in which he believed to identify

**Annotationes des hoch-
gelehrten vnd Christlichen doctors Hiero-
nymy Emseris seligen/über Luthers new Testas-
ment/vnd dem newen Testament/so Emser
vertetschet hat/ durch ein ineinander
verzeychnung angeknüpfft.**



In iar M. D. XXIX.

fourteen errors and distortions. (cf. H. Blum, *Emser's 'Emendations' of Luther's New Testament: Galatians I*, in: "Modern Language Notes", 81, 1966, pp. 370-397). The present edition is also found bound together with Emser's own translation of the New Testament. The work was first printed at Leipzig in 1528 and reprinted at Cologne in the same year and twice at Leipzig in 1529, and again at Freiburg/Br. in 1535.

"Emsers Schrift Auß was gründ unnd Ursach Luthers dolmatschung uber das nawe testament dem gemeinen man billich vorbotten worden sey von 1523 gehört der zweiten Phase in der Auseinandersetzung zwischen Luther und Emseran. Sie ist also durchaus nicht die Schrift eines Mannes, der sich gelegentlich auch einmal mit Luther beschäftigt hätte und dabei zu einem ablehnenden Urteil gekommen wäre. Sie ist vielmehr die Schrift eines Mannes, der schon jahrelang in aller Öffentlichkeit mit Luther einen Wortkrieg führt. Und wie die anderen Schriften dieser Periode stellt sie eine Entgegnung auf eine lutherische Schrift dar, nämlich auf Luthers Neues Testament in deutscher Sprache. Das Buch enthält sozusagen den Bericht jener Prüfung, die Herzog Georg bei Emser wegen der Lutherschen Neuübersetzung bestellt hatte. Seiner Form nach bietet es sich als eine Zusammenstellung von Anmerkungen dar. Die zweite Ausgabe erschien denn auch unter dem Titel *Annotationes Hieronymi Emser über Luthers naw Testament...* Seine Kritik setzt sich nicht nur mit dem eigentlichen Bibeltext auseinander, sondern auch mit Luthers Vorreden und Randbemerkungen" (H. Gelhaus, *Der Streit um Luthers Bibelverdeutschung im*

16. und 17. Jahrhundert, Tübingen, 1989, pp. 27-28).

Hieronymus Emser was born at Widerstetten near Um and studied at Tübingen and Basel. Before 1502 he was ordained a priest. In Basel he came into contact with the circle of humanists around the publisher Johannes Amerbach. After a period in the service of the papal legate Cardinal Raimondo Peraudi, he pursued his studies at Leipzig and obtained a degree in theology in 1505. In the same year he accepted the invitation of Duke George of Saxony to move to Dresden to be his chaplain and official secretary. In 1519 he was present at the Leipzig debate between Johann Eck and Martin Luther. From that time, with support of Duke George, he devoted his energies to anti-Protestant polemics. However, his polemical writings fell into oblivion after his death, except for his translation of the New Testament, which saw sixty-five editions after it had been revised by Johann Dieten-

berger and Eck (cf. K.A. Strand, *Reformation Bibles in the Crossfire: The Story of Jerome Emser, His Anti-Lutheran Critique and his Catholic Bible Version*, Ann Arbor, MI, 1961, passim).

VD 16 E-1095; Index Aureliensis 160.215.

€ 300,00

8) **ERASMUS, Desiderius** (1466-1536). *Epistolae... familiares, ob singularem elegantiam adolescentum studiis & captui accomodatae, varijsq(ue) de rebus mentionem facientes, ex toto Epistolarum libro non sine doctissimorum iudicio excerptae*. Basel, Bartholomäus Westheimer, 1541.

(bound with:)

- - -. *Liber cum primis pius, de præparatione ad mortem*. Paris, Christian Wechel, 1542.

EPISTOLAE
ERASMI ROTERODAMI FAMILIARES
ob singularem elegantiam adolescentum studiis
& captui accommodatae, varijsq; de re-
bus mentionem facientes, ex toto Epi-
stolarum libro non sine doctis-
simorum iudicio ex-
cerptae.

ADIECIMVS IN CALCEM PRO-
uerbiorum & graecarum uocum interpretationem
floresq; in elocutione latina selectissimos, quae o-
mnia commentarij uice esse
possunt.

OPVS NOVVM ET RECENS
natum.

BASILEAE
M. D. XLI.

Two works in one volume, 8vo; I: (8) leaves, 688 pp., (16) leaves; II: 71, (1) pp., with the printer's device on the title-page. Contemporary vellum over boards, small stamp on the title-page and fly leaf, a very fine copy.

(I) **SECOND EDITION** of this selection of Erasmus' letters made from his *Opus epistolarum* of 1538. This work, edited by Bartholomäus Westheimer, was first printed also by him in 1538 and is extant here with many letters by and to Erasmus added. On the other hand the laudatory verses by Glareanus and Sapidus in the first printing have been replaced by those of Simon Grynaeus and the inscription on Erasmus' funerary monument. Added is also a letter to the reader by Westheimer, and the famous long letter of Erasmus often cited as 'Apologia pro vita sua', to Servatius Rogerus, dated from Hammes Castle near Calais, July 8, 1514 in which he excuses himself for his failure to return to his home monastery of Steyn and in which he explains why a monk's life was impossible for him (cf. G.S. Facer, *Erasmus and His Times: a Selections from the Letters of Erasmus and his Circle*, Bristol, 1988, p. 66-75, no. 23). At the end is futhermore added for the first time a choice of sentences also chosen from

Erasmus' letters. The whole volume is intended for school boys as a manual of models letters.

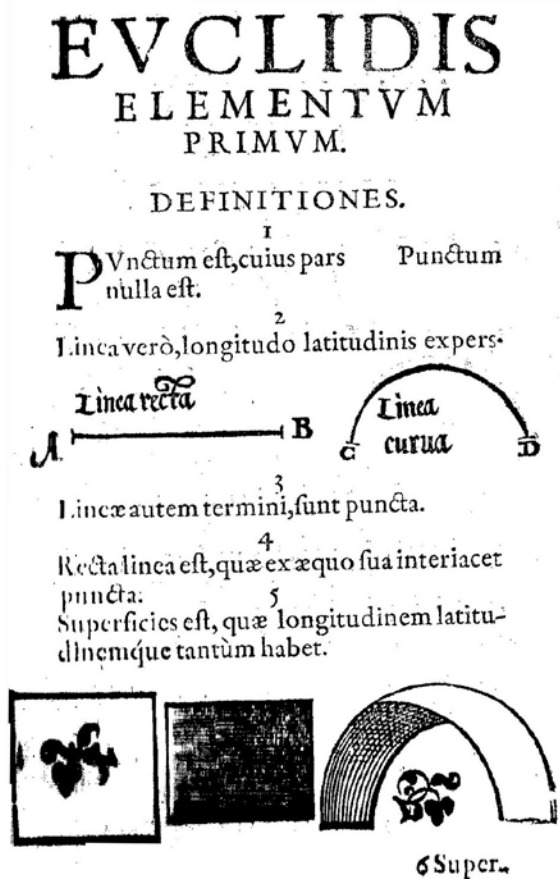
VD 16, E-2958; Index Aureliensis 163.109.

(II) **TWO EDITIONS** of Erasmus' famous tract were printed in Paris in 1542: one by Maurice de la Porte and the present one by Chrétien Wechel.

On June 19, 1533 Thomas Boleyn, earl of Wiltshire and Ormont, and father of Ann Boleyn, the second wife of Henry VIII, wrote to Erasmus, asking him to write, as quick as possible, a short work on the subject of preparing for death. The dedicatory letter to Boleyn is dated from Freiburg, December 1533, and the tract *De praeparatione ad mortem* appeared in print from the press Froben early in 1534. The work was an immediate success, and in 1534 alone seven editions are recorded. It was translated into Dutch (1534), German (1534), French (1537), English (1538) and Spanish (1545) (cf. L.-E. Halkin, *Erasme et la mort*, in: "Revue d'histoire des religions", 200, 1983, pp. 269-291).

Index Aureliensis 163.188; Bibliotheca Belgica, E-1173.

€ 700,00



9) **EUCLID** (fl. ca.300 B.C.). *Elementorum libri XVI. Quibus, cum ad omnem Mathematicae scientiae partem, tum ad quamlibet Geometriae tractationem, facilis comparatur aditus.* Köln, Maternus Cholin, 1587.

8vo. (14) leaves, 203 pp. With the printer's device on the title-page and numerous diagrams in the text. Contemporary limp vellum, wrappers tinted in red, green edges, ties missing, some light browning and spots, contemporary entry of ownership on the free front fly leaf: "Joannes Albertus Cellensis S. Ratholdi. Emptus Herbipol. 1591", old entries of ownership and two small stamps on the title-page, otherwise a fine genuine copy.

NICELY PRINTED SCHOOLBOOK EDITION, a reprint of the translation into Latin

done by Jean Magnien, lecturer of mathematics at the Collège Royale in Paris. The work was revised after his death (1556) by his assistant Etienne Legresle (Stephanus Gracilis) and published by Vascosan in the same year. The demonstrations are not given, except for five propositions (cf. I. Patin, *Teaching Mathematics and Astronomy in France: The Collège Royale*, in: “Science & Education”, 15, (2006), p. 191). Cholin reprinted it for the first time at Cologne in 1564.

VD 16, ZV-5465; M. Steck, *Bibliographia Euclideana*, (Hildesheim, 1981), p. 81; Ch. Thomas Stanford, *Early Editions of Euclid's Elements*, (San Francisco, CA, 1977), p. 29. € 450,00



10) **FRANCK, Kaspar** (1543-1584). *Catalogus haereticorum*. *Das ist: wahrhaftige erzehlung der namhafften Irrthumb und Ketzer, welche von Anfang der Welt biß auff unsere zeit entstanden: Darinnen verfaßt derselbigen leben, was sie gelehrt, zu was zeiten ain jeder angefangen, was für Concilia und Kirchenlehrer jre Irrthumb(b) verdampt: Ob auch ain jeder in seinem aigenen, fürgenommen glauben könne selig werden...* Ingolstadt, David Schneider, 1576.

8vo. (8), 529 (i.e. 527), (1) pp., (48) leaves. Title printed in red and black. Contemporary blindstamped pigskin over wooden boards, dark tinted back with three raised bands, one clasp preserved (of two), engraved ex-libris and small stamp on the inner front panel, old entry of ownership on the title-page, a few marginal wormholes in the first four leaves, some light browning and spots, but a genuine and attractive copy.

FIRST EDITION of this alphabetical dictionary of the enemies of the Church from Abelonius to emperor Zeno. It also contains a chronological list of heretics, the earliest mentioned is Simon the Sorcerer (A.D. 56) and last Balthasar Hubmaier, a list of the councils, at which heresies were condemned and a list of authors, who wrote against heretics.

“Der katholischen Kontroverstheologie war sowohl die Meinung geläufig, der Protestantismus sei falsch, weil er neu sei, als auch das Argument, dieser erneuere nur längst verurteilte

Ketzereien. Das ist die Perspektive des ersten auf deutsch erschienenen katholischen Ketzerkatalogs. Caspar Francks *Catalogus haereticorum* von 1576 beschreibt in alphabetischer Ordnung die vielfätigen Ketzereien, ‘wie sie nach der Geburt Christi [...] nach ainander entstanden / vnd jre schwermerey wider die gesunde / hailsame lehr der Catholischen / Apostolischen Kirchen außzubraiten vnd zuuerthetigen sich vnterstanden’. Der Unwandelbarkeit der katholischen Lehre wird eine kontinuierliche Gegnerschaft der ‘Schwermerey’ gegenübergestellt; damit ist gleichzeitig auch eine aus dem gemeinsamen Gegner resultierende Kontinuität der Protestanten mit bereits früher verurteilten Ketzern behauptet” (M. Pohlig, *Zwischen Gelehrsamkeit und konfessioneller Identitätsfindung: lutherische Kirchen- und Universalgeschichtsschreibung, 1546-1617*, (Tübingen, 2007), p. 279).

Kaspar Franck was born in Ortrant (Saxony). His parents were Lutherans and his early religious instruction filled him with enthusiasm for the new doctrine. His earnest desire for the conversion of his country led him to choose the ministry as his field of labor, and such was his zeal and success as a preacher that Count Ladislaus of Haag, who had but recently introduced the reformed faith into his province, invited him to his court. The premature death, however, of Ladislaus prevented Franck from carrying out the proposed plans of reform. Duke Albert, the successor of Ladislaus, resolved to restore the Catholic religion, and to that end called to his assistance the famous convert and preacher, Martin Eisengrein (see item no. 4). His intercourse with Eisengrein soon led Franck to see the errors of the new creed. In 1566, he matriculated at the University of Ingolstadt, devoted himself to the study of the Fathers and the early Christian Church, and on January 25, 1568, made a formal profession of the Catholic Faith. Albert, recognizing him as a man of great usefulness in reclaiming to the Faith many strayed souls, obtained from Pius V a dispensation to have him ordained a priest. Before beginning his missionary labors, he published a work setting forth the reasons and justification of his return to the ancient faith: *Klare vnd Grundtliche vrsachen Warumb M. Caspar Franck Von der Sect, zu der allgemainen Christlichen vnd Romischen Kirchen getreten* (Ingolstadt, 1568). His apostolic labors in Haag and Kraiburg were crowned with success. In 1572, he was again in the University of Ingolstadt, pursuing his theological studies, and the following year he became its rector, an office which he again held later for several consecutive terms. On the occasion of the General Jubilee in 1575, he set out for Rome, won at Siena the doctorate in theology, and shortly afterwards Gregory XIII conferred on him the title of Prothonotary Apostolic and Comes Lateranensis. His vast erudition, zeal, and power of penetration place him on the long list of learned men who directed the destiny of the University of Ingolstadt during the sixteenth century. His polemical writings manifest earnest and painstaking labor and an intimate familiarity with patristic literature. Among his more important works may be mentioned: *Brevis et Pia Institutio de puro verbo Dei* (Ingolstadt, 1571); *Tractatus de ordinaria, legitima et apostolica vocatione sacerdotum et concionatorum* (Ingolstadt, 1571); *De externo, visibili et hierarchico, Ecclesiae Catholicae sacerdotio*” (Cologne, 1575); *Explicatio totius historiae Passionis et Mortis Domini*” (Ingolstadt, 1572); and *Fundamentum Catholicae Fidei contra Schmidelin* (Ingolstadt, 1578) (cf. A. Räss, *Die Convertiten seit der Reformation, nach ihrem Leben und aus ihren Schriften dargestellt*, Freiburg/Br., 1866-1872, II, pp. 15-83).

11) **FREIGIUS, Thomas** (1543-1583). *Quæstiones ΕΩΤΙΝΑΙ ΚΑΙ ΔΕΙΛΙΝΑΙ seu Logicae & Ethicae. In Archigymnasio Friburgensi ad captum adolescentum prælectæ.* Basel, Sebastian Henricpetri, (1574).

(8) leaves, 96, pp., cols. 97-127, pp. 129-343. With the printer's device on the title-page.

(bound with:)

---. *Oratio in obitum nobilis et clariss. viri Dn. Wolfgangi Streithij I.V.D. & in Archigymnasio Friburgensi olim antecessoris:... XIX. Frebruarij, Anno CIO. IO. LXXIII. Friburgi Brisgoiæ in summo templo habita.* (Basel, Sebastian Henricpetri, 1573).

23 pp.

(bound with:)

RAMUS, Petrus (1515-1572). *Liber, de militia C. Iulii Caesaris. Cum præfatione Iohannis Thomae Freigij.* Basel, Sebastian Henricpetri, (1574).

(8) leaves (the last is a blank), 224 (i.e. 228) pp. (2) leaves (the last is a blank). With the printer's mark on the title-page and at the end.

**IOANNIS
THOMÆ FREIGII,**

Quæstiones

ΕΩΤΙΝΑΙ ΚΑΙ ΔΕΙΛΙΝΑΙ:
seu Logicae & Ethicae

IN

Archigymnasio Friburgensi ad captum
adolescentum prælectæ.



B A S I L E A E,
P E R S E B A S T I A N U M H E N R I C P E T R I

Three works in one volume, 8vo. Contemporary limp vellum, manuscript title label on spine, two small stamps on the title-page, a very light marginal damstain at the end of the third work, a fine copy.

(I) **FIRST EDITION**, dedicated to Ferdinand II, Archduke of Austria. "Some of these writings appear under the title Quæstiones: on logic and ethics, on geometry and stereometry, on physics and economics and politics. What is striking in all these works is the insertion of genuine Aristotelian material into the basic pattern of the Ramist method. This is a procedure on which Freigius reflects, - for example with respect to the first part of the Quæstiones Logicae et Ethicae - where he claims to have adapted the logic of Aristotle to the Ramist practice of bene disserendi" (W. Rother, *Ramus and Ramism in Switzerland*, in: "The Influence of

Petrus Ramus. Studies in Sixteenth and Seventeenth Century Philosophy and Sciences”, M. Feingold, J.S. Freedman & W. Rother, eds., Basel, 2001, p. 19).

VD 16, F-2590.

(II) **FIRST EDITION** of this funeral sermon celebrating Wolfgang Streit, who was professor of jurisprudence at the Freiburg University, twice its rector (1568/69) and dean of the law faculty in 1571. In his address Freigius praises his colleague as instrumental in the foundation of the ‘Paedagogium’ and the reform of the university (cf. H. Mayer, *Die Matrikel der Universität Freiburg i.Br., von 1460-1656*, Freiburg i.Br., 1907, I, p. 392).

VD 16, F-2579.

(III) **FIRST EDITION** published by Freigius (originally published at Paris in 1559). Ramus applied his ‘methodus’ (his term for orderly pedagogical presentation) to the works of Julius Caesar. It produced on the one hand a science of ethics in the *Liber de moribus veterum Gallorum*, and on the other it produced an ‘art’ of war in the present work (cf. M.T. Griffin, *A Companion to Julius Caesar*, Malden, MA, 2009, p. 361).

Thomas Freigius was born in Freiburg/Br. He studied at the local university under Johann Hartung and Heinrich Glareanus, and obtained a master degree in 1559. As early as 1562 he lectured on dialectica minor and later obtained the chair of Latin grammar, but simultaneously studied law. His most irritable character caused him difficulties already at the beginning of his academic career. After he refused in 1567 the ‘*professio fidei tridentinum*’, which was required for all graduates at Freiburg, he left the city and went to Basel, where he lectured on rhetorics and where he resumed his legal studies, obtaining a degree in 1568. The encounter with Petrus Ramus in the same year led to a close personal relationship - in his *Vita Rami* he speaks of frequent walks with him - and was crucial for his further academic development. He became the foremost advocate of the Ramist method and after the killing of Ramus during the St. Bartholomew’s massacre (1572), he started to re-edit his teacher’s writing and wrote the first comprehensive biography of Ramus (1574). In Fall 1570 returned to Freiburg lecturing on dialectics and ethics. But soon he had again problems with the university about his teaching methods and was consequently withdrawn from his chair. He continued to lecture privately in his home, but his offensive attitude enraged the city fathers: he was prohibited to give any more lessons and was menaced with the breaking up with their protection. He returned to Basel and worked as a proof-reader. Through the recommendation of another Ramist, Hieronymus Wolf, principal at Augsburg and through the intercession of Basilius Amerbach and

other friends in Basel he obtained in 1576 the position as rector of the Gymnasium in Altdorf near Nuremberg. But also here the Ramist method was not well accepted. When the Gymnasium obtained the status of an Academy (1580) and the theologian Edo Hilderich became its dean he again returned to Basel (1582), first working as editor in the printing house of Henricpetri. Without success he tried to obtain the chair of ethics. A year later a plague epidemic in Basel claimed the life of his three children and shortly thereafter his own. Freigius is responsible for the dissemination of Ramist philosophy and method in two significant ways: as editor of the works of Ramus and Omer Tano, and as an extremely productive author, who pursued the aim of establishing Ramism in the various branches of learning and scholarship. His works are didactically motivated and distinguished by the calm of presenting all knowledge methodically in the Ramist sense (cf. W. Schmidt-Biggemann, *Topica universalis. Eine Modellgeschichte humanistischer und barocker Wissenschaft*, Hamburg, 1983, pp. 52—59 and W.J. Ong, *Ramus, Method, and the Decay of Dialogue. From the Art of Discourse to the Art of Reason*, Cambridge, MA, 1958, pp. 37-39 and 298-301).

IOANNIS
THOMÆ FREIGII,

QVÆSTIONES PHY-
SICÆ.

IN QVIBVS,

Methodus doctrinam Physicam legiti-
mè docendi, describendiq; rudi
Minerva descripta
est,

LIBRIS XXXVI.



BASILEÆ,
PER SEBASTIANVM HEN-
RICPETRI.

VD 16, L-526; W. Rother, *op. cit.*, p. 17 and 22.

€ 800,00

12) **FREIGIUS, Thomas** (1543-1583). *Quæstiones physicæ. In quibus, Methodus doctrinam Physicam legitimè docendi, describendiq(ue) rudi Minerva descripta est, Libris XXXVI.* Basel, Sebastian Henricpetri, 1579.

8vo. 1295, (1) pp. With the printer's device on the title-page and at the end. Contemporary blind-stamped pigskin over wooden boards, remnants of clasps, manuscript title label on spine, tinted edges, old entries of ownership on front fly-leaf and title-page, as well as two small stamps, tiny marginal wormhole in the last 10 leaves, a very attractive, genuine copy.

FIRST EDITION of this comprehensive manual for the teaching of natural history in 36 books (similar to the 37 books of Plinius' *Historia Naturalis*). The work is not dedicated to a man, but to the Creator: "Deo Uni Essentia, Trino Personis: Naturæ non solum semel conditori, Sed etiam perpetuo Gubernatori" (leaf A1 verso). It contains not only chapters on

general topics of natural history, but also on cooking, music, psychology, fireworks, farming, etc. At the end is a list of the authors used, in which are also found for each field contemporary experts, e.g. for medicine Vesalius, Fernel and Mercuriale; for geography Glareanus and Münster; for mathematics Stöffler and Peucer; ‘polyhistores’ are Erasmus, Budé and Vives; for history Paolo Giovio and ‘physici’ are Ramus, Melanchthon and Telesio, etc.

VD 16, F-2599; F. Hieronymus, *1488 Petri - Schwabe 1988. Eine traditionsreiche Basler Offizin im Spiegel ihrer frühen Drucke*, (Basel 1997), II, pp. 1392-3, no. 502; W. Rother, *Ramus and Ramism in Switzerland*, in: “The Influence of Petrus Ramus. Studies in Sixteenth and Seventeenth Century Philosophy and Sciences”, M. Feingold, J.S. Freedman & W. Rother, eds., Basel, 2001, p. 19.

€ 1.100,00



13) **GEORGIUS DE HUNGARIA** (d. 1502). *Türckei. Chronica, Glaube, Gesetz, Sittenn, Herkom(m)en, Weiß, und alle Geberden der Türcken. Von einem Siebenburger, so da in Türckei gefencklich gebracht, und vil Jar nachmals darin(n)en gewonet, im M.CCCC. XXXVI, Jar beschriben. Gar lustig zulesen. Die Zehen Nationen un(d) Secten der Christenheit.* Strassburg, Christian Egenolph, January 1530.

4to. (18) leaves (the last is a blank). Woodcut on the title-page (reversed copy of M. Geisberg, *Die deutsche Buchillustration in der ersten Hälfte des 16. Jahrhunderts*, München, 1930-31, no, 435: “Die Karawane”). Modern calf, a few light spots, but an excellent copy.

FIRST EDITION of this anonymous abridged translation of the famous Tractatus de moribus, condicionibus et nequitia Turcorum, one of the most important first-hand accounts of life in fifteenth-century Turkey known to modern scholarship. Although the author does not name himself, he can be identified as a Dominican priest, Georgius de Hungaria, who died in Rome in 1502. He was born

around 1422 in Romos (Transsylvania), lived in Turkish captivity from 1438 to 1458, and entered the Dominican order in Rome around the end of the 1470s (R. Klockow, *Die Erstausgabe des 'Tractatus de moribus, condicionibus et nequitia Turcorum' des Georg von Ungarn. Prolegomena zu einer kritischen Ausgabe*, in: "Südostforschungen", 46, 1987, pp. 57–78).

Georgius' Tractatus is conceived as a work of anti-Islamic polemic, yet it contains a surprisingly unbiased appraisal of Turkish customs. For some time Georgius seems to have been on the brink of converting to Islam and experienced forms of mystic visions that confirmed this new belief. But he eventually returned to Christianity and later, while writing his account, made every attempt to assert his firm adherence to Christian teachings. As a critical analysis of his treatise demonstrates, however, his open admiration of Ottoman culture is undeniable, and his sharp criticism of Islam ultimately proves to be the writer's self-defense against a deep-seated fear of having transgressed traditional European norms (cf. A. Classen, *The world of the Turks described by an eye-witness: Georgius de Hungaria's dialectical discourse on the foreign world of the Ottoman Empire*, in: "Journal of Early Modern History, 7/3-4, 2003, pp. 257-279).

First printed at Rome, about 1481, when European apprehension in the face of Ottoman expansion was at its height, the Tractatus was reprinted in numerous editions, and was widely used as a source by other authors. Luther edited the text in 1530, using the positive account of Turkish customs and religious observance as a weapon in his polemic against the Roman Catholic Church: if heathens could perform such exemplary works, who could fail to doubt the efficacy of works as a means of salvation? Sebastian Franck in his German translation of the Tractatus (Nuremberg, 1530) went further: replacing Georgius' commentary with his own, he used the text to attack institutional religion as a whole and to promote his concept of a non-dogmatic, spiritual Church of individuals united with each other only through their union with God - a Church which was not closed to Moslems or members of any other creed. This translation or adaptation, the *Chronica der Türckey*, marks Franck's decisive break with the Lutheran cause and the beginning of his lonely path as a 'spiritual individualist'. Franck reworked his translation of the Tractatus for his major geographical work, the *Weltbuch* of 1534.

"Franck's translation is important not only because it gives us an accurate measure of the extent of his alienation [from Lutheranism], but also because the treatise itself sets forth value judgements about religious truth which were to become Franck's own" (S.E. Ozment, *Mysticism and Dissent: Religious Ideology and Social Protest in the 16th Century*, New Haven, CT, 1973, p. 139).

For the interesting but intricate relationship of the two German translations see S.C. Williams, *op. cit.* (below), pp. 114-118 ("there can be no question of straightforward dependence of *Cronica* on *Türckei*, or vice versa... This is clear evidence of 'interference', and shows that Franck must have used *Türckei* when preparing his own translation of the Tractatus - or is himself the author of *Türckei*").

VD 16, G-1385; Göllner, no. 366; S.C. Williams, 'Cronica der Turckey' Sebastian Franck's Translation of the 'Tractatus de Moribus, Condicionibus et Nequitia Turcorum' by Georgius de Hungaria, (thesis, University of Leeds, 1991, pp. 103 and 427, no. S1.

€ 2.400,00

14) **GRETSER, Jakob** (1562-1625). *Nomenclator latinograeco-germanicus, in gratiam tironum graecae linguae collectus. Accessit de verbis anomalis, defectivis, & poëticis commentariolus, multis locis correctus & auctus.* Ingolstadt, David Sartorius, 1598.

Nomenclator
**LATINOGRÆCO-
GERMANICVS,**
IN GRATIAM TIRONVM
GRÆCÆ LINGVÆ COL-
LECTVS

JACOBO GRETSERO
SOCIETATIS IESV.

Accessit de verbis anomalis, defectivis & poë-
ticis commentariolus, multis locis
correctus & auctus.



Cum gratia & privilegio Caesar. Maieft.

INGOLSTADII,

Ex Typographia ADAMI SARTORII.

Anno M. D. XCVIII.

8vo. (1) leaf, 274 pp., (49) leaves, 201 pp. With the printer's device on the title-page. Vellum binding made of an ancient manuscript leaf, half of the front wrapper anciently repaired, old entry of ownership on the title-page and on the back wrapper, small stamp on the title-page, small ink stain on the first two leaves, otherwise a fine copy.

REVISED AND AUGMENTED EDITION of this tri-lingual dictionary for beginners in the Greek language. The Nomenclator latino-graecus was first published in 1596 (a reprint was done at Rome in the same year). In the present edition was incorporated for the first time a German vocabulary and a Greek and Latin Commentariolus verborum anomalorum et defectivorum. The work is also of special interest for the scientific terminology applied to geography, astronomy, meteorology, anatomy, zoology, and botany; but also music, the fine arts, architecture, gastronomy, etc.

“Neben den Werken von Ruland und Frischlin ist der Nomenclator des Jesuiten Jacob Gretser das dritte dreisprachige Werk mit Sachgruppenkonzeption, das ausser lateinischen und deutschen griechische Einträge enthält... Diese zuerst 1598 in Ingolstadt bei Adam Sartorius erschienene und bis in das 18. Jahrhundert gedruckte dreisprachige Fassung, stellt eine Erweiterungsform des zuerst 1596 gedruckten Nomenclator latino-graecus dar... Die 1598 ergänzten deutschen Einträge konnten einerseits dazu beitragen, das Verständnis des Griechischen zu erleichtern, führten aber auch zu einer Funktionserweiterung. Denn Gretsers Nomenclator, der

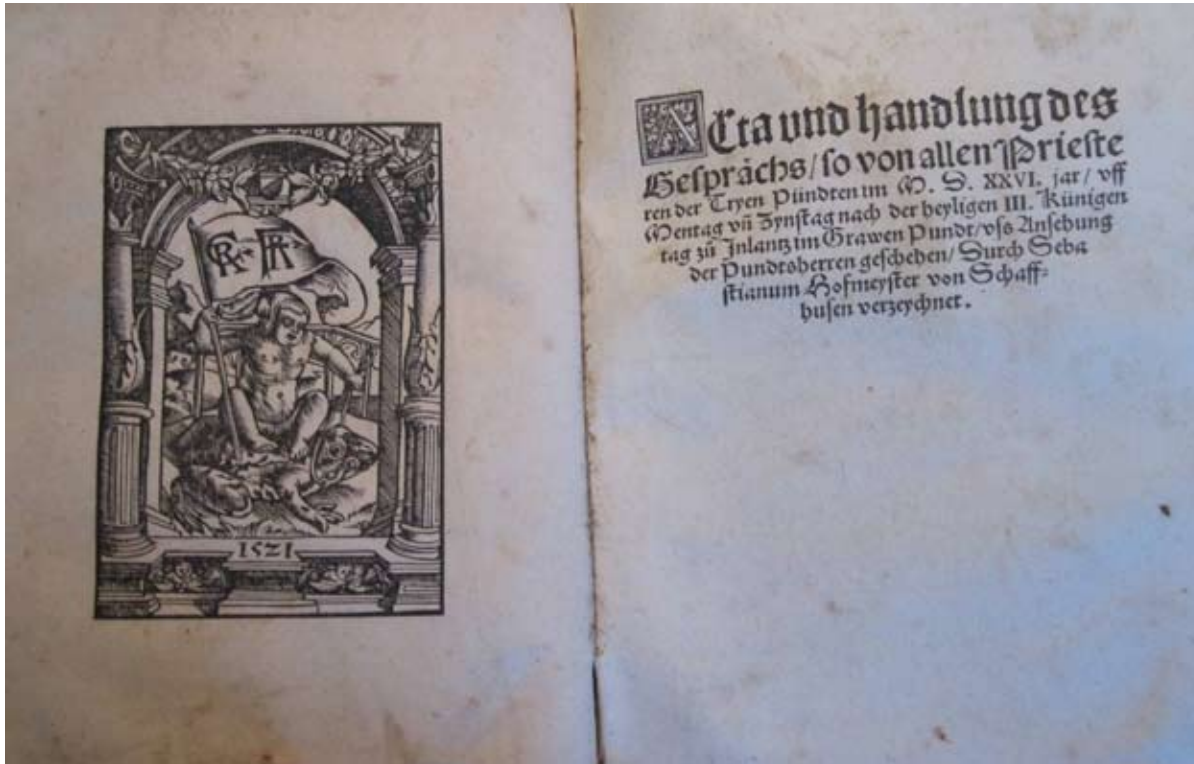
zunächst nur für lateinkundige Rezipienten geeignet gewesen war, konnte nun zusätzlich für die Aneignung lateinischer Sprachkenntnisse verwendet werden und war damit einem weiteren Schülerkreis zugänglich” (P.O. Müller, *Deutsche Lexikographie des 16. Jahrhunderts. Konzeption und Funktionen frühneuzeitlicher Wörterbücher*, Tübingen, 2001, pp. 412-415; see also id., *Nomenklatoren des 16. Jahrhunderts*, in: “Stand und Aufgaben der deutschen Dialektlexikographie: Beiträge zu der Marburger Tagung vom Oktober 1992”, R. Hildebrandt & E. Bremer, eds., Berlin, 1996, passim).

Jakob Gretser was born at Markdorf in the Diocese of Constance. He was a pupil in the Jesuit college of Innsbruck since 1576 and entered the Society in 1578. For several years he taught humanities in Munich and Freiburg (Switzerland) and came to Ingoldstadt in 1586. Two years later he obtained a master degree in philosophy and was ordained in 1589. At the University of Ingolstadt he taught philosophy for three years, dogmatic theology for fourteen and moral theology for seven years. He gave at least ten hours a day to his studies, which he protracted, at times, till late into the night, in order to devote part of the day to works of charity and zeal. He was recognized as one of the best controversialists of his time, and was highly esteemed by Pope Clement VIII, Emperor Ferdinand II, and Maximilian I, Elector of Bavaria. Some of the greatest of his age, such as Cardinal Bellarmine and Marcus Welser, corresponded with him and consulted him in their difficulties. He edited or explained many works of the patristic and medieval writers, and composed erudite treatises on most diverse subjects. His complete writings appeared between 1734 and 1741 in seventeen folios in Ratisbon (cf. G. Dünnhaupt, *Jacob Gretser S.J., 1562-1625*, in: “Personalbibliographien zu den Drucken des Barock”, Stuttgart, 1991, vol. 3, pp. 1759-1824; see also H. Köning, *Jakob Gretser S.J.*, in: “Freiburger Diözesan-Archiv: Zeitschrift des kirchengeschichtlichen Vereins für Geschichte, Christliche Kunst, Altertums- und Literaturkunde des Erzbistums Freiburg mit Berücksichtigung der angrenzenden Bistümer”, 77, 1957, pp. 136-170).

VD 16, G-3223; F. Claes, *Bibliographisches Verzeichnis der deutschen Vokabulare und Wörterbücher, gedruckt bis 1600*, Hildesheim, 1977, p. 220-221. € 950,00

TWO IMPORTANT STEPS IN THE SWISS REFORMATION: THE SECOND ZÜRICH AND THE ILANZ DISPUTATIONS

15) **HÄTZER, Ludwig** (1500-1529). *Acta oder geschicht wie es uff dem geprech d(es) 26.27. unnd 28. tagen Wynmonadts, in der Christlichen Statt Zürich, vor eim Ersame (n) gseßnen grossen un(d) kleine(n) Radt, ouch in by sin mer dan(n): 500. priesteren, und vil andere bi derber lüten, ergangen ist: Anbetreffend die götze(n) und die Meß. Anno M.D.XXIII. jar.* Zürich, Christoph Froschauer the Elder, (1523).



4to. (72) leaves. Title woodcut border, woodcut border in the text and large printer's device dated 1521 on the verso of the last leaf.

(bound with:)

HOFMEISTER, Sebastian (ca. 1494-1533). *Acta und handlung des Gesprächs, so von allen Priesteren der Tryen Pündten im M. D, XXVI. jar, uff Montag un(d) Zynstag nach der heyligen III. Künigen tag zu Inlantz im Grawen Pundt uss Ansehung der Pundtsherren geschehen.* [Zürich, Christoph Froschauer the Elder, 1526].

4to. (16) leaves. With a large woodcut initial. Contemporary binding of old manuscript leaf, two small stamps on the lower blank margin of the title-page, some very light browning and spots, but a genuine and attractive copy.

(I) **FIRST EDITION** of the minutes of the Second Zürich Disputation (October 26-29, 1523) on images and the Mass. Ludwig Hätzler was made recording secretary of the proceedings.

The First Zürich Disputation (January 29th, 1523) between Ulrich Zwingli and Johann Fabri was the earliest Reformation-era public debate of the doctrine of the eucharistic sacrifice and had set the stage for Zwingli's reformatory efforts. The Second, which opened on Monday October 26, 1523 in the Town Hall was held for 3 days with over 900 participants, priests and laymen of all sorts. Since the iconoclastic demonstrations in the preceding month had been the principal reason for the calling of the debate, the problem of iconoclasm was given priority over that of the Mass. Zürich's major, Marcus Roist appointed two delegates from St. Gall, Joachim Vadian and Stoffel Schappeler and the delegate of Schaffhausen, Sebastian Hofmeister (see infra) to preside over the several sessions of the debate. No notable representative of the Catholic side was present. Zwingli urged the adoption of his doctrines so successfully that even his devoted adherent, Konrad Schmid of Küssnacht, warned him against the too sudden abolishment of ancient customs and usages. The first steps having been taken in 1522-23, the reforms were carried into effect in Zurich in 1524-25. About Easter, 1524, indulgences and pilgrimages were abolished, the sacraments of Penance and Extreme Un-

ction rejected, and pictures, statues, relics, altars, and organs destroyed, regardless of their artistic value. Sacred vessels of great value, such as chalices and monstrances, were melted into coin. Church property was seized by the State, which gained most by the suppression of the monasteries; the Fraumünster Abbey, founded in 853, was voluntarily surrendered to the secular authorities by the last abbess. Celibacy was rejected as contrary to Holy Writ, and monks and nuns were married. In the spring of 1525 the Mass was abolished; in its place was introduced the memorial service of the Last Supper (cf. D.J. Ziegler, ed., *Great Debates of the Reformation*, (New York, 1969), pp. 35-69; and Ch. Garside, *Zwingli and the Arts*, New Haven, CT, 1966, pp. 129-145).

Ludwig Hätzer was born in Bischofzell (Canton Thurgau) and educated in his native city, possibly for the priesthood at the collegiate school of St. Pelagius until 1517, when he matriculated at the University of Basel, but did never take a degree, for reasons which remained unknown. In 1520 he was ordained a priest and assumed his first post as chaplain of the community of Wädenswil. In 1522 he moved to Zürich, where he published a booklet intended to defend the repeated acts of iconoclasm which had then taken place in Zürich. Because of his radical views, close to those of the Anabaptist movement, he was forced to leave Zürich in 1526. Together with Hans Denck he translated the prophets of the Bible into German (1528) and wrote a booklet discouraging the consumption of alcohol. Haetzer regarded Jesus as a leader and teacher only: not divine and not an object of worship, therefore an anti-trinitarian and possibly a Unitarian. Haetzer attended the Martyrs' Synod in Augsburg (1527). In 1528 he was arrested and imprisoned in Constance on a charge of adultery, though his opposition to the Trinitarian concept of God was more likely the true cause. He was sentenced to death and beheaded on the very spot where Jan Hus had been burned a century before (cf. J. F. Gerhard Goeters, *Ludwig Hätzer (ca. 1500 bis 1529), Spiritualist und Antitrinitarier, eine Randfigur der frühen Täuferbewegung*, Gütersloh, 1957, passim; and Ch. Garside, *Hätzer's Pamphlet against Images*, in: "Mennonite Quarterly Review", Goshen, IN, 1960, pp. 20-36).

VD 16, H-136; G. Finsler, *Zwingli-Bibliographie. Verzeichnis der gedruckten Schriften von und über Ulrich Zwingli*, (Zürich 1897), nos. 79 & 108; H.-J., Köhler, *Bibliographie der Flugschriften des 16. Jahrhunderts. I. Das frühe 16. Jahrhundert (1501-1530): Druckbeschreibungen H-M*, (Tübingen, 1991), p. 7, no. 1473; M. Vischer, *Bibliographie der Zürcher Druckschriften*, (Baden-Baden, 1991), C-35.

(II) **FIRST EDITION** of the account of the conversations between Reformed and Catholic theologians, which took place in the Swiss village of Ilanz (Grisons) on January 12-23, 1526, by Huldrich Zwingli's coworker, Sebastian Hofmeister.

Reform began when Huldrych Zwingli sent an address to the "three confederates in Rhätia" (an ancient Roman province that included present-day eastern Switzerland, including the Grisons, and western Austria), exhorting them to reform the Church

in alliance with Zürich. Zwingli also sent several of his pupils to preach in the Grisons. Philipp Gallicius went to the Romansh people, in the Engadin region of the Grisons, explaining Reformed principles for the first time in the Romansh tongue to a surprised and pleased crowd. Gallicius went on to translate the Lord's Prayer, the Apostles' Creed, the Ten Commandments and several chapters of the Bible into Romansh, thus laying the foundation of Romansh literature as well as Romansh Protestantism. Another of Zwingli's religious ambassadors to the Grisons was Johannes Comander. A Protestant preacher, formerly a Roman priest, Comander proclaimed Reformed doctrine in Chur's St. Martin Church in 1524. The citizens protected him against any threatened violence, accompanying him to and from the church. Unhappy with this turn of events, the bishop of Chur arraigned Comander for heresy in 1525 before the confederate Diet, which ordered a public disputation at Ilanz beginning on Jan. 7, 1526. The Reformed side was argued primarily by Comander, while the Catholic party consisted of the Episcopal Vicar Peter Spysler, the abbot of St. Lucius and a few priests and monks. The entire disputation was presided over by the civil authorities. After several days' argument, the debate concluded with a substantial victory for the Reformation. Comander composed for the occasion eighteen theses, an abridgment of Zwingli's sixty-seven conclusions in Zürich. His first thesis was one central to the Reformation across Europe: 'The Christian Church is born of the Word of God and should abide in it, and not listen to the voice of a stranger'. In spite of the victory in Ilanz, the city's Diet did not mandate Protestantism for its citizens. Instead, the Diet announced a startlingly progressive proclamation: they guaranteed to their citizens religious freedom. 'That it shall be free to all persons of both sexes, and of whatever condition or rank, within the territories of the Grison confederation, to choose, embrace, and profess either the Roman Catholic or the Evangelical religion; and that no one shall, publicly or privately, harass another with reproaches or odious speeches on account of his religion, under an arbitrary penalty'.

The Diet of Ilanz also ordered ministers to preach nothing that could not be proven from the Scriptures and to give themselves diligently to biblical study. The bishop's political authority was curtailed, civil judicial appeals were forbidden, and parishes were empowered to elect and dismiss their own priests or pastors. Even so, in 1527 the mass was abolished, religious images were removed and the Lord's Supper was celebrated after the Reformed style in St. Martin's Church in Chur, Davos and Ilanz. The Reformers and their successors in the Grisons firmly established an evangelical church in the region numbering nearly two-thirds of the population, while one-third remained Roman Catholic. The 'Second Helvetic Confession' of Bullinger was formally accepted as the creed of the Church in 1566 (cf. F. Flückiger, *L'invention de la dispute moderne. La construction d'un espace de controverse religieuse dans les années 1520 (Saint-Empire et corps helvétique)*, thesis, Genève, 2006, pp. 53-56; E. Camenisch, *Das Ilanzer Religionsgespräch*, 7.-9. Januar 1526, (Chur, 1925), passim; E. Busch, *Reformiert. Profil einer Konfession*, Zürich, 2007, pp. 49-55; and B. Möller, *Zwinglis Disputationen. Studien zur Kirchengründung in den Städten der frühen Reformation*, Göttingen, 2011, pp. 100-103).

Sebastian Hofmeister, a native of Schaffhausen, was a Franciscan trained in classical and biblical languages at Paris, receiving a doctorate of holy scripture in 1520. While teaching at the Franciscan convent in Zürich, he began his friendship with Zwingli. After a short stay in Constance, he moved to Lucerne, where he began preaching Reformed doctrine. Forced to leave the city by Hugo von Hohenlandenberg, bishop of Constance, he established himself in Schaffhausen, where he acquired considerable popular acclaim preaching in various churches, eventually settling at St. John's, the city parish church. Although the Great Council supported Hofmeister, the Small Council and the guardian of the Franciscans opposed him. Strong support notwithstanding, he was required in 1525 by the opposition to obtain a statement of approval from the University of Basel for his reform activity. During his absence from Schaffhausen he was banished from the city. He then settled in Zürich, where he accepted a position at the Fraumünster. After accompanying Zwingli to the Bern Disputation in 1528, Hofmeister stayed on as teacher of Hebrew and catechetics at the newly founded theological school. The Bern government sent him to Zofingen on May 6, 1528, to serve as pastor and to establish reformed work there. Hofmeister is best known for being a highly learned and capable participant in numerous disputations: the First Zürich Disputation (January 1523), as a president of the Second Zürich Disputation (October 1523), the Zürich Anabaptist Disputation (November 1525), the here described consersation of Ilanz, the Bern Disputation (January 1528) and the Zofingen Colloquy with the Anabaptists (July 1532) (cf. O.E. Strasser, *Sebastian Hofmeister*, in: "Neue deutsche Biographie", Berlin, 1972, vol. 9, p. 470).

VD 16, H-4305; M. Vischer, *op. cit.*, C-101; H.-J., Köhler, *op. cit.*, II, p. 62, no. 1608.

€ 3.600,00

16) **HELDING, Michael** (1506-1561). *Catechismus, Das ist Christliche Underweisung und gegrün-dter Bericht, nach warer Evangelischer und Catho-lischer lehr, uber die Fürnembste stücke unsers hailigen allgemeinen Christen glaubens... Itzo zum dritten mal gemehret, und in diese Form gestellt.* Mainz, Franz Behem, 1557.

Folio (4), CCLXXIX leaves. Title printed in red and black, with 2 full-page and 21 large woodcuts (one repeated). Contemporary blindstamped pigskin over wooden boards, back with three raised bands and manuscript title label, two clasps, contemporary entries of ownership on the inner front panel and on the title-page, as well as two small stamps, some mild browning throughout, but an attractive, genuine copy.



THIRD EDITION (first 1551, followed by 1552/3, 1561, 1570 and 1585; translated into Latin in 1562) of this collection of 84 Sunday sermons held by Michael Helling as cathedral priest in Mayence from 1542-1544.

“Die Predigten waren ursprünglich nicht für den Druck gedacht und blieben zunächst unveröffentlicht. Erst auf Bitten und auf Wunsch Sebastians von Heusenstamm, des Nachfolgers Kardinal Albrechts im Erzbischofsamt, erfolgte im Jahr 1551 eine Drucklegung der katechetischen Predigten Helling als Catechismus. Als eine „christliche unterweisung und gegründeter bericht nach warer catholischer lehr über die fürnemste stücke unsers heiligen Chrsitengalubens“ sollte der Catechismus wohl in ähnlicher Funktion wie Luthers „Grosser Katechismus“ Pfarrern und Predigern als Handbuch dienen und ihnen bei der Vorbereitung der eigenen katechetischen Unterweisungen Hilfe-stellung geben” (W. Simon, *Im Horizont der Geschichte. Religionspädagogische Studien zur Geschichte der religiösen Bildung und Erziehung*, Münster, 2001, pp. 40-41).

Michael Helling studied theology at the Uni-versity of Tübingen and became cathedral preacher and suffragan bishop of Mayence. He participated to the conferences of Worms, Ratisbon, Augsburg and to the Council of Trent. In 1549 he was elected bishop of Merseburg, in 1558 made president of the Imperial High Court of Justice at Speyer and in 1561 head of the Imperial Aulic Council in Vienna. Together with his friend Julius Plug, Helling belonged to the moderate party of catholic theologians, who thought in his preaching and writings the conciliation with the Reformed (cf. H. Smolinsky, *Michael Helling*, in: “Katholische Theologen der Reformationszeit”, E. Iserloh, ed., Münster, 1985, II, pp. 124-136; and E. Feifel, *Der*

Mainzer Weihbischoff Michael Helling: zwischen Reformation und katholischer Reform, Wiesbaden, 1962, passim).

VD 16, H-1595; M. Buschkühl, ed., *Katechismus der Welt - Weltkatechismus. 500 Jahre Geschichte des Katechismus*, (Eichstett, 1993), p. 83, no. 27; W. Chroback, *Der Katechismus von den Anfängen bis zur Gegenwart*, (München, 1987), pp. 88-89; Ch. Mofang, *Die Mainzer Katechismen von der Erfindung der Buchdruckerkunst bis zum Ende des achtzehnten Jahrhunderts*, (Mainz, 1877), pp. 37-38; W.Simon, *op. cit.*, p. 39.

€ 1.200,00

CONFESSIO

FIDEI CATHOLICAE
CHRISTIANA, AVTORI-

TATE SYNODI PROVINCIALIS,
quæ habita est Petrcouïæ, Anno M. D. LI.

mense Iunio, edita: Præsidente Reueren-

dissimo in Christo patre Domino
Nicolao Dei gratia Archiepi-

scopo Gnesnensi, Legato
nato & Regni

primate.

OPVS PRAECLARVM, SI QVOD
usquam extat pro afferenda Religione Catholica editum:

tam grauitè, ingeniosè, solidè, piè ac eleganter ostendit,

quid hoc præsertim tempore contrahereses Catholicè
discendum atque docendum sit de Fide, Ecclesia, Scriptu-

ra, Concilijs, Sacramentis, Cerimonijs. Summam
uerò & indicem Capitum, quæ ex ordine

tractantur, post epistolam ad Re-

gem dedicatorem Le-

ctor offendet.

Cum Gratia & Priuilegio Imp. Maiest.

Dilingæ, Anno salutis humanæ,

M. D. LVII.

*Ex dono R. d. d. Joann. Wall
propositi in Wolfenb.*

17) [**HOSIUS, Stanislaus** (1504-1579)]. *Confessio fidei Catholicae Christiana, auctoritate synodi provincialis, quæ habita est Petrcouïæ, Anno M.D.LI. mense Iunio...* Dillingen, Sebald Mayer, 1557.

8vo. (12), 401 leaves. Contemporary blindstamped pigskin over wooden boards, two claps, ex-dono inscription on the inner front panel and on the bottom of the title-page, small stamps on the front fly-leaf and the blank margin of the title-page, numerous marginal annotations, a very attractive copy.

ORIGINAL EDITION. Of Hosius' creed appeared in 1557 editions printed at Poznan, Mainz and Dillingen (in octavo and in quarto).

Shortly after his appointment to the See of Ermland he took part in the provincial Synod of Piotrkow, in June, 1551. On this occasion the assembled bishops entrusted him with the drawing up of a Profession of the Catholic Faith, to which they all subscribed and which they agreed to publish. Afterwards Hosius expanded these articles into an elaborate exposition of Catholic doctrine *Confessio fidei catholicae christianæ*, part of which was published at Cracow in 1553, the remainder in 1557. The work is considered one of the best pieces of polemical literature produced during the period of the Reformation. In faultless Latin the author places the whole array of Catholic doctrines in contrast with the opposing doctrines of the reformers, and proves by means of irresistible arguments, drawn from Holy Scripture and patristic literature, that Catholicity is strictly identical with Christianity. The work received the official approval

of the Church of Rome and became so popular that more than thirty editions of it were printed during the lifetime of the author, and translations were made into German, Polish, English, Scotch, French, Italian, Flemish, Moravian, Arabic, and Armenian (cf. F.J. Zrodowski, *The concept of heresy according to cardinal Hosius*, Washington DC, 1947, passim).

Cardinal and Prince-Bishop of Ermland, Stanislaus Hosius, was born of German parents at Cracow, and graduated at the university of that city in 1520. During these years Hosius was above all a humanist and had close contacts with the group of Erasmus' admirers in Poland and praised the latter in several poems. He had found a patron in Peter Tomicki, Bishop of Cracow and Vice Chancellor of Poland, who employed him as private secretary and who furnished him with the means to continue his studies of theology and jurisprudence at Padua and Bologna. Among his professors were Lazzaro Buonamico Romolo Amaseo

and Ugo Buoncompagni (later Pope Gregory XIII). Among his fellows students were Reginald Pole, Otto Truchsees of Waldburg and Crisoforo Madruzzo. After his graduation in 1534 he returned to Cracow, became secretary in the royal chancery and in 1538 was appointed royal secretary by King Sigismund, from whom he also obtained various ecclesiastical benefices. In 1549 Hosius was nominated by Sigismund II Bishop of Culm and sent by him to important missions to the courts of King Ferdinand at Prague and Emperor Charles V at Brussels and Ghent. In 1551 he became bishop of Ermland and began to exercise a greater role in the political life of the kingdom. Above all, Hosius became the principal defender of papal authority and the chief organizer of the Counter-Reformation in Poland. In May 1558 he left Poland for Roma at the request of Pope Paul IV, to become an adviser to the curia in the matter of renewing the activities of the Council of Trent. In 1564 he returned to Ermland and founded the first Jesuit college in Poland at Brunsberg. In 1569 he left again for Rome as representative of the Polish king. In 1573 he received the title of grand penitentiary from Pope Gregory XIII. By means of his copious correspondence he directed the Counter-Reformation in Poland and supported Catholicism in Germany and Sweden. Hosius died in Capranica near Rome, and was buried at the basilica of Santa Maria Trastevere. His collected works were published at Cologne in 1584 (cf. J. Lortz, *Kardinal Stanislaus Hosius. Beiträge zur Erkenntnis der Persönlichkeit und des Werkes*, Braunschweig, 1931, passim; and G. H. Williams, *Stanislaus Hosius*, in: "Shapers of Religious Traditions in Germany, Switzerland and Poland, 1560-1600", J. Raitt, ed., New Haven, CT & London, 1981, pp. 157-174).

VD 16, H-5138.

€ 1.200,00

18) **JONAS OF ORLÉANS** (ca. 780-843). *Libri III. de cultu imaginum. Ad Carolum Calvum Adversus hæresin Claudij Præsulis Taurinensis, ante annos quidem D.CC. conscripti, nunc verò primum ab innumeris quibus scatebant mendis repurgatis*. Antwerp, Christoph Plantin, 1565.

Small 8vo. 208 pp. With the printer's device on the title-page. Contemporary calf, back and corners a bit worn, library stamps on the inner front panel and on the margins of the title-page, otherwise a fine genuine copy.

FIRST PLANTIN EDITION. This work, supporting the veneration of relics, was first printed at Cologne in 1554 and then incorporated in the *Orthodoxographia* (Basel, 1555 and 1569), and later in the *Sacra Bibliotheca Sanctorum Patrum* of Margarin

IONÆ AVRE-
LIANENSIS ECCLE-
SIAE EPISCOPI LIBRI III.
DE CVLTV IMAGINVM:

Ad Carolum Caluum Aduersus hæresin Claudij
Præfulis Taurinensis, ante annos quidem D. C. C.
conscripti, nunc verò primum ab innumeris
quibus scatebant mendis repurgati.

Opus lectu dignissimum, in quo pulchrè refelluntur
vniuersa penè in christiana argumenta



ANTVERPIAE.
Ex officina Christophori Plantini.
M. D. LXXV.

de la Bigne (vol. V, Paris, 1575).

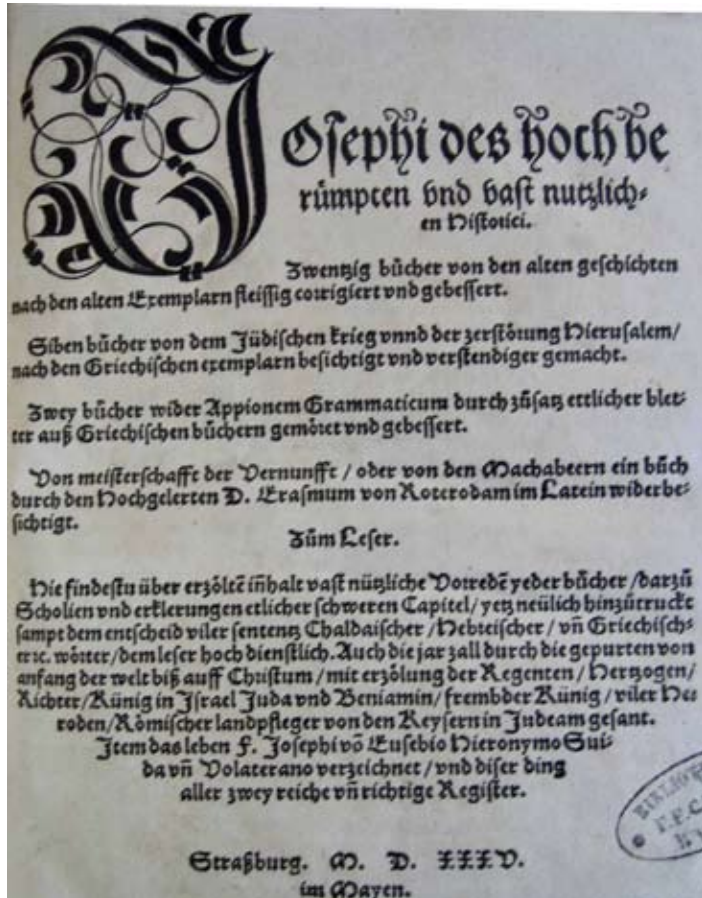
The western response to the first phase of iconoclasm, which came to an end with the Council of Nicaea in 787, was the *Opus Caroli* by Theodulf of Orleans of c.790. The second phase, which ran over the period 815-42, gave rise to the Paris Colloquy of 825, which produced a considerable dossier of comment, culminating in the *De cultu imaginum* of Jonas of Orleans, completed shortly after 840, which defended the cult of relics and the cross as well as the presence of artistic representations in churches. The work was written at the request of Louis the Pious in refutations of the iconoclast views of Claudius, bishop of Turin. Jonas wrote it without having read the writings of Claudius, which he knew only through an extract sent him by Louis the Pious.

Jonas of Orléans was born in Aquitaine and succeeded Theodulf as bishop of Orléans in 821. Until his death he played an important role in the ecclesiastical affairs of France. He was sent to Rome to lay the resolutions adopted regarding the question of image-worship before pope Eugenius II. He was also prominent in the synod at Paris in 829, called by the emperor to find remedies for abuses of the time. In 825 he had written on the subject his *De institutione laicali*, in which he gives a valuable description of the prevalent moral corruption and urges renovation of the churchly spirit. Another topic discussed at the synod was the duties of secular rulers. Jonas had written on that subject already a year earlier the *De institutione regia*, in which he discusses the relation between the spiritual and the secular authorities (cf. J. Reviron, *Les idées politico-religieuses d'un évêque du IX siècle Jonas d'Orléans et son 'De institutione*

regia', Paris, 1930, pp. 23-36 and especially for the *De cultu imaginum*, pp. 43-44).

L. Voet, *The Plantin Press (1555-1589)*, Amsterdam, 1981, no. 1473.

€ 400,00



19) **JOSEPHUS FLAVIUS** (37/38-after 100). *Zwenzig bücher von den alten geschichten nach den alten Exemplarn fleissig corrigiert und gebessert. Siben bücher von dem Jüdischen Krieg unnd der zerstörung Hierusalem, nach den Griechischen exemplarn besichtigt und verstendiger gemacht. Zwey bücher wider Appionem Grammaticum... Von meisterschafft der Vernunfft, oder von den Machabeern ein büch durch den Hochgelerten D. Erasmus von Rotterodam im Latein widerbesichtigt.* Strassburg, Balthasar Beck, May 15, 1535.

Folio. 2 parts. (14), CCCXXIX, 1 blank, (18); (10), CLXXVI, (8) leaves. Contemporary blind stamped pigskin over wooden boards, three small stamps on the lower margin of the title-page, a very attractive genuine copy.

SECOND EDITION of Caspar Hedio's German translation of Josephus' main works: *The Antiquity of the Jews*, *The Jewish War* and *Against Apion*. The first edition was also printed by Beck and the long preface by Hedio addressed to the city council of Strasburg is dated 14. Hornung (=February) 1531. The same preface, with a few changes (e.g. the passage, in which he mentions that he was helped by Melchior Amerbach and Wolfgang Musculus was left out), is found in the present edition, but the dated was changed to May 15, 1535.

Caspar Hedio was born in Ettlingen near Karlsruhe in 1494/95. He studied at the universities of Freiburg, Basel and Mainz, where he attained in 1523 a doctorate in theology. In November of the same year he was nominated to be the main preacher at the Strasbourg cathedral, a post he occupied until 1550, when the Interim was enforced. Already in Basel and Mainz, under the influence of his friends Capito and Oecolampadius as well as of Zwingli, he had shown himself to be favorable to the reform movement and in Strasbourg he dared the definitive step of marriage in 1524. In Strasbourg he joined the reformer Martin Bucer and the pedagogue Johannes Sturm in building new educational structures. He assisted Archbishop Hermann von Wied in reforming the diocese of Cologne, and later succeeded Bucer (who had taken refuge in England) as president of the Strasbourg Kirchen Konvent. He died of the plague in 1552. His position was a moderate one and he took no stand in the heated debate over the Eucharist, although he was present at the Colloquy of Marburg and signed the Tetrapolitan and the Augsburg Confession. In addition Hedio was one of the most important translators of the first half of the sixteenth century.

He translated into German the works of patristic, medieval, and contemporaneous writers (cf. R. Bodenmann, *Caspar Hedio aus Ettlingen: Historiographie und Probleme der Forschung*, in: "Ettlinger Hefte", 29, 1995, pp. 47-62).

VD 16, J-970; J. Fürst, *Bibliotheca Judaica*, (Leipzig, 1863), I, p. 121; F.L.A. Schweiger, *Bibliographisches Lexicon der gesamten Literatur der Römer*, (Leipzig, 1834), II, p. 451; J. Schreckenberg, *Bibliographie zu Flavius Josephus*, (Leiden, 1968), I, p. 8.

€ 850,00



20) **LIBANIUS** (ca. 314-394). *Declamatiunculæ aliquot, eademq(ue) Latinæ, per Des. Erasmus Rot. Cum duabus orationibus Lysia itidem uersis, incerto interprete, & alijs nonnullis* [Greek and Latin]. Basel, Johann Froben, March, (at the end: May 1), 1522.

(114) leaves. Historiated woodcut border by Urs Graf and woodcut ornaments by Hans Holbein.

(bound with:)

LUCIAN OF SAMOSATA (ca. A.D. 125-180). *Dialogi aliquot Graeci lepidissimi in usum studiosoru(m) delecti, quo & in scholis prælegi, & ij qui uersi sunt conferri commode queant* [in Greek]. Basel, Valentin Curio, February, 1522.

(56) ll. With a historiated title woodcut border by Hans Holbein and the printer's device at the end.

Two works on one volume, 4to. Contemporary blind stamped brown calf, rubbed, upper part of the joints cracked, corners worn, with very light dampstains, and a few marginal wormholes, old entry of ownership and three small stamps on the title-page otherwise a good copy.

(I) **SECOND, PARTLY ORIGINAL EDITION.** The dedication to Nicolas Ruistre, dated from Louvain, November 17, 1503 (CWE 177) and the three declamations were first publi-

shed at Louvain by Thierry Martens in July 1519. The latter's delay in publication may have been partly due to the fact that Martens could not yet print Greek. It represents Erasmus' earliest attempt at translating a classical text and in the mentioned dedicatory letter he described the translation as the test of his linguistic achievements, "determining how far I have made any considerable progress in the knowledge of both these tongues". Explaining his choice of author, Erasmus cited the rhetorical skills of Libanius, "to whom the verdict of scholarship awarded a leading place among the practitioners of Attic style" (cf. E. Rummel, *Erasmus as a Translator of the Classics*, Toronto, 1985, pp. 21-48). In the present edition Erasmus corrected several errors and omissions and gave to several passages a more accurate form.

VD 16, L- 1480; Adams, L-630; F. Hieronymus, *Griechischer Geist aus Basler Pressen*, (Basel, 1992), no. 213.

(II) FIRST EDITION OF THIS SCHOOL BOOK VERSION. Curio explains in the preface to the reader that he intended this collection of Lucian's dialogues for the teaching of Greek and to people who cannot afford the complete Aldus edition (1503), praises Erasmus as a skilled translator, and announces the publication of his Greek lexicon (F. Hieronymus, *Griechischer Geist aus Basler Pressen*, Basel, 1992, no. 24).

Valentin Curio (fl.1516-1532), an Alsatian, is first recorded as a student at Freiburg/Br., sharing quarters with Bonifacius Amerbach and attending the lectures of Ulrich Zasius. He settled permanently at Basel in 1519, matriculating at the local university. Soon thereafter he became a citizen of Basel and a member of the 'Safran' guild. With the encouragement of Wolfgang Capito, his fellow-countrymen, Curio entered the scholarly book trade. In 1519 a noteworthy Greek lexikon was produced, jointly financed by Curio, Capito and Andreas Cratander. From 1521 to his death he published books from his own press, specializing in Greek lexica and grammars, but also printing works and pamphlets critical of the church of Rome (cf. C. Reske, *Die Buchdrucker des 16. und 17. Jahrhunderts im deutschen Sprachgebiet*, Wiesbaden, 2007, p. 69).

VD 16, L-2942.

€ 2.500,00



21) **LOMBARDUS, Marcus** (fl. second half of the 16th century). *Gründtlicher Bericht und Erklärung von der Juden Handlungen unnd Ceremonien schelten und fluchen wider unseren Herren Jesum Christum und seine Kirchen: jren ubelthaten die sie alle tag wider die Christen handeln auch den unmenschlichen Wucher den sie brauchen...* (Basel, Samuel Apiarius), 1573.

4to. (4), LIX, (1) leaves. Boards, a nice copy.

VERY RARE FIRST EDITION of this anti Jewish treatise on the customs of the Jews and „their curses on Jesus Christ and his Church and their inhuman usury“. “Together with Luther the works of converts such as Victor von Carben, Anton Margaritha and Marcus Lombardus constituted an impor-tant basis for Lutheran judgments on Judaism until well into the eighteenth century” (Th. Kaufmann, *Luther and the Jews*, in: “Jews, Judaism and the Reformation in Sixteenth Century Germany”, B.P. Bell & S.G. Burnett, eds., Leiden, p. 100).

Lombardus“ biographical data are very lacunose and mainly known through his printed letter, *Der Sendtbrieff oder Epistel, welche Marcus Lombardus auszge-sandt hat ausz...* Basel, zu den Juden von Wyl, unnd die sich befinden inn der gantzen Welt verspreit (1573), of which the only known copy is found in the Basel Univer-sity Library bound with a copy of the present *Gründ-tlicher Bericht*. Apparently he was born in Verona be-tween 1510 and

1530. In 1543 his family moved to Venice, where Marco obtained his religious instruc-tions in the Ghetto. He married his father“s niece, had five children and converted to Christian faith in the middle of the 1550th, when originated his first work *Disputation zwischen einem Juden und einem Chris-ten*, apparently translated from the Hebrew (the only surviving manuscript is preserved in the Bayerische Staatsbibliothek, Munich). Aroud 1562 he is found in the German speaking countries of the empire, and seems to have had a position as majordomo in the household of the emperor. At the end of Sep-tember 1572 he settled at Basel and was supported by the Erasmus foundation. Several letters by Lombardus in both German and Italian from that period are preserved in the Universitätsbibliothek Basel. Probably he was still alive when the *Gründlicher Bericht* was published in a Latin translation by Konrad Huser under the title *Tractatus de imposturis et cerimoniis Iudaeorum* (Basel, 1575). It seems that Lombardus had Luthe-ran leanings as he wrote: “In the German language there is none who wrote so intelligently, thouroughly, and angrily against them

[the Jews] as D. Martinus Luther of blessed memory... Now the Jews are defaming Luther of blessed memory and they say he had asked some hundred florins from them and he had started to write against them because of their re-fusal” (*Gründlicher Bericht*, p. 2v; see also C. Cohen, *Martin Luther and His Jewish Contemporaries*, in: “Jewish Social Studies, 25/3, 1963, p. 198).

“In seiner Basler Zeit verfasste Marcus Lombardus eine zweite antijüdische Schrift... Diese stark polemische Druckschrift richtet sich an ein christliches Publikum und kann im weitesten Sinn als Weiterführung der handschriftlich erhaltenen Disputation, die wahrscheinlich vor 1552 entstanden ist, in rein traktathafter Form verstanden werden. Der Einfluss Luthers, der ab 1543 eine äusserst juden-feindliche Haltung einnimmt, ist offensichtlich. Die Vermutung liegt nahe, dass Marcus Lombardus in Basel ein zweites Mal das Bekenntnis gewechselt hat” (G. Knoch-Mund, *Disputationsliteratur als Instrument antijüdischer Polemik. Leben und Werk des Marcus Lombardus, eines Grenzgängers zwischen Judentum und Christentum im Zeitalter des deutschen Humanismus*, Tübingen & Basel, 1997, p. 348).

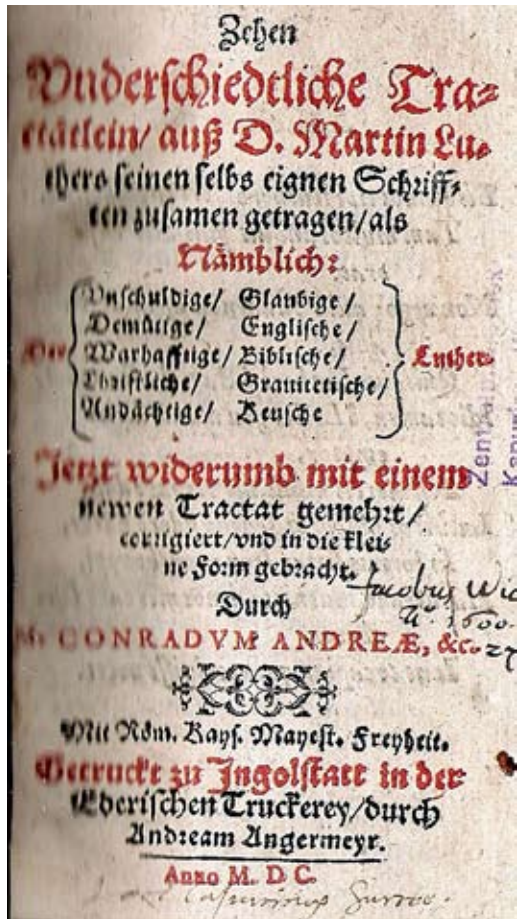
VD 16, L-2356; G. Knoch-Mund, *op. cit.*, p. 420; R. Voss, *Umstrittene Erloser: Politik, Ideologie und jüdisch-christlicher Messianismus in Deutschland, 1500-1600*, (Göttingen, 2011), p. 218. € 2.800,00

22) **LUTHER, Martin** (1483-1546). *Zehen unterschiedliche Traktätlein, auß... seinen selbs eignen Schrifften zusammen getragen, als Nämlich: Unschuldige, Demütige, Warhafftige, Christliche, Andächtige, Glaubige, Englische, Biblische, Gravitetische, Keusche... Jetzt wiederumb mit einem neuen Tractat gemehrt, corrigiert, und in die kleine Form gebracht. Durch Conradum Andreæ...* Ingolstadt, In der Ederischen Truckerey, durch Andream Angermeyer, 1600.

12mo. (4) leaves, 494 pp., 1 blank leaf. Title printed in red and black. Contemporary blindstamped pigskin over wooden boards, grey tinted back, green tinted edges, one clasp missing, contemporary entry of ownership on the title-page by one Jacobus Widmer dated 1600, small stamp on the outer margin of the title-page, a very attractive copy.

FIRST EDITION of this compilation from Luther’s writings by the Jesuit Conrad Vetter, who took the pseudonym mask of Conrad Andreae (claiming to be the natural brother of the Lutheran reformer Jakob Andreae, (d. 1590) for his hainous attacks on Martin Luther (cf. P. Hönsbröck, *Der Jesuiterorden: eine Enzyklopädie aus den Quellen*, Bern, 1927, 2, p. 304).

Conrad Vetter (d. 1622) was born at Engen in Baden. He entered the priesthood and vigorously championed the Catholic



cause in speech and writing. While prefect of music in the collegiate church for nobles at Hall, he became more thoroughly informed concerning the Society of Jesus. As all he learned of it agreed with his desires, he asked to be received into the Society, and in 1576 entered the novitiate at Munich. After completing his studies he was made academic preacher at Munich, on account of his unusual gift for oratory. He subsequently preached for several years at Ratisbon, where many Lutherans were converted to the Catholic Church by his sermons. At the same time Vetter developed an extraordinary activity as a writer. His writings, large and small, number nearly one hundred and were chiefly polemical. In his invectives Vetter used all the coarseness of which the Swabian tongue is capable to disparage Luther; so that involuntarily Luther's similar style is recalled. In spite of this, or perhaps exactly for this reason, his little books found a large sale and were often reprinted. Catholic contemporaries sought to defend Vetter's method of writing, among them was Duke Maximilian who defended him against the Count Palatine of Neuburg. He was highly regarded by the Dukes of Bavaria, William V and Maximilian (cf. *G. Dünnhaupt Conrad Vetter S.J. (1548-1622)*, in: "Personalbibliographien zu den Drucken des Barock", Stuttgart 1993, 6, pp. 4135-71).

VD 16, L-3611.

€ 400,00

23) **MIRABILIA URBIS ROMAE.** *Indulgentie sanctorum reliquie & stationes urbis ac que(m)admodu(m) ea a Romulo co(n)dita, ad hec ipsius Romuli vita o(m)niu(m)que ab eo regu(m) & Cesaru(m) usq(u) e in Constantinu(m) magnu(m) Imp. qui romana(m) ecclesia(m) po(n)tesice Silvestro potavit.* Roma, Valerio & Lodovico Dorico, 1548.

8vo. (40) leaves. With 9 woodcuts (one on the title-page), printer's device on the recto of last leaf under the colophon. Modern brown calf, some very light browning, but an excellent copy.

RARE EDITION of one of the very first guides to Rome which, in the Middle Ages, gave a short overview of its monuments.



It was written before 1143 and became, after the invention of printing, the first editorial phenomenon in the history of the printed book: the guide book. The first edition was printed by Adam Rot in Rome around 1472 and until the end of the century over 120 Latin editions and translations were published. Since fifteenth- and sixteenth-century Rome was very different from the twelfth-century city, writers and architects, e.g. Andrea Palladio, felt the need to write new works correcting the large number of factual mistakes contained in the Italian translations of the *Mirabilia*. While preserving the overall format of the *Mirabilia*, already standardised by the middle of the sixteenth century, Palladio organised his presentation in itineraries, along with printed images of the most important monuments. Thanks to its formidable capacity to disseminate and standardise models, the new technology of printing transformed the hallowed *Mirabilia urbis Romae* into the archetype of the guidebook, which profoundly changed not only the conception of travel literature, but also the way of travelling (cf. A. Marshall, *Mirabilia urbis Romae. Five Centuries of Guidebooks and Views, An exhibition held at the Thomas Fisher Rare Book Library*, Toronto, 2002, p. 6).

The added *Indulgentiae*, a guide to pilgrimage churches, which started to appear after the First Jubilee (1300) and they were aimed at the pilgrims who came to the Eternal City to gain indulgences i.e. the total or partial remission of the time to be spent in Purgatory by their souls or those of their relatives. They gave information on the indulgences granted in the seven main churches and in some cases there were references to other churches where holy relics were kept (cf. L. Amato, *I 'Mirabilia urbis Romae' tra manoscritti e stampa*, in: “Dal libro

manoscritto al libro stampato. Atti del Convegno di studio, Roma, 10-12 dicembre 2009”, O. Merisalo & C. Tristano, Spoleto 2011, pp. 109-132).

The *Mirabilia* were translated into Italian, German, French, Spanish, English and Dutch.

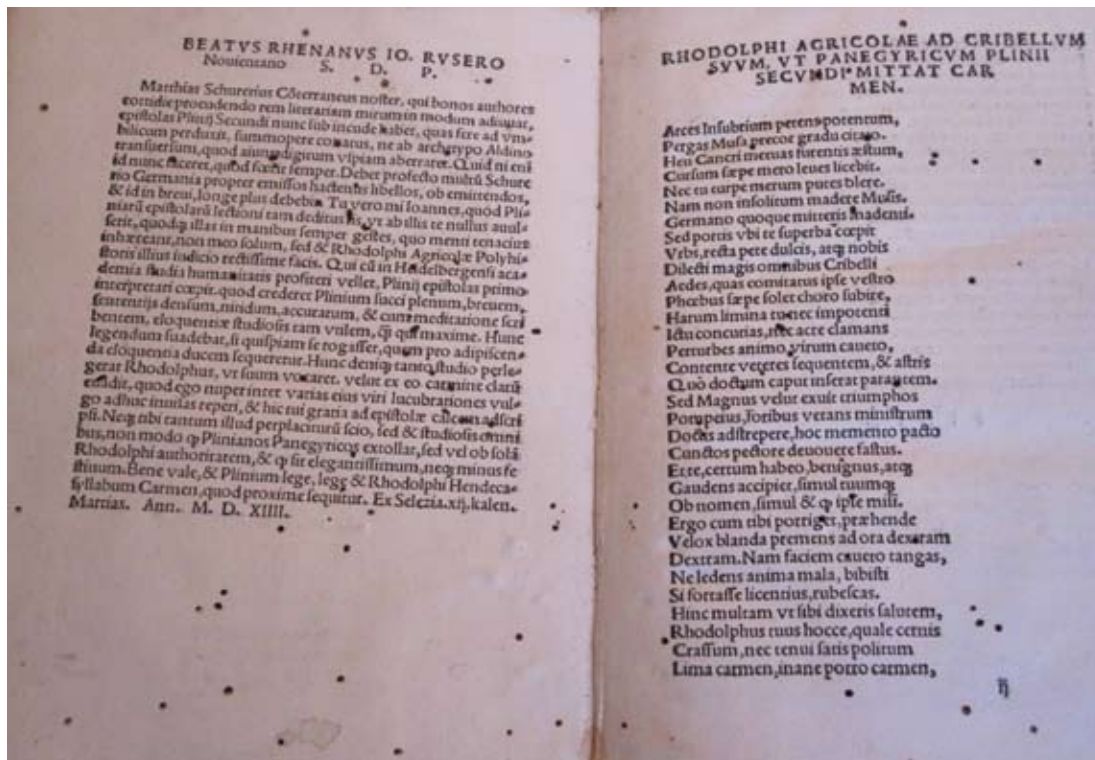
Edit 16, CNCE 34514 (one copy: Biblioteca Nazionale Roma); N. R. Miedema, *Die Mirabilia Romae*, (Tübingen, 1996), p. 203, l-141; S. Rossetti, *Rome. A Bibliography from the Invention of Printing Through 1899: I. The Guide Books*, (Firenze, 2000), p. 31, no. G-317; L. Schudt, *Le guide di Roma*, (Wien, 1930), no. 47. € 1.600,00

24) **PLINY, THE YOUNGER** (Gaius Plinius Caecilius Secundus, ca. 61-113 A.D.). *Epistolarum libri decem, in quibus multae habentur epistolae non ante impressae...* Strassburg, Matthias Schürer for Leonhard & Lukas Alantsee, February 1514.

(bound with:)

- - - . *De viris illustribus in Re militari, & administranda Rep. SVETONII TRANQUILLI De claris Grammaticis, & Rhetoribus. IULII OBSEVENTIS Prodigionum liber.* Strassburg, Matthias Schürer for Leonhard & Lukas Alantsee, March 1514.

Two works in one volume, 4to; I: (4) CVIII (i.e. 116) leaves; II: XXXV, (3) leaves (the last is a blank). Contemporary half-pigskin over wooden boards, spine with five raised bands, clasps, worming in the panels and at the beginning of the first work and at the end of the second one, old entries of ownership and small stamp on the title-page, but a very genuine copy.



(I) **FIRST RHENANUS EDITION.** The text of Pliny follows closely that of the Aldus-edition printed at Venice in 1508. The volume opens with a dedication letter by Beatus Rhenanus to Johannes Ruser, dated February 18, 1514 (cf. A. Horawitz & K. Hartfelder, *Briefwechsel des Beatus Rhenanus*, Leipzig, 1886, p. 61-62, no. 36) and is followed by a laudatory poem on Pliny by the Dutch humanist Rudolph Agricola. “In his dedicatory letter to Johannes Ruser, Rhenanus mentions that Agricola very much admired Pliny... Rhenanus’ subsequent (first!) edition of the poem demonstrates the legitimacy of his claim to have found several unknown writings of Agricola” (Rudolph Agricola, *Letters*, A. van der Laan & F. Akkermann, eds., Assen, 2002, p. 49).

“More significant was his association with the press of Matthias Schürer. Schürer (1470-1519) had been Beatus’ contemporary at school in Sélestat. Schürer founded his

firm in 1508 and used it to disseminate humanist learning, he was also the first in Alsace to print Greek texts... Beatus' post-Parisian printing program covered a variety of topics: Latin eloquence, Neo-Platonism, patristics, humanist pedagogy - areas which reflected Lefèvre's influence" (J.F. D'Amico, *Theory and Practice in Renaissance Textual Criticism. Beatus Rhenanus Between Conjecture and History*, Berkeley, CA, 1988, pp. 46-47).

Beatus Rhenanus was born in Sélestat, Upper Alsatia, where he was taught in the famous Latin school by Crato Hofmann and Hieronymus Gebwiler, who soon came to rely on him to instruct his younger pupils. In May 1503 he went to Paris to study the quadrivium. Among his teachers were Fausto Andrelini, Jacques Lefèvre d'Étaples and Josse Clichtove. After his return in 1507, he led the life of an independent scholar. For the first 20 years Basel was the centre of his activities, while from 1527 till his death in 1547 he lived in his native Sélestat. Among the printing firms of Basel - Froben in the first place - Beatus quickly secured a privileged position, especially after the arrival of Erasmus in Basel in 1514. Soon a relationship developed between them that was bound to intensify Beatus' contacts with the press of Johann Froben. Until 1519 Beatus appears even to have lived in Froben's house. It was also on Erasmus' suggestion that he edited Tertullianus, his last major contribution to Patristic studies.

VD 16, P-3481; *Beatus Rhenanus, 1485-1547, lecteur et éditeur des textes anciens ; actes du colloque international tenu à Strasbourg et à Sélestat du 13 au 15 novembre 1998*, F. Heim & J.S. Hirstein, eds., Turnhout, 2000, p. 498, no. 29; A. Horowitz & K. Hartfelder, *op. cit.*, p. 601, no. 26; G. H. Huisman, *Rudolph Agricola. A Bibliography of Printed Works and Translations*, (Nieuwkoop, 1985), no. 148; F.L.A. Schweiger, *Bibliographisches Lexicon der gesamten Literatur der Römer*, (Leipzig, 1834), II, p. 809.

(II) **FIRST RHENANUS EDITION**, which also closely follows the Aldus-edition of 1508. The dedicatory letter on the verso of the title-page is addressed to Konrad Westerburg and dated from Sélestat, February 18, 1514 (cf. A. Horowitz & K. Hartfelder, *op. cit.*, p. 62, no. 37).

VD 16, P-3509, S-10092, O-169; *Beatus Rhenanus, 1485-1547, lecteur et éditeur des textes anciens ; actes du colloque international tenu à Strasbourg et à Sélestat du 13 au 15 novembre 1998*, F. Heim & J.S. Hirstein, eds., Turnhout, 2000, p. 498, no. 30; A. Horowitz & K. Hartfelder, *op. cit.*, p. 601, no. 27; F.L.A. Schweiger, *Bibliographisches Lexicon der gesamten Literatur der Römer*, (Leipzig, 1834), II, p. 1139.

€ 800,00

25) **RICCHIERI, Lodovico** (1469-1525). *Lectionum antiquarum libri XXX. recogniti ab autore, atque ita locupletati, ut tertia plus parte auctiores sint redditi: quim ob omnifariam abstrusarum & reconditorum tam rerum quàm vocum explanationem (quas vix unius hominis ætas libris perpetuò insudans observaret) meritò CORNUCOPIAE, seu THESAURUS UTRIUSQUE LINGVAE appellabantur; quod in quocunque studiorum genere, non minor ipsorum, quàm ingentis bibliothecæ, aut complurium commentariorum, possit esse usus.* Basel, Hieronymus Froben & Nikolaus Episcopus, 1542.

Folio. (130) leaves, 1182 pp., 1 leaf. With the printer's device on the title-page and at the end. Contemporary blindstamped pigskin over wooden boards, clasps, some minor worming at the beginning and end of the volume, last leaf with a small hole slightly affecting the printer's mark, stamp on the inner front panel and the lower margin of the title-page, a genuine, attractive copy.



FIRST COMPLETE EDITION. Ricchieri started to work at the Antiquae lectiones in 1508, mostly during his stays at Padua and Rovigo. In February 1516 the first sixteen books issued from the press of the heirs of Aldus Manutius. A second edition was published in 1517 by Johann Froben in Basel with the title *Lectionum antiquarum libri XVI*. Ricchieri continued to work steadily on a definite enlarged version, but he died in 1525. This version, expanded to thirty books, was edited by his nephew Camillo Ricchieri and by Giovanni Maria Goretti, and printed in Basel by Froben and Episcopus, with the title *Lectionum antiquarum libri XXX*, with a dedication to Giovanni Domenico De Cuppis, cardinal of Trani. Rhodiginus dedicated the first books of his work to the famous bibliophile Jean Grolier (1479-1565), then treasurer of Milan. The other fifteen books are dedicated to various friends and scholars. The dedications to the newly added fourteen books are shared between Camillo Ricchieri and Goretti.

This encyclopedic work is virtually a collection of notes on the classics and on general topics such as the human body, dance, music, poetry, art, sleep, rhetorics, the universe, etc. more or less in the manner of the famous *Adagia* published by Erasmus. Erasmus himself first complained that Ricchieri had borrowed from them without acknowledgment. As the years passed, however, Erasmus grew less hostile towards Ricchieri and indeed valued his work. In the *Ciceronianus* Erasmus echoed Calcagnini's comment that Ricchieri was a good and Christian man. He personally met Erasmus in the house of Richard Pace in

December 1509. At this meeting were also present Niccolò Leoniceno, Celio Calcagnini and Nicolò Panizzato.

“Le Antiquae lectiones... rappresentano un enorme deposito di citazioni di autori del mondo greco-latino e medievale, unite ad interpretazioni e riflessioni che riguardano tutto lo scibile, dalla teologia, alla filosofia morale, alla storia, alla poesia, alla medicina, al diritto, alle scienze naturali, alla filologia. La loro pubblicazione permise all'autore di entrare a far parte della nutrita schiera dei cultori del genere enciclopedico, che già in passato aveva trovato rappresentanti illustri ed autorevoli” (M. Marangoni, *L'armonia del sapere: I 'Lectio-num antiquarum libri' di Celio Rodigino*, Venezia, 1997, p. 15).

Lodovico Ricchieri, also known as Lodovicus Caelius Rhodginus, was born in Rovigo and studied philosophy at Ferrara, under Niccolò Leoniceno and probably law at Padua. He was professor of Greek and Latin at Rovigo from 1491 till 1499 and again in 1503. A year later he was deprived of his job and his voice in the council of Rovigo because of his high-handedness in dealing with the city. For the next twenty years he was a wanderer, teaching at Bologna, Vicenza, Padua and other cities. In 1508 he held the chair of eloquence at Ferrara; where he met Celio Calcagnini. After a trip to France, Francis I appointed him to the chair of Greek at Milan, a post formerly held by Demetrius Chalcondyles. He returned to Rovigo in 1523 and died there between February and July 1525, according to Celio Calcagnini because his hopes were dashed by the defeat of Francis I at Pavia. His pupil Julius Caesar Scaliger described him as the Varro of his age (cf. G. Oliva, *Celio Rodigino. Saggio bibliografico dell'età del Rinascimento*, Rovigo, 1868, passim).

VD 16, R-2165; P. Bietenholz, *Der italienische Humanismus und die Blütezeit des Buchdrucks in Basel*, (Basel, 1959), p. 70; J.Ijsewijn & D. Sacré, *Companion to Neo-Latin Studies*, Part II, (Leuven, 1998), p. 260. € 2.200,00

26) [SALAT, Hans (1498-1561)]. *Warhafftige wunderbarliche History und leben des recht from(m)en, andächtigen, Gottseligen, weytberümpfte(n) Nicolausen von der Flü (den man nennt Brüder Claus) ob dem Wald in Underwalden, in der Eydgnosschaft geboren. Vor dreyßig Jaren in Truck außgangen, jetzt aber ernewert und gebessert... Sampt einer Vorred und Christlichen Ermanung deßselbigen zu einer löblichen Eydgnoschaft*. Dillingen, Sebald Mayer, 1571.

8vo. (15, lacks leaf B8 a blank), 80, (4) leaves. Title printed in red and black and a full-page woodcut. Contemporary blindstamped calf, heavily rubbed, top and bottom of the spine damaged, two small stamps on the title-page, some light browning and spots, still a fair copy.



FIRST EDITION of the new version by Ulrich Witwyler (1535-1600), who heavily borrowed from the original of Hans Salat (first printed in 1536), with some new material added, such as the prophecies of Johannes Tauler. Witwyler does mention that he used an older text for his biography but does not mention the name of Hans Salat, probably because of the ill fame the latter had at the end of his life (cf. W. von Tomei, *Bruder Klaus in der Ueberlieferung Hans Salats*, Stans, 1969, passim).

Ulrich Witwyler was born in Rorschach on the Lake of Constance. He became a Benedictine monk in the abbey of Einsiedeln, where he also acted as a priest. Later was made dean, administrator and prior of his abbey.

Hans Salat, born in Sursee near Lucerne, is mainly remembered as an anti-Protestant playwright: *Judith* (1534) and *Der verlorene Sohn* (1535). He was a kind of jack-of-all-trades: a rope-maker, a mercenary, a teacher, a surgeon. In 1531 he became clerk of the law courts in Lucerne, but was dismissed in 1540 because of his dissolute life. Apart his biography of Nicholas of Flüe he also wrote some pamphlet against Zwingli and other Reformers (J. Baechtold, *Hans Salat, ein schweizerischer Chronist und Dichter aus der ersten Hälfte des XVI. Jahrhunderts: sein Leben und seine Schriften*, Basel, 1876, passim).

Nikolaus von der Flüe (1417-87) was the oldest son of pious, well-to-do peasants and from his earliest youth was fond of prayer, practiced mortification, and conscientiously performed the labor of a peasant boy. At the age of 21 he entered the army and took part in

the battle of Ragaz in 1446. Probably he fought in the battles near the Etzel in 1439, near Baar in the Canton of Zug in 1443, and assisted in the capture of Zürich in 1444. He took up arms again in the so-called Thurgau war against Archduke Sigismund of Austria in 1460. It was due to his influence that the Dominican Convent St. Katharinental, whither many Austrians had fled after the capture of Diessenhofen, was not destroyed by the Swiss confederates. Heeding the advice of his parents he married, about the age of twenty-five, a pious girl from Sachseln, named Dorothy Wyssling, who bore him five sons and five daughters. Though averse to worldly dignities, he was elected cantonal councillor and judge. After living about twenty-five years in wedlock, he listened to an inspiration of God and with the consent of his wife left his family on 16 October, 1467, to live as a hermit and took up his abode in the Ranft. Here, known as 'Brother Klaus', he abode over twenty years, without taking any bodily food or drink, as was established through a careful investigation, made by the civil as well as the ecclesiastical authorities of his time. He wore neither shoes

nor cap, and even in winter was clad merely in a hermit's gown. In 1468 he saved the town of Sarnen from a conflagration by his prayers and the sign of the cross. God also favored him with numerous visions and the gift of prophecy. Distinguished persons from nearly every country of Europe came to him for counsel in matters of the utmost importance. When in 1480 delegates of the Swiss confederates assembled at Stans to settle their differences, and civil war seemed inevitable, Henry Imgrund, the pastor of Stans, hastened to Nicholas, begging him to prevent the shedding of blood. The priest returned to the delegates with the hermit's counsels and propositions, and civil war was averted. Nicholas was beatified by Pope Clement IX in 1669. He was canonized in 1947 by Pope Pius XII (cf. C. Yates, *Brother Klaus: A Man of Two Worlds*, York, 1989, passim; and G. Signori, *Nikolaus of Flüe (1487): physiognomies of a late medieval ascetic*, in: " The Encroaching Desert: Egyptian Hagiography and the Medieval West", J. Dijkstra & M. Van Dijk, eds., Leiden, 2006, pp. 229-255).

VD 16, S-1327; R. Durrer, *Bruder Klaus. Die ältesten Quellen über den seligen Nikolaus von Flüe, sein Leben und seinen Einfluss*, (Sarnen 1917–21), pp. 768-769. € 800,00

27) **SENECA, Lucius Annaeus** (ca. 1 BC-65 AD). *Opera et ad dicendi facultatem, et ad bene vivendu(m) utilissima, per DES. ERASMUM ROTEROD. ex fide veterum codicu(m), tum ex probatis autoribus, postremo sagaci non nunqua(m) divinatione, sic emendata, ut merito priore(m) æditione, ipso absente peracta(m), nolit haberi pro sua. Confer & ita rem habere co(m)peries. Adiecta sunt eiusdem scholia nonnulla.* Basel, Hieronymus Froben & Johannes Herwagen, March 1529.

Folio. (8) leaves, 690 (i.e. 694) pp., (9) leaves. With the printer's device on the title-page and at the end. Contemporary blindstamped pigskin over wooden boards, one claps gone, thumb-index with leather tabs, small stamp on the title-page, some minor worming at the beginning and a light dampstain in the upper margin at the end of the volume; old entry of ownership on the title-page "Sum Georgij Grebelij", i.e. Georg Grebel (1516-1607), Constaffel of the City of Zürich (cf. H. Bullinger, *Werke*, 2,8: *Abt. 2, Briefwechsel*, 8: *Briefe des Jahres 1538*, F. Büsler, ed. Zürich, 2000, p. 231) and numerous annotations by his hand, a very attractive copy.

SECOND ERASMUS-EDITION dedicated to Piotr Tomicki (1494-1535), Polish statesman and diplomat, bishop of Przemyśl,



Poznan and Cracow, vice-chancellor to King Sigismund I, chancellor of the University of Cracow (who tried to attract Erasmus there) and book collector (cf. S. Brzeziński, *Un bibliophile de la Renaissance en Pologne*, in: “La Pologne au VIIe Congrès international des sciences historiques, Warsaw, 1933, II, pp. 245-256).

Since Fall 1512 Erasmus had in mind an edition of Seneca as he wrote from London to the Antwerp city secretary Pieter Gillis (Allen, Ep. 264). A year later he started to work at it in Cambridge complaining about the available corrupt manuscripts (Allen, Ep. 281). But in September 1514 he reported to his fellow humanist Jakob Wimpfeling from Schlettstadt, that the work was mostly finished (Allen, Ep. 305). Six month later, Erasmus already had left for England and the proof reading to his friends in Basel, Beatus Rhenanus and Wilhelm Nesen, the book was released from Froben’s presses.

“From the time of its printing, Erasmus was aware of the edition’s deficiencies, in particular the failure of two of his associates, Beatus Rhenanus and William Nesen, to carry out his instructions about finishing the corrections. Hearing in 1522/23 of a new edition of Seneca published by Aldus in Venice seems to have rekindled his desire to produce a new and better edition. He called on colleagues all over Europe to send him manuscripts and advice, and after completing the work on St. Jerome in 1524/25 finally brought out his second Seneca edition. He judged it twice as good as the earlier one, and composed for it not only a much longer Dedicatory letter..., but also a separate Preface to the St. Paul-Seneca Correspondence, and still another introductory note to the *Epistulae morales*

”(L.A. Panizza, *Erasmus’ 1515 and 1529 editions of Seneca*, and Gasparino Barzizza, in: “Classical and Modern Literature”, 7/4, 1987, pp. 321).

Obviously Erasmus had spared no pains to deliver an edition of the highest quality possible, and in his admirably balanced and sensible prefatory letter (dated from Basel, January 1529, Allen, Ep. 2091) he openly invites other scholars either contemporary or future to improve and finish his work. In this letter to Tomicki is also revealed Erasmus’ changed assessment of Seneca as stylist and Seneca as philosopher. “There are, Erasmus explains, two special causes of error in the MSS of Seneca. One is in the Senecan style itself, which is both affected and obscure. The other is rooted in the credulity of those Christians in late antiquity who believed that Seneca himself was a Christian. To the resulting veneration of Seneca’s memory among the semi-literate we owe, Erasmus acknowledges, the survival of so much of the Senecan corpus, that is in the garbled state of the tradition as it



existed in Erasmus' youth, which left this author both unprofitable and unpleasing to read. We have now seen how Erasmus addressed himself to these problems, and why his two editions of Seneca are important. It should be stressed, as a mark of Erasmus' standing in criticism, that he made unusually effective use of external historical data such as the testimonia to be found in ancient sources. (He learned this from Lorenzo Valla, and applied it in widely in the second edition, though hardly at all in the first.) The author most be seen in his context, stylistically as well as historically; and both these tests must be applied to the question of authenticity" (D.S.F. Thomson, *Erasmus and Textual Scholarship in the Light of Sixteenth-Century Practice*, in: "Erasmus of Rotterdam. The Man and the Scholar", J. Sperna Weiland & W.T.M. Frijhoff, eds., Leiden, 1988, p. 160; see also W. Trillitzsch, *Erasmus und Seneca*, in: "Philologus", 3/4, 1965, pp. 270-293).

VD 16, S-5759; F. van der Haeghen, *Bibliotheca Erasmi: répertoire des oeuvres d'Érasme*, (Nieuwkoop, 1972), II, p.50; L.D. Green & J.J. Murphy, *Renaissance Rhetoric Short Title Catalogue, 1460-1700*, (Aldershot, 2006), p. 402; A. Grafton, G.W. Most & S. Settis, *The Classical Tradition*, (Cambridge, MA, 2010), p. 875. € 3.500,00

THE FIRST SCIENTIFIC (I.E. SYSTEMATIC) RESEARCH ON MODERN EXORCISM (C. BECKER)

28) **THYRAEUS, Petrus** (Dorcken, Peter, 1546-1601). *Dæmoniaci, Hoc est de obsessis a spiritibus daemoniorum hominibus liber unus. In quo dæmonum obsidentium conditio: Obsessorum hominum statuts... explicantur... Editio secunda, correctior, auctior, et exemplis facta illustrior*. Köln, Marternus for Goswin Cholinus, 1598.

4to. (6) leaves, 207 (i.e. 203) pp. With the woodcut arms of the Jesuit order on the title-page. Contemporary limp vellum, ties gone, blind stamped fillets on the panels, tinted edges and spine, contemporary entries of ownership on the title-page and a small stamp, some light browning and spots, a fine, genuine copy.

SECOND, GREATLY ENLARGED EDITION (the first appeared in 1594) of this demonological tract and handbook for exorcists.



“In Daemoniaci, the Jesuit Pierre Thyraeus offers the best and most synthetic definition of a pos-essed person. A victim of a devilish possession, says Thyraeus, is nothing but clamores - that is, irra-tional and bothersome linguistic expressions, bit and pieces of a text that make no sense at all... While God speaks being himself, humans speak the memory of being, the mourning of and the longing for being“s presence. God and bad angels alike, limit themselves to reminding humans for their desire for being. More than speaking, angels collect, modify, shift, humans“ re-membrances in order to affect in beneficial or noxious manner. As a consequence, even though exorcisms are made of „words and things“(holy water, candles, relics, crucifixes, herbs), as Petrus Thyraeus writes, both words and things are invocations to God, so that he will prevent, the bad spirits from „speaking“ to the possessed person“s body, that is, prevent them from summoning virulent remembrances in the subject“s physicality” (A. Maggi, *Satan’s Rhetoric: a Study of Renaissance Demonology*, Chicago, IL, 2001, pp. 107, 109).

“Pater Thyraeus hatte zunächst in den Ordenskollegien Trier und Mainz gelehrt und war 1590 als ordentlicher Professor der Theologie nach Würzburg berufen worden. Als Prediger und Lehrer konnte er grosse Erfolge aufweisen und die Hochachtung des Fürstbischofs Julius, des Universitätsstifters, gewinnen. Er war... ein grosser Experte auf dem Gebiet der Geistererscheinungen und Visionen aller Art, beschäftigte sich auch in einer zweiten „Classe“ seiner Schriften mit den besessenen Personen und Orten sowie deren Exorzismus. Diese Schriften liefern eine so eingehende Behandlung des Themas, dass er als einer der frucht-

barsten Schriftsteller für die Cultur des Aberglaubens und der verkehrten Mystik erscheint... Jedenfalls sind seine Bücher „Von Geistererscheinungen“, „Von den Besessenen“, sowie seine Abhandlung über die von feindlichen Geistern besetzten Orte lesenswert” (O. Scholer, *Der Hexer war’s, die Hexe, ja vielleicht sogar der Dämon höchstpersönlich’. Von der Nutzung der Hexendeologie zur Verdeckung und Vertuschung von Peinlichkeiten, Unarten, Vergehen und Verbrechen...* Trier, 2007, p. 98-99).

Petrus Thyraeus, born in Neuss (Rhineland), joined the Jesuits in 1561, and taught at Jesuit colleges first in Trier (1574-1579) and then in Mainz (1579-1590). In 1590, he was appointed professor of theology at the University of Würzburg, and found a patron in Prince-Bishop Julius Echter von Mespelbrunn. He published a number of works on theology, which may be classed into three classes: writings on visions and apparition (see item nos. 19 and 20), writings on possessions and exorcism (the present work), and writings on traditional theological subjects such as the Eucharist and the role of the Catholic Church. His writings in

exorcism have been called „the first scientific (i.e. systematic) research on modern exorcism, based in part on the experiences of Peter Canisius (cf. C. Becker, *Pierre Thyraeus*, in: “Dictionaire de Spiritualité”, Paris, 1990, 15, cols. 913-916).

VD 16, T-1238; Adams T-697; M. J. Crowe, ed., *Witchcraft: Catalogue of the Witchcraft Collection in the Cornell University Library*, (Millwood, NY, 1977), no. 547; A. De Backer & A. Sommervogel, *Bibliothèque de la Compagnie de Jésus*, (Bruxelles & Paris 1890), VIII, col. 15, no. 15. € 1.350,00

29) **VIVES, Juan Luis** (1492-1540). *De veritate fidei Christianæ libri V. in quib. de religionis nostræ fundamentis, contra Ethnicos, Iudæos, Agarenos, sive Mahumetanos, & perverse Christianos plurima subtilissimè simul atq(u)e exactissimè disputantur: nunc denuo in lucem editi.* Basel, Johannes Oporin, June 1544.

IOANNIS LODOVICI
VIVES VIVIS VA
lentini

DE VERITATE FIDEI
Christianæ libri V. in quib. de religio-
nis nostræ fundamentis, contra Ethni-
cos, Iudæos, Agarenos, siue Mahu-
metanos, & peruerse Christianos plu-
rima subtilissimè simul atq; exactissimè
disputantur: nunc denuo
in lucem editi.

Accessit rerum & uerborum in hisce memora-
bilium locupletissimus Index.

Cum gratia & priuilegio tum Imperatoris
Caroli V. tum Galliarum regis Fran-
cisici, ad quinquennium.

BASILEÆ.

8vo. (28) leaves, 701, (1) pp., (1) leaf. Contemporary blindstamped pigskin, two clasps, tinted back with manuscript title-label, small stamp and ex-libris on the inner front panel, old entries of ownership on the title-page (one erased), a few light spots, but a very attractive copy.

FIRST OCTAVO EDITION. The *De veritate fidei Christianæ*, the last and longest of Vives' works, first appeared posthumously in January 1553. His longtime friend Frans van Craneveldt (1485-1564) saw it through the presses in cooperation with Vives' widow Margaret Valdaura. She kept her promise to her husband to see the work dedicated to the reigning Pope Paul III.

“To describe the contents of the *De veritate fidei Christianæ* with oversimplified brevity: Book One covers the true end of humanity, the nature of mankind and God, the universe, divine providence, and the soul's immortality, arriving at most of its conclusions from reason and restoring to revelation mainly toward the end. Book Two takes up revealed sources, discussing the life of Christ, the trinity, the origins of the New Testament, the history of the church, the end of the world, and the day of judgement. The next two books shift suddenly

from expository discourse to dialogue, in which a Christian engages a Jew in Book Three and a Muslim in Book Four. Book Five reverts to ordinary explication, recapitulating the superiority of Christianity over Judaism, Islam, or any other persuasion” (E.V. George, *Author, Adversary, and Reader: A View of the ‘De veritate fidei Christianae’*, in: “A Companion to Juan Luis Vives”, Ch. Fantazzi, ed., Leiden, 2008, p. 318; see also M.L. Colish, *The ‘De veritate fidei Christianae’ of Juan Luis Vives*, in: “Christian Humanism. Essays in Honour of Arjo Vanderjagt”, A.A. MacDonald, R.W.M. von Martels & J.R. Veenstra, eds., Leiden, 2009, pp. 173-197).

The present edition has a new dedicatory letter from the printer Oporin to his uncle, the theologian and humanist Ludwig Bär (1479-1554), who had followed Erasmus to Freiburg i.Br., when the Catholic service was prohibited in Basel in 1529 (see item no. 18 for his entry of ownership). In this important letter Oporin manifests his close relation with Vives and the genesis of the present work: “Die lateinische Erstaussgabe des *De veritate fidei christiana* hatte Oporin im Januar 1543 im gleichen Format ‘augustiori caractere et forma’ wie seine Koranausgabe gedruckt, da er das werk offenbar als Teil eines mehrbändigen Corpus von Schriften über den Islam betrachtete. Auf den Wunsch vieler Leser druckte er jedoch das Buch 1544 in kleinem Format (‘enchiridii forma’) wieder, um es handlicher zu machen: ‘quo commodius omnium manibus feri gestarique in sinu posset’. Neu in dieser Ausgabe war ein bis heute anscheinend wenig beachteter Widmungsbrief an den katholischen Theologen und Erasmusfreund Ludwig Bär, in welchem sich der Basler Drucker über seine Beziehung zu Vives und über die Entstehung des Werkes eingehend äusserte” (C. Gilly, *Spanien und der Basler Buchdruck*, Basel & Frankfurt/M., 1985, p. 183).

Juan Luis Vives, one of the greatest humanists of sixteenth century Europe, was born at Valencia. In 1509 he travelled to Paris, where he studied scholastic philosophy at the Collège de Montaigu. In 1512 he left for Bruges, which became his permanent home and the center of his activities. Here he met Erasmus, who was impressed with the young humanist. Vives then taught for some years humanities at Louvain and he accepted an offer from Cardinal Thomas Wolsey to lecture in Greek at Oxford. In England he enjoyed the patronage of Henry VIII and cultivated friendships with Thomas More, John Fisher, Thomas Linacre. He also versed as tutor to princess Mary. In 1528, however, he lost the favour of Henry VIII by siding with Catherine of Aragon in the matter of the divorce. In the last decade of his life, the most productive from the literary point of view, Vives lived mainly at Bruges, travelling on occasion to Louvain, Breda, Paris and other centres at the invitation of friends. Although Vives did not place Erasmus in the shade, as the latter had predicted, he was the greatest Spanish humanist and educational theorist of the sixteenth century. His work was not limited to education but dealt with a wide range of subjects including also religion, philosophy, social reform, and international relations. (cf. C. Noreña, *Juan Luis Vives*, The Hague, 1970, *passim*).

VD 16, V-1946; Adams, V-959; J. Estelrich, *Vivès. Exposition organisée à la Bibliothèque Nationale*, (Paris, 1941), no. 212; C. Gilly, *op. cit.*, p. 504, no. 694. € 1.200,00

30) **ZIEGLER, Hieronymus** (ca. 1514-1562). *Illustrium Germaniae virorum Historiæ aliquot singulares, ex optimis probatissimisq(ue) autoribus erutæ atq(ue) congestæ*. Ingoldstadt, Samuel Weissenhorn, 1562.

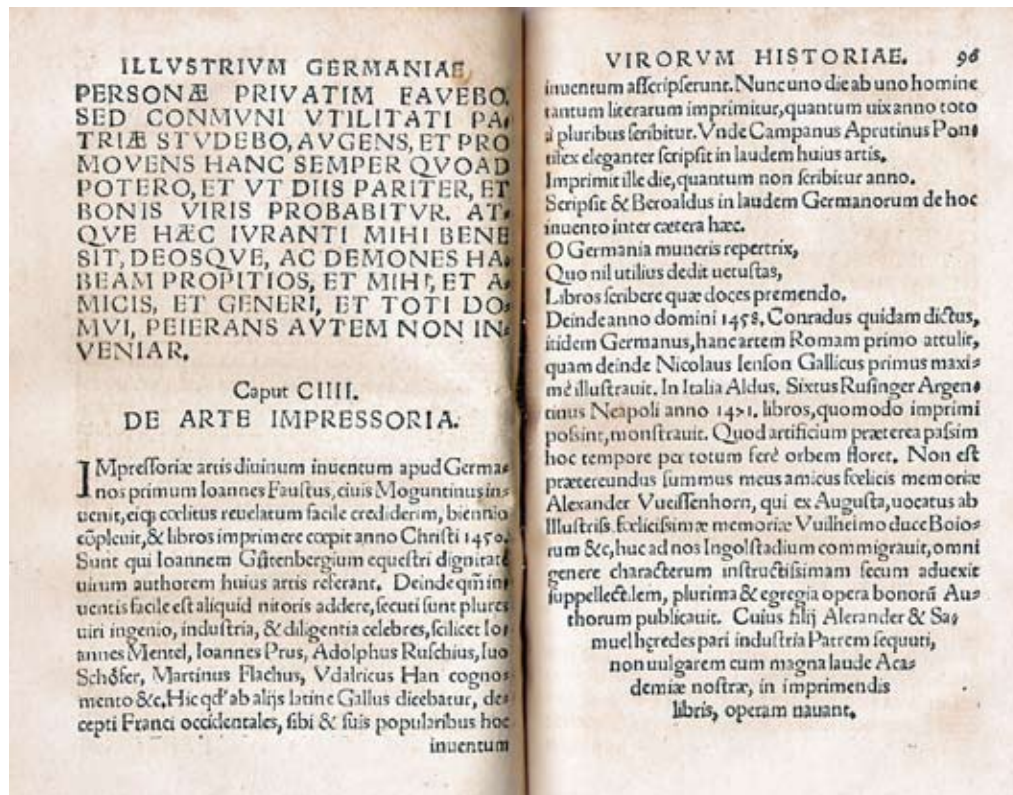
(12), 96 leaves. Woodcut arms of the counts of Ortenburg on the verso of the title-page.

(bound with:)

AGRICOLA (Hammonius), Georg (fl. second half of the 16th century). *Itinerarium Beatissimæ Virginis Mariæ, quando cum Puero Iesu, sævitiem Herodis metuens, fugit in Aegyptum: hactenus per tot secula, nempe post Christum natum, à nemine tentatum néq(ue) descriptum*. Ingolstadt, Alexander & Samuel Weissenhorn, 1560.

(8), 73, (3) leaves (leaves in quire K misbound). With two large woodcuts.

Two works in one volume, 4to. Contemporary blindstamped pigskin ober boards old entry of ownership and three small stamps on the title-page, lightly browned, some light dampstains, otherwise a fine copy.



(I) **FIRST EDITION** of Ziegler's last work, dedicated to Ferdinand, Ernest and Ernfried, Count of Ortenburg (January 1, 1562). It is a collection of anecdotes about more or less famous German men and women (among them Agnes Bernauer, c. 1410 – 12 October 1435, the mistress and perhaps also the first wife of Albert, later Albert III, Duke of Bavaria. Because his father, Ernest, ruling Duke of Bavaria at the time, considered this liaison with a commoner unbecfitting his son's social standing, he clashed with his son over the matter and finally arranged to have Agnes condemned for witchcraft and drowned in the Danube in 1435. Her life and death have been depicted in numerous literary works, the most well known being Friedrich Hebbel's tragedy of the same name and the folk musical Die Bernauerin by the composer Carl Orff). Before the text proper are printed some laudatory letters and poems addressed to Ziegler. The text starts with Tuisco, the divine ancestor of the Germanic peoples (Ziegler derives etymologically 'die Teutschen')

from Tuiscones) and ends with Andreas Baumkircher (ca. 1420-1471), general to Emperor Frederick III. The work is interspersed with witty and curious anecdotes, such as the one of the German blacksmith, Jordan, living in Moscow, who killed his wife to show how much he loved her. At the is printed an eulogy to the printer Alexander Weissenhorn and the invention of the art of printing, who, according to Ziegler, is to attribute to Johann Fust of Mayence, but he concedes ‘sunt qui Ioannem Gutenbergium equestri dignitate virum authorem huius artis referant’. Apart some elder chronicles Ziegler quotes as his more recent sources Johannes Aventinus, Antonio Bonfini, Andreas Althamer, Achilles Gasser, Beatus Rhenanus, Jakob Wimpfeling, Sebastian Franck, Wolfgang Lazius and many others.

“Zur Belebung des vaterländischen Sinnes erzählt er darin 104 lateinische Geschichten (eigentlich hatte er deutsch schreiben wollen, um die ganbaren Schwankbücher zu verdrängen) aus der deutschen Vergangenheit, z.B. vom Mäuserthurm Hatto’s, Seifried Schwepperman, Agnes Bernauerin, vom falschen Waldemar, Frauenlob, Neidhard und dem Pfaffen von Kalenberg, auch von der Erfindung des Pulvers und des Buchdrucks” (T. Wiedemann, *Johann Turmaier genannt Aventinus*, Freising 1858, p. 98).

Hieronimus Ziegler, born in Rottenturm/Tauber, was a Roman Catholic schoolmaster in Augsburg and Munich. Later he obtained the chair of poetry at the University of Ingolstadt. His Latin plays (including *Immolatio Isaac*, 1543, *Paedonothia*, 1543, and *Samson*, 1547) are a first step towards the Jesuit drama of the seventeenth century (cf. W.F. Michael, *Das deutsche Drama der Reformationszeit*, Bern & New York, 1984, pp. 218-223).

VD 16, Z-425; Adam, Z-150; G. Stalla, *Bibliographie der Ingolstädter Drucker des 16. Jahrhunderts*, (Baden-Baden 1077), no. 415.

(II) **FIRST EDITION** dedicated to Duke Albert V of Bavaria (1528-1579), who had been educated at Ingolstadt, where since the middle of the sixteenth century many Jesuits were appointed to key positions in the school and the university, which gradually came fully under the control of the Jesuit order in the seventeenth century.

Also towards the middle of the sixteenth century Jesuit schools began to organize theater productions, which were initially, as the present Itinerary of the Blessed Virgin Mary, only dramatized dialogues and mystery plays.

Nothing is known about Georg Agricola Hammonius. The present work, written in his youth ‘authore ingenio adolescente’ (as he calls himself on the title-page) seems to be the only one published by him. He might perhaps later have collaborated to Mathias Gastritz’ *Novae harmonicae cantiones ut piae, ita etiam suaves et iucundae* for five voices (Nuremberg, 1569).

VD 16, A-941; Adams, A-351; Index Aureliensis 101.570; G. Stalla, *op. cit.*; no. 386.

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