1967

Early Low-German Bibles; the Story of Four Pre-Lutheran Editions

Kenneth A. Strand

Follow this and additional works at: https://digitalcommons.andrews.edu/books
Part of the Biblical Studies Commons, and the History of Christianity Commons
Early Low-German Bibles
Early Low-German Bibles

The Story of Four Pre-Lutheran Editions

★ ★ ★ ★

In Celebration of the Earliest Vernacular Printed Bible 1466

by

KENNETH A. STRAND

WILLIAM B. EERDMANS PUBLISHING COMPANY
GRAND RAPIDS, MICHIGAN

JAMES WHITE LIBRARY
ANDREWS UNIVERSITY
BERRIEN SPRINGS, MI 49104
The present book is a companion volume to my *German Bibles Before Luther: The Story of 14 High-German Editions*. As that publication deals with High-German editions of the complete Bible which appeared circa 1466 to 1518, so the present publication treats four Low-German ones which also appeared before Luther's famed High-German "September Testament" of 1522. In some ways (notably the woodcuts, for instance) the Low-German Bibles are even more significant than the High-German series.

Like its companion volume, the present book is divided into two main parts. The first treats briefly such matters as publication facts, description, genealogy, and historical setting of the Bibles; and the second provides facsimile reproductions of sample pages (and includes a "Quick-Reference Table of Basic Data").

The writer wishes to express appreciation to all who have had part in making this book possible. Especially does he remember with gratefulness the encouragement given years ago by Professors Albert Hyma and Clarence K. Pott of the University of Michigan—an encouragement in large part responsible for awakening and stimulating the interest which prompted both this and its companion study. To Professor Hyma gratitude is due as well for reading both manuscripts. Special mention must also be made of the invaluable assistance rendered by Mr. Lewis M. Stark and Mrs. Maud D. Cole, Rare Book librarians of the New York Public Library, and by Mr. Karl Kup, Adviser to the Spencer Collection of the New York Public Library. An additional word of gratitude is due the British Museum, the New York Public Library, and the Newberry Library for use of materials shown in facsimile in Part II.

Kenneth A. Strand
Berrien Springs, Michigan
TABLE OF CONTENTS

PREFACE .............................................................................................................................................. 5
LIST OF TABLES .................................................................................................................................. 9
LIST OF ABBREVIATIONS ..................................................................................................................... 11

PART I

Chapter I. Facts of Publication: Places, Printers, Dates ................................................................. 17
Chapter II. Description and Genealogy ............................................................................................ 23
Chapter III. The Low-German Bibles: Their Place in History ....................................................... 27

PART II

Quick-Reference Table of Basic Data ................................................................................................. 33
List of Plates ...................................................................................................................................... 34
Plates I-XIV ....................................................................................................................................... 35-48
LIST OF TABLES

I. Publication Facts Given in the Bibles ................................................................. 17
II. Sample Datings Suggested for the Cologne Bibles ...................................... 19
III. Sequence of the Cologne Bibles Indicated by Various Authorities. ............ 20
IV. Summary of Publication Facts. ................................................................. 21
Quick-Reference Table of Basic Data. ............................................................. 33
LIST OF ABBREVIATIONS

1. Bibliographical Compilations and Catalogs

**BFBSC**

**BMC**

**BMGCa**

**BMGCb**

**BMSTC**

**Caxton**

**Goff**

**GW**
*Gesamtkatalog der Wiegeendrucke.* Bd. IV. Leipzig, 1930.

**Hain**

**NB**

**Oates**

**Pellechet**

**Prime**

**Proctor**

**RB**

**Stillwell**

2. Periodicals and Other Serial Publications

**ABLLNW**
Arbeiten aus dem Bibliothekar-Lehrinstitut des Landes Nordrhein-Westfalen.

**AGB**
Archiv für Geschichte des Buchwezens.

**ARG**
Archiv für Reformationsgeschichte.

**BBA**
Bibliotheca Bibliographica Aureliana.

**BB-skB**
Biblische Beiträge (of Schweizerischen Katholischen Bibelbewegung).

**BuS**
Buch und Spracht.

**BLVS**
Bibliothek des litterarischen Vereins in Stuttgart.

**DSBA**
Datatzhos Sammlung bibliothekswissenschaftlicher Arbeiten.
### LIST OF ABBREVIATIONS

<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>DTM</td>
<td>Deutsche Texte des Mittelalters.</td>
</tr>
<tr>
<td>GHA</td>
<td>Göteborgs Högskolas Årsskrift.</td>
</tr>
<tr>
<td>GJ</td>
<td>Gutenberg Jahrbuch.</td>
</tr>
<tr>
<td>JKG</td>
<td>Jahrbuch des Kölnischen Geschichtsvereins.</td>
</tr>
<tr>
<td>KDGG</td>
<td>Kleiner Druck der Gutenberg-Gesellschaft.</td>
</tr>
<tr>
<td>KI</td>
<td>Klassische Illustratoren.</td>
</tr>
<tr>
<td>LGF</td>
<td>Lunder Germanistische Forschungen.</td>
</tr>
<tr>
<td>NTBB</td>
<td>Nordisk tidskrift för bok- och biblioteksväsen.</td>
</tr>
<tr>
<td>PGRG</td>
<td>Publikationen der Gesellschaft für Rheinische Geschichtskunde.</td>
</tr>
<tr>
<td>RSSCW</td>
<td>Research Studies of the State College of Washington.</td>
</tr>
<tr>
<td>SDK</td>
<td>Studien zur deutschen Kunstgeschichte.</td>
</tr>
<tr>
<td>ZBF</td>
<td>Zeitschrift für Bücherfreunde.</td>
</tr>
<tr>
<td>ZBK</td>
<td>Zeitschrift für bildene Kunst.</td>
</tr>
<tr>
<td>ZKG</td>
<td>Zeitschrift für Kunstgeschichte.</td>
</tr>
</tbody>
</table>

#### 3. General Works

<table>
<thead>
<tr>
<th>Author</th>
<th>Title</th>
<th>Location</th>
<th>Year</th>
</tr>
</thead>
<tbody>
<tr>
<td>Schraner</td>
<td>Die ersten deutschen Bibel-Übersetzungen und Drucke.</td>
<td>Einsiedeln, 1952</td>
<td></td>
</tr>
<tr>
<td></td>
<td>(BB-skb, Heft 12.)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Schulze</td>
<td>Deutsche Bibeln vom ältesten Bibeldruck bis zur Lutherbibel.</td>
<td>Leipzig, 1934</td>
<td></td>
</tr>
<tr>
<td>Strachan-PMB</td>
<td>Pictures from a Mediaeval Bible.</td>
<td>Boston, 1961</td>
<td></td>
</tr>
<tr>
<td>Tronnier-LB</td>
<td>Die Lübecker Buchillustration des fünfzehnten Jahrhunderts</td>
<td>Strassburg, 1904</td>
<td></td>
</tr>
<tr>
<td>Tronnier-MLB</td>
<td>Der Meister der Lübecker Bibel von 1494.</td>
<td>Strassburg, 1904</td>
<td></td>
</tr>
<tr>
<td>Voullième</td>
<td>Der Buchdruck Kölns bis zum Ende des fünfzehnten Jahrhunderts.</td>
<td>Bonn, 1903</td>
<td></td>
</tr>
<tr>
<td>Wahl</td>
<td>Die 92 Holzschnitte der Lübecker Bibel aus dem Jahre 1494 von einem unbekannten Meister.</td>
<td>Weimar, 1917</td>
<td></td>
</tr>
<tr>
<td>Walther</td>
<td>Die deutsche Bibelübersetzung des Mittelalters. 3 Parts,</td>
<td>Braunschweig, 1889, 1891, 1892</td>
<td></td>
</tr>
<tr>
<td>Zimmermann</td>
<td>&quot;Der deutsche Bibeldruck vor der Reformation,&quot; in BuS,</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>n.f., Bd. II (1939), pp. 77-111.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
PART I
Chapter I

FACTS OF PUBLICATION: PLACES, PRINTERS, DATES

Of the four editions of the complete Bible in Low German which appeared before Luther's famed High-German "September Testament" of 1522, only one contains full information regarding basic facts of publication. Table I indicates the precise status of such information in each of these four Bibles.

<table>
<thead>
<tr>
<th>Place of Publication</th>
<th>Printer</th>
<th>Date of Publication</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 &amp; 2. Cologne</td>
<td>---</td>
<td>---</td>
</tr>
<tr>
<td>3. Lübeck</td>
<td>Steffen Arndes</td>
<td>Nov. 19, 1494</td>
</tr>
<tr>
<td>4. Halberstadt</td>
<td>---</td>
<td>July 8, 1522</td>
</tr>
</tbody>
</table>

The Printers of the Cologne and Halberstadt Bibles

The two Cologne Bibles are typographically similar, use basically the same woodcuts, and are alike in general format. Their text differs in dialect: one Bible is in Low Saxon, whereas the other is in a Low German more like Dutch and frequently termed West Low German (for convenience these Bibles will hereafter be designated as Cologne-LS and Cologne-WLG, respectively). It seems evident that they are the work of the same printer, but the question of just who that printer might be has led to considerable discussion. Three main suggestions have been made: Nicolaus Götz, Heinrich Quentell, and Bartholomaeus von Unkel (or Unckel).

H. Lempertz, and also O. Zaretzky at first, adopted the view that Götz was the printer; but Zaretzky's later investigations favored Quentell, whose name had, in fact, been suggested as early as 1825 by I. Niesert, on the basis of similarity between the type face used in the Cologne Bibles and that used in Quentell's 1479 edition of Astesanus' *Summa de casibus conscientiae*. The more extensive typographical study of E. Voulliéme, as well as R. Kautzsch's study of woodcuts, seemed to support this conclusion.

Although the Niesert-Kautzsch-Voulliéme view has been widely adopted, a suggestion made by G. Gerlach that Von Unkel was the printer has also gained some support. For example, Wilhelm Worringner spoke of this as "the more likely suggestion," but with the possibility of Quentell also somehow entering the picture.

T. R. Ahldén concluded that according to material brought to light by Zaretzky the Cologne Bibles stemmed from the Quentell press, but that nevertheless Götz appears "to have participated in the work, though his role is very unclear" and also that "the similarity of the type of the Unckel-Press with that of the KBB [the Cologne Bibles] cannot be accidental." Zaretzky did indeed bring to attention significant information on the role of Johann Helman, Quentell's father-in-law, as a financial supporter of printing in Cologne. Helman had business connections with Götz, apparently even prior to Quentell's arrival in Cologne; but, in Zaretzky's opinion, these eventually broke off in favor of Quentell, the new son-in-law, with whom business relationship was established by 1479. There is interesting record that in 1477 Helman purchased 200 bales (over a million sheets) of paper. That there might be some connection between this purchase and the German Bibles is not unlikely. However, the thesis that these two Low-German

1. One edition uses 10 more woodcuts than the other, and also shows some variation in the use of a woodcut border. Further information will be given in Chapter II.
2. The most convenient label for differentiation has been the conjunction "and": "unde" in Cologne-LS and "ende" in Cologne-WLG. Hence the designations KBU and KBE are sometimes used by German scholars for these two "Cologne [Köln] Bibles." The Low Saxon is sometimes referred to as "East-Westphalian" and the West Low German is sometimes referred to as "Low Rhinisch," "West-Westphalian," "Hollandish-Colognish," or even "Low Frankish-Hollandish."
5. Voulliéme found that in the case of 22 works using what he considered to be the Cologne-Bible type between 1479 and 1482, no fewer than 15 contained Quentell's name as printer; and Kautzsch observed use in certain Quentell publications of some woodcut decorations appearing in the Cologne Bibles. Voulliéme, p. XLVII; Kautzsch, p. 3.
Bibles were inaugural works of the Quintell Press, published by Helman for his son-in-law, is not necessarily substantiated.

Thanks to the careful study of S. Corsten, a wealth of new light has been shed on the whole process involved in the preparation of these Cologne Bibles. Corsten has discovered the sequence in which different sections of Cologne-LS were set in type, has noted that eventually as many as three typesetters were at work concurrently on different sections, and has been able to trace the introduction of new type forms into the work. The interesting point for us here is that his results reveal an identity of the type used for the earlier portions of Cologne-LS with that used by Von Unkel in a publication of December 20, 1477, and that the whole development of type styles introduced into the Cologne Bibles would tend to support the thesis that Von Unkel was the printer. Moreover, other pertinent matters also point in the direction of Von Unkel rather than Quintell.

It may be added that Corsten's study of type forms, woodcuts, vocabulary, and other data, has made a plausible case not only for the progress of the work on the Cologne Bibles but also for linking this progression to possible printing and publishing relationships. The Psalters of both Bibles and the Gospels of Cologne-LS were done earliest, with the rest of the New Testament of Cologne-LS (except the Book of Revelation) next, and then portions of the Old Testament following.

This sequence suggests that originally a complete Bible or Bibles may not have been contemplated, but rather that the scope of the project may have been enlarged after the work had already begun—as does also, for instance, the introduction of additional type forms (and typesetters). So huge an undertaking would have required financial backing; and Corsten tends to see several backers entering the picture at various stages—Arnold Salmonster perhaps first, then Helman as the scope of the project was enlarged, and also possibly Anton Koberger, whose German Bible of 1483 incorporates so many of the woodcuts of the Cologne editions. A temporary association may have been formed, in Corsten's opinion, and the dissolution of this would explain why different materials used in the Cologne Bibles confront us later as being in the possession of different hands: Bartholomaeus von Unkel, who had done the printing, retained a substantial portion of the type; but certain items went to Helman, who subsequently gave them to Quintell (when the latter had become Helman's son-in-law and business associate); and the woodcut blocks for over 100 pictures went to Koberger.

Whether or not we accept Corsten's thesis in full, it does seem likely that Helman had a close relationship to the Cologne Bibles, and this very fact might in itself be sufficient to explain the hitherto confusing similarity noted between Quintell's type and that appearing in these Bibles. Of course, it is not entirely outside the realm of possibility that Quintell himself, and perhaps even Götz, may have been hired by Von Unkel, or by Helman, to do typesetting on these Bibles.

The Lübeck Bible of 1494 gives Steffen Arndes as printer, as noted in Table I; but the Halberstadt edition of 1522 lacks information in this regard and has occasioned considerable difference of opinion as to printer. Walther favored Ludwig Trutebul on typographical grounds, and this view has frequently been adopted. An alternative suggestion is C. Drake, apparently because the initials "C.D." appear in the woodcut borders of this Bible. Such initials are, of course, frequently those of woodcutters, and this seems to be the case here. Perhaps the best light on the printing relationships surrounding this Halberstadt Bible is that provided by I. Collijn, W. Baumann, S. Joost, and others: It would seem that Trutebul's role was that of publisher or financial supporter and Drake's that of artist or craftsman in design, with the actual printer being Lorenz Stuchs.

To sum up, we would suggest the following as the printers of the Low-German Bibles lacking this information:


4. The Halberstadt Bible: Lorenz Stuchs.

10. Corsten-KB; also Corsten-SA.
11. Corsten-KB, pp. 85,87. Voullième's treatment of type faces is, on the other hand, not entirely complete.
13. Corsten-KB, pp. 78,80; also note in particular the listing on the top of p. 77.
15. Walther, col. 651. See also e.g. NB, #704; Rost, p. 366; Auer, p. 91; Eule, p. 70.
16. BMGCa, XVI, col. 260; BMGCh, XVII, col. 273. Woodcut borders are used for the title-pages to each of the two main divisions. The initials occur as well in some other woodcuts.
Time of Publication of the Cologne Bibles

The only undated Bibles in the series are the two Cologne editions, which seem to have appeared in close chronological proximity. Thanks to Walther’s textual comparisons, a \textit{terminus non ante quem} of 1477 was early established. This was the year when the Delft Old Testament appeared; and as Walther has shown, the text of the Cologne Bibles depends in part on this Dutch translation.\textsuperscript{18} The fact that the Cologne Bibles also evidence a dependence on the Zainer Bible in its 1477 edition (as well as that, perhaps, of 1475-76) again substantiates the same \textit{terminus non ante quem}.\textsuperscript{19} On the other hand, the reappearance of most of the woodcuts of these Cologne Bibles in the Kobrger Bible of 1483 would point to that year as a \textit{terminus non post quem}. Certain typographical considerations would place it perhaps even earlier, and the dates generally suggested have been three: 1478, 1479, and 1480. Table II furnishes a sampling of these dates as given by various catalogers and other authorities.

Kautzsch suggested the date 1479 because certain woodcut borders from the Cologne Bibles appear also in some dated works of Quentell from 1479 and 1480, and in Kautzsch’s opinion Quentell would not already have printed these decorations in other books before “their main purpose” had been accomplished.\textsuperscript{20} If Corsten is correct in his conclusion—as in all likelihood he is—that the printer was not Quentell, but Von Unkel, it is virtually certain that these woodcut decorations appeared first in the Cologne Bibles and then in Quentell’s publications; and in this case we would have, as Corsten has pointed out, a \textit{terminus non post quem} of August 31, 1479, for publication of the Cologne Bibles.\textsuperscript{21} In the title of one of his treatments Corsten himself indicates the year 1478, though he also refers to termination of work on the later of the two editions as having to have been by “the beginning of the year 1479.”\textsuperscript{22}

Another element which has entered the discussion is the question of the papal communication of March 18, 1479, commissioning the University of Cologne with a book censorship directed against printers, purchasers and readers of offensive books.\textsuperscript{23} As Worringer has indicated, if a connection is seen between the appearance of the Cologne Bibles and the establishment of this censorship (presumably in a cause-effect relationship), the Bibles should be dated to 1477 or 1478; but because of dependence on the Delft Old Testament, the date would not be 1477.\textsuperscript{24} The reference to the damaging work of “uneducated women” who

<table>
<thead>
<tr>
<th>Authority</th>
<th>Date</th>
<th>Authority</th>
<th>Date</th>
</tr>
</thead>
<tbody>
<tr>
<td>Muther (1883)</td>
<td>1480</td>
<td>Rost (1939)</td>
<td>1478</td>
</tr>
<tr>
<td>Prime (1888)</td>
<td>1480</td>
<td>Zimmermann (1939)</td>
<td>1479</td>
</tr>
<tr>
<td>Walther (1892)</td>
<td>1480</td>
<td>Stillwell (1940)</td>
<td>1478</td>
</tr>
<tr>
<td>Kautzsch (1896)</td>
<td>1479</td>
<td>Paret (1950)</td>
<td>1478</td>
</tr>
<tr>
<td>Voullième (1903)</td>
<td>1478</td>
<td>Schraner (1952)</td>
<td>1478</td>
</tr>
<tr>
<td>BFSC (1911)</td>
<td>1480</td>
<td>Corsten (1957)</td>
<td>1478**</td>
</tr>
<tr>
<td>Schramm (1922)</td>
<td>1479</td>
<td>Volz (1960)</td>
<td>1478</td>
</tr>
<tr>
<td>GW (1930)</td>
<td>1478</td>
<td>Ising (1961)</td>
<td>1478</td>
</tr>
<tr>
<td>NB (1931)</td>
<td>1478</td>
<td>EMSTC (1962)</td>
<td>1480</td>
</tr>
<tr>
<td>Schulze (1934)</td>
<td>1478</td>
<td>Vogel (1962)</td>
<td>1478</td>
</tr>
<tr>
<td>BMGCa (1936)</td>
<td>1480</td>
<td>Goff (1964)</td>
<td>1478</td>
</tr>
<tr>
<td>BMGcb (1965)</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

*These datings are frequently indicated as approximate or tentative. We have omitted the "ca."

\textit{?}," or other similar designations.

**Corsten also mentions 1479. For details, see the text and ft. 22.

\textsuperscript{18} Walther, cols. 662-664.
\textsuperscript{19} See Kautzsch, p. 9, for reference to the 1475-76 Zainer ed., and Corsten-KB, p. 85, for reference to Zainer’s 1477 ed.
\textsuperscript{20} Kautzsch, pp. 2,3.
\textsuperscript{21} Corsten-KB, p. 87. This date appears in Astesanus’ \textit{Summa}, one of the works repeating a woodcut border of the Cologne Bibles as well as using similar type.
\textsuperscript{22} The date is in the title of Corsten-KB. The further statement comes from p. 90 in that work.
\textsuperscript{23} See Ahldén, p. 32.
\textsuperscript{24} Worringer-KB, p. 8.
vaunt "their knowledge of the Holy Scriptures" might make it appear that vernacular Bibles such as these had been accessible to them. On the other hand, was it not customary for religious agitators to claim great knowledge of the Scriptures whether they had it or not, and was it not likewise possible for common folk to have gleaned a fair amount of Scriptural knowledge without direct access to a vernacular Bible such as one or the other of these Cologne editions? Moreover, how likely is it that these two vernacular Bible editions would have been a primary cause for instituting a book censorship directed against offensive books? Probably a much broader context underlay the censorship.

Nevertheless, although this censorship does not provide strong evidence for dating the Bibles prior to its establishment, it does not, on the other hand, preclude this possibility. And for whatever it is worth, there is the fact that these Bibles lack the stamp of approval appearing in some 16 works from various presses in Cologne during the first two years after the censorship took effect.

But other considerations are more important to our discussion: If Helman’s purchase of paper in 1477 is connected with the Bibles (as seems likely), if the type face used earliest for the Bibles is identical with that used by Von Unkel in 1477 (as seems undeniable), and if certain evidences of haste (such as the employing of several typesetters and the appearance of certain typographical peculiarities) mean anything, an early date for the Bibles would not be out of line. On the other hand, there is to be taken into account the fact that two complete Bibles were printed, that perhaps only certain portions had been contemplated at the start, and that sections went through reprints. Moreover, preparation of woodcut borders and of numerous large two-column woodcuts would require some lapse of time. Perhaps, all things considered, we might safely suggest that the first of the two editions came from the press in 1478 and that the second appeared no later than early in 1479.

25. There were indeed many means toward Scriptural knowledge in the Middle Ages. The work of Rost (see list of abbreviations on p. 12, above) is particularly worthy of note. See also the treatment in German Bibles Before Luther, Chap. IV, and bibliographical citations in fts. to that chapter.

26. For background on the medieval Catholic attitude toward Bible translation, cf. again the discussion in Chap. IV of German Bibles Before Luther, and see also the discussion in Ahldén, pp. 32-36. The "orthodoxy" of these particular Bibles is not to be doubted. Cf. below, in Chap. III.

27. Voullième, pp. LXXIV ff.; and Ahldén, p. 32.

28. The appearance in Cologne-LS (some copies) of the title "de psalter" at Matt. 24-25 and "Dat tweyde boeck—Der schudden" at II Kings (II Samuel) 15-16, though evidencing errors that can occur when more than one typesetter is at work (see Corsten-KB, p. 77), also seems to indicate a certain degree of haste, especially in the fact that copies were printed with these errors. Then there is the interesting fact that copies of Cologne-WLG lack two woodcuts in sequence at Judges XI and XIV, even though space has been left for them (!), and that the woodcut immediately preceding these is not the appropriate one but instead that for IV Kings (II Kings) 2 showing Elijah and Elisha. This whole context of omissions and substitution seems to bespeak haste in printing before these woodcuts were available, rather than being merely an example of printer’s errors.

29. See Chap. II, below, for discussion of the woodcuts.

30. See Chap. II, below, for discussion of the woodcuts.

---

**Sequence of the Cologne Editions**

The matter of the sequence in which these two editions appeared has occasioned considerable diversity of opinion. This is reflected in the sampling provided in Table III.

**TABLE III. SEQUENCE OF THE COLOGNE BIBLES INDICATED BY VARIOUS AUTHORITIES***

<table>
<thead>
<tr>
<th>Authority</th>
<th>Cologne-LS</th>
<th>Cologne-WLG</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hain (1826)</td>
<td>2</td>
<td>1</td>
</tr>
<tr>
<td>Walther (1892)</td>
<td>2</td>
<td>1</td>
</tr>
<tr>
<td>Kautsch (1896)</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>Pellechet (1897)</td>
<td>2</td>
<td>1</td>
</tr>
<tr>
<td>Proctor (1898)</td>
<td>2</td>
<td>1</td>
</tr>
<tr>
<td>Voullième (1903)</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>BMC (1908)</td>
<td>2</td>
<td>1</td>
</tr>
<tr>
<td>BFBSC (1911)</td>
<td>2</td>
<td>1</td>
</tr>
<tr>
<td>Schramm (1922)</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>GW (1930)</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>NB (1931)</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>BMGCa (1939)</td>
<td>2</td>
<td>1</td>
</tr>
<tr>
<td>BMGCb (1965)</td>
<td>2</td>
<td>1</td>
</tr>
<tr>
<td>Ahldén (1937)</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>Rost (1939)</td>
<td>2**</td>
<td>1**</td>
</tr>
<tr>
<td>Stillwell (1940)</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>Oates (1954)</td>
<td>2</td>
<td>1</td>
</tr>
<tr>
<td>Ising (1961)</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>BMSTC (1962)</td>
<td>2</td>
<td>1</td>
</tr>
<tr>
<td>Vogel (1962)</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>Goff (1964)</td>
<td>1</td>
<td>2</td>
</tr>
</tbody>
</table>

*Sequence is sometimes stated, and sometimes only implied by the order of listing.

**We follow here the sequence Rost has stated. He actually lists the Bibles in reverse of this. Strachan-PMB, p. 11, yields similar confusion by referring to Cologne-WLG as the first printed, but going on to say that more illustrations were added in the 2nd printing. The fact is that Cologne-WLG has 10 more pictures than Cologne-LS, as had been correctly stated in Strachan-EBI, p. 11, where Cologne-LS is also indicated as the earlier edition.
Walther was of the opinion, on textual grounds, that Cologne-WLG appeared first. He noticed, for example, that in Cologne-LS, where the usual German word for "and" is "unde" there are cases where the "ende" characteristic of Cologne-WLG appears instead.\(^{31}\) What he failed to take into adequate consideration is the fact that the reverse pattern is also true.\(^{32}\) Kautzsch has led us to a more fruitful approach to the question. He noticed, among other things, a tell-tale deletion of the word "machvbeoru" (actually "machvbeorv") in a woodcut used to illustrate both I Kings (I Samuel) 26 and I Maccabees 3. In Cologne-LS, the word appears in the woodcut at the latter place, where it is appropriate, but in the other instance has been covered with, however, a light impression still visible! In Cologne-WLG, the word has been totally cut away so as to leave no impression whatever in either place.\(^{33}\) Another striking example called to attention by Kautzsch is the disappearance in Cologne-WLG of the letter "E" of Cologne-LS's word "CAIÉM" which occurs three times in the woodcut to Genesis 4.\(^{34}\) What Kautzsch apparently did not note is that the letter is lacking in even some copies of Cologne-LS, indicating that the change occurred somewhere in the process of printing Cologne-LS.\(^{35}\) It was then, of course, carried over to Cologne-WLG.

Table IV summarizes the data regarding publication facts for the four Low-German Bibles, and a Bibliographical Note is added for the purpose of furnishing ready reference to some of the catalogs and other works treating these Bibles.

### Table IV. SUMMARY OF PUBLICATION FACTS

<table>
<thead>
<tr>
<th>Bible</th>
<th>Printer</th>
<th>Date</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Cologne-LS</td>
<td>B. von Unkel?</td>
<td>1478?</td>
</tr>
<tr>
<td>2. Cologne-WLG</td>
<td>B. von Unkel?</td>
<td>1479?</td>
</tr>
<tr>
<td>3. Lübeck</td>
<td>S. Arndes</td>
<td>Nov. 19, 1494</td>
</tr>
<tr>
<td>4. Halberstadt</td>
<td>L. Stuchs?</td>
<td>July 8, 1522</td>
</tr>
</tbody>
</table>

**BIBLIOGRAPHICAL NOTE**

For convenience, certain catalog and other references to the Low-German Bibles are given below. The authorities are entered in a generally chronological order.

**Cologne Bibles** (where two entry numbers are given, Cologne-LS appears first)—Hain, #s 3142 & 3141; Caxton, # 664; Muther, pp. 6,7; Prime, p. 91; Walther, cols. 635-671; Pellechet, #s 2378 & 2377; Proctor, #s 1253 & 1252; BMC, I, 264,268; BFBSC, #s 4183 & 4182; Schramm-IB, pp. 10-15 (and also Schramm-BF, VIII, woodcuts 357-473); GW, #s 4307 & 4308; NB, #s 26 & 27; Reu, pp. 37-39; Schulze, pp. 18,24,45; BMGCa, XVI, cols. 259,260; Ahldén, pp. 1-11; Rost, pp. 365,366; Stillwell, #s B570 & B571; Paret, p. 12 & Table 45; Oates, #s 721 & 720; RE, p. 9; Volz, p. 34; Ising, I, pp. XIV,XV; BMSTC, p. 91; Vogel, pp. 18,20; Goff, #s B-636 & B-637; BMGCb, XVII, cols. 272,273. (See also such specialized studies as those by Kautzsch, Gerlach, Voullième, Zaretzky, Worringen, Corsten, and Strachan mentioned in the footnotes and/or listed among the abbreviations.)

**Lübeck Bible**—Hain, # 3143; Caxton, # 694; Muther, p. 14; Prime, p. 91; Walther, cols. 671-676; Proctor, # 2645; BMC, II, 580,581; BFBSC, # 4185; Schramm-IB, pp. 17-20 (and also Schramm-BF, XI, woodcuts 948-1047); GW, #4309; NB, #241; Reu, p. 39; Schulze, pp. 30,45; BMGCa, XVI, col. 260; Rost, p. 366; Stillwell, # B572; Paret, p. 12 & Tables 47,52; Oates, # 1194; RE, p. 10; Volz, p. 34; Ising, I, p. XV; BMSTC, p. 91; Vogel, pp. 18,20; Goff, # B-638; BMGCb, XVII, col. 273. (See also such specialized treatments as those by Tromnier, Romdahl, Wahl, and Friedländer mentioned in the footnotes and/or listed among the abbreviations.)

**Halberstadt Bible**—Prime, p. 91; Walther, cols. 676-681; BFBSC, # 4187; NB, # 704; Reu, p. 39; BMGCa, XVI, col. 260; Rost, p. 366; Paret, p. 12 & Tables 51,52; Volz, pp. 34,35; Ising, I, pp. XV,XVI; BMSTC, p. 91; Vogel, pp. 18,20; BMGCb, XVII, col. 273. (See also such studies as those by Collijn, Baumann, and Joost mentioned in the footnotes.)
Chapter II

DESCRIPTION AND GENEALOGY

The four pre-Lutheran Low-German Bibles, like the High-German ones treated in our companion study, are folio editions; but unlike the High-German series, some of whose Bibles are large and some small, these Low-German editions are all large and quite impressive.1 Their two-column printed pages measure, as a rule, about 8 by 12 inches (the "Quick-Reference Table" in Part II provides more specific information); and the trim size of pages may measure up to 12 by 16 or 17 inches, as is the case with the copy of Cologne-WLG in the Lenox collection of the New York Public Library. The Cologne editions lack title-pages, and none of the four Bibles contains foliation.

One of the more impressive features of the Low-German Bibles in comparison with (or perhaps rather in contrast to) the High-German ones prior to 1483 is the incorporation of numerous large two-column woodcuts illustrating the text.2 The pre-Lutheran High-German Bibles after 1483 patterned their woodcuts, of course, on those in Koberger's High-German edition of 1483, which had in turn adopted its woodcuts from those in the Cologne Low-German Bibles.3 The usual two-column pictures of the Cologne and Halberstadt editions measure approximately 7-1/2 inches in width by 4-3/4 inches in height, and those in the Lübeck Bible about 7-1/2 inches in width by 4-1/4 inches in height, though there are also larger two-column pictures of Creation in all four Bibles and of Jerome in the Lübeck and Halberstadt editions.4 Other woodcuts are present, as well, including some which are in the form of decorative borders. In addition to woodcuts, the artistic quality of the Bibles has often been enhanced by illuminators. These have had opportunity to display their talent, not only in adding color to the pictures, but also in inserting certain initial letters, coloring others, and providing ornamentation of various sorts.

Textual Genealogy

We will return shortly to provide some further detail regarding the woodcuts, as we take note of the artistic genealogy of the Bibles. First, however, we will wish to consider the question of textual derivations and inter-relationships. On this question we are indebted particularly to the careful investigations by W. Walther, T. R. Ahldén, and S. Corsten, as well as to G. Ising's textual comparisons now being published.5 The last-mentioned work will do for the Low-German Bibles what W. Kurrelmeyer's monumental work has done for the High-German ones.6

The two Cologne Bibles are similar in basic vocabulary and expression (as well as in other ways which we have already noted in Chapter I), though they are, of course, in different dialects, and show as well some signs of independence in translation and in use of sources. Cologne-LS has, as we also saw in Chapter I, been fairly well established as the earlier of the two editions; but it is entirely possible that some portions of Cologne-WLG were being set in type and printed concurrently with Cologne-LS—particularly so in the case of the Psalter, which interestingly enough is in Low-Saxon in Cologne-WLG!7

The Introduction to the Cologne Bibles implies that the version is not new, although it is

---

1. For description of the High-German editions, see by German Bibles Before Luther, pp. 26-28.
2. Attention has been given the woodcuts of the Cologne Bibles in Kautzsch; Worringer-KB; Worringer-AB, pp. 55-63; Ahldén, pp. 12-24; Corsten-KB, pp. 73,74; Strachan-PMB. Those of the Lübeck Bible have been treated by Trennier-LB; Trennier-MLB; Worringer-AB, pp. 108-115; Wahl; Romdahl; Friedländer-HLB; Friedländer-LB. Muther, pp. 6,7,14, has also given attention to the artistic side of the Bibles, as has Schramm-LB, pp. 10-16, 17-20, and Strachan-EBI, pp. 11-15, 36-38. The woodcuts have been conveniently depicted in Schramm-BF, VIII, #s 357-475, and XI, #s 946-1047.
3. For details, see German Bibles Before Luther, p. 32.
4. The picture of Creation in the two Cologne editions is the same and measures approximately 7-1/2 x 7-1/2 inches. The woodcuts of Creation in the Lübeck and Halberstadt editions are not identical with the one in the Cologne Bibles, nor with each other. The large Lübeck woodcut of Jerome is used several times, and the large Halberstadt one (a different picture from that in the Lübeck Bible) is repeated nearly 20 times!
5. See the list of abbreviations on pp. 12-13, above, for titles.
6. Kurrelmeyer's noteworthy work Die erste deutsche Bibel appeared as ten volumes in BLVS between 1904 and 1915.
7. See Corsten-KB, pp. 76,77,79,80. The text is not identical with Cologne-LS, however, and there is a tendency to spell the conjunction "and" as "inde" rather than "unde."
"improved"; and Walther discovered that various vernacular sources were indeed used in the preparation of the Cologne text. The version represented in the High-German printed Bibles shows its influence at the beginning of Genesis and in the New Testament, especially the Gospels (Walther suggested that the Sensenschmidt-Frisner Bible was used, but it is more likely that the Zainer Bibles served as source); the Dutch Delft Old Testament has left its mark in the books of Tobit, Judith, and Esther, as well as the prologue to Maccabees; and a High-German version represented in a Münster manuscript containing Genesis through I Kings (I Samuel) 10 provided a third prototype. If this Münster manuscript version originally carried beyond I Kings 10, as is very possible, it may have served as the basic source for a good deal of the Old Testament, except perhaps the Psalter (and, of course, the sections dependent on the Delft Old Testament).10

Ahldén endeavored to clarify the matter of sources used for the Cologne Bibles by hypothesizing manuscripts akin to printed Bibles such as the Delft Old Testament—this is an effort to explain some of the variants not readily explicable on other grounds. Though his work helps us to appreciate the complexity of the situation, there is still grave question as to whether he may not have created mythical sources where the translator's own ingenuity and independence are sufficient to explain variants in the text.11 Nevertheless, he has made certain valuable contributions, including evidence that some peculiarities in translation stem from the use of commentators such as Nicholas of Lyra.12

Corsten's work, which basically substantiates Walther's conclusions, is extremely significant in that it adds preciseness by relating the textual concerns to a sequence in the work on the Bibles evidenced by other data, such as typography and artistic considerations.13 Corsten has also provided a valuable discussion regarding the book of Revelation from the typographical standpoint,14 and has shown that the 1477 Zainer Bible, not simply Zainer's 1475-76 edition, was used in preparation of Cologne-LS.15

In brief, then, the main sources evident as background for the Cologne Bibles are the Zainer High-German Bible (probably both the 1475-76 and 1477 editions), the Delft Old Testament, and a version represented in a Münster High-German manuscript. In addition, manuscript backgrounds appear to underlie the Psalter and perhaps the Book of Revelation. The source or sources for all portions of the text are not, however, absolutely clear. Moreover, we must also credit the producers of the Cologne editions with consultation of the Latin and of commentators, and with having translating independence of their own.

The Lübeck Bible has followed the text of the Cologne Bibles after II Kings (II Samuel) 7, with some minor exceptions where an independent translation is in evidence, as it is also from Genesis to II Kings 7.16 The Halberstadt Bible has used an independent version to I Chronicles 9:3 and for Isaiah 60:16 through II Maccabees 11. Otherwise it has followed the Lübeck version, except for the Psalter, for which it depends on the Cologne editions.17 It should be added that far more excerpts from Nicholas of Lyra are interspersed with the text of the Lübeck Bible than is the case with the earlier Cologne editions (a fact illustrated in the Plates in Part II of the present publication).18

Artistic Genealogy

The artistic genealogy, or line of dependence of woodcuts, is relatively simple for the Low-
German series of Bibles. Three basic sources seem evident for the Cologne Bibles, and these Bibles in turn set the pattern for both the later High-German and later Low-German editions appearing prior to Luther's "September Testament" of 1522.

For those portions of the Cologne Bible which were set in type first (and particularly the New Testament, except the book of Revelation), the pattern seems to have come from the Zainer Bible. The two-column pictures illustrating the text of a large portion of the Old Testament apparently have drawn upon pictures found in a Berlin manuscript or a source related to it, and those illustrating the text of Revelation in Cologne-WLG seem to be based on pictorial representation in a codex of the Bibliothèque Nationale in Paris. Incidentally, Cologne-WLG has nine two-column woodcuts to accompany the Revelation, whereas Cologne-LS has only the first of these, for the probable reason that it alone was ready when Cologne-LS was printed.

A further word is in order regarding the woodcut borders which appear at various places in these two Bibles. A first form showing, among other things, a hunting scene at the left and top, a Cologne warrior in the right border, and two human beings with blank shields in the bottom picture, appears in Cologne-LS at the beginning of Genesis, Proverbs, and Revelation. A second form in which the bottom scene has been changed to show the Wise Men from the East in adoration embelishes the Foreword of Cologne-LS and the beginning of Matthew of Cologne-WLG. A third form, similar to the second, but with the right border depicting clowns instead of the warrior, is used in Cologne-WLG for the Foreword and for the beginning of both Genesis and Revelation. The left border has been left unaltered as to scene, though it has been shortened in the second and third forms mentioned above.

The Cologne woodcuts, particularly of the illustrative two-column kind, have set the pattern for both the Lübeck and Halberstadt Bibles—a finding use first in Koberger's High-German Bible. The Halberstadt Bible has adopted essentially the identical woodcuts appearing in the Koberger edition, with but a very few new pictures (probably the work of Conrad Drake). The Lübeck Bible has obviously drawn on the woodcuts of the Cologne editions, but has also indicated considerable independence. Axel Romdahl has, in fact, found evidence of the work of at least two masters, which he designates as the "A-Meister" and the "B-Meister."

The Lübeck Bible has also introduced some interesting new departures: its large woodcut of Jerome, mentioned earlier; a one-column woodcut of Jerome appearing before certain Old Testament and New Testament books; some column-and-a-half woodcuts to the Gospels; and a three-quarters-column woodcut repeated before a number of the New Testament epistles. Not only has the Lübeck Bible shown enrichment in variety, however, but also in quality, so that with some justification it has been described as standing "much

19. Kautzsch, p. 8; Corsten-KB, p. 74. Corsten refers to the pictures for the four gospels, the small woodcut introducing some of the epistles, the "picture of John" at the beginning of the book of Revelation, and the picture introducing the Psalter, showing King David playing a harp. The similarity to the picture initials in the Zainer editions is more evident in some cases than in others. Furthermore, it should be mentioned that whereas Cologne-LS uses only a single one-column woodcut repeated before various epistles, Cologne-WLG has introduced a second such small picture (whose affinity to the Zainer Bible is not so clear, incidentally, as in the case of the first picture).

20. See Kautzsch, pp. 10 ff.; Ahldén, pp. 14, 15; Corsten-KB, p. 74; Schramm-IB, p. 13; and Wilhelm Neuss, "Die ikonographischen Wurzeln von Dürer's Apokalypse," in George Schreiber Festschrift volume Volkstum und Kulturpolitik (Köln, 1932), pp. 185-197. The Berlin Ms. is Ms. germ. fol. 516 (of Preuss. Staatsbibl.); but Ahldén, p. 15, feels that the woodcuts of the Cologne Bibles are not copies from this Ms. but rather a closely related one. Kautzsch, pp. 14, 15, has hypothesized an "Urschrift x" (or "Vorlage x") and "Zweite Kopie, y" (or "Mittelglied"). (Cf. Corsten-KB, p. 85, for a critique of this hypothesis.) The Paris Ms. referred to is Ms. neerlandais 3.

21. Certainly it is not that the woodcuts were reduced for Cologne-LS because prelates had been depicted among the damned, as has sometimes been suggested by those who have thought that Cologne-WLG was the first published of the two Bibles. Such a solution would seem somewhat unhappy even if Cologne-WLG had been published first, for then there would be the problem as to why these eliminated woodcuts reappeared only a few years later in the Koberger Bible of 1483.

22. All copies do not seem to be consistent in their use of these highly decorative borders. Corsten-KB, pp. 73, 74, notes the three variant forms, but mentions also the exceptional use of a border in Matthew of the Hildesheim copy of Cologne-LS. This exceptional use may be noted in the Newberry Library copy, as well. Cologne-LS normally has borders only to the Foreword, Genesis, Proverbs, and Revelation, whereas Cologne-WLG normally has borders to the Foreword, Genesis, Matthew and Revelation. Some of these borders are illustrated in Part II of the present publication (see p. 49).

23. We have already mentioned in Chap. I the appearance of the initials "C.D." in the decorative woodcut borders of this Bible. Cf. further, Plate XI, p. 45, below.

24. See Romdahl's work noted in the list of abbreviations on p. 12, above; and cf. also "Die Illustrationen in Stephan Arndes Bibel 1494," in ZBF, IX (1905-06), pp. 391-398.

25. Some of these are illustrated in Plate VII, p. 41. Cf. also ft. 4, above. In the Newberry Library copy, only three different pictures are represented in the column-and-a-half woodcuts, since the same picture has been used for both Mark and Luke.
higher artistically" than the Cologne Bibles.26

It seems a pity that we do not know who the master or masters were that set the pattern for so much woodcut activity by their pictures in the Cologne Bibles, and that likewise we do not know who the woodcutter or woodcutters were for the Lübeck Bible. Guesses have, of course, been made. For example, on the basis of an inscription CLEVE or CLEVA (the last letter is obscure) which appears in the woodcut to Genesis 37 (Joseph in the pit) in the Cologne Bibles, several possibilities as to an artist Cleve have been suggested.27

But regardless of who these unknown woodcut artists may have been, their work has not gone without notice, either in their own day or ours. As pointed out by Worringen, they fashioned for the German-speaking world a type of art that brought in elements of French clarity and simplicity.28 It was an art that influenced successors, so that indeed the "composition of the Cologne Bibles immediately became canonical for the entire early history of German Bible Illustration until the Reformation."29 The woodcuts of the Cologne Bibles had an influence that touched such important woodcut artists as Albrecht Dürer and Hans Holbein, and their effect seems even to have reached to Italian woodcutting.30

29. Ibid.
30. See ibid.; also Ahldeén, p. 24, ft. 48, and Zimmermann, p. 95.
Chapter III

THE LOW-GERMAN BIBLES: THEIR PLACE IN HISTORY

As in the case of the High-German Bibles treated in German Bibles Before Luther, so also the pre-Lutheran Low-German editions felt the impact of the appearance of Luther's version—so much so that for centuries these Bibles were quite generally neglected by scholars. This neglect is understandable in view of the widespread popularity of the Lutheran version and its great influence on German religious developments and on the German language itself.

The time came, however, when the pre-Lutheran Low-German Bibles from Cologne, Lübeck, and Halberstadt began to gain attention in scholarly circles. A few glimmers of post-Reformation interest were already in evidence by the late-seventeenth to mid-eighteenth centuries, especially in connection with Low-German vocabularies, but the first high-point in investigation was undoubtedly G. M. Goeze's Versuch einer Historie der gedruckten niedersächsischen Bibeln which appeared in Halle in 1775. The real beginning of more or less continuous, detailed, and systematic treatment did not come until later, however, with Wilhelm Walther's monumental work, Die deutsche Bibelübersetzung des Mittelalters, whose Part III (issued in 1892) includes details regarding the four Low-German Bibles. From then on, various aspects of these pre-Lutheran Low-German Bibles have found recurring attention, as has already become evident from the discussion in our preceding chapters.

In his book on Martin Luther (in the chapter entitled "In Exile" and dealing with the Reformer's stay at the Wartburg Castle), Professor Albert Hyma has made a statement which not only gives well-deserved attention to the remarkable contribution made by Luther's Bible translation, but which also indicates the wide area in which the Low-German language was once used and which thus provides a setting for a better understanding and appreciation of the reason why several pre-Lutheran Low-German Bibles should have appeared. Because of its significance, Hyma's statement is here quoted at length. Of Luther he says:

One of his most important labors was the translation of the Bible into virile German. Although fourteen editions had already appeared in High German and four others in Low German, Luther was the first to produce a translation that met the demands of the masses. He literally produced the modern language of Germany. Being situated in the center of the German-speaking countries, about half-way between North and South, and also between East and West, he was destined to become a tremendous figure in the field of philology. At the Wartburg he translated the whole of the New Testament. . . .

It is remarkable that Luther's most important contribution to the making of German civilization in modern times has been treated with indifference on the part of many theologians and even historians. His creation of modern High German is a tremendous feat, worthy of untold eulogy. But endless thousands of pages have been written about his little disputes with insignificant persons, as if those were the main theme of Luther's life at the Wartburg. Even his debate with Eck at Leipzig is not a matter of world-shaking importance, as compared with his translation of the New Testament. What he had in mind particularly was the proper diction, the choice of certain phrases. He was thinking about his own relatives near the castle. They were the sort of people who were dwelling in darkness to a certain extent, because so much of the ritual of the Church was in Latin and the translations of the New Testament in their language were unsatisfactory. His linguistic work is of staggering significance, and this matter is usually best explained in those departments in which the German languages are taught. Among our best theologians the situation is seldom understood.

Germany really had two different languages, the Low German and the High German. Until recent times the Low German was used by millions of German citizens. It was a literary language, not a mere dialect. The historian must use the city chronicles of Cologne, Hamburg, Berlin, Bremen, Luebeck, Magdeburg, Duisburg, Duesseldorf, Munster, Aachen, Rostock, and Danzig to view this matter in its proper aspect.

1. Luther's famed "September Testament" came from the press in 1522, only some two months after the appearance of the Halberstadt Bible; and Luther's complete Bible was published in 1534. Both were reissued in numerous editions.

2. See especially cols. 655 ff. for Walther's treatment of the Low-German Bibles. The century or more between Goeze and Walther was not, of course, totally devoid of contributions regarding these Bibles. There were a few brief notices and discussions, including Hain's catalog entries and the work of Niesert and of Lempertz mentioned in Chap. I, above.

3. Even within the first 10 or 15 years a whole series of significant contributions were made by such scholars as Kautzsch, Gerlach, Voullieme, Zaretzky, Trommler, and Bormdahl, to whom reference has been made in the text and/or fts. of Chaps. I & II, above.
In all of these important cities the language used was Low German, which was very similar to Dutch and Flemish. It was Luther who destroyed Low German as a real language. \( ^4 \)

In view of this widespread use of Low German, small wonder it is that prior to Luther's Bible translation, four editions of the complete Bible in Low German should already have appeared! \( ^5 \)

Much of the detail which I have provided in Chapter IV of *German Bibles Before Luther* (the chapter is entitled "The Bible in the Middle Ages") is pertinent as background for the pre-Lutheran Low-German Bibles as well as for the High-German ones, and this material we need not repeat here. However, a few observations on the purpose, function, and ecclesiastical relationships of the Low-German editions are in order.

The Introduction of the two Cologne Low-German Bibles treats at length the question of Bible reading and the purpose of these vernacular Bibles. Its extended discussion refers to the "fountain of divine wisdom, the word of God"; encourages "every Christian person" to read "this book of Holy Scripture with great devotion and fervor"; and includes references to the Gospel of John, Paul's epistle to the Romans, the book of Hebrews, the Petrine epistles, the Apocalypse, Ezekiel, Ecclesiasticus, Baruch, and the church fathers Augustine and Jerome. It indicates that whereas "all other arts and books" teach about creatures, "the book of Holy Scripture alone investigates and makes known the Creator and Savior of all creatures"; and it also concludes that "all men, learned and unlearned, spiritual and secular [ecclesiastical and lay], may read in this book of divine wisdom" what is useful for their soul's salvation and comfort. "The highly learned masters of the schools of divine wisdom," it goes on to say, "should read and use the translation of the renowned and holy teacher St. Jerome which is used generally by the holy Christian church, inasmuch as it was not without special grace and inspiration of the Holy Spirit that he faithfully rendered the Bible from Hebrew and Greek into Latin." However, "the unlearned, simple people, both spiritual and secular, especially religiously cloistered children, . . . should have this contemporary book of the Bible correctly translated from Latin into Germanic." \( ^6 \)

The fact that both spiritual and secular folk are mentioned is significant. But that these Bibles were in no way intended to conflict with Catholic interests and practice is clear from several considerations: First, as indicated in the excerpts above, the use of this vernacular Bible translation was for those who could not read Jerome's Latin Vulgate; the "highly learned masters of the schools of divine wisdom," on the other hand, were to use Jerome's translation, a translation accomplished "not without special grace and inspiration of the Holy Spirit." Second, the very sources used in preparation of the translation (noted briefly in Chapter II, above) bespeak a rendition intended to be squarely within the Catholic tradition. The incorporation of glosses of Nicholas of Lyra and the apparent influence on the very text itself of comments by him (and possibly other commentators as well) further substantiate this conclusion. Third, the Introduction, once again, cautions against misuse of translations and of Bible texts that are difficult to understand; Scripture passages, it states, are to be read and understood "as the holy Roman Christian Church spread throughout the entire world accepts and understands them." So also, in similar language, the Introduction of the Lübeck Bible of 1494 indicates that this Bible should be read with all fervor, but should be understood as "the Holy Roman Church spread throughout the entire world understands it."

Although the Biblical text of the Low-German editions may have lacked the far-reaching influence of the woodcuts (an influence mentioned above at the close of Chapter II), these Bibles must nevertheless have served a significant purpose for their own time and place. But whence came the spiritual support and inspiration for the undertaking of a Low-German translation of Scripture in the first place, and whence the theological assistance in preparing the work? In referring to the origin of the Cologne editions, their Introduction notes that their text has been "improved and made clearer with the help and counsel of many learned men" and printed with "great cost in the honorable city of Cologne." Who were these

---

4. Albert Hyma, *Martin Luther and the Luther Film of 1953* (Ann Arbor, Mich., 1957), pp. 111, 112. This work was also published (with same pagination) under the title *New Light on Martin Luther* (Grand Rapids, Mich., 1958).

5. We have chosen to use here the word "Germanic" as the rendering of "deitschen" (Cologne–LS), since this word has a somewhat broader application than does the word "German" and is therefore more in line with the intent of the original. It seems evident from the Introduction to the Cologne Bibles that the High German, Low German, and Dutch were all grouped together within the scope of "deitsch" (cf. e.g., the excerpts quoted in ft. 8 to Chap. II, above). Hugo Grotius, as late as the 17th century, used the term "deitsch" in a similar manner.

6. The use of names to designate characters in many of the pictures illustrating the text would seem to provide one further evidence of the fact that these Bibles were intended for the "unlearned, simple people" rather than the theologically trained. For examples of this usage, see the Plates in Part II, below.

7. See Chap. II, above, as well as Chap. IV of *German Bibles Before Luther*. Perhaps an exception might be the use of the Delft O.T., but this use was minimal in any event. And certainly the Cologne Bibles themselves give no evidence of being anything but genuine Catholic Bibles.
"learned men" to whom reference is made?

Ahldeén, though hesitant to state a definite conclusion, has pointed out certain elements in this Introduction of the Cologne Bibles—especially the references to eternal wisdom—which remind him of the Dominican mystics Eckhart, Tauler, and Suso. Were disciples of this school influential in the preparation of the Cologne Bible editions?

More cogent, perhaps, would be an argument for Carthusian influence, for the Psalter of Cologne-WLG seems to lean heavily on a manuscript once in the Carthusian house of St. Barbara at Cologne. Furthermore, printers in Cologne are known to have issued numerous editions of various works by the Carthusian Werner Rolewinck. And also there is a strong possibility of close relationship of Johann Helman to the Cologne Carthusians as well as to the printing of the Cologne Bibles.

As for the University of Cologne, a strong Dominican center, Corsten has perhaps correctly discounted its influence, though his discussion of the relationship between the Cologne Bibles and the book censorship of 1479 is not entirely satisfying. What is of much more interest, however, is his suggestion that there may be a connection between these Bibles and the Brethren of the Common Life in Cologne. Corsten sees the mystical elements in the Introduction of these Bibles as related, not to the Eckhart school, but to this Brotherhood. Moreover, his relating of the two dialects and philological methods to the Brethren of the Common Life is striking. The Brethren of the Common Life were, of course, well known for their interest in Bible reading and in use of the vernacular, as they were also for their support of the art of printing as a means toward rapid dissemination of good literature. Furthermore, the very technique of translation used for the Cologne Bibles, with its fairly wide consultation of different sources, reminds one of the techniques used by the Rostock Brethren of the Common Life in producing their Low-German New Testament about half a century later.

 Were these Brethren of the Common Life in Cologne, then, the spiritual sponsors and/or consultants active in providing the vernacular version found in the two Cologne Low-German Bibles? Were they perhaps the "learned men" (or at least among the "learned men") referred to in the Introduction of these Bibles as giving "help and counseil" in preparing the "improved" version? The question cannot be answered definitively, but from what we know about the interests and activities of the Brethren of the Common Life elsewhere, we can say that such a role would be completely in harmony with their normal practice. It may be of interest to add also that in Lübeck, where the next Low-German Bible appeared, there was a house of the Sisters of the Common Life.

Although the Devotio Moderna (a name applied collectively to the Brethren of the Common Life, the Sisters of the Common Life, and the Augustinian Canons Regular of the Congregation of Windesheim) never achieved the fame of some of the older and more widespread monastic orders, nevertheless during its heyday in the fifteenth and early sixteenth centuries it exerted an influence which has not always been fully recognized and appreciated. In many regions throughout the Netherlands and Germany where Brethren and Sister houses multiplied, the Devotio Moderna made a profound impact on both piety and education; and even in France, where there were no Brethren and Sister houses as such, monastic and educational reforms directed or stimulated by it took place. Of particular interest in the context of the present study is the fact that so
major a portion of its influence was exerted in the Netherlands and Northern Germany—areas using the Dutch and Low-German languages.

And now our story draws to a close. But we must say a final brief word about the Halberstadt Bible. In relationship to the three Low-German incunabula Bibles, it came late. Indeed, it came too late, for it was virtually lost in the whirl of circumstances which ushered in a new era. Its printer—or at least its publisher—had already taken an interest in issuing Lutheran works; but there is no reason to characterize it as anything but a Catholic Bible. 15 As we have already noted,16 Luther's New Testament appeared when this Bible was only recently off the press; and Luther's version, of course, gained immediately a widespread popularity which called forth numerous High-German and Low-German editions.17

But although the pre-Lutheran Low-German Bibles, as well as their High-German companions, never approximated the popularity of Luther's Bible, they nevertheless have their story to tell. Aside from technical details regarding printing, typography, art, language, et cetera—all of which have their own importance—, there is also a vital aspect which reaches deep into the souls of men; for in the history of these Bibles we have a monumental witness to medieval piety, religious concern, and thirst for knowledge of the living God.


All three divisions of the Devotio Moderna can be traced back to Gerard Groote of Deventer in the Netherlands. Before his death in 1384, he had laid the foundations for the Brethren and Sisters of the Common Life and had suggested the need for a monastic organization to follow the Augustinian rule. By the early 15th century, the movement had entered Germany, and eventually it reached as far east as Danzig. It is estimated that by 1475 there were some 71 monasteries and 13 convents in the Congregation of Windesheim, while the Sisters of the Common Life eventually numbered about 100 houses and the Brethren of the Common Life about one-third that many.

The effect of the Devotio Moderna on leading minds of the age, including Erasmus and Luther, has been noted in the above-mentioned sources and by other writers. Corsten-KB, p. 92, e.g., refers to the influence on Erasmus and Nicholas of Cusa; and Reu, pp. 78-82, has given interesting attention to Luther's contact with the Brethren of the Common Life in Magdeburg and the interest of this Brotherhood in reading the Scriptures.

15. Very likely both Trutebul and Stuchs cooperated in the publication of Lutheran works as well as the Halberstadt Bible.

16. See fn. 1 in the present chapter.

17. Adolf Risch, Die deutsche Bibel in ihrer geschichtlichen Entwicklung (Berlin, 1907), p. 19, estimates that Luther's N.T. appeared in some 85 editions in the first 12 years alone. Small wonder if the Halberstadt edition had troubles!
PART II
PLATES

The facsimile reproductions provided herein will give a fair impression of what the pre-Lutheran Low-German Bibles were like. A key to these reproductions appears below. First, however, we present a "Quick-Reference Table" furnishing details on such matters as the number of leaves in each Bible, the number of lines per full column of print (frequently obscured in our reproductions because of the presence of woodcuts), size of the printed page (usually reduced in our facsimiles), and number of woodcuts. For convenience, publication data from Table IV in Chapter I are also incorporated here.

<table>
<thead>
<tr>
<th>Bible</th>
<th>Printer &amp; Date</th>
<th>Total Number of Leaves as Usually Collated*</th>
<th>Usual Number of Lines per Full Column of Text</th>
<th>Printed Area of Sample Pages **</th>
<th>Number of Woodcuts***</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cologne-LS</td>
<td>B. von Unkel? 1478?</td>
<td>542</td>
<td>57 (56-57)</td>
<td>7-3/4 x 12</td>
<td>113</td>
</tr>
<tr>
<td>Cologne-WLG</td>
<td>B. von Unkel? 1479?</td>
<td>544</td>
<td>57 (56-57)</td>
<td>7-3/4 x 12</td>
<td>123</td>
</tr>
<tr>
<td>Lübeck</td>
<td>S. Arndes, Nov. 19, 1494</td>
<td>492</td>
<td>66 (65-67)</td>
<td>8 x 12-1/2</td>
<td>152</td>
</tr>
<tr>
<td>Halberstadt</td>
<td>L. Stuchs? July 8, 1522</td>
<td>562</td>
<td>54 (53-55)</td>
<td>7-3/4 x 11-3/4/12</td>
<td>136</td>
</tr>
</tbody>
</table>

*Including blank leaves, as, e.g., first and last leaves of Cologne-LS and Cologne-WLG. There appears to be some variation in copies: E.g., the Newberry Library copy of Cologne-LS is collated as having 536 leaves, and the Newberry Library copy of the Halberstadt Bible is collated as having 555 leaves.

**Width by height in inches, including running heads, but not lines with signature indicators, etc. There is variation, of course, in relationship to the number of lines per column.

***Including repeated pictures, but not woodcut borders. For details regarding certain repetitions, see ft. 4 to Chap. II, above.

The pages shown in facsimile are from Bibles in several collections; and to the owners, trustees, and curators of these collections (noted below) the writer wishes to express his gratitude. The following abbreviations will be used for identification:

BR.MUS. — British Museum
NEWB.L. — Newberry Library
NYPL-L — New York Public Library, Lenox Collection
NYPL-S — New York Public Library, Spencer Collection
LIST OF PLATES

I. COLOGNE-LS. Page including beginning of list of Bible books (NEWB.L.).

II. COLOGNE-LS. Page containing Esther 1:21-2:10 (NYPL-S).

III. COLOGNE-WLG. Page containing Esther 1:21-2:10 (NYPL-L). (Compare with Plate II.)

VI. COLOGNE-LS. Page containing beginning of Genesis 9 (NEWB.L.).

V. COLOGNE-WLG. Page including end of I Corinthians and beginning of Galatians (NYPL-L).

VI. COLOGNE-WLG. Page containing beginning of Revelation and showing woodcut borders (NYPL-L). COLOGNE-LS. Other woodcut borders (NEWB.L.).

VII. LÜBECK BIBLE. Pages with Forewords preceding the Gospel of Matthew (NEWB.L.).

VIII. LÜBECK BIBLE. Title-page (NEWB.L.).

IX. LÜBECK BIBLE. Page containing I Kings (I Samuel) 16:4-17:2 (NYPL-S).

X. HALBERSTADT BIBLE. Page containing beginning of Genesis (BR.MUS.).

XI. HALBERSTADT BIBLE. Page containing beginning of the Book of Numbers (BR.MUS.). (Note the "1520" and "CD" in the woodcut.)

XII. HALBERSTADT BIBLE. Page containing Genesis 4:11-5:3 (BR.MUS.). (Note that "E" is lacking in "CAI M." See Part I, above, p. 21.)

XIII. HALBERSTADT BIBLE. Page including a portion of Genesis 41 (BR.MUS.).

XIV. HALBERSTADT BIBLE. Page including beginning of Exodus 9 and containing two woodcuts representing plagues on Egypt (BR.MUS.).
scheffer ghezant Philippus de Lyra - te een doctor des vil mynderbroder orden gesweest is - Van ouck rumme dat merre ghenoecht ende lucht het gheghe des mynliche dese werdige typlighe schertz tho leven vnde in truc dat merre nudelick schoe ghgebrauchen: sint in eliken ende ende Capitulen figurer ghesat. Scoe se van olijde ouck noch in welen keren vil close getraen ghemaelt. Ieuen: welcke och dat sulmen de oogen er wonen vnde meer erclaren: dat de best des Capitels dat man te figuren vinder pane heff. - Met den gemen de neun genechade in der verbettenen der voor auserstotchen en hadde: off eene dat mysweter bydert hee: en engeelsen te laten: vnd off eene dat myswete den wilde so en is he doch niet beter van de bo geleeerde sinte: Hieronymus vnd wil ander ghe leerde: auserstotche: vnd ander gude verke doch van velen ghiftelstede vnd bereit sint. Alle gheloichte mynlichen bydert him lietzenecken de boute der gotylkhe wifsheyt vnd: selen boekhe vnd na gebrucket in syniepte des ghelouen der oopen goeds de ep vnder aller gheloichte mynlichen is doch de gnaerde Hij spi te dancke dat de gotylkhe wifsheyt in er werde moore een vriedende bost springeit in dat ermy ghe leuen Amen

Chapite begynnen de boekes des oude Testaments.

Ut boek der gotylkhe schriefte der Hyspel-wert ghewunen in haldende na denlonge in synel suffulen vnd hebben-grye-boeck sonderlinge u wellick werthiy den na omdaden ende manen en hijn nauqghyt. Under welken dat boeck ghyschede Genesis is dat eerste vnde tractor van der schepenste der werelt vnde alle creatien-vnde van der ghemynpe waterulong dat des des werelt voysenicht vnde wo hoos seht vndt in der arcken-vnde der verstotencygghen in denne tymner des toons Habel vnde van denne inganghe der teynseler: pia hellyckh kindere in Egypten-vnde des voegte noemde boecke Genesis heff yrstich Capitullen welcke manne in u wellickhen Capitell sonderlinge ghevoer weret in funem teurel-vnd alsoe werden ouck de titulen epns u wellickhen boekchys des oude Testaments ghesat voor eren Capitulen

Codices is dat tweede boeck der biblieën vnd hefft pyns van den parten plaghen Phanomis -

vnde van den schganghe des kindere Hitheyll vndt vndt vooslynghe des fawaren dencst in Egiypten-vnde wo ghe hitheyll ghesat ende ghe manen des doen- og syn vndt syn fawaren gheshad vnde voomanghongen de her onthefck tho vnderwipen dat volck ghest vnde vndt de Arcken vnde Tabernacel des heeren vnde van denne altere vnde kledynghe Aronen-vnde heuff-ri-Capitullen.

Louvius is dat derde boeck vnde sprek na der manen tho doen te offenderende allerlepe so gheghaden wart in een keunne-vnde van der osdomanen des doneters der leuten-ri-Capitullen.

Dat boeck der ghetael is dat vierde der biblieën vnde hefft inne alle dat geniel der gelscheren vnde des volck pitevel-vnde wo Salaman proprotede-vnde vndt den mananghi die in der woostemen ghemaet worden vnde hefft jrri-Capitullen.

Heuternomius is dat vijfte boeck Mops in welken weekerhalte warden de dinghe in den vndt voogghenend boeken ghesat sint-vnde heuff-ri-Capitullen.

Josue is dat sekte boeck in welckhen ghesat vnde vndt van denne ouer gangte de: Jodanen vnde wo de nibe verwoestonden weder te nbe absd mehr helden vnde wo pitepselflycke volck groused wart in dat lant der besteiten-enwy wo en dat lant gedekt wart-vndt heuff-reijer-Capitullen.

Judith is dat der drieste boeck dat seuen in de Hysplien-vnde heste van der lantinge van de vasset in den enchele de dat pitelesche volck regeren vnde rechhen schoelen vndt bescheeven-vnde vndt der vreeten die de volck hadde stegen fine ryande vnde wo volck vnde heuff-ri-Capitullen.

Suth is dat vijn-boeck vnde heste van der gelschechten Hooz vndt Auch van welcke cassis ghebarren wart-vnde heuff-ri-Capitullen.

Der koninge boeck is dat neegen vnde hefft vndt boeck bysponder: in welken gevoer weret vndt de koninge des volckes Juda vndt Jisheyll vndt der tymmeringe des tempels-vnde vndt den stopen des gheschryt se regere de phylisteres bysponder vnde van andersten stoden die gerne de seck tegen dat volck gades stoden vndt des sen wer boeken : dat er selve heuff-ri-Capitellen dat ander-riijin-dat deerde-riijin-vnde vndt vndt de vijnnen Capitullen

Paralipomemon is dat teende vnde sprecket van den dinghen de in den boeken der koninge ghedeert sint-vnde in denne boeck werden wie gheschryt vnde bysponder vndt se weck: de daer achtergelaten sint-vnde vndt ghetedich in twee boeck van welcken dat er selve heuff-riijin-Capitullen vnde dat ander-riijin-

I. PAGE FROM COLOGNE-LS. (NEWB.L.)
Hester

Hester was een heilige en martelaar. Haar levensverhaal is uitgezet in de Nederlandse tekst en verhaalt over haar leven en haar dood. Hester werd opgehangen voor haar geloof aan het einde van de zestiende eeuw. Haar verhaal is een voorbeeld van de strijd om het Christelijke ongedeelde. De tekst beschrijft haar leven, haar leden in de kerk en haar dood door executie. Hester was een heldin van de Kerk en haar verhaal is een bewijs van de strijd om het Christelijk ongedeelde.
Uitbeke

Dat tweeëntwintigde woe d[e] konynhe集成 all de schoonesten ioneftouwen in synen la
den leeren. Ende woe en heister dat alle mev
tste beherden in 

Ho des dinge alius gesedn waeren na
den dat des konynhs in poencchte vys-
stile was do gedacht hij vaat foe wat 
ghedan hadde ende so war si oek gheelden
had en des koniks knecht en syn openere 
ster. Men sceke dem konynghes ioneftouwen
ende megdeste schoone Ende men kendt wye die 
dez allant dat merchen d[e] schoone ioneftou
wen ende megdeste ende s[o](b)rengen in s[e]
staete s[ul]an ende leeren si in der vrouwens huys wa
der de h[e]l[s]e des ge[u][b]d[el]kemelme[ks]: de
paart ende behoeter is des konynklichen voun
wen-ende s vyrstanghen vrouwelike ijtsaat-
ende ander diinghe d[e] en neerzitich hyn-er-
de wye vnter en allen behaert des konynks
ogen d[e] saff regieren wa[v][a]l. Dele ende ge

III. PAGE FROM COLOGNE-WLG. (NYPL-L)
Dat naecht he capetelis wo dat god een
vozbunt makede tuschen noe vn deyme tho en
weigen daghen vn deyme den regenben
gen to sene teken vn de format beryme en
bloe synden liggende.

Unde god benedicde noe vn deyme sene
kunder vn deyme spraek to en wasfer vyn vor
meret in vn deyme voruuliet dat eerstijchie
Unde alle der der ered vyn voge der hemme-
le de my allen de fik beweghe vp der ered
scholse vyn vruchtet vyn agethe vyn vor in alle
vilsche dratet sint inde hendes gegovin vyn aller
dat dat leuet on vyn vik beweghe schal vn de
ertet spes in der reults alle moede dat graetet so
hebbehich in alle domin gescheut. Furder dat
en dat vyesch mit deyme bloete nicht en scho-
len dat bloet unuer felle schal ik vyn de sy
vien vnt men hyen allen wilde derer vn de
evand de mynschen henden unde der hante de
mannes vn deyme broders schal ik soke de
felle de mynschen. So we dat mynschick bloet
voorsteter. Syn bloet schal voorstara werete
de mynsche is winner na deme bylbeSad flat
maken sin der wasser gn vn deyme voemeret vyn
vaet wecheter vyn deyme voruuliet dat-
Pelle wert sprek god to sno vyn der
sine kinderen met eene. Soet ik sette my vyn
bunt mit vyn vnt_meuneme slechte na vyn
vynr mbte deme dat leuendige vyn hette
vnder in-fo in voge in vyn vyn in alle des-
en der erden vyn allen der bat mit der
sine kinderen der archen ghegen vyn allen
vyn sene der erden vyn alle sene der
arten schal allein mit der vyn der
archen ghongen vyn alle hiech der er
den-sen tik myn vyn muet mit wet dat ne-
nerleypype schal erderder werete alle vysch
vnd de wateren der vype noch vynster en
schal nicht sijn de bloet voorstara alle eret
Unde voort sprak god dat sene der vorooy-
dinge dat ik gheue tuschen vyn vyn
vyn in alle leuendige vyn sene mit der
gem beurts is dit sijn schal seyn myne bag-
nde vyn de wolcke des hyeles vyn dat schal sijn een
tekhe des vorbuotes tusche my vyn de erden
Tot den Galathene.

Speckt den derde male bin ich bereyt toe komen tot uw eit. ik werde uw niet sewar want ik soekte niet de dingte tot uw sint ouer uw wat de somen selten niet veranderen den alsde van de vader of de moeder destoens wat ich gueu my velen gers en ich letters werde gegeuen van uw selsche want wist ik uw naerParticipant hebben ik werde den manner speckt ghezal van uw. Ik sicht habe uw niet of bewester oeter die ik was lyftlich des wensch ik uw nyt valsche hetbe ich dan de bedwyge uw des syngle den ich sander toe uw. Ich bat tyrum en sander met een ende broeder hefft uw dan tyrum bedogei hebben wp dan niet in een syn geple geweest. Naougeijde wp niet in ten selen voorlappen. Depender pph plich tomaels dat wp uw uitschul拜登ge by uw. Wp spekten voet in erftswaer alle lheft sen den alle dingten specket hebben ik gedaen. Wp uw underwysinge wat ik vruchtte so Ik komen dat ich uw yllichhe niet vinden sulken als ich uw wp ende ich werde vanden van uw een sulker als gp wp niet en woltten dat yllichhe niet de nede starck genemden twynge achterspekinghe kinges heymelickhe ysprekinghe uppblanghe tewplacht der kercken fijn gade van uw wisse ik komen dat my gor yllichhe met euer oemodige by wp en ich bewyse maningen van den dpe dat verblindighd een gepenmystische ghebden en hebben aeter een ymmystisch heavier de gemeen in vnikypinclische aeter de vnlwyssheit de sieden.

Dat derende Capitell.

O dem derden maen kome ich wie uw in den mide twyper oover deze getuyge saert alle woort ich verlichte dat en verlage dat noch als regewoodych uw eit nu afswelende den de dair verblindighende eit alle den andere want oever eit moer komen en ich niet sparen den illigten. Ich thoe in my spreken socket wp eenen grrenantiques dpe niet is batch in uw: mer he is ghesweldich in uw-wat off he ok is gerswert in de batch heit der he van uw hafft vuingangen leuer eit leuer die de craffe gades want wp sint ok haunch in enenater wp leuwen mpt eme wp dat craffe gades verlochek wp uw slues of wp sint in de goluwen wp selvse proberen wp. Off lekes not gp niet uw slues dat helius crinns in uw lektoor den waren gheslooven dat en sint dan dat gp yllichhe verweschten wacht ik erybren dat gp bekemen dat wp niet zijn verworppen want wp bydenen gor dat gp meny quest en boer niet dat wp schien proberen euer dat gp boer dat gud is euer wp sint alle verweschten wp mogen niet pheswet weder der die hou euer mb de waecht. Wp yp uewe vns so wp sint sike euer gp sint gewelchh eit dat byden wp unser vullendinge dat wp affwe.

Hijt begent de vorrede asse de Epistel toe den Galathene.

De Galathene singt hyben dese vint ringen to deme isten dat voor de waerhe byme nae synen alscheyden sint sy verlochte van deme val schen apostelen dat gp hijte werten in dat ghesters ende in de biendinghe. Deles wedder tooper de apostel to deme ghesoemeg der waer hepte schuendete en wie Epistel.

Dey vorrede ander des Epistel heeft ein ende.

Dat heuet an de Epistel den Galathene.

Aulus cyn a postell nect van deme myschien noch der deme myschien-were duet. Ichuim Chistiam ende deo got den vader dpe en verweched van deme boed ende alle dpe broede de s met my sint den kercken to Galathen. Dpe gnade sint myt uw ende yrete van gode vna.

V. PAGE FROM COLOGNE-WLG. (NYPL-L)
VI. PAGE FROM COLOGNE-WLG (NYPL-L) AND OTHER WOODCUT BORDERS, FROM COLOGNE-LS (NEWB.L.). (See page 25, above, for details)
De Biblie mit olteigker achteinghe:recht
na dene latine in dudelsek aurchheletet
Mit vorluchtinghe unde glote:des hoch-
gheleden Postillatoers Nicolai de lyra
Unde anderer velen hillighen doctoren

VIII. TITLE-PAGE OF LÜBECK BIBLE. (NEWB.L.)
Dit is een uitname van het gebied der Koninghe.

Samuel

David

Samuel

David

Deze afbeelding voorstelt een scène uit het leven van Samuel en David. Het is een exemplaar van de Lübeck Bible, dat werd gebruikt in de Duitse en Nederlandsche rooms-katholieke kerken in de 16e eeuw. De tekst is een vertaling van het Nederlandsche Bibelhoof, die veelal basaal was gebaseerd op de Latijnse Vulgata. De tekst geeft een beschrijving van de gebeurtenissen in 1 Samuel en 2 Samuel, waarin Samuel en David voornamelijk figuren zijn.

IX. PAGE FROM LÜBECK BIBLE. (NYPL-S)
Das Buch der Schöpfung

I. Hymnus an Genesis: das ist, das Buch der Tellinge, das erste Buch Moses. Der erste Kapitel sagt von der Schöpfung der Welt und aller Lebewesen. Und der erste Tag war der Tag der Erde.
Hijt heucan dat eerde boeck Móysi ghebeten Numeri. Dat boeck der Tale.

Dat eerste Capitell secht van alle namen kinne van den tynderen Is-tabel de tho sryden gan machten syn nómert ende telde.
Dat boeck der Shoepung

get dat bloet dyres broders van dinen hant weren du je arbeydet so wert se niet gesuelt de frucht. Een lobert vand een vorloeker vorsel du yp der ebben. Do spact Chayn tho den here
hen boestett is groter wert dat icht roodeyme ghnade. Sti bo vorverpes miik van denne angehfsicht der eede vnd vnd dyrem anghfesche werde icht behod vnd werde een lobert vnd een vorloeker in der eede. Hierumme wert my vnd
het de dede my vnd god spact tho skme. Kleinereye wy eij geschuet dat also. Stiinde der bat
lobet Chayn de wert seam volt gepingen. God de fante eynten in Chayn yp dat te umricht docte de we on wunde Und Chayn g重大 de anghesche vnd vnd woude te vloeken in der eede tegen dat lant siet.

Atuer Chayn bebekande fyns hufzounyen de entphem vnd geheerde Enoch vnd buwe de eyni pat de namte he den namen vnd deemm namen fyns Enoch. Atuer Enoch geheerde Irad vnd Irad geheerde Manuale vnd Manuale de gheerde Mathiasfaul vnd Mathiasfaul de geheerde Lamech. Denname twee hufzounen de eynen namen was Ada der anderen Sella vnd Ada geheerde Abel de was eyn vander daer in de eenden der herden vnd de name fyns broders was Tubal. De was eyn vader der janger in der herden vnd der och

den. Und Sella geheerde Tubalchayn de was eyn hamesleghe vnd eyn sint yn allen werken des eynes vnd des yfrens. De liicier Tubalchayn nomna. Atuer Lamech spact tho sy-

nen hufzounyen Ada vnd Selle. Het myne fannyn my hufzounyen. Lamech markte my-
ne celle. Wente icht hebbe ghebodt eynen man in mynen tome vnd eynen unghelyndt in my-

nen bate. Fruermolbygente waekte wert gesuelt van Chayn. Atuer van Lamech seera vnd se-

uwiche werte. Und Adam bebacken noch fyne hufzounyen vnde geheerde eynen fone vnd
nante syen namen Seth vnd spact. God het my ghesat eyn ander synt von Abel den der dy-
dede Chayn. Atuer Seth waret gheboden eyn so-

ne vnd den namte he Enoe. Dyssse byggende an hoo

rempden namen de horen.

Dat v.v. Capittel u. van

Adams stichtte quame vnd wo Enoch yp
genome wort vnd wo Voe de ploch
bebacken dat lant to byrupende.

Jeis dat boeck der gheboert Adams.

In den bagen also god gyschop den
mynlichen to den bylsic vnd ghelich
niste gobe makede he eyni man vnd
eyn Dish schoop he se vnd bensyghede se vnd
nante syen namen Ada that is nach 8 flofe mynliche
in den bagen also geschape war. Atuer ada

honderd iar vnd dyndich iar de gheerde he nach

fine bilde vnd na fynen geluschtyn eyn fone vnd man a tij
des königlichers wart gesetzt vnd dem ferter me befelct. Jospeh vnd bar wolle gedwandelt vnd
seine edere to den spät de könig. Ich hab gebe-
send dere vnd bar is nemend de se vnd legge de
ich hab geset. Ich hab gesagt dat du also blo-
cklie het vnd geleche. Jospeh antwoorde ane my
wir god antwoorde.Erleuchtlich ding pharaomon-hue
vmmme senb he wat he hadde geset. My dachte
dat er stunt vnd dö déter des watters vnd seif offen
von de water vph zu fehne Alto vnd voll
lyesches de bar in de groné bode warfde vnd
fist bußen volgetic seien andere offen also missalt
vnd mager also dat wy neugen jordan in allem
lande Egypten hette geset. Do de haben ge-
geten vnd vertert de ersten bar geuen je noch ney-
nen vollslappen der salb-stind in ghelyker ma-
getheyt vnd unvvelidcheyt blieuen je. Do er ent-
wacbe je entvlept je noch syns neder gebufet
vnd dem slape vnd fach eynen anderen bom, je
uten aet blo¿geden in eynen halme rul vnd allo
schöne vnd is fach feuen andere boine vnd gfallen
mit de biaende de trange mit dem halme de eten
de schonheyt der ersten. Ich hab gehecht den
drom den villegert vnd bar en is nemad de son
vnd leggethe. Jospeh antwoorde de boine des kö-
nigstes junt de dingte de god werte vnd de heft
bewyset Pharaomon. Seiten schone offen vnd feste
vulle er vnd feuen walchbarat vnd is begrept
de fisten mact des biomes. Auere de famen boine
vnd mager offen de bar vph ginghen na de eisfet
vnd seiten boine aet vnd gbeslagen mit dem buse
wurde sinn fasten iar to kommende hunger-s vnd
de werden vullennbucht in der obaidung. Sö
dar werden komst senn iar groter stuchbane-
eyt in allen lande Egypti vnd den werden voll-
gst seien iar also groter unwechstbarkeit
dat der ersten vullle vnd alle vergeten. Wente de
hunger vnd wetten alle lant- vnd de grote
der wurtsbarkeit vnd wet verloren. Dar werden
de meminge des armodes. Auere dat bu seien heft
to dem anderem male dat holt dat salue dincx
der staterheit des seggens is in dem dat dat wort go-
des schul vnd werd niecklen vullennbucht. Dat
vmmme vofje is der könig einen wifnen vnd
vernünfigte den he vut in dem lande Egypti
de er sitt hütet lübe in allen lande-vnd de dat
vofje deel der wurts de seien iar der wurtsbar-
keit de mit kommen vnd sammelt in schöne- vnd
alle dat komme und alle dat getréc werde gesam-
net von der gewalt Pharaomis vnd werde
beholden in den bochten vnd seiden vnd won
bretz dem hungere de dat tho kommen de foun
iar de dat bуютen vnd Egypti vnd dat
dat lant nicht werde vertret vnd armode. Dës-
se vnd behaghe Pharaom vnd alle synen dery-
ten vnd späck tho den. Wö möchten wy vinden
eynen man de des gryfes godes so vul je-hic
vmmme so spät he to Jospehe. God heft de bewy
set alle dink de bu ghyspoen heft. Wö möchte if
eynen wyrseren vnd eynen ghelygen bu wynt. Du
XIV. PAGE FROM HALBERSTADT BIBLE. (BR.MUS.)