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German Bibles Before Luther; the Story of 14 High-German Editions

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The Story of 14 High-German Editions

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In Celebration of the Earliest Vernacular Printed Bible 1466

by

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PREFACE

The present book has grown from an interest the writer developed nearly a decade ago while studying certain Reformation-era Bibles. It was logical enough at that time for him to look to the Middle Ages for backgrounds, but the procedure led him to the history of the medieval Bible as a vast and significant field of its own. Only one segment of that field is treated herein, but it is the writer's hope to present at some future time at least a companion study on the pre-Lutheran Low-German Bible editions.

Details regarding the purpose and scope of the present publication are set forth in the Introduction and need not be outlined here. But the writer would like to take this opportunity of expressing his appreciation to all who have had part in making this book possible. There comes gratefully to mind 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 this study. To Professor Hyma gratitude is due as well for reading the manuscript. Special appreciation must also be expressed for the kind help given by Miss Ella Hymans and Mrs. Elizabeth von Voigtlander, rare book librarians of the University of Michigan Library at the time of the initial research, and for the invaluable assistance rendered on various occasions during the past several years by Mr. Lewis M. Stark and Mrs. Maud D. Cole, rare book librarians of the New York Public Library. Indeed, the research facilities of the New York Public Library and the help of Mr. Stark and Mrs. Cole have been basic to the preparation of this volume.

Further libraries and collections whose copies of the pre-Lutheran German Bibles and other source materials have been particularly useful include the British Museum (much material having been secured in microfilm); Henry E. Huntington Library in San Marino, California; Scheide Library in Princeton, New Jersey; American Bible Society Library and Pierpont Morgan Library in New York City; Newberry Library in Chicago; Harper Library of the University of Chicago; Lilly Library of Indiana University; and Cincinnati Public Library. To the American Bible Society Library, British Museum, Huntington Library, and New York Public Library, an additional word of gratitude is due for the use of materials shown in facsimile in Part II.

To all who have helped make the present publication possible, the writer says thanks. They have done much to give it whatever value it may have. For any shortcomings, the writer takes sole responsibility.

Kenneth A. Strand

Berrien Springs, Michigan

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DIAGRAMS

LIST OF ABBREVIATIONS

1. Bibliographical Compilations and Catalogs

AnnBr	Annmary Brown Memorial, *Catalogue of Books Mostly from the Presses of the First Printers.* Oxford, 1910.
BFBSC	Darlow, T. H., & H. F. Moule, comps., *Historical Catalogue of the Printed Editions of Holy Scripture in the Library of the British and Foreign Bible Society.* Vol. II. London, 1911.
BMBE	*British Museum Bible Exhibition 1911: Guide to the Manuscripts and Printed Books Exhibited in Celebration of the Tercentenary of the Authorized Version.* Oxford, 1911.
BMC	British Museum, *Catalogue of Books Printed in the XVth Century Now in the British Museum.* Parts I & II. London, 1908, 1912.
BMGCa	British Museum, *General Catalogue of Printed Books.* Vol. XVI. London, 1936.
BMGCb	British Museum, *General Catalogue of Printed Books.* Vol. XVII. London, 1965. (*BMGCb* represents an updated edition of the still widely used *BMGCa.)*
Caxton	Stevens, Henry, comp., *The Bibles in the Caxton Exhibition MDCCCLXXVII.* London, 1878.
Goff	Goff, Frederick R., comp., *Incunabula in American Libraries.* 3rd Census. New York, 1964.
Grolier	Grolier Club, *A Description of the Early Printed Books Owned by the Grolier Club: With a Brief Account of Their Printers and the History of Typography in the Fifteenth Century.* New York, 1895.
GW	*Gesamtkatalog der Wiegendrucke.* Bd. IV. Leipzig, 1930.
Hain	Hain, Ludwig, *Repertorium Bibliographicum.* Vol. I. Stuttgart, 1826.
JRy	John Rylands Library Manchester, *Catalogue of an Exhibition Illustrating the History of the Transmission of the Bible.* Manchester, 1935.
Oates	Oates, J. C. T., comp., *A Catalogue of the Fifteenth-Century Printed Books in the University Library Cambridge.* Cambridge, Engl., 1954.
Prime	Prime, Wendell, *Fifteenth Century Bibles: A Study in Bibliography.* New York, 1888.
Proctor	Proctor, Robert, ed., *An Index to the Early Printed Books in the British Museum.* Vols. I-III. London, 1898, 1903. (New ed.; London, 1960.)
RB	Rumball-Petre, Edwin A. R., *Rare Bibles: An Introduction for Collectors and a Descriptive Checklist.* 2nd ed., revised. New York, 1954. (The 1st ed. [New York, 1938] is somewhat more useful in regard to the early German Bibles.)
Stillwell	Stillwell, Margaret B., comp., *Incunabula in American Libraries.* 2nd Census. New York, 1940.

2. Periodicals and Other Serial Publications

ADS	*Altmeister der Druckschrift.*
ARG	*Archiv für Reformationsgeschichte.*
BBA	*Bibliotheca Bibliographica Aureliana.*
BB-skb	*Biblische Beiträge* (of Schweizerischen Katholischen Bibelbewegung).

BDK	*Bibel und deutsche Kultur; Veröffentlichungen des deutschen Bibel-Archivs in Hamburg.*
BLVS	*Bibliothek des litterarischen Vereins in Stuttgart.*
GB	*Germanische Bibliothek.*
GBDP	*Giessener Beiträge zur deutschen Philologie.*
GJ	*Gutenberg Jahrbuch.*
GS	*Germanische Studien.*
JGP	*Journal of Germanic Philology.*
KDGG	*Kleiner Druck der Gutenberg-Gesellschaft.*
LISFS	*Les livres illustrés strasbourgeois du XVe siècle.*
RSSCW	*Research Studies of the State College of Washington.*
SKGG(gk)	*Schriften der Königsberger Gelehrten Gesellschaft, Geisteswissenschaftliche Klasse.*
TM	*Theological Monthly.*
VGG	*Veröffentlichungen der Gutenberg-Gesellschaft.*
VSGG	*Vereinsschrift der Görresgesellschaft.*
ZB	*Zentralblatt für Bibliothekswesen.* (Citations are from the earliest period when the title was given as *Centralblatt für Bibliothekswesen.)*

3. General Works

Auer	Auer, Wilhelm Theodor, *Katholische Bibelkunde.* Stuttgart, 1956.
Benzing	Benzing, Josef, *Buchdruckerlexikon des 16. Jahrhunderts (Deutsches Sprachgebiet).* Frankfurt a.M., 1952.
Burger	Burger, Konrad, *Buchhändleranzeigung des 15. Jahrhunderts.* Leipzig, 1907.
Eis	Eis, Gerhard, *Frühneuhochdeutsche Bibelübersetzungen. Texte von 1400-1600.* Frankfurt a.M., 1949.
Eule	Eule, Wilhelm, *Zwei Jahrtausende Bibelbuch.* Berlin, 1958.
Kehrein	Kehrein, Joseph, *Zur Geschichte der deutschen Bibelübersetzungen vor Luther nebst 34 verschiedenen deutschen Übersetzungen des 5. Cap. aus dem Evangelium des heiligen Matthäus.* Stuttgart, 1851.
Krafft	Krafft, Wilhelm Ludwig, *Die deutsche Bibel vor Luther. Sein Verhältniss zu derselben und seine Verdienste um die deutsche Bibelübersetzung.* Bonn, 1883.
Kurrelm.	Kurrelmeyer, W., "The Genealogy of the Pre-Lutheran Bibles," in *JGP*, III (1900), pp. 238-247.
Maurer	Maurer, Friedrich, *Studien zur mitteldeutschen Bibelübersetzung vor Luther. GB*, # 26. Heidelberg, 1929.
Muther	Muther, Richard, *Die ältesten deutschen Bilder-Bibeln.* Munich, 1883.
Reu	Reu, [J.] M., *Luther's German Bible: An Historical Presentation Together with a Collection of Sources.* Columbus, Ohio, 1934.
Rosenkilde	Rosenkilde, Volmer, *Europaeiske Bibeltryk.* Esbjerg, 1952.
Rost	Rost, Hans, *Die Bibel im Mittelalter. Beiträge zur Geschichte und Bibliographie der Bibel.* Augsburg, 1939.
Schramm	Schramm, Albert, *Die illustrierten Bibeln der deutschen Inkunabel-Drucker.* Leipzig, 1922.

Schraner	Schraner, Anton, *Die ersten deutschen Bibel-Übersetzungen und Drucke. BB-skb*, Heft 12. Einsiedeln, 1952.
Schulze	Schulze, Friedrich, *Deutsche Bibeln vom ältesten Bibeldruck bis zur Lutherbibel.* Leipzig, 1934.
Vogel-"ANFD"	Vogel, Paul Heinz, "Alte und Neue Fehler in der Datierung und Zuschreibung von Bibeldrucken," *GJ*, XXXV (1960), pp. 229-232.
Vogel-*EB*	Vogel, Paul Heinz, *Europäische Bibeldrucke des 15. und 16. Jahrhunderts in den Volkssprachen. Ein Beitrag zur Bibliographie des Bibeldrucks. BBA*, V. Baden-Baden, 1962.
Volz	Volz, Hans, *Bibel und Bibeldruck in Deutschland im 15. und 16. Jahrhundert. KDGG*, # 70. Mainz, 1960.
Voulliéme	Voulliéme, Ernst, *Die deutschen Drucker des fünfzehnten Jahrhunderts.* Berlin, 1922.
Walther-*LDB*	Walther, Wilhelm, *Luthers deutsche Bibel. Festschrift zur Jahrhundertfeier der Reformation.* Berlin, 1917.
Walther-*DBM*	Walther, Wilhelm, *Die deutsche Bibelübersetzung des Mittelalters.* 3 Parts, with consecutive numbering of columns. Braunschweig, 1889, 1891, 1892.

INTRODUCTION

As the names of Wyclif and Tyndale have achieved fame in connection with the history of the English Bible, so that of Luther stands out prominently in the history of the German Bible. Long before Luther's day, however, Germans had taken an interest in having Scripture in their own tongue, and vernacular translations had been laboriously copied out by hand. With the advent of printing, editions of Scripture in German, as well as in Latin, began to multiply from various presses in the German lands. By the time of Luther's birth in 1483, no fewer than nine such editions of the complete Bible in High German and two in Low German had appeared, with further ones still to come before the publication of the Reformer's "September Testament" in 1522. In fact, by the latter date, the total had increased to fourteen High-German and four Low-German editions of the entire Bible, to say nothing of editions of portions of Scripture and manuscript copies.[1]

It is now approximately 500 years since the first complete German printed Bible was issued from the press of Johann Mentel in Strassburg sometime before June 27, 1466.[2] The present publication may in a sense be considered to celebrate that significant event. But our purpose here is more than simply to honor. Rather, and above all, the present volume is an attempt to provide under one cover a survey of pertinent information relating to the whole series of fourteen High-German Bibles which appeared in print from the time of the *editio princeps* until the appearance of Luther's "September Testament."

Although the present publication is most modest in comparison with the scope of the subject it treats, it nevertheless proposes to fill a gap on this important topic. For one thing, little has been published in America with regard to the medieval German Bibles. American scholarship has, understandingly enough, been preoccupied with other concerns, with the result that this aspect of our religious heritage has been left in relative darkness.[3] In fact, Americans are still frequently surprised to learn that there was even any German Bible whatever before Luther! It is thus hoped that the present volume may add its small bit toward lifting the veil of darkness which covers this subject.

In the second place, although European treatments of the subject (particularly German) have been far richer than those in America, these often either probe in great detail some one phase of the whole matter or merely take a passing glance at the pre-Lutheran Bibles within the context or framework of a broader study. We think, on the one hand, of such detailed treatments as those of Wilhelm Walther and William Kurrelmeyer, who have given most careful consideration to certain historical and textual matters;[4] and, on the other hand, of such works as Oscar Paret's *Die Bibel,* where but a few paragraphs on pages 11 and 12 plus a few plates later in the book deal with our specific topic, and Philip Schmidt's *Die Illustration der Lutherbibel,* which in the course of providing an extensive treatment of woodcuts in Luther's Bible gives a few facsimiles from pre-Lutheran Bibles as well.[5] There are also works which deal with simply one aspect of our subject, such as Richard Muther's and Albert Schramm's treatments of woodcuts,[6] or which give attention to some particular facet of a certain Bible, such as Ernst Gössel's study of the vocabulary of the first Bible, and Paul Ahnne's treatment of the woodcuts of the tenth Bible.[7] In addition, there

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1. By "advent of printing" mentioned in this paragraph we mean, of course, the western European development of printing from movable type, an invention dating to about the middle of the 15th century. A similar development, on limited scale, seems to have taken place in China as early as the 11th century. In western Europe, xylography antedated the use of movable type, and so-called "Block-Book" or "Picture" Bibles (particularly, the *Biblia Pauperum* or "Bible of the Poor") appeared prior to the printed Bibles to which we have here made reference. Xylography did not, of course, disappear as the new kind of printing arose, but was frequently used to good advantage in conjunction with it.

2. A dispute regarding the dating of this Bible is discussed in Chapter I, below.

3. The German Bible is definitely, of course, a part of the religious heritage of even the English-speaking portion of Christendom. Especially is this true with respect to Luther's Bible, which influenced strongly Tyndale's version, a forerunner of the King James version. See, *e.g.*, L. Franklin Gruber, *The First English New Testament and Luther: The Real Extent to Which Tyndale Was Dependent Upon Luther As a Translator* (Burlington, Iowa, 1928).

4. Walther, *Die deutsche Bibelübersetzung des Mittelalters* (3 parts; Braunschweig, 1889, 1891, 1892); and Kurrelmeyer, *Die erste deutsche Bibel* (15 vols. in *BLVS* from 1904 to 1915).

5. Paret, *Die Bibel. Ihre Überlieferung in Druck und Schrift* (Stuttgart, 1950); Schmidt, *Die Illustration der Lutherbibel. 1522-1700* (Basel, 1962).

6. For the titles of Muther and Schramm, see our list of Abbreviations, p. 12.

7. Ahnne, *La bible de Jean Grüninger 1485* (in *LISFS* series; Strasbourg, 1952).

are publications which deal with very specific problems,[8] and even such works as Gerhard Eis' German reader, which includes among its selections excerpts from various of these early German Bibles.[9] In view of this diversified situation, with works generally either probing particular problems in depth or taking only fleeting glances at these Bibles within some broader context, it would seem proper for a work to appear which devotes itself specifically but broadly to the topic of the pre-Lutheran German Bibles themselves.

It is our purpose here, first, to give a synopsis of scholarly results achieved by many hands along various lines of interest in connection with the early German printed Bible and, second, to provide a fair picture of what the various editions of the pre-Lutheran High-German Bible were like. Accordingly, our work is divided into two main parts. The first treats such items as publication facts (place of publication, printer, and date); description of the editions as to content, general format, text and decoration; genealogy or line of dependence with respect to text, on the one hand, and art, on the other; and brief analysis of the position and role of such vernacular Bibles in the life of the Church and of the German people. The second part of the publication provides facsimile reproductions showing sample pages from the various Bibles. Also included therein is a list furnishing a few items of basic information about each of the Bibles—the number of leaves, usual number of lines per full column of print, and approximate size of the printed page, as well as the place and date of publication.

8. *E.g.*, Friedrich Teudeloff, *Beiträge zur Übersetzungstechnik der ersten gedruckten deutschen Bibel, auf Grund der Psalmen* (*GS*, # 21; Berlin, 1922); Ernst Gössel, *Der Wortschatz der ersten deutschen Bibel* (*GBDP*, # 32; Giessen, 1933); Alban Dold, "Ein unbekanntes spezimen einer 'Günther-Zainer'-Bibel," in *Festschrift Georg Leyh* (Leipzig, 1937), pp. 105-110.

9. Eis, pp. 34ff.

PART I

Chapter I

FACTS OF PUBLICATION: PLACES, PRINTERS, DATES

As noted in our Introduction, the present book deals with the fourteen editions of the complete Bible in High German which appeared before Luther's "September Testament" of 1522. Although some of these Bibles contain full information regarding basic facts of publication—place, printer and date—, others do not; and hence it becomes necessary to explore (briefly at least) this matter of publication facts. Table I indicates the status of such information in each of the fourteen High-German editions.[1]

Friday before St. John the Baptist's day" in 1477 (June 20, 1477) as the date. A number of the editions furnish detailed information of similar nature.

For editions lacking such completeness, however, other methods of determining printer and place of publication, as well as date, are obviously necessary. In such cases, linguistic peculiarities may sometimes provide clues to place of origin, but undoubtedly the most effective criterion is the kind of type employed in the printing.

TABLE I. PUBLICATION FACTS AS GIVEN IN THE EARLY BIBLES

	Place of Publication	Printer	Date of Publication
1.	---	---	---
2.	---	---	---
3.	---	---	---
4.	Augsburg	---	---
5.	---	---	---
6 (or 7?).	Augsburg	---	1477
7 (or 6?).	Augsburg	Anton Sorg	1477
8.	Augsburg	Anton Sorg	1480
9.	Nuremberg	Anton Koberger	1483
10.	Strassburg	---	1485
11.	Augsburg	Johann Schönsperger	1487
12.	Augsburg	Johann Schönsperger	1490
13.	Augsburg	Hans Otmar	1507
14.	Augsburg	Silvan Otmar	1518

A Bible such as the seventh given in our list is not difficult to treat relative to the facts of its publication, for in a subscript at the end of that work we find this statement: "In der hochwirdigen keyserlichen stat Augspurg. . . .Die hat gedrückt vn volbracht Anthoni sorg am freytag vor sant Johannsen tag des teüffers. Als man zalt nach Cristi vnsers herrn gepurt Tausent. Vyerhundert. vnd in dem Sybenundsybentzigosten iare." Thus we have Augsburg as the place of publication, Anton Sorg as the printer and "the

Specialists in typography can frequently determine with great precision the printer and the approximate date of publication of a work in question, and hence also the place of publication (based on where the particular printer did his work at the given time).[2] There are, however, other criteria of value, too, including notes by early purchasers and rubricators; and even the style of artistry used may be somewhat of a guide at times.

On the basis chiefly of typography, it has been possible to determine with fair accuracy the

1. Names of printers are spelled according to one of several accepted forms. It may be of interest to note that in the Bibles themselves we find spellings such as these: "Anthoni sorg," "anthonium koburger," "hannsen schönsperger," and "Hannsen schösperger" (*sic.*).

2. A particularly useful and comprehensive compilation has been provided by John M. Lenhart, *Introduction to Check-lists of Names of Places Where Typography Was Applied, of Master Printers, Printers, Workmen, Publishers, Promoters, Etc.* (St. Louis, Mo., 1959), though this does not, of course, go into the matter of type classifications available in some of the more specialized treatments.

printers and places of publication for the Bibles listed in Table I as lacking such information. These data are given in Table II.

TABLE II. PROBABLE PRINTERS AND PLACES OF PUBLICATION OF THE BIBLES LACKING THIS INFORMATION

1. Johann Mentel in Strassburg.
2. Heinrich Eggestein in Strassburg.
3. Jodocus Pflanzmann in Augsburg.
4. Günther Zainer (Augsburg given as place of publication).
5. Johann Sensenschmidt and Andreas Frisner in Nuremberg.

6 (or 7?). Günther Zainer (Augsburg given as place of publication).

10. Johann Reinhard de Grüningen (Strassburg given as place of publication).

It should perhaps be pointed out that although there is now virtual consensus regarding the data in Table II, all catalogers and other authorities have not always been in agreement concerning them. For the third Bible the Caxton Exhibition catalog, for example, suggests an alternate possibility of C. Fyner as printer, with Eslingen then being the place of publication[3]—a suggestion which has not received general acceptance. Furthermore, at one time the Eggestein edition was thought to have been published by Fust and Schöffer in Mainz as the first German Bible. So, for example, was the opinion of Johannes Nast, Richard Muther, and others.[4] Later evidence, however, has led to rejection of this theory. The fifth Bible has also caused diversity of opinion. Even as recently as 1952 Anton Schraner, for example, expressed the view that this Bible was printed in Basel, and Wilhelm Auer in 1956 allowed for the same as at least an alternative possibility.[5] Nevertheless, current opinion still generally favors Sensenschmidt and Frisner in Nuremberg as the printers.[6]

When we come to the matter of determining precise dates and exact chronological sequence of the earlier pre-Lutheran German Bibles, we face a problem somewhat more difficult than the one we have just treated with respect to place of publication and printer. Fortunately, only the first five Bibles are undated, the others giving the year of publication and in most cases the very day as well.[7]

Table III presents a sample of scholarly opinion regarding the dating of these earliest Bibles.[8] This survey is limited to the period from Ludwig Hain onward; and it makes, of course, no pretense of completeness. At first sight the data given in this table may seem quite chaotic, but we are not at a total loss, however, when endeavoring to bring some semblance of order out of the "chaos." Indeed, the suggestions made are relatively close enough to one another to indicate that there is probably little need to be wrong by more than a few years in dating any of the pre-Lutheran German Bibles. And some of the dates proposed by earlier investigators have been corrected by scholars working more recently, a fact which would tend to explain in part the differences revealed. Hain's sequence (more clearly portrayed in Table IV) has, for example, been corrected by Walther and others;[9] and although Walther's chronological order is probably still to be preferred, new evidence has indicated the need for adjusting some of his datings.[10]

Several lines of evidence may contribute toward determining the time of publication and

3. See *Caxton*, # 625: "Augsburg? J. Pflanzmann? or C. Fyner? Eslingen?"

4. Nast, *Historisch-critische Nachrichten von den sechs ersten teutschen Bibel-Ausgaben die zu Maynz, Strasburg und Augspurg vom Jahr 1462. bis zum Jahr 1477. sind gedruckt werden* (Stuttgart, 1767), leaf lb; and Muther, p. 3. Cf. also Hermann Palm, *Eine mittelhochdeutsche Historienbibel. Beitrag zur Geschichte der vorlutherischen deutschen Bibelübersetzung* (Breslau, 1867), p. 13.

5. Schraner, p. 23; Auer, p. 87.

6. Cf., *e.g.*, Volz, p. 32; Vogel, pp. 16, 19; Goff, # B-628 (p. 110): *BMGCb*, XVII, col. 248. For a pioneer analysis, cf. Dziatzko in *ZB*, IX (1892), pp. 339-341.

7. The following information is furnished in the dated Bibles: *2nd Zainer*, "1477"; *1st Sorg*, "am freytag vor sant Johannsen tag des teuffers. . .Tausent. Vyerhundert. vnd in dem Sybenundsybentzigosten iare" (June 20, 1477); *2nd Sorg*, "am montag vor der heÿligen dreÿ künig tag. . .M.cccc.lxxx. jare" (Jan. 3, 1480); *Koberger*, "vierzehenhundert vnd in dem dreyvndachtzigstē iar. am montag nach Inuocauit" (Feb. 17, 1483); *Grüninger*, "viertzehenhundert vnd in dē fünffvndachtzigsten iar vff montag der zweyt des mondes May" (May 2, 1485); *1st Schönsperger*, "vierzehenhundert vnd in dē. lxxxvij. iar. an sant Vrbans tag" (May 25, 1487); *2nd Schönsperger*, "vierzehenhūdert vnd in dem neūnczigisten jare. am afftermontag vor Martini" (Nov. 9, 1490); *H. Otmar*, "fünffzehenhundert vnd sibenden iar. auf den zwelfften tag des hornungs" (Feb. 12, 1507), *S. Otmar*, "fünfftzehenhundert vnd achtzehn jar / auf den. XXVII. tag des Jenners" (Jan. 27, 1518).

8. See our "Bibliographical Note" at the close of this chapter, where most of the specific locations for the information in Table III are given.

9. Hain dated both the Mentel and Eggestein Bibles to 1466, but gave the latter the priority in time, as did also, *e.g.*, J. Kehrein (in 1851) and L. Krafft (in 1883). Hain's sequence with respect to the first Zainer and Sensenschmidt-Frisner Bibles is also open to question.

10. Particularly those for the Pflanzmann, first Zainer, and Sensenschmidt-Frisner Bibles.

TABLE III. SOME APPROXIMATE DATINGS SUGGESTED FOR BIBLES NOT GIVING DATE OF PUBLICATION

Bible	Dates Suggested By:*												
	Hain (1826)	Muther (1883)	Prime (1888)	Walther (1889)	BFBSC (1911)	Schramm (1922)	GW; Rost; Stillwell; Goff (1930; 1939; 1940; 1964)	Reu (1934)	Schulze (1934)	BMGCa, BMGCb (1936, 1965)	Eis; Volz; Vogel (1949; 1960; 1962)	Rosenkilde (1952)	Schraner (1952)
Mentel	1466	1466	1464-66	1466	1466	--**	Before June 27, 1466	1466	Before 1466	1466	1466	1466	1466; perhaps earlier
Eggestein	1466	1462†	1466	1470	1470	--**	Not after 1470	1470	Before 1470	1470	1470	1470	1470
Pflanzmann	[n.d.]**	1470	1470-73	1473	1475	1475	About 1475. Before June 20, 1477	1473	1475	1475	1475	1475	1473
1st Zainer	1473-75	1473-75	1473-75	1473	1475	1475	1475-76	1475	1475	1475	1475††	1475-76	1473
Sensenschmidt-Frisner	[n.d.]**	1472	1470-73	1474	--**	1476	Between 1476 & 1478	[n.d.]**	1476	1476	1476-78	1476	1474†

*Expressions such as "circa," "about," "probably," "?," etc., appearing in connection with most of the dates have usually been deleted.

**A dash indicates that the particular Bible has not been treated (a note in BFBSC does, however, mention Kurrelmeyer's date for the Sensenschmidt-Frisner Bible); and "[n.d.]" indicates that no date has been suggested although the Bible has been treated.

†A variant suggestion for printer has been made (see our main text for discussion).

††Eis, p. 42, gives "1475," and a diagram in Eis, p. 43, gives "1475/76."

chronological sequence of the undated editions. First of all, rubricators' notes and other early notations may prove helpful. Thus a note on leaf 400, verso, of a Munich Copy of the Mentel Bible states that this Bible, unbound, was purchased on June 27, 1466, for twelve gulden.[11] A rubricator's note in the Stuttgart copy makes the following statement: "Explicit liber iste Anno domini Millesimo quadringentesimo sexagesimo sexto formatus arte impressoria per venerabilem virum Johannem mentell in argentina [Strassburg]," thus indicating the year 1466 as the date of publication as well as giving the name of the printer and place of printing.[12] The Eggestein Bible can be given a probable date by similar means, a note in the Gotha copy implying the publication date to have been 1470.[13]

It may be pertinent to add here that in recent years a new discussion of the date of the Mentel Bible has arisen. Such scholars as Wilhelm Auer and Wilhelm Eule have within the last decade rendered their opinion in favor of 1461 rather than 1466 as the publication date, Auer, in fact, being quite emphatic in his rejection of 1466.[14] Karl Schorbach in his excellent study of Mentel published in 1932 had, however, pioneered this revised dating, apparently on the basis of a rubricator's note to which he has called attention.[15] But as Paul Vogel has recently pointed out, the last digit in the date given in this note has undoubtedly been misread as a "1" (evidently instead of a "7").[16] In any event, the information from this rubricator has either been thus misunderstood or it conflicts with the rather clear information from the notes in the Stuttgart and Munich copies. All in all, there seems to be very little reason for rejecting the commonly accepted date of 1466.

Other lines of evidence besides notes from rubricators are useful in determining at least approximate datings and also the probable chronological sequence of the Bibles. The kind of type used may serve, not only as an indication of the printer, but also as a guide to time of publication, though not usually within fine limits.[17] Then there is, too, the matter of dependence of one Bible upon another either textually or artistically (to be considered in more detail in Chapter III). And there are, as well, such outside indications as, for example, the mention of a Bible or Bibles in advertisements or book lists. Since Zainer's advertisement of 1476 refers to "the book of the German Bible" whereas that of two years earlier does not, it seems reasonable to assume that his first German Bible was printed sometime between the appearance of those two advertisements.[18] Thus 1475 or 1476 would seem to be a preferable date for the publication of this Bible, in contrast to Walther's date of 1473. It might be added that several copies of this Bible contain 1476 as a rubricator's date.[19]

Though fortunately we have certain tell-tale marks such as those indicated above, it is regrettable that we still lack sufficient of them to be absolutely certain of our dating of the first five High-German Bibles and that information is frequently lacking or insufficient for us to establish even an absolute sequence for these Bibles. Sometimes where two editions seem textually to be based upon the same earlier edition and the dates of publication would appear to be relatively close to each other, such factors as modernization of the text are taken as criteria (although not altogether dependable criteria) for establishing the sequence. Thus, for example, on the basis of textual modernization by Zainer, his first edition is generally given as the fourth German Bible whereas Pflanzmann's is given as the third, though both

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11. See, *e.g.*, *BFBSC*, # 4176 (II, p. 482); *BMBE*, # 28 (p. 28); *JRy*, Case 4, # 4 (p. 74); and Walther-*DBM*, col. 113. Walther gives the text thus: "1466 27 Junio ward dicz buch gekuft vneingepunden um̄ 12 guld."

12. Cf. the references in note 11, above (*BFBSC* makes erroneous attribution to "the Strassburg copy"); and see also *GW*, # 4295 (IV, col. 162). We have spelled out six abbreviations occurring in this short statement; for the exact text, cf. Walther or *GW*.

13. See *GW*, # 4296 (IV, col. 163); *BFBSC*, # 4177 (II, p. 482).

14. Auer, p. 83; Eule, p. 60. Auer exclaims, "Nicht erst 1466, wie man seither glaubte!"

15. See Karl Schorbach, *Der Strassburger Frühdrucker Johann Mentelin* (*VGG*, # 22; Mainz, 1932), p. 3 of Bibliography section. The copy containing the note is designated as that of the "Apelschen Bibliothek zu Ermlitz."

16. Vogel-*EB*, p. 15; and esp. Vogel-"ANFD," p. 229. The possibility of mistaking a "7" for a "1" in some of the hand-rubricated dates of the times is not difficult to understand. It may be worth noting that in the rubricator's date "1472" which appears on the last printed leaf (and also at the end of II Kings [II Samuel]) in the copy of the Mentel Bible in the Lilly Library of Indiana University, the "7" could thus be misread for a "1" were it not for such other considerations as the sheer chronological impossibility of "1412" and the fact that in a further rubricator's note the date is spelled out. Incidentally, this "7" is styled similarly to the one used as a basis for the date "1461."

17. Note, *e.g.*, that in *BMC*, I, p. 72, the Eggestein Bible is listed under a section bearing the heading "Undated Books in Type 93: c. 1475-1480." But this Bible must actually have been printed no later than 1470, and the dating has been corrected accordingly in *BMGCa*, XVI, col. 235 (cf. *BMGCb*, XVII, col. 248).

18. See K. Meyer in *ZB*, IX (1892), pp. 130-134. The two lists have been published by Burger, #s 14 & 20.

19. In *GW*, # 4298 (IV, col. 165), two Munich copies, a Maihingen copy, and a Regensburg copy are indicated as containing such.

TABLE IV. SEQUENCE OF THE FIRST SEVEN HIGH-GERMAN BIBLES AS GIVEN BY VARIOUS AUTHORITIES

Bible	Sequence As Given By:										
	Hain	Muther	Walther	Schramm	GW	Reu	Rost	Schraner	Vogel	Goff	BMGCb
Mentel	2	2	1	-	1	1	1	1	1	1	1
Eggestein	1	1*	2	-	2	2	2	2	2	2	2
Pflanzmann	3	3	3	4	3	3	3	3	3	3	3
1st Zainer	5	5	4	3	4	4	4	4	4	4	4
Sensenschmidt-Frisner	4	4	5	5	5	5	5	5*	5	5	5
2nd Zainer	6	6	6 (or 7)	6	6	7	6	7	6 (or 7)	6	6
1st Sorg	7	7	7 (or 6)	7	7	6	7	6	7 (or 6)	7	7

*A variant suggestion for printer has been made (see our main text for discussion).

of these were based textually upon the Eggestein edition.[20] Even in going beyond the first five (undated) Bibles to the Zainer and Sorg Bibles dated 1477, the sequence is not absolutely established, for whereas the Sorg Bible gives an exact day of publication (June 20, 1477, as we have noted earlier), the Zainer Bible gives only the year. For these two Bibles we follow Walther's sequence, but indicate our uncertainty by designating them in Tables I and V as "6 (or 7?)" and "7 (or 6?)." Indeed, Walther has himself indicated a similar uncertainty by using the word "perhaps" ("vielleicht"); and as William Kurrelmeyer has also pointed out, "We can. . .come to no conclusion as to the priority of the two editions of 1477, nor will it ever be possible to reach a conclusion from the study of the text. The question can only be decided by the discovery of new evidence concerning the Zainer 1477 edition. . . ."[21]

In view of what has been said above, and similar considerations, we may fairly well date the first five High-German printed Bibles to the years 1466, 1470, 1475, 1475-76 and 1476. It should be pointed out that the Pflanzmann Bible and the Zainer edition of *circa* 1475 are the first two German Bibles to use woodcuts, and that Schramm has argued for a chronological sequence for them in reverse of that which we have given here.[22] Furthermore, should the dating suggested by the *Gesamtkatalog*, Stillwell, Goff, Rost, Volz, and Vogel[23] for the Sensenschmidt-Frisner Bible (that is, between 1476 and 1478) be correct, it is even possible that this Bible *might* have been antedated by the two Augsburg editions of 1477.[24]

Table IV gives a sampling of the chronological sequence suggested by some of the authorities whose dating of the first five Bibles is indicated in Table III. In this case, the sixth and seventh Bibles are also included. Thereafter, the sequence becomes firm.

We have now surveyed the more salient aspects of the question of basic publication facts pertaining to the High-German Bibles, and we have also considered briefly the matter of chronological sequence. In regard to the latter item, certain further relevant information will be forthcoming in Chapter III. Here, however, we may summarize the data thus far deduced. This summary, given in Table V, includes the information from Table I, plus that which has been added from our discussion (with brackets being used to indicate details not in evidence from the Bibles themselves). In addition to the years of publication given in Table I, we have also here noted, wherever possible, the specific days of the month. This latter information is based on statements in the Bibles (see the excerpts presented in footnote 7).

20. This and similar matters will be treated further in Chapter III.
21. Kurrelm., p. 243.
22. See Schramm, p. 4
23. See Table III.
24. In this connection, it may be of interest to observe that according to *GW*, # 4299 (IV, col. 166), the Karlsruhe, Mariastein, and two Munich copies give 1478 in rubricators' notes. The date 1474 of the Göttingen copy obviously lacks credibility. Cf. *loc. cit.*

TABLE V. PUBLICATION FACTS GIVEN IN THE BIBLES OR OTHERWISE DETERMINED

	Place of Publication	Printer	Date of Publication
1.	[Strassburg]	[Johann Mentel]	[ca. 1466]
2.	[Strassburg]	[Heinrich Eggestein]	[ca. 1470]
3.	[Augsburg]	[Jodocus Pflanzmann]	[ca. 1475]
4.	Augsburg	[Günther Zainer]	[1475 or 1476]
5.	[Nuremberg]	[Johann Sensenschmidt & Andreas Frisner]	[ca. 1476]
6 (or 7?).	Augsburg	[Günther Zainer]	1477
7 (or 6?).	Augsburg	Anton Sorg	June 20, 1477
8.	Augsburg	Anton Sorg	Jan. 3, 1480
9.	Nuremberg	Anton Koberger	Feb. 17, 1483
10.	Strassburg	[Johann Reinhard de Grüningen]	May 2, 1485
11.	Augsburg	Johann Schönsperger	May 25, 1487
12.	Augsburg	Johann Schönsperger	Nov. 9, 1490
13.	Augsburg	Hans Otmar	Feb. 12, 1507
14.	Augsburg	Silvan Otmar	Jan. 27, 1518

BIBLIOGRAPHICAL NOTE

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

A. WORKS LISTING OR BRIEFLY DISCUSSING *ALL FOURTEEN* BIBLES:

Prime, p. 91; Walther-*DBM*, cols. 113-118; Kurrelm., pp. 238-247; Reu, pp. 27-34; Schulze, pp. 45,46 (and discussion on pp. 9ff.); Rost, pp. 364,365; Schraner, pp. 19-27; Auer, pp. 83-91; Volz, pp. 30,32; Vogel, pp. 19,20 (and discussion on pp. 15ff.).

B. CATALOGS AND OTHER WORKS TREATING *VARIOUS* OF THE BIBLES (OR HAVING REFERENCES SCATTERED):

Mentel Bible—Hain, # 3130 (I, p. 417); *Caxton*, #s 620,621 (pp. 45,46); Muther, p. 3; *BMC*, I, p. 52; *BFBSC*, # 4176 (II, pp. 481,482); *GW*, # 4295 (IV, cols. 162,163); *BMGCa*, XVI, col. 235; Stillwell, # B558 (p. 91); Eis, p. 33; Oates, # 73 (p. 71); Rosenkilde, p. 70; Goff, #B-624 (p. 110); *BMGCb*, XVII, col. 247.

Eggestein Bible—Hain, # 3129 (I, pp. 416,417); *Caxton*, # 622 (p. 46); Muther, p. 3; *BMC*, I, p. 72; *BFBSC*, # 4177 (II, p. 482); *GW*, # 4296 (IV, col. 163); *BMGCa*, XVI, col. 235; Stillwell, # B559 (p. 91); Eis, p. 39; Oates, # 119 (p. 78); Rosenkilde, p. 71; Goff, # B-625 (p. 110); *BMGCb*, XVII, col. 248. (*Note:* Muther assigns Fust & Schöffer in Mainz as printers.)

Pflanzmann Bible—Hain, # 3131 (I, p. 417); *Caxton*, # 625 (p. 47); Muther, pp. 3,4; *BMC*, II, p. 358; *BFBSC*, # 4180 (II, p. 483); Schramm, p. 7; *GW*, # 4297 (IV, col. 164); *BMGCa*, XVI, cols. 235, 236; Stillwell, # B560 (p. 91); Eis, p. 41; Oates, # 940 (p. 188); Rosenkilde, p. 71; Goff, # B-626 (p. 110); *BMGCb*, XVII, col. 248. (*Note: Caxton* indicates C. Fyner in Eslingen as an alternative possibility for printer.)

1st Zainer Bible—Hain, # 3133 (I, p. 418); *Caxton*, #s 635,636 (pp. 49,50); Muther, p. 5; *BMC*, II, p. 323; *BFBSC*, # 4181 (II, pp. 483,484); Schramm, pp. 4,6,7; *GW*, # 4298 (IV, cols. 164,165); *BMGCa*, XVI, col. 236; Stillwell, # B561 (p. 91); Eis, pp. 42,43; Oates, # 887 (p. 181); Rosenkilde, p. 71; Goff, # B-627 (p. 110); *BMGCb*, XVII, col. 248. (*Note:* See also *Caxton*, # 631 [pp. 48,49].)

Sensenschmidt-Frisner Bible—Hain, # 3132 (I, pp. 417,418); *Caxton*, # 630* (p. 48); Muther, pp. 4,5; *BMC*, II, pp. 408,409; Schramm, p. 7; *GW*, # 4299 (IV, cols. 165,166); *BMGCa*, XVI, col. 236; Stillwell, # B562 (p. 91); Eis, pp. 43,45; Oates, # 1070 (p. 206); Rosenkilde, pp. 71,72; Goff, # B-628 (p. 110); *BMGCb*, XVII, col. 248.

2nd Zainer Bible—Hain, # 3134 (I, p. 418); *Caxton*, # 648 (p. 53); Muther, p. 6; *BMC*, II, p. 324; Schramm, p. 10; *GW*, # 4300 (IV, cols. 166,167); *BMGCa*, XVI, col. 236; Stillwell, # B563 (p. 91); Eis, p. 43; Goff, # B-629 (p. 110); *BMGCb*, XVII, cols. 248,249.

1st Sorg Bible—Hain, # 3135 (I, pp. 418,419); Muther, p. 6; *BMC*, II, p. 344; Schramm, p. 10; *GW*, # 4301 (IV, cols. 167,168); *BMGCa*, XVI, col. 236; Stillwell, # B564 (p. 91); Eis, pp. 43,46; Goff, # B-630 (p. 110); *BMGCb*, XVII, col. 249.

2nd Sorg Bible—Hain, # 3136 (I, p. 419); *Caxton*, # 663 (p. 56); Muther, p. 6; *BMC*, II, p. 347, Schramm, p. 15; *GW*, # 4302 (IV, cols. 168,169); *BMGCa*, XVI, col. 237; Stillwell, # B565 (p. 92); Eis, p. 43; Goff, # B-631 (p. 110); *BMGCb*, XVII, col. 249.

Koberger Bible—Hain, # 3137 (I, pp. 419,420); *Caxton*, #s 684,685 (p. 59); Muther, p. 13; *BMC*, II, p. 424, *BFBSC*, # 4184 (II, pp. 484,485); Schramm, p. 17; *GW*, # 4303 (IV, cols. 169-171); *BMGCa*, XVI, col. 237; Stillwell, # B566 (p. 92); Eis, pp. 43,56; Oates, # 1000 (p. 197); Rosenkilde, p. 72; Goff, # B-632 (pp. 110,111); *BMGCb*, XVII, col. 249.

Grüninger Bible—Hain, # 3138 (I, p. 420); Muther, p. 13; *BMC*, I, p. 103; Schramm, p. 17; *GW*, # 4304 (IV, cols. 171,172); *BMGCa*, XVI, col. 237; Stillwell, # B567 (p. 92); Eis, p. 43; Goff, # B-633 (p. 111); *BMGCb*, XVII, col. 249.

1st Schönsperger Bible—Hain, # 3139 (I, pp. 420,421); Muther, p. 14; Schramm, p. 17; *GW*, # 4305 (IV, col. 172); Stillwell, # B568 (p. 92); Eis, p. 43; Goff, # B-634 (p. 111).

2nd Schönsperger Bible—Hain, # 3140 (I, p. 421); *Caxton*, # 692 (p. 60); Muther, p. 14; Schramm, p. 17; *GW*, # 4306 (IV, cols. 172,173); Stillwell, # B569 (p. 92); Eis, p. 43; Goff, # B-635 (p. 111).

H. Otmar Bible—Muther, p. 15; *BMGCa*, XVI, col. 237; Eis, p. 43; *BMGCb*, XVII, col. 249.

S. Otmar Bible—Muther, p. 15; *BMGCa*, XVI, col. 237; Eis, p. 43; *BMGCb*, XVII, col. 250.

In addition to the foregoing, random entries in Grolier, Proctor, *RB*, and many other catalogs and guides are useful.

Chapter II

BRIEF DESCRIPTION OF THE BIBLES

The fourteen pre-Lutheran High-German Bibles are, as we have noted earlier, editions of the *complete* Bible. All of the editions are folio, and usually the Bibles have been bound in two volumes.[1] The books are presented generally in the order of the Vulgate and include the Apocrypha as well as the Old and New Testaments. The Prayer of Manasses is placed after Chronicles in all but the Mentel and Eggestein editions, in which it is lacking; and in the first Zainer Bible it has been printed on a half-leaf normally inserted between the folios numbered 185 and 186. In the New Testament, the apocryphal Epistle to the Laodiceans follows Galatians, and the Book of Acts is placed after the Epistle to the Hebrews.[2] The customary introductions to books of the Bible are present.[3]

One basic version underlies this series of Bibles, though some editions represent considerable textual modernization and other revision (a fact already noticed in Chapter I, but to be given further treatment in Chapter III). The translation used by Mentel has been traced to that found in the Tepl and Freiberg manuscripts of the New Testament and the Wolfenbüttel manuscript of the Old Testament.[4] Unfortunately Mentel's text contains many glaring errors. Wilhelm Walther has called attention to a number of these, such as "erde" ("earth") instead of "rede" ("speech"), "hörten" ("heard") instead of "hatten" ("had"), and "Weinschaufel" ("wine schovel"!) instead of "Windschaufel" ("winnowing shovel"). Sometimes distortion has arisen from misunderstanding or misreading of the Latin, as in the case of Isaiah 21:8, where we find "over the mirror of the Lord," instead of "on the watchtower of the Lord" ("speculam" having been read as "speculum"), and sometimes there is poor or limited choice of German vocabulary.[5] But in spite of these and many other shortcomings,[6] we must conclude with M. Reu that "it would be a total mistake to think contemptuously or deprecatingly of the Mentel Bible. While it is very easy to make a long list of its mistakes, it would be very foolish to conclude from such evidence that it was a useless work which had no value for the common people."[7] It must also be borne in mind that the process of revision brought considerable improvement to the text of some of the later editions.

The printed page in all the Bibles regularly contains two columns, with at least fifty to sixty lines per full column in most of the editions.[8] In at least nine of the fourteen Bibles the printed area either approximates or exceeds 7 1/2 by 11 inches, and in Zainer's first edition it measures about 8 1/2 by 14 inches. The smallest printed pages are those of the Grüninger and second Schönsperger editions, measuring some 5 by 8 inches each.

Trim size varies considerably from edition to edition and frequently also among copies of the same editions; but as an indication of the rather massive size of the largest of these Bibles—the first Zainer edition—, we may mention that there are copies of this 58-line, 532-leaf publication[9] whose trim size is 12 1/2 or 13 inches by 18 inches or more! By way of contrast, the

1. Bound generally thus, except for the first four, plus one or two of the later ones. And even the fourth (the first Zainer Bible) is known in a variant form bound in two volumes (see Kurrelm., p. 242). Where Bibles are in two volumes, the first normally concludes with the Psalms, and the second begins with Proverbs.

2. For a listing of the Books of the Bible as they appear in the first Zainer edition (and as they appear in general thereafter), see Plate VII on p. 49, where the table of contents of this Bible is given in facsimile.

3. Introductions by Jerome and by Nicholas of Lyra were widely used during the late Middle Ages. In the Bible before us, some books have more than one introduction. Thus, *e.g.*, three introductions (one very short) to Paul and to his epistle to the Romans precede that epistle; and Jerome's introduction to the four gospels precedes Matthew, as does also an introduction to that gospel itself.

4. Cf. *BFBSC*, # 4176 (II, p. 481). See also Rudolf Schellhorn, *Über das Verhältniss der Freiberger und Tepler Bibelhandschrift zu einander und zum ersten vorlutherischen Bibeldrucke* (Freiberg, 1896-97).

5. See Walther-*LDB*, pp. 23,24. Cf. also the detailed summary from Walther given by Reu, pp. 28-30.

6. John Eck, when commissioned to prepare a German Bible, found 3000 passages in the Old Testament of the Mentel text which were in conflict with the Vulgate (including Isaiah 21:8, mentioned above). See Walther-*LDB*, pp. 23,24, and Reu, p. 29.

7. Reu, p. 30.

8. There are editions with fewer than 50 lines per column, and the Mentel Bible, on the other hand, has 61 lines per full column.

9. Collated sometimes (*e.g.*, *GW*, # 4298) as having 534 leaves (depending on inclusion of blank leaves and/or the unnumbered half-leaf). The actual numbering goes to CCCCXXj for the Old Testament and Cx for the New Testament. Schraner, p. 86, and Auer, p. 22, give 552 leaves—obviously in error or misprint (or as relating to a variant form?: cf. *Caxton*, # 631).

small folio editions of Grüninger, Schönsperger, and the Otmars were frequently trimmed to about 7 to 9 inches by 11 or 12 inches. These latter had, of course, a corresponding increase in the number of leaves because of the reduced amount of print per page (the 43-line Grüninger Bible, for example, contains well over 900 leaves, and the 42-line second Schönsperger Bible over 1000 leaves!). Most of the Bibles approximate the format of Zainer's edition rather than the others just mentioned. Nevertheless, Zainer's edition was outstanding—a truly impressive work in size and general appearance as well as in content—, and undoubtedly it had been Zainer's intention to make it so. In his book advertisement of 1476 he describes it as "the book of the German Bible with illustrations, corrected and amended with greatest diligence, removing entirely the unintelligible and strange German words which appeared in the first printed little Bibles."[10] It is of interest to note his reference to the earlier Bibles as "little"—something which they may have been from his point of view, but hardly from ours!

An impression of the type face used in the various early German Bibles can be gained by a glance at the facsimiles in Part II, and hence will not be discussed here. Suffice it to say that some of the printers succeeded in presenting a much more attractive and accurate page than did others. The Pflanzmann Bible, for example, has with some justification been characterized as containing ugly printing in comparison with its predecessors, and Grüninger has been termed one of the most careless printers of his day.[11]

Another aspect of page attractiveness, as well as an aid toward reading enjoyment, is found in the use of decorative arts. From the very first, the printers would frequently leave blank spaces in the text for initials or other items to be supplied by artistic designers. The insertions made by hand were often done with much decorative skill and effective use of one or more colors (red and blue seem to have been favorites). Sometimes the printer would provide small guide letters, in the absence of which the rubricator might occasionally make an error in choice of the initial to be inserted. There are instances of such error, though they seem to be relatively infrequent.

Printers also often used woodcut illustrations, and all but the first two of the fourteen Bibles with which we are dealing contain such illustrations. These may be in the form of pictorial initials as in the two Zainer editions, or they may be other woodcut pictures, as in most of the Bibles. In either case, the pictures afforded great opportunity for artistic embellishment. The writer has, in fact, seen woodcut pictures colored with no fewer than six and even eight different hues, including gold. Frequently the work has been done with great skill, but at times some careless person—or perhaps an individual lacking proper supplies or good judgment—has left the object of his work and also entire leaves of the book in poor condition.

Not only are publications with pictures artistically striking, however. Two copies of the Mentel Bible listed in the Caxton Exhibition catalog—Numbers 620 and 621—are described respectively as a "magnificent copy, richly illuminated in gold and colours" and "also a splendid copy, beautifully illuminated in gold and colours, but in a style quite different from No. 620."[12] Similar words could be used to describe copies of the Eggestein Bible, or, for that matter, pages without woodcuts from almost any of the Bibles. The writer has personally seen numerous pages in copies of the Mentel, Eggestein and other Bibles wherein are manifested beautiful artistic design and rich illumination in colors inserted as initial letters, parts of such letters, or simply as decoration in the margins.

Printers themselves could also provide colorful effect, but as a rule did not. They usually stayed quite closely by the usual black. However, the first Zainer Bible does contain some portions done in red—notably the headings in the text, and occasionally a headline or a portion of such a headline.[13]

Aside from use of colors, the woodcuts themselves are of interest. In our series of Bibles the first edition to incorporate them is that of Pflanzmann. In it appear some fifty-seven pictures produced from about twenty-one blocks.[14] These pictures are consistently one-column illustrations, measuring about 3 inches in width by 3 (or sometimes 4) inches in height. Schramm evidences a rather low opinion of these Pflanzmann woodcuts, claiming that "most of them by no means rank artistically high."[15] While the Pflanzman pictures are not as striking, ornate and impressive as some of the woodcuts in later editions, we must take care not to depreciate them unduly. Some, in fact, show rather skillful workmanship with chipping or "etching" to provide the effect of shading. On the other hand, for the most

10. See Burger, # 20; also K. Meyer in *ZB*, IX (1892), p. 131, for the German text.
11. See respectively Reu, p. 31, and Grolier, p. 33.
12. *Caxton*, pp. 45,46.
13. Cf. Plate VIII, which shows the two-color printing.
14. Schramm, p. 7, counts only 55 pictures in this Bible. For brief discussion of this discrepancy, see our note 10 in Chapter III, below.
15. Schramm, p. 7.

part they are simple, and their lack of variety does produce some dullness of effect, especially when comparison is made with the variety brought into use in some of the later Bibles. Apparently, however, they were held in sufficiently high esteem for Anton Sorg to borrow a fair number of them for the first edition of his German Bible.[16]

Zainer, as mentioned earlier, made use of picture initials for his two German Bibles. As a rule, these initials measure about 2 3/4 inches in width by 3 1/2 inches in height. The woodcuts of the first edition were repeated in the second with very little variation, but Zainer also added at the end of each volume of the latter publication a picture which appears to be a printer's emblem.

The Pflanzmann illustrations and Zainer picture initials are used only at the beginning of Bible books or, in some cases, in connection with the introductions to those books. The Koberger Bible of 1483, however, represents a new departure within the High-German series of Bibles. In it larger two-column woodcuts have become standard. These usually measure some 7 inches in width by 4 or 4 1/4 inches in height. The earlier Sensenschmidt-Frisner edition had indeed used *one* two-column woodcut of creation in addition to its smaller woodcuts, but henceforth the rule was to use the larger illustrations throughout. Furthermore, these were placed not only at the beginning of Bible books or introductions to such books, but were interspersed freely with the text, for the obvious purpose of illustrating it. The Pentateuch, some of the historical books, and the apocalyptic books of Daniel and Revelation manifest particular richness and profusion of such pictures.

The Koberger woodcuts, 109 in number, were borrowed from two Low-German Bibles which had appeared several years earlier in Cologne, undoubtedly from the press of H. Quentell. Later High-German editions continued the use of two-column woodcuts, as we have noted. These were generally patterned after the Koberger pictures but were smaller in size. A treatment of the artistic genealogy of these Bibles will be provided in Chapter III.

It remains here to note simply a few miscellaneous items regarding the series of High-German Bibles. For one thing, running heads originally were not printed, but were simply added by a rubricator. When they did begin to appear as part of the printed page, in the Pflanzmann Bible, they carried through only to the recto of leaf 11. In the first Zainer Bible, however, they were used throughout, and foliation also appeared.[17] Paragraph divisions or indicators were not used in these Bibles until the first edition of Schönsperger, and Schönsperger's second edition has the distinction of being the first German Bible to have a title-page.[18]

16. Some two-thirds of the Pflanzmann blocks, representing over 80% of the Pflanzmann pictures, were used by Sorg—without, however, the same degree of repetition. Hence Sorg also adopted many other woodcuts to make a total of over 70 illustrations. Compare further under the discussion of artistic genealogy in Chapter III.

17. The earlier editions do not contain foliation, and some of the later ones lack it or have it in erratic fashion (note, *e.g.*, the Otmar Bibles and the first Sorg Bible). Where it does occur, the numbering follows one of three basic patterns: consecutive throughout (*e.g.*, the first Schönsperger Bible); separate for each volume (*e.g.*, the second Schönsperger Bible); or separate for the Old and New Testaments (*e.g.*, the first Zainer and Sensenschmidt-Frisner Bibles). The numbers may appear on rectos only, or they may appear on both sides of the leaves.

18. In this Schönsperger edition and in the H. Otmar and S. Otmar Bibles the title-page is repeated for each of the two major divisions, with the appropriate designations "first part" and "second part" indicated. For the first two of these Bibles, the xylography was relatively simple, involving only the few words of the title itself—*e.g.*, "Das ander teÿl der Bibel" (Schönsperger). However, the S. Otmar Bible added highly ornamental borders on its title-pages. These borders each carry the initials "D H" and are considered to be among the earliest and most beautiful productions of Daniel Hopfer.

Chapter III

GENEALOGY OF THE BIBLES

(*Note:* Because this chapter makes exceptionally frequent reference to the various Bibles, a simplified manner of designation is herein adopted: The printer's name *italicized* will indicate his Bible, with editions by the same printer referred to as *Zainer I, Zainer II, Sorg I, Sorg II,* etc.)

The genealogy or line of dependence of the pre-Lutheran High-German Bibles falls into two main parts, textual and artistic. For clarification of the former, we are indebted chiefly to the researches of two scholars who have made intensive study of the text of these Bibles—W. Walther and W. Kurrelmeyer.[1] Walther discovered that some editions were more thoroughly revised than others, and that certain of these revised editions provided the basic text for some of the subsequent editions.[2] In short, he divided the Bibles into three main groups with *Mentel, Zainer I,* and *Koberger* at the head of each group. *Eggestein,* he found, was based on *Mentel* with only minor revision; and *Pflanzmann* and *Zainer I* were in turn based on the *Eggestein* text, the latter with considerable revision and modernization. *Zainer I* became the basic text followed by later editions through *Koberger*, which in turn became the basis for the editions subsequent to it. *H. Otmar* also provided a somewhat revised text.

In determining precise relationships, as well as chronological priority, Walther, Kurrelmeyer, and other investigators have given attention to modernization of the language, repetition of misprints, and similar matters—items especially important in the case of Bibles lacking imprint information. Thus the use of such modernization as "gerechte" and "lincke" by *Eggestein* in place of the "zeswe" and "winster" of *Mentel* has, for example, been considered evidence that the former is a revision of the latter, and not *vice versa.*[3] Considerations of this kind, coupled with the data from the rubricators' notes we have mentioned in Chapter I, would seem to provide strong grounds indeed for the conclusion reached. The fact that *Pflanzmann,* in turn, has adopted many of the obvious misprints in *Eggestein* would indicate its source to be the text of *Eggestein* rather than *Mentel.*

Although Walther's conclusions regarding the genealogy of the Bibles in his first group still stand (as outlined above), those regarding details within his second and third groups have required some modification brought about by the careful work of Kurrelmeyer. For example, whereas Walther believed that *Sorg I* was based on *Sensenschmidt-Frisner* rather than, or as well as, *Zainer I* (because of a certain agreement with the former in a place where there is difference from the latter),[4] Kurrelmeyer has found that there is no basis for thinking that *Sensenschmidt-Frisner* was used as a source for any of the subsequent Bibles but that rather an explanation of the source problem is to be found in the existence of two variant forms of *Zainer I,* which Kurrelmeyer designates as "Zainer 1473[a]" and "Zainer 1473[b]" and which we will designate herein as *Zainer Ia* and *Zainer Ib*. The Zainer text with which Walther found *Sorg I* in disagreement is *Zainer Ib,* whereas the reading of *Sorg I* agrees perfectly with that of *Zainer Ia.* Indeed, Kurrelmeyer has shown that *Zainer Ia* provided the source for *Sensenschmidt-Frisner* and *Koberger* as well as *Sorg I.* He has also shown that *Zainer Ib* provided the source for *Zainer II,* which in turn served as the basic text for *Sorg II.*

Kurrelmeyer has further shown that in the third series of Bibles, the *Koberger* text was used by *Grüninger,* by *Schönsperger I,* and by *Schönsperger II.* It may seem strange that Johann Schönsperger did not use his own first edition

1. The basic data from Walther are to be found in Walther-*DBM.* Brief summary is also given in Walther-*LDB,* pp. 8-30. Other scholars who have summarized Walther's work include Kurrelm., pp. 238-240; Reu, pp. 27-32; and Paul E. Kretzmann, *The Story of the German Bible: A Contribution to the Quadricentennial of Luther's Translation* (reprint from *TM,* 1934), pp. 34,35. Kurrelmeyer's basic work is his monumental study entitled *Die erste deutsche Bibel* which appeared as ten volumes in *BLVS* between 1904 and 1915. For our purposes, however, most useful in his summary article in *JGP* abbreviated herein as Kurrelm. (see the list of abbreviations on p. 12, above). No effort will be made to furnish specific citation for every bit of summary from Walther and Kurrelmeyer. It should be added that other scholars, such as G. Steigenberger, D. Müller, and F. Teudeloff, have also, of course, made their contributions to study of the text of the High-German Bibles.

2. See esp. Walther-*LDB,* p. 26, for brief summary.

3. Cf. Eis, p. 39.

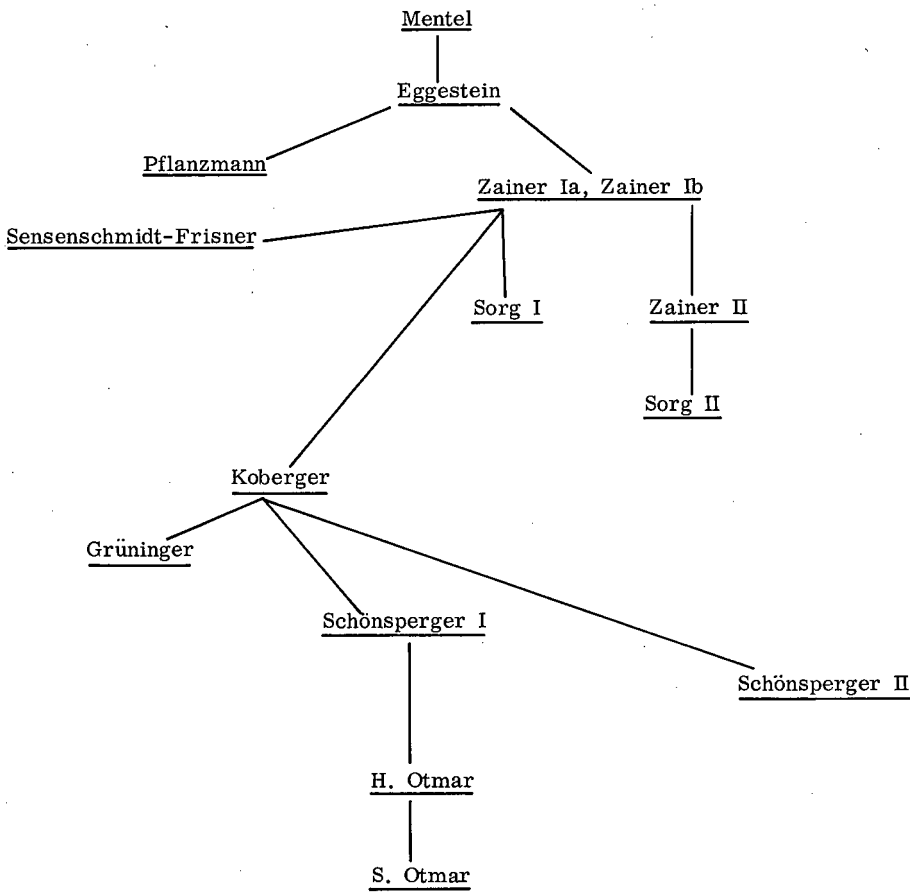
4. This is in connection with Hab. 3:6. See Kurrelm., p. 242.

as the basis for his second one, but that such is the case is evidenced by the fact that "none of the changes introduced by Schönsperger in his first edition appear in his second, the text of Koburger being everywhere followed."[5] *H. Otmar* descends from *Schönsperger I*, though with corrections possibly taken from *Koberger* or *Schönsperger II* or based on the Vulgate. *S. Otmar*, in turn, is based on the *H. Otmar* text.

The foregoing results from the investigations of Walther and Kurrelmeyer are summarized in Diagram I.[6]

Although the general pattern outlined here is likely to remain, we should point out that minor modifications in the matter of relationships between the various editions may still be forthcoming. The fact that variant texts of *Zainer I* were involved as sources for subsequent editions should caution us with the thought that perhaps other significant variant texts of the Bibles may still be forthcoming and may prove important for the study of textual genealogy. Apparently it was not unusual for the early printers to do reprinting of a certain edition or portion of it. We know, for example, that *Eggestein* was circulated in a form containing a number of reprinted leaves showing variation,[7] and we cannot help but think of variant single leaves of a Zainer Bible and a Sorg Bible mentioned by Alban Dold and Gerhard Eis, respectively.[8] It may be that single leaves represent

DIAGRAM I. TEXTUAL GENEALOGY OF THE BIBLES



(*Note:* The Vulgate was also used in the preparation of various editions)

5. Kurrelm., p. 245.

6. Eis, p. 43, has also provided a useful diagram. There is an obvious misprint, however, in that *Zainer II* is shown as being dependent on *Pflanzmann*.

7. The New York Public Library has a copy without the variations and a copy with the variations, both of which have been consulted by the present writer.

8. Dold, "Ein unbekanntes spezimen einer 'Günther-Zainer'-Bibel," in *Festschrift Georg Leyh* (Leipzig, 1937), pp. 105-110; Eis, pp. 46-55. For further information on variants (including mention of another one-leaf fragment), see also *GW*, #s 4296, 4298, & the Supplementary 4302 (IV, cols. 163, 165, 169).

only proof sheets, sample sheets for advertising purposes, or something similar. Nevertheless, revised reprints of editions may have been rather widely circulated, and hence the question of textual genealogy may be more complex than we have thus far assumed. For that matter, even Kurrelmeyer's two variant forms of *Zainer I* do not necessarily exhaust the pattern of revision manifest in that particular edition.

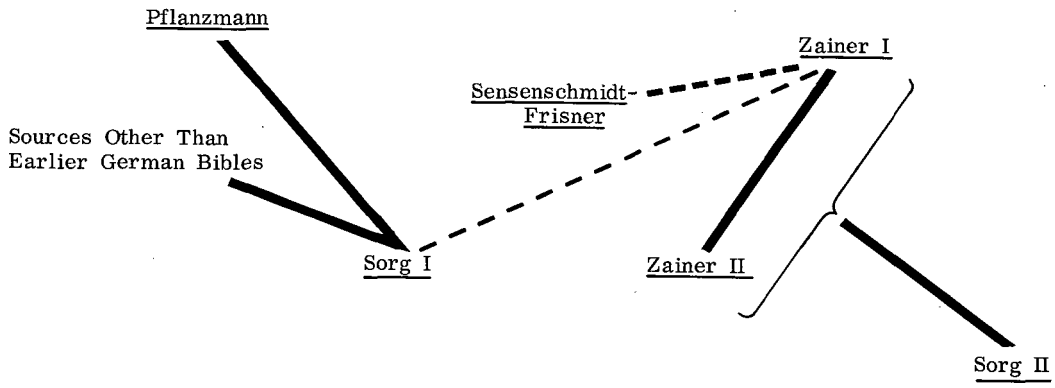
The lines of artistic dependence as evidenced in the woodcut illustrations used within the series of pre-Lutheran High-German Bibles pattern in a somewhat complex fashion, but are nevertheless, for the most part relatively simple to determine. In general terms, it may be stated that *Pflanzmann* and *Zainer I* set the pattern of woodcut illustration for the Bibles appearing prior to 1480, whereas the two Cologne Low-German editions of about 1478 or 1480 furnish that for the pictures used in the Bibles appearing after 1480.[9]

Pflanzmann, as we have noted in Chapter II, contains some fifty-seven pictures from about twenty-one blocks,[10] most of them being repeated in *Sorg I*, which also, however, gives evidence of drawing fairly heavily upon other sources. In fact, *Sorg I* seems even to have based a few of its pictures upon *Zainer I*, although not adopting or introducing picture initials. The picture initials of *Zainer I* were reprinted with only slightest variation in *Zainer II* and then were taken over by *Sorg II*.[11]

Thus far the relationships seem quite clear, but *Sensenschmidt-Frisner* has not as yet been taken into account in this group of Bibles appearing prior to 1480. Its woodcuts are basically very similar, though not identical, to those of the Zainer Bibles and *Sorg I*. The question arises as to whether *Zainer I* patterned after *Sensenschmidt-Frisner*, or whether *Sensenschmidt-Frisner* copied from *Zainer I*. Richard Muther has given *Sensenschmidt-Frisner* the priority,[12] but according to the textual sequence we have already adopted (see Diagram I), the opposite should be the case. Albert Schramm, who is undoubtedly the outstanding authority on the woodcuts of the early German Bibles, has indeed given *Zainer I* the priority.[13] So also has Paul Knoblauch, to whom Schramm makes reference.[14]

A summary of the foregoing discussion of the genealogy of woodcuts appearing in the Bibles before 1480 is outlined in Diagram II. Heavy unbroken lines indicate a borrowing of identical woodcuts. Heavy broken lines indicate use of woodcuts obviously patterned after those in the Bible indicated as source (the scene may at times be in reverse; nevertheless the content is basically the same, though not necessarily slavishly copied). Light unbroken lines indicate either dubious dependence or only dependence in the case of a minimal number of woodcuts. The diagram traces only main lines of influence, and hence the fact that an occasional woodcut here or there may not fit the pattern is not indicated.

DIAGRAM II. ARTISTIC GENEALOGY IN THE BIBLES BEFORE 1480



9. For further information on these Cologne Bibles, see note 15, below.

10. It is difficult to take issue with so eminent a scholar as Schramm, who for some reason has counted only fifty-five pictures in this Bible (see Schramm, p. 7). Nevertheless, the present writer has found fifty-seven pictures in a copy whose woodcut illustrations he has counted carefully several times. This total harmonizes with the data given in *GW*, # 4297 (IV, col. 164).

11. Zainer had died on April 13, 1478, some twenty-one months prior to the publication of this Sorg Bible.

12. Muther, pp. 4,5,16.

13. Schramm, p. 7. Schramm's competence is enhanced by the fact that he has made thorough study and extensive compilation of woodcuts from numerous early printers in Germany. His multi-volume *Der Bilderschmuck der Frühdrucke* published by Karl. W. Hiersemann in Leipzig is indeed an outstanding piece of work. The earliest volume of specific interest to us is Bd. II (1920), which presents the woodcuts of the Zainer Bibles (#s 609-681).

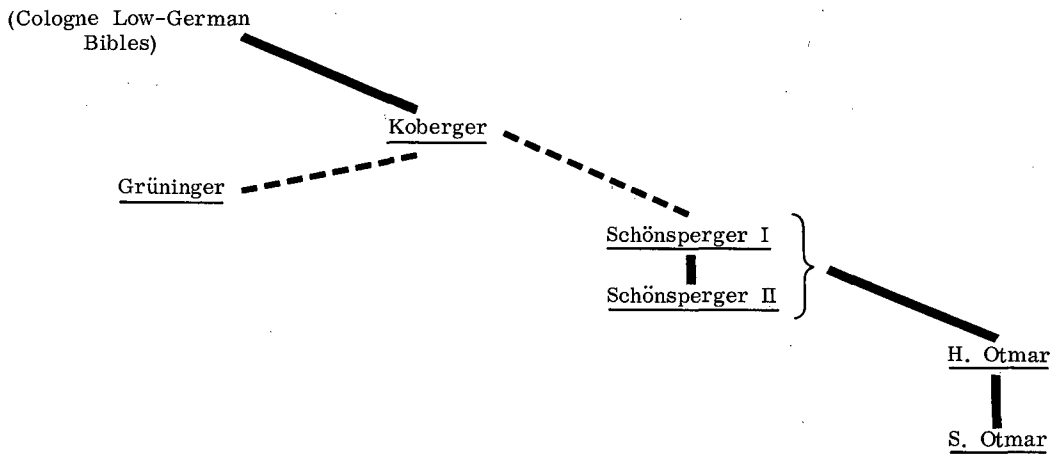
14. Schramm, p. 7. Knoblauch's work is a dissertation entitled *Die Bild-Initialen der Augsburger Zainerbibel und der Sensenschmidbibel* (Griefswald, 1916).

In the series of High-German Bibles after 1480, the genealogy of woodcuts is quite simple. *Koberger* selected 109 woodcuts from among those appearing in the Cologne Low-German Bibles.[15] The *Koberger* pictures are, in fact, identical with pictures in those Bibles. In the succeeding High-German editions, the *Koberger* number of 109 became the standard number of woodcuts used.

The *Grüninger* pictures are obviously patterned after *Koberger* although in reduced size and frequently depicting the scenes in reverse. *Schönsperger I* also has used *Koberger* as basic source, but, like *Grüninger*, has reduced the size of the pictures and has made a minimal amount of substitution as well.[16] The succeeding editions from *Schönsperger II* through *S. Otmar*, follow *Schönsperger I*.[17]

The genealogy indicated above is outlined in Diagram III. Heavy unbroken lines again indicate a general borrowing of identical woodcuts, whereas heavy broken lines indicate a general copying of woodcuts (though not necessarily in slavish fashion).

DIAGRAM III. ARTISTIC GENEALOGY IN THE BIBLES AFTER 1480



15. As noted in Chapter II, these undated Bibles undoubtedly came from the press of H. Quentell. One of them had 123 woodcuts, and the other had 113, the difference being made up mainly by pictures illustrating the apocalypse (there being nine such in one Bible and only one in the other). James Strachan, *Pictures from a Mediaeval Bible* (American ed.; Boston, 1961), has furnished facsimile reproductions (reduced in size) of the majority of the pictures. In contrast to some authorities, he has suggested (p. 11) that the larger number of woodcuts were in the later edition. On the woodcuts, see also Rudolf Kautzsch, *Die Holzschnitte der Kölner Bibel von 1479* (Strassburg, 1896). (It should perhaps be added that the two editions appeared chronologically very close to each other, and that one was in Low Saxon and the other in West Low German or "Hollandish German.")

16. One interesting feature pertains to windmills appearing in several of the Cologne and Koberger pictures. Schönsperger has sometimes (*e.g.*, in the woodcuts for Gen. 22 and Dan. 7), but not always (*e.g.*, in the woodcut for Ex. 17:1-7), retained the windmill (in the latter instance, however, one arm of the windmill has been left showing between two buildings!). It may be added that Schönsperger has also incorporated a new woodcut at a place in Job where the Cologne and Koberger editions have simply repeated a picture used earlier.

17. Variation here is absolutely minimal, but it may be of interest to note that whereas *Schönsperger I* has erroneously used the woodcut of Daniel in the lions' den to illustrate Daniel 3 (thus using this woodcut twice), *Schönsperger II* has correctly illustrated this chapter with a picture of the three Hebrew children in the fiery furnace.

Chapter IV

THE BIBLE IN THE MIDDLE AGES

The very fact of the existence of a series of pre-Lutheran German Bibles inevitably brings us face-to-face with the question of the place and function of these Bibles in pre-Reformation Christendom. And this question in turn leads us to the larger one of overall use of Scripture in medieval Europe—whether in Latin or vernacular, in manuscript or printed form, in complete Bibles or in selections. Specifically, we may ask questions such as these: What was the medieval attitude toward the Bible, and how widely was Scriptural knowledge disseminated in the Middle Ages? What was the purpose of the fourteen High-German editions which form the topic of the present publication? Did they arise within the framework of the Catholic church, or did they derive from some other source? Were the printers good Catholics? And was the manuscript version underlying this series of Bibles truly Catholic, or was it perhaps Waldensian, as has sometimes been suggested? These and similar matters demand at least brief consideration here.

First, however, it may be well to point out that there was a time when relatively little attention was devoted to the medieval German Bible, especially among Protestant scholars. Undoubtedly one of the main factors contributing to this situation was the belief that Luther had said there was virtually no Bible in medieval times. Certain statements from the "Table Talks" could easily leave one with this impression; for example, "Under the papacy, the Bible was unknown by the people," and "Thirty years ago no one read the Bible."[1] And had not Luther also in his exposition of Zechariah 8:18,19, spoken of the teachers being enraged when told that among them Scripture was *laid aside* (in Luther's German phrase, *"die schrifft unter der banck gelegen ist")?* [2] The discovery of the fourteen High-German and four Low-German editions of the complete Bible, plus an overwhelming accumulation of other materials and data, has stimulated interest in the general field as well as making obvious the need for a re-evaluation of what Luther is reputed to have said. Indeed, it has become evident that certain sources on Luther must be treated more critically, and that greater effort must also be made to understand Luther's meaning in what he did say.[3]

But regardless of what Luther said or meant, the evidence now in hand concerning the medieval Bible has altered considerably the attitude of modern scholarship. In fact, more than a quarter of a century ago Hans Rost was able to trace in considerable detail the transition from a viewpoint which saw virtually no German Bible before Luther (and took no interest in looking for one) to a viewpoint which has not only endeavored to give due recognition to the medieval German Bible but has also sought to evaluate more realistically its meaning and place in medieval Christianity.[4] Rost himself has added his own contribution in this respect, devoting a number of sections of his instructive publication to such matters as the Bible in medieval education, preaching, mnemonics, monumental literature, poetry, drama, cultural life, political life, and many other aspects.

Five years prior to Rost's comprehensive treatment, a Lutheran scholar in America, M. Reu, had taken similar note of the accumulation of data demanding a new and more favorable reconstruction with regard to the position and use of the Bible in the Middle Ages.[5] Although Reu's treatment is simply an introduction to his comprehensive study on Luther's German Bible, it nevertheless provides a wealth of information fully sufficient to dispel the idea that in Germany before Luther the Bible was but an unusual rarity or even oddity.[6]

1. Weimar ed., *Tischreden*, III, 2844b & 3767.
2. Weimar ed., XXIII, p. 606.
3. The *Tischreden* are, of course, frequently unreliable; and misunderstanding of Luther has also at times arisen from failure to take adequate note of context (as in the case of his comment on Zech. 8:18,19, mentioned above).
4. See especially Rost, pp. 309-317.
5. Reu, pp. 5-74; also the notes on pp. 287-318,322,323; and selections from source materials on pp. 3-94 in the second part of the book.
6. Many investigators have had a part, of course, in searching out, publishing, and analyzing the voluminous materials which have furnished background for the discussions of Rost, Reu, and others, as well as for that which is given herein. Among the more important are W. Walther and W. Kurrelmeyer (see note 1 to Chapter III); Hans Vollmer, the basic contributor to the 15-volume series, *Materialien zur Bibelgeschichte und religiösen Volkskunde*

That there was indeed interest in Scripture in pre-Reformation times is evidenced by the very series of Bibles treated in the present publication, for certainly one edition after another of these German Bibles would not have appeared had there not been a ready market.[7] However, in order to gain a more complete picture of the dissemination of Scripture in German, we must also take into account vernacular editions of particular books or sections of the Bible, as well as manuscript copies. Wilhelm Walther's conservative estimate regarding the latter is that at least 36,000 such Bible manuscripts in German were written during the Middle Ages.[8] Furthermore, there were also German History Bibles, Plenaria or books of pericopes, and the like—both in manuscript and in printed form. Then too, we must not forget the Latin Bibles, History Bibles, and Plenaria which were spread throughout the German lands in medieval times. In one category alone, that of complete Bibles in Latin, more than sixty editions had by 1520 issued from presses in Germany.[9] Though such Latin materials obviously give no direct help with respect to our knowledge of the use of the German Bible, they do assist in rounding out the picture of the extent of general interest in Scripture, and hence furnish valuable aid in providing us with a more accurate impression of the climate of the times in this important respect.

A study of catalogs of university collections as well as of monastic and other libraries, adds still further to our understanding, as does also a consideration of medieval school curricula, regulations for Bible reading in monasteries, and so forth. A University of Paris library catalog from the fourteenth century, for example, lists no fewer than thirty-three copies of complete Bibles plus some 200 copies of various portions of the Bible, to say nothing of postils and other works related to Scripture.[10] This is indeed all the more remarkable when we consider that these were *manuscript* copies! Records of monastic libraries indicate similar interest in Biblical literature, and it is also well known that Bible reading was an integral part of monastic life and that monks were among the foremost of copyists of Bible manuscripts during the Middle Ages.[11]

Particularly significant for its interest in use of the vernacular for religious books was the semi-monastic movement known as the *Devotio Moderna*, consisting of the Brethren of the Common Life and Sisters of the Common Life, plus the monastic foundation of the Augustinian Canons Regular of the Congregation of Windesheim.[12] Originating in the Netherlands during the fourteenth century, the *Devotio Moderna* spread widely into Germany during the following century.[13] Not only was reading of Scripture part of the daily program of inmates of its houses, but the Brethren of the Common Life fostered Bible reading in numerous schools they established and in dormitories they operated for students attending city schools or church schools. Moreover, they acted as translators and copyists of manuscripts. Even Gerard Groote, the founder of the movement, had translated portions of Scripture into the vernacular. And another pioneer of the movement,

(footnote continued)

des Mittelalters, which appeared from 1912-1941 (also in new series *BDK* beginning with Vol. V of old series as Vol. I of new series); Paul Pietsch, *Ewangely und Epistel Teutsch. Die gedruckten hochdeutschen Perikopenbücher (Plenarien) 1473-1523* (Göttingen, 1927); W. A. Copinger, *Incunabula Biblica: The First Half Century of the Latin Bible Between 1450 and 1500* (London, 1892). Also two works by Franz Falk should be mentioned: *Die Druckkunst im Dienst der Kirche, zünachst in Deutschland bis 1520* (*VSGG*, 2; 1879); and *Die Bibel am Ausgang des Mittelalters, ihre Kenntnis und ihre Verbreitung* (Köln, 1905). For further bibliography, cf. the catalogs and other works in the list of abbreviations on pp. 11-13, above; also the extensive bibliography provided by Rost, pp. 317-320. Some items of interest may be gleaned, as well, from T. Besterman, *Early Printed Books to the End of the Sixteenth Century: A Bibliography of Bibliographies* (Rev. ed.; Geneva, 1961).

7. Even the price of twelve gulden for the Mentel Bible (see above, p. 22) was apparently not prohibitive at an equivalency of three gulden per fattened ox. However, Plenaria and Breviaries could evidently be secured at a price of only one gulden. Cf. the discussion by Reu, p. 72, and n. 155 on p. 318. Also, as pointed out by Adolf Risch, *Die deutsche Bibel in ihrer geschichtlichen Entwickelung* (Berlin, 1907), p. 19, the pre-Lutheran German Bibles fell far short of the popularity enjoyed by Luther's Bible.

8. Walther-*DBM*, col. 710.

9. So on the basis of *GW* (see also Goff) through the year 1500, and Falk thereafter. Cf. the detailed analysis in Reu, pp. 8-11; and also the Latin Bibles cataloged by Rost, pp. 367-375.

10. Cf. the detailed classification in Reu, p. 56.

11. See Auer, pp. 75-76, for a brief summary of evidence from numerous houses of various monastic orders.

12. The first comprehensive work in English on the *Devotio Moderna* is that of Albert Hyma, *The Christian Renaissance: A History of the "Devotio Moderna"* (Grand Rapids, Mich., 1924). Recently republished (Hamden, Conn., 1965), with the addition of over 100 new pages, this is up-to-date and stands as the basic work in the field today. In European literature on the subject a recent general treatment is that of R. R. Post, *De Moderne Devotie* (Amsterdam, 1950).

13. The first comprehensive treatment of the spread into Germany is that of William M. Landeen, *The Devotio Moderna in Germany* (Ph.D. dissertation, U. of Mich., 1939). Landeen has published the results of this and further research in a series of articles in *RSSCW:* XIX (1951), pp. 162-202, 221-253; XXI (1953), pp. 275-309; XXII (1954), pp. 57-75.

Gerard Zerbolt of Zutphen, wrote a book entitled *De Libris Teutonicalibus* in which he clearly portrays the attitude of the Brotherhood toward use of the vernacular for the laity. Professor Albert Hyma, who discovered this book in 1920 and published it, has summarized its contents in three parts: (1) reasons why laymen should read the Scriptures in the vernacular, (2) books laymen ought not to read, and (3) the use of prayerbooks.[14] The reading should, of course, be in harmony with the teaching of the Church, and not such as to cause confusion.

Not long after Zerbolt's time we find that John Busch, author of the *Chronicon Windeshemense* and a remarkably active reformer of monasteries, openly defended use of vernacular devotional books (not including the Bible, however) on an occasion when the practice was attacked.[15] The *Devotio Moderna* in its spread into Germany and apparently during its entire existence continued to evidence the same attitude toward the vernacular as was enunciated by its early leaders, and A. Bömer in his study of the literary life in Münster has seemed much impressed with the fact that the Brethren of the Common Life honored and respected the languages and literatures of the people among whom they labored.[16] Even as late as 1529 to 1532 we find the Brethren of the Common Life in Rostock active in producing a Low-German translation of the New Testament at their own printing establishment there.[17]

The mass of information now available concerning the use of and attitude toward Scripture during the Middle Ages surely justifies the increased zeal in this area of study as well as the new viewpoint that has arisen. And although in the foregoing paragraphs we have taken only the most fleeting glance at a very small portion of the pertinent material, even this superficial overview should be sufficient to help us realize that statements such as Sebastian Brant's remark in his *Narrenschiff* of 1494 about all lands being filled with holy writings (he includes the Bible, Fathers, and other books) are hardly exaggerations.[18]

Now we must come specifically to the fourteen vernacular Bible editions which are our main topic. Who produced them and why? Do they lie within the broad framework of the medieval interest in Scripture which we have just noted, or did they fly in the face of Catholic church policy?

The problem is complex, and probably no simple answer can suffice. But it would seem that although so-called heretics may have translated parts of the Bible to serve their own purposes, it is doubtful that the printers of the pre-Lutheran editions of the German Bible were all unorthodox or even that the version behind these editions stemmed from "heretics" (more will be said about the printers and the underlying version shortly). Nor does it seem likely that the work was the product of even what might be termed "outer fringes" of the Church. In fact, we may proceed a step further and indicate our agreement with Friedrich Maurer's attack on a proposal to classify pre-Lutheran work of Bible translation as being either medieval or reformatory.[19] For after all, did not reform movements exist within the Church as well as outside of it, and in medieval times as well as in modern? And is not the proper definition of "outer fringes" more closely related to the question of schismatic tendencies than to that of reform movements *per se?*

We are now left with the remaining alternative: that at least a good share of the pre-Lutheran German Bible translation must have had its origin within the legitimate framework of the Church and must have been looked upon as allowable and acceptable practice. This is likely, in view of the fact that a whole series of new vernacular editions was issued between 1466 and 1522, apparently without protest from Church officials. The fact that early manuscript copies were allowed to remain in existence, as well as

14. See Hyma, *The "De Libris Teutonicalibus" by Gerard Zerbolt of Zutphen* (The Hague, 1923); also Hyma, *Renaissance to Reformation* (Grand Rapids, Mich., 1951), pp. 578-580. Cf., too, the summary of Chapter 7 of Zerbolt's *Super modo vivendi* as given by Hyma, *Christian Renaissance*, pp. 72-76. There can be no doubt about the position of Zerbolt on the question of Bible reading generally and of Bible reading in the vernacular.

15. See Walther-*DBM*, col. 735, where details are given. The event apparently took place sometime before 1437.

16. Bömer, *Das literarische Leben in Münster bis zur endgültigen Rezeption des Humanismus* (Münster, 1906), p. 34.

17. The story of this is told by the present writer in *A Reformation Paradox* (Ann Arbor, Mich., 1960) and *Reformation Bibles in the Crossfire* (Ann Arbor, Mich., 1961), pp. 89-95. Brief notices regarding the basic *German* sources used by the Brethren (a Low-German Lutheran New Testament and a High-German edition of Jerome Emser's New Testament) are given in *ARG*, LII (1961), pp. 99,100, and LV (1964), pp. 216-219. See also Friedrich Jenssen, *Emsers Neues Testament in niederdeutscher Übertragung* (Schwerin i. Mecklbg., 1933).

18. Krafft, p. 8, gives the pertinent lines in German. The *Narrenschiff* has, of course, appeared in many editions, including English translation. This work, as well as others of the period, abounds in Scriptural allusion. Interestingly enough, Brant himself seems to have been opposed to circulation of the Bible in German.

19. Maurer, p. 21.

the fact that vernacular Bible manuscripts were being produced right along in monasteries, further substantiates our conclusion.

But now let us take a closer look at the printers of these fourteen High-German Bibles. Who were they, and in what relationship to the Church did they stand?[20]

Johann Mentel, born in Schlettstadt probably about the year 1410, moved to Strassburg by 1447. Evidently his printing work in the latter city began by 1458, for in that year, according to John Philip de Lignamine's *Chronicle* of 1474, he was already printing 300 sheets a day. Among the works from his press during the next two decades were many of religious interest, mainly Latin, including a large Latin Bible of 1460-61. Mentel has been characterized as the first professor of the new art of printing who catered deliberately to the laity.[21] Among his other activities was service as notary for Bishop Ruprecht of Strassburg for a period of time until 1468. Mentel died on December 12, 1478, and it is reported that in the great Strassburg Cathedral a tablet to his memory was erected.[22]

Heinrich Eggestein, of Rosheim took up residence in Strassburg no later than 1442. For a time he served as episcopal seal-bearer for Bishop Ruprecht of Strassburg, but in this office had a rather checkered career: removed in 1455, he was reinstated in 1461, and then finally removed again in 1464. After the latter dismissal he set up his printing establishment. In all, some fifty or more works came from his press, the books for the most part carrying Latin titles and including three editions of the Latin Bible.

Jodocus Pflanzmann, who held an official position in the ecclesiastical court of Augsburg, also operated a printing establishment in that city from 1475 to 1481. More significant as an early printer in Augsburg, however, was Günther Zainer, who evidently set up his printing press there no later than 1467. On March 12, 1468, his first dated work appeared: Bonaventura's *Meditationes de vita Christi.* During the next decade he was a most active printer. No fewer than thirty-two of his publications contain woodcuts, and he also has the distinction of being the first printer to engage in a controversy with engravers. He produced book advertisements, one in 1474 listing 15 books, and one in 1476 listing 18 titles.[23] In 1474 he sent the Carthusian House at Buxheim some of his printed works, and according to its benefactor book he died there on April 13, 1478.

The printers of the so-called Swiss Bible, Johann Sensenschmidt and Andreas Frisner, were associated at Nuremberg from about 1474 to 1478. Earlier, Sensenschmidt had been associated with Heinrich Kefer, and later he moved to Bamberg, where apparently he died shortly after May 21, 1491. Frisner, after his period of association with Sensenschmidt, became rector of the University of Leipzig and later, in 1491, went to Rome where he received the post of *primarius sedis apostolicae ordinarius* from Pope Alexander VI, who acceded to the papal chair in 1492.[24]

Anton Sorg at the beginning of his printing career in Augsburg was connected with the press in the monastery of SS. Ulrich and Afra. In 1475, however, he set up his own business, which he operated for eighteen years. He was a prolific printer, producing over 100 illustrated publications. Perhaps his most remarkable work was his edition of Ulrich von Richenthal's account of the Council of Constance. This appeared on September 2, 1483, and was illustrated with some 1200 woodcuts.

Among the most outstanding printers and publishers of this period was Anton Koberger, who set up shop in Nuremberg about 1471. By 1513,

20. Information regarding the printers of the pre-Lutheran High-German Bibles may be gleaned from various types of publications. Certain catalogs such as *BMC* and Grolier include biographical data, as do also some of the discussions of the High-German Bibles (cf., *e.g.*, Schraner and Vogel). Another source of information on various of the printers may be found in general works on the history of printing or in works on the history of printing in the several localities where the printers of the Bibles plied their trade. Among such, we may mention George Haven Putnam, *Books and Their Makers During the Middle Ages* (New York, 1962; a reprint of the edition of 1896-97), 2 vols; John C. Oswald, *A History of Printing: Its Development Through Five Hundred Years* (New York, 1928); Sigfrid H. Steinberg, *Five Hundred Years of Printing* (New York, 1959); and Adolf Dresler, *Augsburg und die Frühgeschichte der Presse* (Munich, 1952). Also useful are the lexicons of printers by Voullieme (for the 15th century) and Benzing (for the 16th century), included in our list of Abbreviations on pp. 12,13. Generally most valuable, however, are studies devoted to specific printers or printing establishments. Such include Karl Schorbach, *Der Strassburger Frühdrucker Johann Mentelin (1458-1478): Studien zu seinem Leben und Werke*, (*VGG*, # 22; Mainz, 1932); Oscar Hase, *Die Koberger. Eine Darstellung des buchhändlerischen Geschaftsbetriebes in der Zeit des Überganges vom Mittelalter zur Neuzeit* (2nd ed.; Leipzig, 1885); C. Wehmer, "Hans Schönsperger, der Drucker Kaiser Maximilians," in *ADS* (Frankfurt, 1940), pp. 61-80; and Karl Schottenloher, "Silvan Otmar in Augsburg. Der Drucker des Schwäbischen Bundes 1519-1535," in *GJ*, XV (1940), pp. 281-296. Also useful at times are introductions in books specifically dealing with some publication of a particular printer, such as Paul Ahnne, *La bible de Jean Grüninger 1485* (in *LISFS* series; Strasbourg, 1952).

21. Steinberg, p. 41.

22. Oswald, p. 43. See also, however, Voullieme, p. 145.

23. Burger, #s 14 & 20.

24. See Victor Scholderer, "A Piety of Printers," in *The Library*, 4th series, XIX, no. 2 (Sept. 1938), p. 164.

the year of his death, he had issued some 230 to 240 editions—among them, about a dozen Latin Bibles as well as the German Bible of 1483. Perhaps his most outstanding Bible was a Latin one printed for him by Johann Amerbach of Basel and issued in seven folio volumes, the work on it commencing about 1497 and being completed about 1502. Also remarkable were Koberger's Latin edition of Hartmann Schedel's *Liber chronicarum* of July 12, 1493, and the German edition entitled *Das Buch der Chroniken und Geschichten* of December 23 the same year, each containing nearly 2000 woodcuts. Koberger is said to have operated twenty-four presses, employed over 100 men, and also had book-selling shops in Leipzig, Amsterdam, Basel, Lyons, and Venice, as well as having other printers do work for him. He manifested a definite liking for theological works, and continued to produce Catholic works even when proto-Protestant materials were coming into vogue. Inasmuch as in the early sixteenth century, public literary taste was whetted for polemical books, his type of publication proved a commercial disadvantage to him.[25]

Johann Reinhard de Grüningen began his printing work in Strassburg about 1483, his first dated book being issued on August 28 of that year in partnership with one Heinrich of Ingweiler. During the years of his activity until 1531, some 250 works came from his press, titles being quite largely Latin ones and including Latin Bibles of 1483, 1492 and 1497. His publications are distinguished not only by abundance but also by variety. Moreover, he continued to print Catholic works even after the influence of Reformation forces began to be strongly felt.

Johann Schönsperger the elder issued his first dated book in Augsburg on September 1, 1481. He gained the distinction of being official printer for Emperor Maximilian. In contrast to the books printed by a number of the other printers, Schönsperger's titles show a definite preference for German. Schönsperger died in 1520.

The Augsburg printer Hans Otmar was active in that city from 1502 to 1514, after first having been established in printing in Reutlingen and Tübingen. His son, Silvan Otmar operated a printing establishment in Augsburg from 1513 to 1539. Silvan took a decided interest in printing Reformation treatises, issuing many of Luther's writings, plus works of Urbanus Rhegius, Justus Jonas, Johann Oecolampadius, and others. However, he was susceptible even to the more radical elements, for among his publications were some by Ludwig Hetzer, Hans Denk and Kaspar Schwenckfeld.

A survey of the titles produced by the various printers of the High-German Bibles would indicate that for the most part these printers issued books that certainly would be considered well within the framework of medieval Catholicism.[26] Apparently no drastic turn toward Protestant publication or anything which from the Catholic point of view could have been considered "fringe" was attempted to any significant degree by any of these printers except Silvan Otmar. Most of the printers, it is true, antedated the polemical period of the early sixteenth century, but still their titles were such as to have implied a rather conservative Catholic outlook. Moreover, at least two of the printers whose careers did reach into the sixteenth century—Koberger and Grüninger—seemed willing to risk market advantage for the sake of standing by the traditional religious literature. In view of all this, it surely is difficult to think that the series of early German Bibles was issued as a manifestation of what might be termed "heretical" or even "fringe" elements.[27]

Further pertinent information as to the purpose of producing vernacular Bibles may be gained from a study of the introduction to the Cologne Low-German Bibles of about 1478 or 1480 and that in the Lübeck Low-German Bible of 1494. The greater part of the former introduction deals with proof that "every Christian person" should read the "book of Holy Scripture with great devotion and fervor"; the highly learned faculty of theology, it points out, should read Jerome's Latin version, but "unlearned, simple men, both ecclesiastical and lay. . .should have this contemporary book of the Bible directly translated from the Latin text into German." The Lübeck preface indicates that this Bible should be read with all fervor in order to gain knowledge, but that it should be understood as "the Holy Roman Christian Church spread throughout the entire world understands it."[28]

There was, of course, translation also going on in the real "outer fringes" of the Church, among the schismatics. According to Maurer, it was in this context that official condemnations of the Bible arose.[29] When the Bible was used

25. See Oswald, p. 63.

26. Convenient catalogs for checking the output of early printers include Proctor, *BMC*, AnnBr, and Oates. These have their listings by place and printer.

27. Is it not likely that even Silvan Otmar may have been guided in his publication of both Lutheran and radical tracts more by commercial than religious interests?

28. Walther-*DBM*, cols. 657,672, quotes from both prefaces. Many exhortations to Bible reading appeared in other works as well. See Reu, p. 63, for reference to a number of these.

29. Maurer, p. 20. Maurer feels that the edict of Charles IV in 1369 was directed against what was going on in Bohemia and could not have been of general application, since Bible manuscripts were continuing to issue from such orthodox circles as the monasteries.

to question the authority of the Church and create division, then the Church took action. But the Church was not opposed to the Bible itself. Reu and other scholars have come to much the same conclusion.[30] In fact, Reu has provided an entire section wherein he gives the text of so-called Bible prohibitions—from that of July 12, 1199, pertaining to Christians in the diocese of Metz, to that of March 22, 1485, issued by Archbishop Berthold of Mainz.[31] The latter may indeed have had its negative effect on the production of German Bibles, as Walther has suggested, and in any event evinces a skeptical attitude toward Bible translation.[32] Nevertheless, it seems also to have permitted such translation under the censorship of four Masters of Arts from the University of Erfurt. Thus, in its historical context Berthold's edict can hardly have been totally prohibitive, and it is of interest to note that a production published in the very city of Mainz in 1509 bore the admonition to read diligently the Holy Scriptures, especially the Epistles and Gospels for the Sundays and Festivals, leaving to the Church, however, that which the reader does not understand.[33]

Perhaps Reu has fairly summarized the medieval relationships of the Church to Bible translation by stating that "the official attitude of the Church became changed from the original encouragement of Bible translations to a mere toleration and, at last, in the great archdiocese of Mainz, to direct opposition and the imposition of a censorship."[34]

One further point demands attention here: Was the translation underlying the series of pre-Lutheran printed High-German Bibles of Waldensian origin? A positive answer to this question was championed some eighty years ago by Ludwig Keller.[35] However, pronouncements to the contrary by the outstanding authorities Walther and Kurrelmeyer virtually shattered the hypothesis. As recently as 1950, H. Bach declared that "this hypothesis is now given up";[36] but some scholars writing even more recently have raised anew the thought of Waldensian origin or influence. Eule, for example, in 1958 referred to the said version as an "antiquated translation probably stemming from the Waldenses."[37] Schraner, on the other hand, had in 1952 reviewed briefly some high points of evidence and had concluded that this evidence certainly shows "that the first printed German Bible is not of Waldensian origin."[38] Although it is not impossible that Waldensians may at some time have used manuscripts containing a portion of the version embodied in the pre-Lutheran High-German printed Bible,[39] we must share the conviction of Walther, Kurrelmeyer and Schraner as to the non-Waldensian origin of the text. The evidence in hand to date would hardly seem to warrant otherwise.[40]

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30. Reu, pp. 68-70.

31. Reu, pp. 90-94, in the second part of his book.

32. Walther-*LDB*, p. 15, points out that "in the 22 years from 1466 to 1487" no fewer than eleven German Bibles were printed, but "in the following 32 years" only three more were printed. (If we should draw the line at 1485, we could possibly stretch the proportion to nine versus five.) Walther also sees a connection between Berthold's edict and the fact that Grüninger's name is not given in his German Bible of 1485.

33. This was the *Wyhegertlein für alle fromme Christenmenschen.*

34. Perhaps not entirely so relevant, however, is his further observation: "So we can readily understand why it was that after the thirteenth century no men of learning or of ecclesiastical prominence devoted themselves to the work of translating the Bible," etc. The complete statement appears in Reu, p. 71.

35. *Die Waldenser und die Bibelübersetzungen* (Leipzig, 1886).

36. *Bidrag til den Danske Bibels Historie* (Kopenhagen, 1950), p. 21. He may have failed to note, however, that a few scholars of a decade or two earlier had not fully given up the viewpoint.

37. Eule, p. 60.

38. Schraner, pp. 20,21. In this connection, cf. also Ernst Gössel, *Der Wortschatz der ersten deutschen Bibel* (*GBDP*, # 32; Giessen, 1933), p. 43.

39. Cf. W. Ziesemer, *Studien zur mittelalterlichen Bibelübersetzung* (*SKGG,gk*, 5/5; Halle, 1928), p. 368.

40. Just who was responsible for the translation is, obviously, not known. The ascription to one "Rudigerus" (the Rüdiger said to have been rector of the University of Leipzig about 1451?) is not convincing.

PART II

PLATES

The facsimile reproductions provided herein will give a fair impression of what the pre-Lutheran High-German printed 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 on the page shown), and size of the printed page (usually reduced in our facsimiles). For convenience, publication data appearing in Table V (p. 24, above) are also incorporated here.

QUICK-REFERENCE TABLE OF BASIC DATA

Bible	Place & Date of Publication	Total Number of Leaves as Usually Collated by Major Catalogers*	Usual Number of Lines per Full Column of Text**	Printed Area of Sample Pages: Width by Height in Inches***
Mentel	[Strassburg: *ca.* 1466]	405, 406	61	$7\frac{3}{4}$ x $11\frac{1}{4}$
Eggestein	[Strassburg: *ca.* 1470]	403, 404	60	$7\frac{1}{2}$ x 11
Pflanzmann	[Augsburg: *ca.* 1475]	456	54	$7\frac{1}{2}$ x $11\frac{1}{4}$
1st Zainer	Augsburg: [1475 or 1476]	532, 534	58	$8\frac{1}{2}$ x 14
Sensenschmidt-Frisner	[Nuremberg: *ca.* 1476]	511, 513, 514	57	$7\frac{1}{2}$ x $11\frac{1}{4}$
2nd Zainer	Augsburg: 1477	653	51	$7\frac{1}{2}$ x $12\frac{1}{4}$
1st Sorg	Augsburg: June 20, 1477	540, 542	55	$7\frac{1}{2}$ x $11\frac{1}{2}$
2nd Sorg	Augsburg: Jan. 3, 1480	672, 673	51	$7\frac{1}{2}$ x $12\frac{1}{4}$
Koberger	Nuremberg: Feb. 17, 1483	583, 586	50	$7\frac{1}{2}$ x $12\frac{1}{2}$
Grüninger	Strassburg: May 2, 1485	921, 922	43	$5\frac{1}{4}$ x $8\frac{1}{4}$
1st Schönsperger	Augsburg: May 25, 1487	798, 799, 801	48	$5\frac{3}{4}$ x $9\frac{1}{2}$
2nd Schönsperger	Augsburg: Nov. 9, 1490	1010, 1011	42	5 x $8\frac{1}{4}$
H. Otmar	Augsburg: Feb. 12, 1507	803	45	$6\frac{1}{4}$ x $9\frac{3}{4}$
S. Otmar	Augsburg: Jan. 27, 1518	801	45	$6\frac{1}{4}$ x $9\frac{3}{4}$

*The differences indicated are generally attributable to variation either in occurrence or in reckoning of blank leaves, though erratic foliation has tended to cause confusion at times. Suggestions which are obviously erroneous have been omitted here. Also, only total number of leaves is indicated (for Bibles bound in two volumes as well as for those bound in one).

**The number of lines vary considerably in some editions. It is not uncommon, *e.g.*, to find full columns in the Sensenschmidt-Frisner and first Sorg Bibles containing a line or two more or a line or two fewer than indicated herein.

Running heads (but not catch words) are included as part of the printed area for editions in which they regularly appear. The variation from page to page is normally great in some of these Bibles—augmented even more when the number of lines is variable. Thus, figures given here represent merely ***sample pages and furnish only ***very rough approximations***. (Exceptionally wide variation is manifested by the Sensenschmidt-Frisner and first Sorg Bibles; and in the second Schönsperger edition, woodcuts normally protrude beyond the inner and outer margins.)

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:

ABSL - American Bible Society Library

BR.MUS. - British Museum

HEHL - Henry E. Huntington Library

NYPL - New York Public Library: Max Geisberg, *Woodcuts from Books of the 16th Century . . .*, Plate 21 (an original leaf).

NYPL-A - New York Public Library, Astor Collection

NYPL-L - New York Public Library, Lenox Collection

LIST OF PLATES

(Note: All pages shown are reduced in size, except those appearing in Plates VIII, XVII, XVIII, and XIX. Reduction is usually between 25% and 35%, except in Plate XXI, where it is less.)

¶ Das puch — Der geschöpff.

in dem haus des herren. Aber die sibenzig haben gez
tulmetzsch vor der zůkunfte xpi vnd das das sy nie
gewise haben das haben sy aufgesprochen mit zwy;
felegen fremdē synnen: aber wir schreiben nach vn
sers herrē martter vnd nach seiner aufferstendung
nicht allein die propheceyen der zůkunftigen ding
sunder auch die hystorien das ist das aufsprechen der
ding die geschechen sein wann anders werden auf;
gesprochen die ding die man hört · vnd anderst die
ding die man sichte. Was wir bas vernemen das;
můg wir bas aussprechen. Dorumb höre du feint:
vnd hab ein erforschen du nach claffer. Ich verdarn
nie auch serauffe ich nie die · lxx · tulmetzen sunder
ich vorsetz vnd aussprechen sicherlich die · xij · botten
für die alle · lxx. Crisgus der lauter mir durch iren
mund vnd die selben sese ich das sy sein gesetzte für
die propheten in den geistlichen gaben die do gibt der
heilig geist: in den gar nachent die tulmetzschen ha
ben den letzsten grad. Du feint was lasru dich peini
gen den neyd vnd den haß: was retzsru wider mich
die gemůte der vngelerten. An welicher sraet dich
dunckt das ich gerret hab in der auslegung frag
die hebreischen habent meister in vil sreten. Was
die haben von xpo das habent nit dein pücher. Es
ist ein ander ding ist das sy bewert haben widersich
hernach die gezeuge gezeuchniß von den · xij · botten
die lateinischen pücher sint bas geleutere wann di
kriechischen: vnd die kriechischen bas wann die he
breischen. Vnd also hab ich dise ding gerecht wid;
die neidischen. Nu bit ich dich du aller liebster des
dery: wan du mich geheissen hast das ich mich vnd
wunden han eins solichen wercks · das sich an hebet
von dem půch der schöpffung · das du mir geholfē
sepest in deinem gebette · das ich můg aufgesprechē
dise pücher in lateinische spracb mit dem selbē geist
mit dem die selben pücher sein geschriben. Amen

Hie hebt sich an das buch der geschöpff. 1 c.

In dem anegang geschieff got
den himel vnd die erde. wann
die erde was eytel vnd lere:
vnd vinster waren auff dem
antlütze des abgrundes · vnd
der geist gotz ward getragen
auff die wasser. Vnd got der
sprach. liecht werde gemachte
Vnd das liecht ward gemachte. vnd got der sache dz
liecht das es ward gůt: vnd er teilt das liecht von d
vinster · vnd das liche hieß er den tag vnd die vin;
ster die nacht. Vnd es wart gemacht abent vnd der
morgen ein tag. Vnd got der sprach. Vesrenkeit
werd gemachte in mitz der wasser: vnd teilt die was
ser vō den wassern. Vnd got machte die vesrenkeit
vnd teilte die wasser die do waren vnder der vesren
keit von den die do waren ob der vesrenkeit. vnd es
ward getan also Vnd got der rief die vesrenkeit dē
himel: vnd es ward gemacht abent vnd der morgē
der ander tage. Wann gott der sprach. Die wasser
die do sint vnder dem himel die werdent gesamet an
ein sraet vñ die dirre derschein. Vnd es ward getan
also. Vnd gott der rieff die durre die erde: vnd die
samenung des wassers hieß er das mere. Vnd got
der sach das es was gůt · vnd sprach. Die erde keim
grüns kraut vnd mache samen: vnd das öpfelbau
min holeze mach wücher nach seim geschlechte · des
same sey in jm selbs auf der erde. Vnd es ward ge
tan also. Vnd die erde fürbracht grüns kraut vnd
bringt den samē nach irem geschlechte: vñ das holtz
mache den wücher vñ ein yeglichs het samen nach
seinem bilde. Vnd got der sach das es was gůt: vñ
es ward gemachte abent vnd der morgen der dritte;
tag. Wan got der sprach Liecht werdent gemachte
in der vesrenkeit des himels · vnd teilent den tag vñ
die nachte: vnd sind in zeichene vnd in zeite vnd in
iare · das sy leichtent in d vesrenkeit des himels · vñ
entleichten die erde. Vnd es wart getan also. Vñ
got der mach zwey michel liechte: das merer zů leich
ten das es vor were dem tage · vnd das mynner zů
leichten das es vor were der nacht vnd sternen · vnd
saezte sy in die vesrenkeit des himels das sy leichtent
auff die erde: vnd vorweren dem tag vnd der nacht
vnd teilte das liecht vnd die vinster. Vnd got der
sach das es was gůt: vñ es ward gemachte abent vñ
der morgen der vierde tag. Doch got d sprach. Die
wasser für furent kriechende dinge einer lebendige
sele vnd gefügel auff der erde · vnder der vesrenkeit
des himels. Vnd got geschüff groß walvisch · vnd
vnd ein geleiche lebendige sele · vnd sein beweglich
die die wasser für fürte in iren bilden · vnd ein ieg
liche gefügel nach seinem geschlechte. Vnd gott d
sach dz es was gůt · vñ gesegent in sagent. Wachse
vnd werd gemanigueltige vnd erfüllet die wasser
des meres · vnd die vogel werdent gemanigueltige
auff der erde. Vnd es ward gemachte abent vnd der
morgen der funfte. Vnd gott der sprach. Die erde
für fure ein lebendige sele in irem geschlechte · die
viche vnd die kriechenden ding · vnd die tier der er;
dē nach iren bilden. Vnd es ward getan also. Vñ
got der machte die tier der erde nach iren bilden · vñ
die viche vnd ein igliches kriechendes ding der erden
in seinem geschlechte. Vnd got der sach das es was gůt
Vnd sprach. Wir machen einen menschen zů un
serm bild vnd zů unser gleichsam · vnd er wirt vō
sein den vischen des meres · vnd den vogeln des hi;
mels · vnd den tieren der erden · vnd einer ighlichen
geschöpfft vnd allen kriechendē dingen das do wire
bewegt auff d erde. Vnd got der beschüff dē mensch
en zů seinem bilde vnd zů seiner gleichsam · zů dem
bilde gottes beschüff er in · vnd er beschüff sy mann;
liche vnd weipliche. Vnd got der gesegent sy · vñ;
sprach. Wachse vnd werd gemanigueltight vnd er
füllent die erde · vnd vnderlegt sy · vnd ir werd her;
schen den visch des meres · vnd den vogel des himels
vnd alle selige ding die do werdent bewegt auff der
erden. vnd got der sprach. Secht ich hab euch gegebē
alles kraut bringet den samen auf der erde · vnd alle
die holezer die do habent den samen ires geschlechtes
in jn selber · das sy euch sind zů einem essen vnd allē
seligen der erde vnd eim yglichen vogel des himels
vnd allen den dingen die do werdent bewegt auff d
erde · vnd in den do ist die lebendig sele · das sie sy ha
ben zeessen. Vnd es ward getan also. Vnd got der
sach alle ding die er het gemachte · das sy waren gar

I. PAGE FROM MENTEL BIBLE. (BR. MUS.)

Paulus bott ihesu cristi durch I
den willen gotz allen den hei:
ligen die do seint zů ephesi:
von den getreuwen in ihesu
cristo. Genad sey mit euch
vnd fride von gott vnserm
vatter: vnd vō dem herrn ihe
su cristo. Got ō i segesegent
vñ der vatter vnsers herren ihesu cristi der vns hat
gesegent in allem geistlichen segē in dē himelischen
dingen in cristo: als er vns hat dezwele in im selber
vor der schickung der werlt: das wir sein heilig vñ
vnflechhaftig in seiner beschend in ō lieb. Der vns
vor ordent in die gewinnung ō sune durch ihesum
cristum in im selber nach dem fürsatz seins willen
in dem lobe der wunniglich seiner gnaden: in der er
vns liebhett in seim lieben sun: in dem wir haben
derlösung durch sein blůt in die vergibung ō sündē
nach dē reichtumē seiner gnad die do vberbegnůget
in vns in aller weysheit vñ in ō fürsichung gots:
daz er vns machte zerkennē die heilikeit seins willē
nach seiner wolgeuallung die er fürsatz in im in ō
tailung ō erfüllung ō zeyt zů widerorden alle ding
in cristo die do seint in den himeln vnd die do seint
auf der erde in im. In dem auch wir sein gerüssen
nach loß: vor geordent nach dem fürsatz des der do
wirckt alle dinge nach dem rate seins willen: das
wir sein in dē lobe seiner wunniglich wir vns vor
versachen in cristo. Aller liebsten in den auch so ir
habt gehort das wort der warheit das ewangelium
cůwer behalesam: in dem auch ir geleubigē seyt ge:
zaichent mit dem heiligen geist der gehaissung: der
do ist ein pfant vnsers erbs in die erlösung der ge:
winnung in dem lob seiner wunniglich. Vñ dez:
umb ich do hör euer ereuwe die do ist in ihesu cristo
vnd die lieb vnder allen heiligen: ich hör nit auf ze:
machen gnad vmb cůch ich mach cůer gedenckung
in meinen gebetten: das got der wunniglich ō vat:
ter vnsers herren ihesu cristi euch gebe den geist der
weysheit vnd der eroffenung in seiner derkennung
zeenlůchten die augen cůwers hertzen: daz ir wisst
welch do sey die zůuersicht seiner rüffung vñ welch
do seind die reichtum der wunniglich seins erbs in
den heiligē: vñ welche do sey die vberseygent miche:
lich seiner kraft in vns wir do gelaubē nach ō werck
ung des gewalts seiner kraft die er wozcht in cristo:
er erstůnd in von den toten. vnd schickt in zů seiner
jesewen in den himelischen dingen vber alles fürsten
chům vnd gewalt vnd kraft vnd herschaft. vnd ei
ieglich name der do wirt genante nit allein in dirz
werlt wann auch in der künftigen: vnd alle ding
vnderlegt er sānē füssen. Vnd er gab in ein haubt
vber alle die kirchen die do ist sein leib: vnd sein er:
füllung: vnd wann er erfüllt alle die ding in allen

II
nd ir do ir wart tode in den missetatē
vnd in cůeren sündē in den ir etwē gienge
nach der werlt dirz werlt: nach dem fürstē
des gewalts des luftes. der geist der do nu wirckt in
die sün der vngeleubigen: in den wir auch etwenn
all wandelten in den begirden vnsers fleisches tůnd
den willen des fleischs vnd der gedancken: vnd wir
waren sün des zorns vō natur als auch die andern.
Wann gott der do ist reich in der erbarmd vmb sein
michel lieb mit der er vns liebhet: vñ do wir warē
tod in den sündē entzampt lebliche er vns in cristo.
vñ des gnad seyt ir gemacht behaltē: vñ entzampt
erstůnd er vns in cristo vñ entzampt macht er vns
zesitzen in den himelischen dingen in ihesu cristo: dz
er zaigte in den vberkumenden werlten die begnů:
gent reichtum seiner gnad in güte vber vns in ihe
su cristo. Wañ vmb sein genad seyt ir gemacht be:
halten durch dē gelauben: wann ditz ist nit vō vns
Wann es ist der gib gotz: nit von den werchen: dz
sich keiner wunniglich. Wañ wir sel die geschöpfd
sein selbs: geschaffē in ihesu cristo in gůten werck:
en: die got vorberait das wir geen in in. Dozumb
seyt gedenckent dz ir etwē ware heiden in dē fleisch
ir do wart gesagt ein vberwachsung vō den do wirt
gesagt die beschneidung in dē fleisch gemacht mit
der hand: ir do in dē zeyt wart on cristum gestrem der
von der wandelung ist: vnd geste der gezeůge nit
habend die zůuersicht der gehaissung: vñ on got in
dirz werlt. wañ nu in ihesu cristo ir do etwē wart
verz ir seyt gemacht naben: in dem blůt xpi. Wañ
erselb ist vnser frid ō do ietweders macht eins: vnd
verwůst die mittlen wand ō maure die feintschaft:
in seim fleisch: er verzůpigt die ee der gebot mit ge
botten das er verberg zwai in im selbe machent den
frid in eim newen menschē: das er sy baide versůne
in eim leib zů got durch daz kreůtz der schlachent die
feintschaft in im selber: er kam vnd brediget euch
den frid ir do wart verz. vñ den frid den die do warē
nachen: wann durch in hab wir baide genadung
in eim geist zů dem vatter. Dozumb ietzunt seyt ir
nit geste vnd frembde wann ir seyt burger der hei:
ligen vñ haimlichen gotz: vberpaute auf die grune
uesse der botten vnd der weyssagen ihesu cristi dem
obersten winckelstein: in dem alle die gemacht pau:
ung wechse in dem heiligen tempel im herrn. In dē
auch ir entzampt seyt zepauwen in der entwelung
gots: in dem heiligen geist. III

Umb die gnad des dings ich paulus geuang:
ner ihesu cristi vmb euch heiden: iedoch ob
ir habt gehort die tailung der genad gotts
die mir ist gegeben in euch: wann nach der crofft:
nunge ist mir gemacht kunt die heiligkeit als ich
vor kurtzlich schreib dz ir lesenden müget vernemen
mein weysheit in der ambechtung cristi: das auch
den andern geschlechten den sünen der leůte nit ist
erkunnt. als es nu ist deroffent seinen heiligen bot:
ten vnd den weyssagen zesein im geist: die heidē ent
zampt erben vñ entzampt leiplich vnd entzampt teil
haffteig seiner gehaissung in ihesu cristo durch das
ewangelium des ich bin gemacht ei ambechter nach
der gab der genad gotz die mir ist gegeben nach der
wirckung seiner kraft. Wann wir minsten aller
ō heiligen ist gegeben dise genad: zů brediger vn:
der den heiden die vndersůchlich reichtum cristi: vñ
zů entleůchten all welche do sey die tailung ō heilig:
keit verborgen vor den werlten in got ō do besch üff
alle ding: das er sy machte zů erkennen den fürsten
vnd den gewelten in den himelischen dingen durch

II. PAGE FROM MENTEL BIBLE. (HEHL)

Vnd wirt sammen zů im alle geschlecht vnd wirt hauffen zů im alle völcker. Werden dann nit nemen alle dise ein beyspil vber in: vnd das gekose seiner verborgen redt. Vnd werdē sprechen. We dem: der do manigualtigt nit die seinen. Vntz wie lang beschwert er auch wid̄ sich daz dick kote. Werden sy denn nit auffsten gechlingen die dich beyssen. Vnd werdē erweckt die zerzeyssendē dich: vnd werdē der wachē dein weglager. Vñ du wirst in in einē raub Wenn du hast beraubt vil völcker alle die andern die do seind von den volckern werdē dich berauben: vmb des blůtz willen des menschē vñ vngangkeyt der erden d̄ stat vnd d̄ leůte wonend in ir. We der do zůsamen samet die bösen gerigkeyt seinem haus das do sey sei neste in der höch: vnd sy weren sich werden erlöst von der hand des vbeln. Du hast gedacht schamunge dein haus: du hast erschlagen vil völcker: vñ dein sele hat gesündigt. Wenn d̄ steine aus d̄ wand wirt schreyen vñ dz holtz dz do ist vn der dē zůsamen fůgungen d̄ gebeůt wirt antwurtē We der do bawet die stat in dē blůtrn: vnd bereytt die burg i vngangkeyt. Seind nicht dise ding vō dem herrn d̄ here. Wenn die völcker werdē arbeytē in vil feůrs: vñ die völcker in eitlickeyt vñ werden gebrestten. Wan die erd wirt erfůllt dz sy erkennē die wunnigklich des herren: als die wasser die do bedeckent daz mer. We d̄ do den tranck gibt seinem freůnd lassent sei gall vñ truncken machent das er schaw sein entplössunge. Er ist erfůllt mit schandē fůr die wunnigklich. Vnd du trinck: vñ entschlaff. Dich wirt vmbgebē der kelch d̄ gerechtē des herrn vnd die vndewung d̄ schanden vber dein wunnigklich. Wenn die vngangkeyt dez libans wirt dich bedecken: vnd die verwůstnung der tier wirt sy erschrecken: von dē blůtrn des menschē vnd von der vngangkeyt d̄ erden vnd d̄ stat: vnd aller wonenden in ir. Was frůmt das gegraben bild wenn sein tichter hat es gegraben die gegossen vñ valschē bilde: wenn sein tichter hat sich versehē in dē gedichte daz er macht die stummen bilde. We d̄ do sagt dem holtz erwach: vñ dem schweygenden stein stee auff: mag er icht gelern. Secht dirz ist bedackt mit golde vñ mit silber: vñ ein iegklicher geist ist nit in seinen inedern. Wan d̄ herr ist in seine heyligē tempel: alle erd schweyg vō seim antlůtz.

Herr ich hab gehort dein hörung: vnd hab mich geuörcht. Herr dein werck: in dē mittel der iar mach es lebendig. In dem mittel der iar wirstu machē offenbar: so du bist zornig du wirst gedencken d̄ erbermd. Der herr wirt kumen von dē mittentag: vnd d̄ heylig von dē berg pharan zů allen zeytē. Sein wunnigklich hat bedacht die himel: vñ die erde ist vol seins lobs. Sein schein wirt als das liecht: die hörner in seinē hendē. Do ist verborgen sei sterck: vor sei antlůtz wirt gen der tode. Der teůfel wirt ausgen vor seinen füssen: er stůnd vñ mass die erd. Er zůsach vnd entband die völcker: vñ die berg d̄ welt sein zerzibē. Gekrůmpt seind die bůhel d̄ welte: von dē wegen seiner ewigkeyt. Vmb der vngangkeyt willen sach ich die gezelt des morren lands: betrůbt werdē die sel d̄ erden madia. Herr bistu icht zornig den flüssen: oder dein grynmen in dē flüssen: od̄ in dem mer dein vnwirdigkeyt. Do du aufstepgst auff dein pferd: vñ dein vierzedzigen wegen dein behaltsam. Erweckent wirstu erwecken deine bogē: die erde dē geschlechtē die du hast gesagt zů allē zeytē. Du wirst teilē die flöss der erden: die wasser haben dich gesehen die berge schinertztē: der strom d̄ wasser ist gegangē. Der abgrund gab sei stymm: die höch hat auffgehabē ir hend. Der sunn vñ die menin stond i irer wonungen: sy werden geen in dē liecht deiner pfeyl: in dem schein deins plitzendē spers. In wemung wirstu zertretē die erd: in dē grynn wirstu machē zů erschreckē die völcker. Du bist aufgegangē in die behaltsam deins volcks: in die behaltsam mit dein gesalbtē. Du hast geschlagen dz haubt von dē haubt des vnmiltē: du hast entplöst dein gauntueste vntz zů dē hals all zeyt. Du hast verflůcht seinē ceptern: dem haubt seiner streyter: dē kumendē als ein sturmwint zerstreůen mich. Jr frolockung: als des d̄ do frisst dē armē in verborgen. Du hast gemacht deinen pferden den weg in dē mer: in dē kot maniger wasser. Ich hab gehort vnd mein bauch ist betrůbt: von d̄ stym mein lespen seind erpidempt. Eingee die feůle i mein bein vñ onder mir ausquele. Das ich růwe in dem tag des betrůbniss: vnd aufstepg zů vnserm geschůrtztē volck. Wenn d̄ feygbaum wirt nit plůen: vñ in dē weingerten wirt nit frucht. Vnd das werck des ölbaums wirt liegen: vnd daz feld wirt nit bringen speys. Von dē schafstal wirt abgeschnittē dz viehe vnd nit wirt die herde d̄ rinder in dē krippen. Wenn ich wird mich freůwē in den herren: vnd wird frolocken in gott mein jhesu. Gott der herre ist mein stercke: vnd wirt setzē mein füsse als d̄ hirsse. Vñ auff meinē höchen wirt mich fůren der öberwinder: singent in den psalmen. Amen. Inchebt sirhan

Der ppbet Sophonias

Das erst capitel

Das wort des herren das do gemacht ist zů sophoniam dē sun chusi des suns godolie des suns amasie des suns ezechie: in dē tagen iosie des suns amon des künigs iuda. Zůsamen sament werd ich zůsamen samen all ding vō dem antlůtz d̄ erd spricht d̄ herr: zůsamē sament dē menschē vñ daz vich: zůsamē sament dz gefügel des himels vñ die visch des mers. Vñ die vellt d̄ vnmiltē werden vñ ich wird zerstreůwē die leůt von dē antlůtz d̄ erde spricht d̄ herr. Vñ ich wil austrecken mein hand vber iudam vñ vber all die woner i jherusalem: vñ werdē zestreůwen von dirz stat die beleibling baal vñ die namē der hůter dez haus mit dē briestem: vñ die die do anbettē auff den dechern die ritterschafft des himels: vñ anbettē vñ schwern in dē herren vnd schwern in melchon: vñ die do werdē abgekert hinder ruck vom herren: vñ die do nit habē gesůcht dē

III. PAGE FROM EGGESTEIN BIBLE. (HEHL)

Die vorrede

wolt er nit verlaugen dz gezcúgkniß jhesu cristi : dz er würcket i disem zů dzepen malen · xiiij · vetter die er do mit geert hat: dz er durch sich an sich hat genumen die menschlich natur. Das aber cristus got ist · vnd ist vereint mit der menschæpt: dez zůglauben ist notturfftig vnser cristenlicher glaube: vnd dz er bewert die zept der zů dzepen malen · xiiij · vetter · vñ die ordenung in dē em vatter kumpt nach dē andern ordenlichen: vnd die zal der vetter der gewest sei · xlij so man dozů zwir rechen jeconiā. Auch ist notturftig dem warhafften cristenlichē glauben · vnd dē die do glaubē dz cristus jhesus ist gemacht mensch aus dem weyb: mit wirckung des hepligē geists. Auch ist er gemacht gehozsam dem gesetz wan er liess sich beschneyden: vnd opffern in dē tempel. Auch ist er gebozn aus der iunckfrawen maria · vnd ist auch gemartert in dem fleisch · vnd also hat er gehefft vñ gezwickt all vnser sünde · vñ also hat er vbezwunden all vnser boshæpt mit im selber vnd in seiner eigen persón. Dornach ist er erstandē mit seinem leichnā vnd mit dem selben auffersten hat er den namen dez vatters dz ist der vetterlichæpt: wider gegebē den sünen · vnd dz ist geschehē zů eren dē sünen gotz. Auch hat er den namen der kintlichkept wider gegebē den sünen: die er hat dozů gezogen das sy glaubig sei worden · vnd dz hat er getham zů eren des hymlischen vatters: do mit hat er erzeigt: das er eins ist mit dem vatter · wann er im geleich mit ewig ist · vnd auch wann die hepligdziualtigkept ist nur ein got an dem wesen. In disem ewangelio ist nutz den die do gotz begirlich sein · das sy bekennen den anfanck das mittel vnd das ende ditz bůchs: wan mit dē bekennen kumen sy in ein volkumen bekentniß. Auch kumen sy in ein volkumen bekentniß · wie der mathe us ist gerüfft worden von gott aus dem zoll. Auch erkennen sy das werck jhesu cristi in disem ewangelio · vnd dozů dz ampt sant mathei. Auch erkennē sy in disem ewangelio die liebe gotz zů vns : in der lieb er mensch gewozden ist. Auch vernemen sy in disem ewangelio das sy werden begirlich: wie got hat begriffen vnser natur: vnd wie auch sy werden wid in i begriffen: alsuil als das múglich ist i ewikept. Nu wisst das dz ist gewesen vnser fleiß i disē prologus · dz wir wöltē gebē ficherkept des glaubē in dē dingē die geschehē sein vō got: durch vnsern willen · vñ wz gott gemeint vō ewigkept dz woltē wir hie nit verschweigen. Sund wir woltē es fleissigklich offenbarē: dē die dornach wurden fragen.

Die vozred vber matheū dez ewangelij

Matheus dornach als er des ersten hat gebzedigt sein ewangelium in iudea · vnd vmb dz das er wolt wanderen zů den heyden · vñ dozum schzeibt er zů dem ersten dz ewangelium hebzepsch · vnd daz liess er den iudern vō dē er gieng zů ein er letz vñ zů einer gedechtniß. Vñ als dz notturfftig wz zů einer beuestigung dez glaubens · daz man das ewangeliū bzedigt. Also was auch notturfftig dz man beschzeibe daz ewangelium wider die vnglaubigen ketzer. Vñ sept des mals das ir mer seint gewest: die daz ewangelium haben geschziben · jedoch sein ir allein vier: die haben ei gezeückniß d meisterschafft · wann wozumb sy verkündigen durch das vztepl der welt dē glauben der hepligē dziualtigkept Auch seint sy als vier reder · in dē gotz wagē: in dē sy einfüren daz ewangelium durch die bzedig · vñ das menschlich geschlecht was getöt : in vieruachē dot · vnd das was leblich zůmachen mit ir bzedig. Vnd dozumb die ewangelia der andern seint abgeschnitten vñ · man hat ir nit zůgelassen. Dann wozumb sy wolten nit zůstözen die voz beschziben zal : von krafft wegen d verbozgen hepligkept. Vñ wissentlich matheus vernimt man i eim menschē · wan wozumb er hat fürderlichen geschziben von unsers herren menschept. Marcus in einem lewen: dozum das er schzeib von unsers herren aufferstendunge · Lucas in einem kalb: dozumb das er beschzeibt vō dem opffer · vnd von der bziesterschafft. Johannes in einem adeler dozumb das er schzeibt von der verbozgen gothept. Die ist zůwissen das cristus · den die vier ewangelisten beschzeyben : ist gewesen ein mensch: nach dē als er ist gebozn aus d iunckfrauwen. Auch ist er ei kalb: nach dē als er ist geopffert Auch ist er ei lew: nach dē als er ist erstandē. Vñ er ist ei adler: i seiner himelfart. Item in der figur eines menschē: vernim cristus menschept. Vñ in d figur eins kalbs: vernym cristus bziesterschafft. Vñ in d figur eins lewē: vernym cristus kúnglichē wirdigkeit. Vnd in der figur eins adlers: wirt hie ausgesprochen das sacrament gótlicher wordigkept.

Hie hebt an matheus der ewangelist

Das bůch des geschlechts jhesu cristi des suns dauids : des suns abzahams. Wan abzaham gebar ysaac : wan ysaac gebar iacob. Wan iacob gebar iudas vñ sein bzůd: wan iudas gebar phares vnd zarā vō thamar. Wan phares gebar esrom. Wan esrom gebar aram. Wan aram gebar amminadab: wan amminadab gebar naasō Wan naasō gebar salmō: wan salmō gebar booz vō moab. Wan booz gebar obeth vō ruth: wann obeth gebar jesse. Wan jesse gebar dauid den künig: wan dauid d künig gebar salomō von d die do wz vzie. Wan salomō gebar roboā: wan roboam gebar abias. Wan abias gebar asa: wann asa gebar josaphat. Wan josaphat gebar iozam: wan jozas gebar oziam. Wan ozias gebar joathā: wan joatham gebar achar. Wan achar gebar ezechiam wan ezechias gebar manassen. Wan manasses gebar amō: wan amō gebar iosiam. Wan iosias gebar jheconiam: vñ sei bzůd in dē vbergang d babilonier. Vñ nach dē vbergang d babilonier jheconias gebar salathiel: wan salathiel gebar zozobabel. Wann zozobabel gebar abiud: wan abiud gebar

IV. PAGE FROM EGGESTEIN BIBLE. (NYPL-L)

vnd warff sy auß von iren stetē · ich antwurt eüch
zwen küng ō amorreer zebesitzen ir lant mit in dem
waffen vñ in dem bogen Vñ ich gab eüch dz lant i
dem ir eüch nit habt gearbeit · vnd die stet die ir nit
habt gebawet · die weingarten vñ die ölgarten die
ir nit habt gepflantzt · dz ir wont in in Darum nū
vörcht den herren vnd dienēō im mit ein volkōmen
hertzen vñ mit ein geweren · vñ nembt ab die gōt
ewer vättter dienten in mesopotamia vñ in egipt · vñ
dient dem herren Ob es abet eüch wirt gesehen böß
das ir dient dem herren eüch wirt gegeben für werk
sung Erwelt eüch heüt was do gefelt · wañ ir solt
dienen dem als gewaltigen · od dem got dem do die
netent eüwer vättter in mesopotamia · oder dem got
der amorreer in ō lant ir wont Wañ ich vnd mein
hauß wir dienté dem herren Vñ dz volck antwurt
vñ sprach Ditz sey vō vns dz wir lassen den herrē
vñ diené fremdē götten Der her vnser got er selb
fürt vns vnd vnser vättter vō dem land egiptē vō
dem hauß des dienstes · vñ tet vns die grossen zeichē
die wir sahē · vñ behüt vns in ē yeglichē weg dur
ch den wir giengen · vñ vnder allen leüten durch dē
wir übergiengē · vñ warff auß alle die volck amo
reū den inwoner des lands zů den wir eingiengēo.
Darumb wir dienen dē herrē · wañ er selb ist ō her
vnser got Vñ josue sprach zů dē volche · Mögēt ir
nit diené dem herren · warm got ō ist heilig vñ ein
starcker liebhaber · er mißkent nit vnser missetat vñ
ō sündē Ob ir last den herrē vñ dient den fremden
göttē · darnach so er eüch hat gegebē die gütē dig
er vmbkert sich vñ quelt eüch vñ vöust eüch · Vñ
dz volck sprach zů josue jn keinerweiß wirt es ge
thon also dz du redest · wañ wir dienē dem herren:
Vnd josue sprach zů dem volck ir seit getzeüg · daz
ir eüch selb habt erwelt dem herrē dz ir im diēt · vñ
sy antwurtent wir sein getzeüg Darum er sprach
nembt ab die fremdē göt von mit eüwer · vñ neigēt
eüwer hertzen zů dē herrē got israhel Vñ dz volck
sprach zů josue Wir dien vnserem herrē got vñ wē
den gehorsampt seinen gebotten Darum josue der
schlüg dz gelübo an dē tag in sichem · vñ fürlegt dē
volck die gebot vnd die vrteil. Vnd er schreib alle
dise wort in dē büch ō ee gots · vñ er nam ein durch
grossen stein · vñ satzt in vnder ein eichē die do was
in der heiligheit des herren · vnd er sprach zů allem
dem volck Secht diē stein der wirt zů ein getzeüg
dz ir habt gehört alle die wort des herrē die er hat
gerett zů eüch · dz ir villeicht darnach icht wölt leü
gnen vñ liegen eüwerem herrē got · Vñ er ließ das
volck sünderlich zů iren besitzungē · Vnd nach disen
dingen starb josue der sun nun der knecht des herrē
do er wz c · vñ xx · iärig vñ sy begrüben in in den en
den seiner besitzüg in thammathasare · die do ist ge
legen an dem berg effraim zů dem teil mitternacht
des bergs gaas Vnd die sün israhel dienté dem her
ren alle die tag josue vnd ō alten die do lebten lan
ge zeit nach josue vnd der die do erkanten alle die
werck des herren die er thet vnd israhel Vñ sy be
grüben die beim josephs die die sün israhel hertent
gebracht von egiptē in sichem in dē teil des ackers
den jacob het gekaufft von den sünen emor des vat
er sichem vmb c · schaffunge · vñ er was in ō besitz
unge ō sün josephs Vnd eleazar ō sun aarons der
starb · vnd phinees sein sün die begrüben in in ga
baath · die im ist gegeben an dem berg effraim

¶ Nit hat ein end josue · vnd hebt an das büch ju
dicum Das erst capitel:

Nach dem tod josue die süne
israhel ratfragten den herrē
sagent Wer steigt auff vor
vns wid chananeū vñ wirt
ē fürer des streits vñ ō her
sprach Judas ō steiget auff
Sich ich hab geantwurt dz
lant in sein hant Vnd judas sprach zů simeon sein
brüder Steig auff mit mir in mein loß · vñ streit wi
der chananeum · dz auch ich gee mit dir in dem loß.
Vnd simeon gieng mit im Vñ judas steig auff · vñ
der her der antwurt chananeum vnd pherezeum i
ir hend · vnd sy schlügen in bey sechtzehen tausent ō
man Vnd sy funden adombesech · in besech vñ strit
ten wider in · vnd schlügen chananeum vñ pherez
eum Man adombesech der floch · do sy in hetten be
griffen die nachuolgenden sy hiewen im ab die öb
sten teil der hende vnd der füsse: Vnd adombesech
der sprach · lxx · künigen den hiewe ich ab die obern
teil der hend vnd der füß sy lasend die beleibungen
der speiß vnder meim tisch · als ich hab gethon also.

V. PAGE FROM PFLANZMANN BIBLE. (NYPL-L)

¶ Die vorrede hat ein end vnd hebt an das bůch baruch: Das erst capitel.

Vnd dis sein die wort des bůches die baruch der sun ne/rie des sũ maasie des sũ sedechie des sun sedei des sũ hel/chie schreib i babilõ m dẽ vj/ jar an dẽ vj·tag des monets in dẽ zeit in dem die chaldeer gewunnen jherusalẽ vnd zunten sy an mit feür Vñ baruch der las die wort des bůchs zů den oren jechonias des sun ioachim des künigs iuda vnd zů den oren alles volcks das die do komen zů dem bůch· vñ zů den oren der sůn des gewaltigẽ künigs· vñ zů den oren der priester vñ zů den oren des volcks aller die do wonten in babilon võ dem iüngsten vntz zů dẽ meistẽ vntz zů dẽ fluß sody Do sy sy hortẽ sy weinen vnd vasten· vñ betten in d̃ angesicht des herren: Vñ sy samelten dz gůt in d̃ angesicht des herren nach dem dz die hant eis yeglichen vmocht Vnd santen i jherusalẽ zů ioachim dem sun helchie des sũ salem des priesters· vñ zů dem priester vñ zů allem volck die do waren funden mit im in jherusalem· do sy namẽ die vaß des tempels des herren die do warn abge/nomen võ dem tempel wider zerüffen in dz lant iu/da an dem x·tag des monets siban· die silbrin vaß die sedechias der sũ josie der künig iuda het gemacht et darnach do nabuchodonosor d̃ künig der babilo/nier hett genõmen jechonias vñ die fürsten vnd all die gewaltigẽ vñ dz volck des lands võ jherusalem vñ füret sy gefunden in babilon Vnd sy sprachen no Sechet wir sendẽ zů eüch die schetz võ dem kauff die gantzen opffer vnd die weirauch vnnd machet die opffer vñ opffert vñ die sünd czů dem altar eüwers herren gots Vñ bet vñ dz leben nabuchodonosors des künigs d babilonier· vñ vmb dz lebẽ balthasars seins suns/das ir tag sint auff der erd als die tag des himels· dz vns der herr geb krafft vnd erleüchte vnser augẽ· dz wir leben vnder dem schatten nabu/chodonosor des künigs zů babilõ vñ vnd den schat ten balthasars seins suns· vñ dz wir in dienen ma/nig tag· vñ vindẽ in gnad ir angesicht Vnd bettet vm eüch selber zů unserm herrẽ got wan wir habẽ gesünt unserm herrẽ vñ sein tobheit ist mit abgekert võ vns vntz an disen tag Vñ lest dz bůch das wir haben gesant zů eüch zerczöffnẽ in dem hauß des her ren an dem hochtzeitlichen tag vñ an dem zimlichen tag Vñ sprecht die gerechtigkeit ist unserm herren got· wan vns ist scham unsers antlitz allẽ iude vnd den die do wonen in jherusalem unsern künigẽ vñ un/sern fürsten unsern priestern vñ unsern weissagen vñ unsern vättern als diser tag ist Wir hon gesün det vor unserm herrẽ got wir zweifelten vñ glaub/ten nit an im· vnd wir warn im nit undertenig· vñ horten nit die stim unsers herrẽ gots dz wir gien/gen in seinẽ geboten die er uns gab Von dem tag an dem er auffüret unser vättter võ dem land egipt wir warn unglaubig zů unserẽ herrẽ got· wird war den d̃wüst vñ schieden uns dz wir nit horten sũ sti an disem tag Vñ manig übel die zůhaften uns vñ die flůch die der herr het geschickt moyses seim kne chte der do auffüret unser vättter võ dem land egip ten uns ze gebẽ ein lant das do fleüst mit milch vñ mit honig· als an disen heütigẽ tag Vñ wir horten nit die stim unsers herren gots nach allen den wor ten der weissagẽ die er sant zů uns vñ zů unsern ve teitern· vñ wir giengẽ hm ei yeglicher in dem sinne seines bösen hertzen zů wercken den fremden göttẽ wir teten die übeln ding vor den augen unsers her ren gottes.

¶ Das ander capi-

Vnd ditz hat der herr got uns gesetzet sũ wort dz er hat gerett zů uns vnd zů un/sern richtern die do verteilten jherusalẽ vñ zů unsern künigen vñ zů unsern fürsten vnd zů allẽ volck vñ zů iuda· dz der herr zůfüret üß uns die gros sen übel die do nit sein gethon under dem himel als sy sein gethon in jherusalem nach allen den dingen die do seind geschriben in der ee moyses daz d̃ men sche eß die fleisch seins suns vñ dz fleisch seiner toch ter Vnd er gab sy in die hant aller der künige die do seind in unserm umbkreiß zů eim spot vnd zů ei ner d̃wüstung· under allen leüten under den uns dẽ herr hat d̃tzer Vñ wir sũ gemacht undẽ vñ mit oben wã wir habẽ gesünt unserm herrẽ got· nit gehorsa met seiner stim Die gerechtigkeit ist unserm herren got· wan uns vñ unsern vättern ist die schã des ãt litz als diser tag ist Wan der herr hat gerett üß uns all dis übeln dig die do sũ kumen auf uns· vñ wir flechtẽ nit dz antlitz unsers herrẽ gots dz wir wid̃ kertẽ uns võ unsern bösten wegẽ Vnd der herr hat

VI. PAGE FROM PFLANZMANN BIBLE. (NYPL-L)

Die vahet an das Register über die Bibeln des alten testaments.

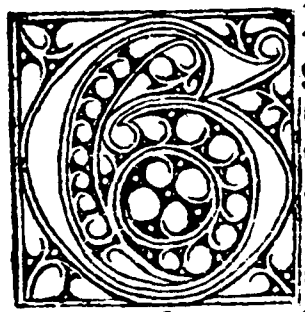
Das Register des neůwen testamentz

Eyn end hat das Register

VII. PAGE FROM FIRST ZAINER BIBLE. (NYPL-L)

nicht verliesend die ding die ir habent ge
würcket·aber dz ir empfachend den vollen
lon. Ein yegklicher der da abweychet vñ
nit beleybet in der lere christi der hat nicht
got lieb. Der da beleybet in der lere der hat
den sun vñ den vatter. Ob ettlicher kumpt
zů euch vñ beingt nit dise lere·nicht wölt
in empfachen in das hauß noch sprecht zů
im got grüß dich·wann der da spricht ezů
im got grüß dich·der gemeynsamet seinẽ
bösen wercken. Secht ich habs euch vor ge
saget·das ir icht werdt geschendet an dem
tag vnnsers herren. Ich hett euch vil zesch/
reyben aber ich wolt nit durch den brief vñ
durch die dinten·wann ich versich mich
kunfftig zů euch·vnd zereden võ mund zů
mund·dz euwer freüde seye vol. Dich grüs
sent die sün deiner auß erwöltẽ schwöster.

¶ Ein ende hatt die ander canonica
epistola sancti Johannis des ewã
gelisten. Vnnd hebt an die vorred
uber die dritten epistel.



Gyum erhöcht er võ we
gen seiner gütigkeit vnd
ermant in das er beleybe
in ď selben gütigkeit dyo
trepem vrsach der vngüt-
tigkeyt vnd der hochfart
strafft er·aber Demetrio

úgknuß deyner liebe in dem angesicht der
kirchẽ die du woltůnd fürest wirdiglich
zů got·wann sy seind auß gegangen vmb
seinen namen·vnd haben nichs genomen
von den heyden·darumb füllen wir söllich
auffnemen das wir seyen mitwurcker der
warheit·villeicht ich het geschriben ď kire
hen·aber diser dyotrepes der da liebhat ezů
tragen die höchsten oder ersten wurde in in
der empfacht vns nit·vm das so ich kum
ich beweg seine werck die er tůt·mit übeln
worten klaffend wider vns·vnd als benů
gen im nit dise wort·noch auch empfacht
die brůder·vnd die sy empfahent den weret
ers· vnd wirfft sy auß von der kirchen·Al
ler liebster nit wöllest nachuolgen dẽ übel
aber das da gůt ist. Der woltůt der ist auß
got·der übeltůt der sicht nit got. Demetrio
dem wirt gegeben gezeugknuß võ allen vñ
von der warheit sunder auch wir geben ge
zeugknuß vnnd du hast erkant das vnser
gezeugknuß war ist. Ich hett dir vil zesch-
reben ich wolt aber dir nit schreibẽ durch
die federn vñ durch die dinten·ich versich
mich aber dich schier zesehen vnd wir redẽ
von mund zů mund. Der frid sey mit dir.
Dich grüssendt die freündt·Du grüsse die
freünd durch den namen.

¶ Die drit epistel iohãnis hat ein end
Vnd hebt an die vorred uber iude.

Die vierd hat ein ende. Vnd hebt an die zwitt epistel Johannis.

Ch alter·
sende den
grüß gaio
dē liebstē
dē ich lieb
hab in der
warheyt.
Aller lieb
ster ich tů
gebet das
du gelick
lich einga
ngest vñ
wolmůg
lich. Als
dein sel thůt glicklich. Ich bin gröslich er
freuwet da die brůder kamen vnnd gaben
gezeugknuß deiner warheit als du gest in
der warheyt. Ich hab nit mer gnad diser
ding denn das ich hör geen mein sůn in der
warheit. Aller liebster du tůst treülich wz
dings du wirckest vnd die brůder· vnd dz
vnder die bilgrim· die da haben geben geze

Vdas ein ry· bot deiner
Jacobi· der leret also dye
brůder von den zerstörern
des wegs der warheit dz
er grundtlichen auslege·
das es vnzymlich seye· dz
die· die eynost erlediget
seyē vō dē ich d dienstberkeit widerum̄ sol
ten ernewē ir arbeit mit dienstlichē anbetē

Die hebt an die epistel Jude.

Vdas ein
knecht ie-
su christi·
Aber ein
brůder Ja
cobi· den
lieben die
da seyend
in got dē
vatter vñ
in christo
iesu behal
ten vñ ge
fo dert die
barmherz

VIII. PAGE FROM FIRST ZAINER BIBLE. (NYPL-L)

die wiederletzung des erbs. Dienendt
dē herren ihesu cristo. wañ der do thůt
das vnrecht der empfacht das das er
tůt vnrechtlich. vnd die aufnemung
der person ist nit bey got. Ir herren ge/
bent den knechten dz do ist gerecht vñ
geleych. wissend dz auch ir habt ein
herren im hymel. Anhangēt dē gebet
vnd wachent in im in der würckung
der genad. Ciiij.

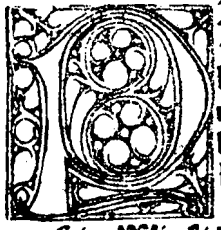
Etend mit einander auch für
b vns dz vns got aufthů die tür
der rede zereden die heimlicheit
cristi. Darůb bin ich auch geuangen
dz ich sy eröffen. also dz mir gezympt
zůreden. Geet in der weyßheit zů dem
die do seien aufwendig. erlöst die zeit
Ewer wort sey zů allen zeytē in gnad
gesprenget mit der weyßheit. das ir
wißt in wöllcherweis euch gezympt
zeantwurten ein yegklichē Thiticus
der liebst brůder vñ der getrew diener
vnnd der mitknecht im herren den ich
sandte zů euch zů den selben dz er erkeñ
die ding die bey euch sind. vnd tröste
euwere hertzen mit onesimo dē liebstē
vnd dē getrewē brůder der do ist auß
euch. die werden euch kund thůn alle
dīg die hie werden getan. Euch grüst
aristarcus mein mitgeuangner. vnd
marcus ů schwestersun barnabe. vō dē
ir empfiengt die gebot. Ob er kumpt
czů euch empfacht in. Vnd ihesus der
do wirt genennet gerecht. die do sind
auß der beschneydūg. dise seind allein
mein helffer in dē reych gotz. die mir
waren ein trost. Euch grüßt epafras.
der do ist auß euch der knecht ihesu cri
sti. zů allen zeyten ist er sorgsam in den
geberen vmb euch. dz ir stet volkum/
men vñ vol in allem willē gotz. wañ
ich gib im gezeugknuß das er hat vil
arbeit vmb euch vnd vmb die die do
seind zů ierapoli. Euch grüßt lucas ů
liebst arczt vñ demas. Grüßt die brů/
der die do seind laodicie vñ nymphan
vñ die kirchen die do ist in seym hauß
Vnnd so die epistel wirt gelesen bey
euch. thůnd auch dz sy werd gelesen
der kirchen laodicie Vnd die vō laodi
ci werd euch gelesen. vñ saget arcippo
Sich die dienst. den du hast empfan
gen im herren dz du den erfüllest. Mein
grüß in ů hād pauli. Seyt gedenckend
meiner band. Die genad vnsers heřn
ihesu cristi sey mit euch allen Amen.

Ein ende hat die epistel zů den
Colossensern. Vnd hebt an die vor
red zů den Thessalonicensern.

Dess
solon
icēser
seind
macē
doni/
er die
da sy
hettē
emp=
fang
en dz
wort
der war/
heit. sy bestůnden in dē gelauben auch
in der durchächtu ng irer burger. dar
umb namen sy auch nit auff die val/
schen aposteln. Noch die ding dye do
wurden gesaget von den valschen bo/
ten. Dise lobet mit andern der apostel
schreibent in von athenis durch Thi
ticum den dyackē vnd onesimum den
acolitum. wann sy waren nit allein
volkummen in allen dingen Sunder
auch die andern wurdent gebessert in
dem wort.

Die vorred hat ein ende. Vñ hebt
na die epistel zů dē thessalonicēsern

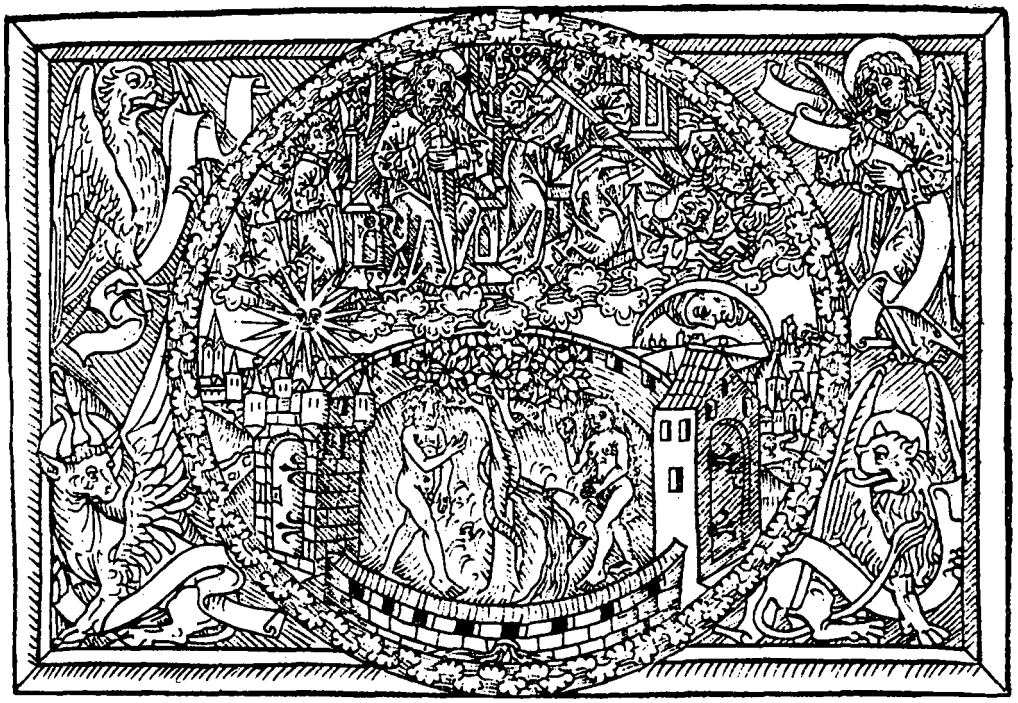
Das erst capitel.



Paulus vñ silvanus
vnd thimotheus ů
kirchen zů Thessalo
nicensesh in gott vn/
serm vater vnd dem
herren ihesu christo.
Gnad sey mit euch
vnd frid. Wir süllen würcken genad
got zů allen zeiten vñ euch all. thůnd
euwer gedenckůg on vnderloß in vn/
sern gebetten. vnd wir gedencken des
wercks euwers gelaubens. vnnd der

IX. PAGE FROM SECOND ZAINER BIBLE. (NYPL-A)

Hie hebet an das bůch presich oder genesis das wir heyssen dz bůch der geschöpff.



IN dem anfang beschůff got himel vnnd erd aber die erd was lare vñ vnnútz vñ die vmsternuſz waren uff dē antlitz des abgrunts · vñ d geyst gotes warde getragenn uff die wasser · Vñ got d sprach es werde dz liecht Vnnd dz liecht ward gemachet vnd got der sach das liecht das es gůt ward vñ er teylet das liecht von der vinster vñ das liecht hieſz er den tag vñ die vinster die nacht · vnnd es ward abent vñ morgen ein tag · Vñ got der sprach · Es werde das firmament in mitte d wasser vñ teyle die wasser von den wassern Vnnd got machet das firmament vñ teylett die wasser die da waren vnder dē firmamēt von dē die da waren ob dem firmamēt vnnd es geschach also · vnd got hieſz das firmament dē himel vñ es ward d abent vñ d morgen der ander tag · vñ got sprach aber es súllen gesamlet werdē die wasser die vnder dē himel sind an ein stat vñ erschine die dúrre · vñ es geschach also vñ got hieſz die dúrre daz erdtrich vñ die samungen der wasser hieſz er die möre · vñ got sach das es wz gůt vnd sprach die erde bringe gronent krut dz da brige dē samen vñ öpfelbaume holtz daz da bringe die frúcht nach sim geschlecht des same sye in im selbs uff d erde vñ es ward gethan also Vñ die erd fúrbracht gronent krut vñ bringend den samen nach irem geschlecht · vñ das holtz bringent die frúcht vñ ein yegklichs het samen nach siner gestalt · Vnd got der sach dz es was gůt vñ es ward abent vnd d morgen d dritte tag vnd got der sprach Es súllē werden die liechter in dem firmamēt des hymels vñ teylent den tag vñ die nacht vñ syen yn zeychen vñ in zyten vñ in iare das sy lychten in dem firmamēt des hymels vñ erlychtē die erde · vñ es ward gethan also · Vnnd got machet zwey grosse liecht das grösser liecht dz es vorwäre dem tag vñ minner dz es vorwäre der nacht vnd sternen vñ satzt sy in dē firmament des hymels dz sy lychtent uff die erde vñ vorwären dem tag vñ der nacht vñ teylten dz liecht vñ die vinster vñ got d sach das es was gůt vnd es ward abent vnd d morgen der vierde tag vnd gott sprach auch Die wasser fúrfúrent kriechende ding einer lebendigen sele vñ das gefúgel uff d erde vnd dē firmamēt des himels vñ got beschůf grosz waluisch vñ ein gelyche lebendige sel vnd beweglíche die die wasser fúrfúrten in ire gestalt · vñ ein yegklichs gefúgel nach sinem geschlächt vñ got der sach das es wz gůt vñ gesegent yn sagent Wachst vnd werden gemaingfaltiget vñ erfüllet die wasser des möres · vnd die vogel werdent gemaingfaltiget uff der erde · vñ es ward abent vñ der morgen d fünffte tag vnd got der sprach die erde fúrfúre ein lebendige sele in irem geschlecht die viche vnd die kriechenden ding vnd die tier der erden nach iren gestalten · Vnd es ward gethan also vñ got der machet die tier der erden nach iren gestalten · vnnd die vich · vnnd ein iegklichs kriechēds dig d erdē in sinē geschlecht vñ got d sach dz es wz gůt vñ sprach

X. PAGE FROM SENSENSCHMIDT-FRISNER BIBLE. (BR.MUS.)

Die ander Epistel

Er zwölff bot biß daher schribet er zů dē heyligen wyb das er die selben heyligen frewen mit mit büchstaben zwyfle zů nemen · vñ der selben kinder zeychnuß gebe das sie wandlen in der warheyt · etlich dise vñ die nächsten epistel sprechen das sie mit sye iohañis des zwölffbotten · sunder eins prielters iohannes genant · des grab untz hút bewyset wirt in epheso Aber nun ist der gemein syn der kirchen · dz dise epistel iohannes d̄ zwölff bot geschriben hab · darumb das sie vil gelichnuß mit der ersten bewyset · vnd mit eim sölichen glouben verworffen syen die kätzer

Ein end hat die vorred · vmd hebt an die ander epistel iohannis ·

Das erst Capitel ·

Ich alter sende dē grüß der erwelten frowē vmd iren sünen die ich lieb hab in der warheyt · vñ mit allein ich sunder ouch alle die da erkanten die warheyt · vmb die warheyt die da belibt in úch · vnd wirt mit úch ewiglich Gnad sye mit úch · vñ die erbärmd · vñ der frid von got dem vatter vmd von iesu christo dem sun des vatters in der liebe vnd in der warheyt Ich bin gröslich erfröwet das ich habe funden von dinen sünen das sie wandlent in der warheyt Als wir habē empfangen das gebot von dem vatter Vnd nu frowe ich bit dich mit als schribent dir ein nüwes gebot aber dz wir haben gehabt vō anfang das wir liebhaben einander Vnd dz ist die lieb das wir wandlen nach sinen gebotten Warm das ist das gebot als ir habt gehört von anfang das ir wandlent in im · Warm vil verfürer syen vßgegangen in die welt die da nit verichen iesum christum dz er sye kumen in dē lybe · der ist ein verfürer vnd endkrist · versecht úch selß das ir nit verliesend die ding die ir habt gewürkt · aber

das ir empfachend den vollen lon Ein yegklicher der da abwycht vnd nit belybt in der ler christi · der hat nit got lieb Der da belybet in der ler der hat den sun vnd den vatter · Ob etlicher kumpt zů úch vñ bringt nit dise ler nit wölt yn empfachen in das huß · noch sprecht zů im got grüß dich · warm der da sprecht zů im got grüß dich · der gemainsamet sinen bösen werkē · Wecht ich hab es úch vorgesagt · das ir nit werdt geschendet an dem tag vnsers herren · Ich het úch vil geschriben aber ich wolt nit durch den brieff vñ durch die dinten · wān ich versich mich künfftig zů úch vñ reden von mund zů mund · das úwer frőd sye vol · Dich grüssent die sün diner vß erwölten schwöster ·

Ein end hat die ander canonica epistel sant iohannis des ewangelisten · Vnd hebt an die vorred über die dritten epistel ·

Ayum erhöcht er von wegen siner gütigkeyt vnd ermant yn das er belybe in der selben gütigkeyt dz trepem vrsach der vngütigkeyt vnd der hochfart strafft er ab demetrio dē gibt er güte gezúgknuß mit allen brüdern ·

Die vorred hat ein end · Vnnd hebet an die drit epistel iohannis ·

Ich alter send den grüß gayo dē liebsten den ich lieb han in d̄ warheyt Aller liebster ich thů gebet · das du gelüklich ingangest vnd wol müglich Als dim sel thůt glicklich · Ich bin gröslich erfröwet do die brüder kamen vnd gaben gezúgnuß diner warheyt als du geest in der warheyt Ich hab mit meer gnad diser ding dēn dz ich hör geen mim sun in d̄ warheyt Aller liebster du thůst trülich waz dings du wirkst vnd die brüd · vñ dz vnder die bilgri · die da habē gebē zúgnuß dim lieb

XI. PAGE FROM SENSENSCHMIDT-FRISNER BIBLE. (BR.MUS.)

Der

saget im was ist das wort des herrn das der
herr hat geredt zů dir Ich bitt dich nit ver-
birg es vor mir Dise ding die thů dir ō herr
vnd dise ding die zůleg er · Ob du verbirgest
ein rede vor mir von allen den dingen die dir
seind gesagt Darumb samuel der saget im alle
die wort vnd verbarg nichtz vor im · Vnd
er antwurt Er ist der herr · Er thů das gůt
ist vor seinen augen Oñ samuel der wůchs oñ
der herr was mit im vnd auß allen seinen wor
ten viel nichtz auff die erd · Vnd alles israhel
von dan vntz zů bersabee das erkant das sa-
muel was ein getreů wer weissag des herren·
Vnnd der herr zůleget das er erschin in sylo
wann der herr was eröffent samuel in sylo nach
dem wort des herrn vnnd das wort samuels
das kam allem israhel

Das iiij· capitel

ES ward gethan in den tagen dz die
philistiner samenten sich zů dem streit
te · vnd israhel gieng auß vnd bege
gent den philistinern zů dem streit vnnd satzte
die herbergen bei dem stein der hilff Ernstlich
die philistiner kamen in affec vnnd richten die
spitz gegen israhel · oñ da sy begunden zestrei
ten · Israhel kert den rucken von den philisti-
nern vnd wurden geschlagen an dem streit ge
melich durch die äcker bey viertausend · Vnd
das volck keret wider zů den herbergen vnd
die merer der geburt von israhel die sprachen·
Warumb hat vns heůt geschlagen ō herr vor
den philistinern · Nemen wir vns zů die arch
des gelůbds des herrn von sylo vnnd sy kum
m mit vnser das sy vns behalte von der hand
vnser veind · Darumb das volck sant in sylo
vnnd namen von dannē die arch des gelůbds
des herrn der hör des sitzenden auff cherubim
Vnd die zwen sůn hely ofni vnd phinees die
waren mit der arch des gelůbds gotz · Oñ da
die arch des gelůbds des herrn was kummen
in die gezeld alles israhel das schry mit einem
grossen geschrey vnd die erd durchdönt Oñ
die philistiner horten die stymme des rüffes
vnd sprachen was ist dise stymm des grossen
geschreys in den herbergen der hebreer · vnd
sy erkanten das die arch des herrn was kum
men in die herbergen · Die philistiner forchtē
sich vnd sprachen Got ist kummen in die her
bergen Sy erseüfftzten oñ sprachen We vns
Wann ein sölich groß freůd was nitt gestern
vnd eergestern des dryten tags We vns Wer
behelt vns von der hand diser grosser götter
Ditz semd die götter die da schlügen egyptū
in der wüst mit aller plag Ir mann philistim

Künig

sterckent eůch vnnd seind starck das ir ichzt
dienent den hebreern als sy vns habend ge-
dient Werdent gesterckt vnd streittend Dar
umb die philistiner die streytten vnnd israhel
ward geschlagen vnnd ein yegklicher floch zů
seinem tabernackel · vnd ward ein zeuil gros
se plag vnnd vielen von israhel dreüssigtaus-
send füßgenger vnd die arch gottes ward ge
fangen vnd die zwen sůn hely ofni vnnd phi-
nees die sturben Wann ein man von benjamin
der lieff auß dem spitz vnd kam in sylo an dem
tag mit zerrissem kleyd vnnd gesprengt půl-
ver auff dem haubt Vnd da er was kummen
hely ō saß auf dē sessel beitēd bei dē weg wañ
sein hertz was erschrocken vmb die arche des
herrn vnd darnach da der man was eingegan
gen er verkünt es der statt vnnd alle die statt
we net Vnd da hely erhöret den don des ge-
schreys · er sprach was ist der don des rüffes
vnd der man eilet vnd kam vnd verkündet
es hely wann hely was achtundneůtzig iärig
vnd seine augen waren erstunckt vnd mocht
nit gesehen · vnd der man sprach zů hely Ich
bins der ich bin kummen von dem streit vnnd
ich bin heůt empflochen von dem spitze · Er
sprach zů im · Mein sun was ist da geschehen
Vnd der es het es verkünt der antwurt Isra
hel ist geflohen vor den philistinern vnnd ein
grosser val ist geschehen vnder dem volcke
vnd hierüber ofni vnd phinees dein zwen sůn
seind tod vnd die arch des herrn ist gefangen
Vnd da der hett genant die arch gottes Er
viel hinder sich vō dem sessel zů ō tür er brach
die halßadern vnd starb Wann er was ein al
ter man vnd gar alt vnd hett geurteylet isra-
hel viertzig iar · vnd sein schnür das weib phi
nees was schwanger vnnd nahet der geburt·
vnd da sy het gehort den boten das die arch
gottes was gefangen vnnd ir schweher was
tod vnd ir man · Sy neyget sich vnnd gebar
Wann die schmertzen vielen gechlingē auff sy
vnd in der selben stund des tods die da stün-
den bei ir die sprachen zů ir Nicht fürcht dir
wann du hast geborn ein sun · Sy antwurt im
nit ein wort noch betracht es nitt dem gemüt
vnd hieß das kind ychaboth sagent Die glo
ri ist hingenomen von israhel · wann die arch
gottes ist gefangē oñ weinet vmb iren schwe
her vnd vmb iren man vnd sprach Die glo-
ri ist hingenomen von israhel darumb dz die
arch was gefangen

Das v· capitel

ABer die Philistiner die namen die
arch gottes vnd trügen sy auß von
dem stein der hilff in azotum · vnnd

XII. PAGE FROM FIRST SORG BIBLE. (NYPL-L)

Epistel.

Ch alter sende den grüß gayo dem Liebsten den ich liebhab in der warheyt Aller liebster. Ich thů gebet Das du gelick lich eingangest vnd wol můg lich. Als dem sel thůt glicklich. Ich bin größ lich erfreůwet da die brůder kamen. vnd ga ben gezeůgknuß deiner warheyt. als du gest in der warheyt. Ich hab mit mer genad diser ding dañ das ich hör geen mein sůn in ů war heyt. allerliebster du eůst treůlich was ding es du wirckest vnder die brůder. vnd das vnď die bilgrim. die do haben geben gezeůgknuß deiner liebe in dem angesicht der kirchen. die du woltůnd fůrest wirdiglich zů got. wañ sy seind auß gegangen vmb seinen namen. vñ haben nichts genomen von den heyden. darůb sůllen wir söllich Auffnemen Das wir seyen mitwůrcker der warheyt. villeycht ich het ge schriben der kirchen. aber diser dyotrepes der do liebhat zetragen die höchsten oder ersten würde in in der empfacht vns nit. vmb dz so ich kum ich beweg seine werck die er tůt. mit übeln worten klaffend wider vns. vnd als be nůgen im nit dise wort. noch auch empfacht die brůder. vnd die sy empfahent den weret ers. vnd würfft sy auß von der kirchen. aller liebster nit wöllest nachuolgen dem übel aber das da gůt ist. Der wol thůt der ist auß got Der übelthůt der sicht nit got. demetrio dē wirt gegeben gezeůgknuß von allen vñ von der warheyt. sunder auch wir geben gezeůg knuß. vnd du hast erkant das vnser gezeůg knuß war ist. Ich het dir vil zůschreyben ich

Johannis.

wolt aber dir mit schreyben durch die federen vnd durch die dinten. Ich versich mich aber dich schier gesehen. vnd wir reden von mund zů můd. Der frid sey mit dir. dich grüssend Die freůnd. Du grüsse die freůnd durch den namen.

Die dritt epistel Johannis hat ein end. vñ hebet an die vorred über Jude.

Das ein. xij. lot brůder Jacobi. ů leret al so die brůď vō den Zerstörern des weges ů war heyt. dz er grůt lichen außlege. das es vnzim lich sey. das die Die eynost erlediget seyen von dem iock der dienstberkeyt. widerumb solten erneuwen in ar beyt mit dienstlichem anbetten.

Die hebt an die epistel Jude.

Das ei knecht Jhesu cristi aber ein brůder Jaco bi. den liebē die da seyend in got dem vatter. vñ in Cristo Jhe su behalten. vnd geuorderet Die barmhertzigkeit Vnnd der frid. Vnnd die liebe werde in eůch erfůllet. Allerliebsten. Ich hab gethan alle Vorguältigkeyt eůch zeschreyben von eůwe rem gememen heyl. Vnnd hab gehabt eůch zeschreyben notdürffeiglich vast bittent. das

XIII. PAGE FROM FIRST SORG BIBLE. (HEHL)

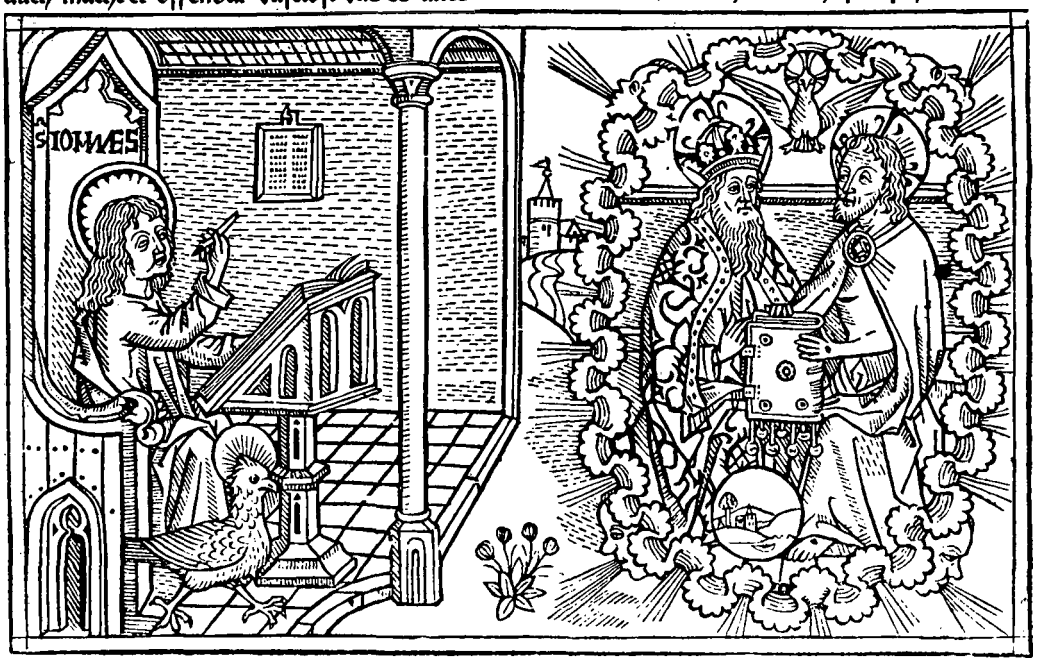
Dias eyn knecht Iheſu Criſti Aber. eyn bůder Iacobi. dē lieben die do ſeynd in got dē vatter vnd in criſto iheſu behalten. vnd geuordert. Die barmherczigkeyt vnnd der frid vnnd die liebe werd in eůch erfůlt Aller liebſten ich hab gethan alle ſorgualůgkeyt eůwch geſchreyben von eůwerem gemeynen heyl. vnnd habe gehebt eůch geſchreyben notůrffůgklich. waſt bittend das jr ſtreyttent eynest von wegen der grundueſte des gegeben gelauben den heyligen. Wan es ſeynd ettliche menſchen vnder jn eingegangen die ettwa vor geſchriben ſeynd in das gericht d vngůtigen. übertragent die genad vnſers herren in dye vnkeůſch. vnd allein verlaugent den herſcher vnd vnſern herren iheſum criſtum. Ich will eůch aber eynest ermanen die jr wiſſent alle ding das iheſus der do hat behalten das volck von der erden egipti d hat verloren zum andern mal die dye do nit haben gelaubet. Aber dye engel dye do nit haben jr fůrſtenthům behalten. ſunder ſy habent verlaſſen jr hauß. dye hat er behalten zů dem gericht des groſſen tags mit ewigē banden vnder der tunckelheyt. vñ ſeind worden eyn exempel als ſodoma vnnd gomorra vnnd dye nahenden ſtet die in ſöllicher maß vnkeůſchten vnd giengē ab nach dem andern fleiſch erleident die peyn des ewigen feůrs. Des geleyches auch diſe vermeyligent daz fleyſch. aber ſy verſchmähent die herſchung. vnd löſterent dye mayeſtett. Do michahel der erczengel kriegett mit worten von dem leyb moyſi mit dem teůfel diſputierendt Er worſt nit eyntragen das gericht des laſters. aber er ſprach. Gott gebiete dir Diſe aber was ſy nit wiſſen das leſterē ſy. Was ſy aber natůrlich als die ſtummenden tier haben erkennet. in den werdent ſy zerſtöret. Wee den die do abgangen ſeynd in dem wege Chayn. Vnnd ſeind außgegoſſen in der jrrſale balaam mit dem lon. vnnd ſeynd abgangen in d widerredung chore. Diſe ſeind mackler wirtſchäfftend in jren eſſen weident ſich ſelb on worchte. Sy ſeynd wolcken on waſſer die von den winden vmbtragē werdent/hörbſtlich vnfruchtber baume. zwir geſtorben vnnd außgereůtet. die flůß des grauſamen mörres außſcheiment jr erſamen gieſſung jrrende geſtirren die dye windſpreůl der vinſternůſſen iſt behalten ewigklich. Es hat auch von jn geweiſſaget der ſibend vō adam enoch. alſo ſprechendt. Nement war/es kömpt der herre in ſeynen tauſend heyligen zethůn das gericht wider all vnd zeſtraffen all vngůtig von allen jren böſen wercken mit den ſy böſlich getan haben vnnd von allen hörten worten die geredt habent die vngůtigen ſünder wider gott. Diſe ſeynd dye murmeler vol klag/wandlent nach jren begirden. vñ jr mund redet die hochfart. wunderlich erent dye perſon von wegen des gewinnes. Aber aller liebſten. jr ſöllent eingedenck ſein der wort die vorgeſagt ſeind von den appoſteln vnſers herren Iheſu criſti die eůch ſagten das in den lezſten zeytten werdē kommen verſpotter wādelent in jren loſheyten nach jren begirden. Diſe ſeynd dye ſich ſelb außſcheydent vichlich/nit habent den geyſt. Aber jr aller liebſten. überbauwend eůwch ſelber vnſerem heyligeſten gelauben. Bettendt in dem heyligen geyſt. Behalten eůch ſelber in der liebe gottes/erwartent die barmherczigkeyt vnſers herren iheſu criſti in das ewig leben. Vnnd ſtraffent diſe geurteylet. aber behaltent dye vnd nement ſy von dem feůwer. Aber d andern erbarmend eůwch in der worchte Vnd haſſent auch den vermeyligtē rock der do fleyſchlich iſt. Dem aber d do mächtig iſt eůch zebehalten on ſünde. vnd zeſtöllen vor dem angeſicht ſeiner glori

XIV. PAGE FROM SECOND SORG BIBLE. (NYPL-L)

vñ das da selbst was alt in sünden. das solt gewandelt werden in geystlichkeit durch genade. Damit vernemē wir auch dz durch den newen christum solten alle alte ding vernewet werden. vñ newe gestalt haben. Vñ hie ist zu wissen dz diser iohānes hat geschriben sein euangeliū in dem lād asya. Des haubtstat ist ephesus. d̄ stat vorgeer in geystlichkeit ist gewest iohannes. vñ der selb darnach als er was gewest i der inseln pathmos. vñ darin appocalipsim. dz ist dz buch der heymlichē offenbarung. het geschribē. darnach als der keyser domicianus erschlagē ward da ward wider gerüfft der heylig iohānes auß der obgenanten inseln pathmos. vñ kam wider i die vorbeschribē stat ephesum. daselbst schryb er ditz euangeliū. In principio erat verbū. Das ist. im anfangk was dz wort. vñ es was wol bequemlich das iohānes dem ewigen wort. vō dē er schreybt. ein vnbrüchlichs anfaheu in seinen episteln. die man heyst canonice. tet. vñ im auch ein vnzerstörlich ende durch dy iunckfrawen in dē buch der heymligkeit wurde widergeben als christus redet. Ich bin der anfangk vñ dz ende Das ist. ich bin der anfangk von dem sind alle ding. vñ ich bin das ende. zu dem sich enden alle ding. Diser ist der iohānes. der da wiste das kumen was der tag seins todes. Vñ da d̄ kam. da rufft er zusamē seinē iungern in d̄ stat ephesum. vñ daselbst macht er offenbar dz christus got wer. vñ das tet er mit vil offen zeychen. vnd auch macht er offenbar daselbst das es alles war were. was er het geschribē vō christo. Darnach gieng er ab in die grube seiner grebnuß. vnd ward also zu geleget zu seinen vetern. vñ er empfand nit dy bitterkeyt des todes. sunder er beleyb also vnberüret von dem schmertzen des todes. als er funden ward vnschuldig von zerstörlicheyt des fleysches. Hie ist zu wissen das iohannes hat beschriben das euangeliū. vnd dz was wol also bequemlich. wañ er was ein schemige iunckfraw. vnd darumb solt er vor dē andern ewangelistē nit schreybē. Jedoch hab ich nit außgelegt durch alle euangelisten zu welcher zeyt sie beschriben haben ir euangelia. auch hab ich nit geschriben dy ordnung ir geschrifft sunder warumb der erst sey. vnd warumb d̄ ander sey. Vnd das hab ich darumb gethan. das ich wolt gebē ein raytzung d̄ begerūg. die ding zu wissen auff dz. wañ sie darnach wurdē vorschen vñ mit fleyß darnach suchē. dz in darumb wurd wachsen die frucht d̄ arbeyt. vnd das dyler der meysterschafft wurd got behalten. wañ got ist ein meyster des inwendigen menschen.

Hie hebt an das buch des ewangelisten Johannis.

Das erst Capitel. In dem anfang was dz wort. vñ dz wort wz bey got ꝛc. Vñ wie die iūdē vō iherusalē zu iohānem sendeten. Vñ wie iohannes ihesum sahe. ꝛc.



XV. PAGE FROM KOBERGER BIBLE. (NYPL-L)

der steyn.der da schlug die seul ist worden eyn grosser berg.vnd hat erfüllt alle erde. Ditz ist der trawm.vñ o künig wir wöllen sagē sein auß legung vor dir.Du bist ein künig der künig .vñ got des hymels hat dir gegeben das reich .die sterck.vñ das keyserthum vñ die glori. vnd alle ding.in den da wonē die sün der menschen.vnd die tyer des ackers vñ dy vögel des hymels .vñ hat sy gegeben in dein hand . vnd hat gesetzet alle ding vnder deinem gebot.Darumb du bist das guldin haubt.Vnd nach dir steet auff ein ander reich.mynder denn du.Eyn silbrins.vñ dz dritt reich ist erin.oder glockenspeysein das da wirt herschen aller erde.vnd dz vierd reich wirt als eyßnin. In welcherweyß das eysen zermült vñ zeint alle ding.also zermült ditz vñ zerknischt alle ding.Aber das du hast gesehē einē teyl als einē scherben des hafners .vñ einē teyl eyßnin der füß.vñ der finger.das reich wirt geteylet.das doch wirt von der gruntueste des eysens entspringen.Das ander das du sahest vermischet eysen mit dē scherbē auß dē kot.vñ die finger der füß auß eim teyl eyßnin.vñ auß eim teyl irdisch.Das reich wirt auß eim teyl starck. vnd zerknischet auß eim teyl.Das du sahest.dz vermischet eysen mit dem scherben auß kot.sie werden vermischet dē menschlichen samē.aber sye werden im nit anhangen als das eysen nit mag werden vermischet mit dē scherben.Aber in den tagen diser reich got des hymels wirt erkücken ein reich.dz da nit wirt verwüstet ewigklich.Vnd sein reich wirt nit geantwurt eim andern volck. Aber es wirt zerknischen vnd verwüsten alle dise reich.vnd es wirt steen ewigklich.Das ander.das du sahest.das ein steyn ist abgehawen von dē berg on hende .vnd zermület den scherben.vnd das eysen.vnd dy glockē speyß oder ere.vnd das silber . vnd das gold.d groß got hat gezeyget dem künig dy ding .die darnach sind kunfftig. vnd der trawm ist war. vñ sein außlegung ist getrew. Da viel nabucho donosor auff sein antlytz vnd anbettet danielē vnd er gebot.das sy im opferten dy gotz opfer vnd dē weirauch. Vnd d künig redet vñ sprach zu danielem . Fürwar ewer got ist ein got der götter.vnd eyn herr der künig . er eröffent dye heymlichen ding . wann du mochtest aufftthun dise heymlichkeit.Da erhöht der künig danielē in die höh vnd gab im vil gabe vñ manige dig vnd setzet in zu eim fürsten vber alle gegent d babilonier.vñ einen pfleger der meysterschafften vber alle weysen der babilonier. Aber daniel begeret von dem künig.vñ er setzet sydrac misac.vnd abdenago vber alle werck der gegent der babilonier.Aber daniel waz in dē türn des künigs.

Das dritt Capitel.wie nabuchodonosor ein guldine seulin ließ setzen daz das volck dy anbetten solt.da aber sydrack misac vnd abdenago . die nit anbetten woltē . do wurden sy in einen glüenden ofen gesetzet.

XVI. PAGE FROM KOBERGER BIBLE. (NYPL-L)

pürden. vnd sye paweten dē pharao die stette der tabernackel. phiton vnd ramasses. Vñ als vil sy sye truckte. als vil mer wurdē sy gemanigualt/ riget vnd wuchssen. Vñ die egiptier hassetē die sün israhel. vñ peinygten sy verspottend. vñ haßte sy. vñ fürten ir lebē zu der bitterkeyt mit den hartē wercken des kots. vñ des zie/ gels vñ mit allem dienst wurden sy mit arbeyt der erdē gedrucket vñ der künig vō egipto sprach zu dē hebammen. die ein was geheissen sephora die ander phua. vñ gebottyn. So ir ewers ambts pflegt bey dē hebreerin vñ die zeyt der geburdt zukünbt. wirt es ein knebleyn. so tötend das. wirt es ein weyblein so behaltend das. dy hebammē aber vorchtē got vñ tettē nicht nach dē gebot des künigs von egipto. sunder die behiektē die kneb/ lein. Der künig vordert sy zu im vñ sprach. was ist das. das ir woltend thun. vñ behaltend die kinder. sy antwurten. Die weyber der hebreer seyn nit als die weyber d̄ egiptier. wañ sy habē selb die kunst des geperēs. vñ geperē ehe dz wir komē zu yn. Darüb ter got wol dē ammē vñ dz volck wu/ chs vñ ward größlich gestörcket. vñ darüb dz die hebāmē got vorchtē. do pawet er yn hewser. Darüb pharao gebot allem sein volck. sagend Waß menlichs geschlechtz wirt geborē das werft yn dē fluß was weyblichs wirt das behaltend.

Das ander. Capi.

wie pharaonis tochter ein kind fand vnnd nennet dz moses. vñ wie moi ses den egiptier erschlug vnd halff den hebreyschen.

XVII. PAGE FROM GRÜNINGER BIBLE. (BR.MUS.)

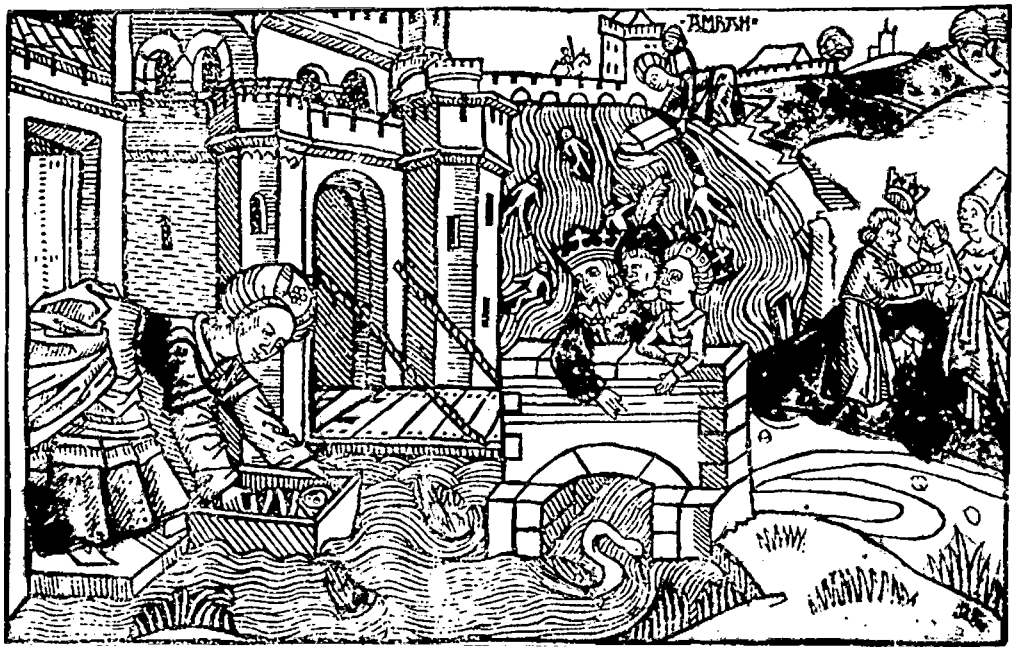
disen dingen sahe ich ein grosse scha
re die nyemand mocht gezelen von
allen leütē·vnd geschlächtē·vñ völ
ckern·vñ zungen·steen vor dē thron
vñ im dē angesicht des lambs bekleyd
det mit weissen stolen·vnd palmē in
iren hendē·Vnd sy schrÿen mit groß
er stymm sagend· Das heyl sey vn=
serm got·der do sitzet auff dem thron
vnd dem lamb· Vnd all engel stün=
den im dem vmbkreiß des throns· vñ
der viet thier·vnd der alten·vnd vie
len nyder auff ir antlitz im dem ange
sicht des throns·vmid anbetten got
sprechend Amen·Der segen·vnd die
klarheyt·vnd weißheit·vnd danck/
sagung·ere· vnd krafft vnd stercke
sey vnserm got in dē weltē der welt
Amen)·¶ Vñ einer vō dē altē ant/
wurt·vñ sagt mir·Dise·die do sind
bekleydet mit weissen stolē·wer sind
sy·vñ von wañ sind sy kōmen· Vñ

ich sprach zů i·Mein herre du weist
es· Vnd er sprach zů mir· Dise sind
die do sind kommen von der grossen
trübsale·vñ haben gewäschen ir sto=
len·vnnd haben sy geweisset in dem
blůt des lambs· Darūb sind sy vor
dem thron gots· vnd dienen im tag
vnd nacht in sein tempel· vñ der do
sitzet auff dem thron der wirt wonē
ob in·Sy wirt nicht hungern noch
dürsten füranhin·Noch wirdt auff
sy fallen die sun noch die hitze·wañ
das lamb· das do ist in der mitt des
throns·daz wirt sy regiern vñ wirt
sy füren czů den brunnen der wasser
des lebens·Vñ gott wirt abwischen
alle zähet vō iren augen)·Vñ do es
het auffgetan das sibendt insigel do
warde ein stille in dem hymmel bey
einer halben stund

Das vüt Capitel

Vnd ich sahe syben engel
steen in dem angesicht got
tes· vmid siben horen sind
in gegeben· vmid ein an/
der engel kam vmid stund vor dem
altar·der hett ein guldin rauchuaß
in seiner hende vmid vil weyrauch
sind im gegeben· das er gebe von dē
gebetten aller heyligen auff den gul
din altar·der do ist vor dē thron got
tes·Vmid der rauch des weyrauchs
styge auff von den gebetten der hey/
ligen von der handt des engels vor
got·Vnd der engel nam das rauch/

volck·Sehet des volckes der sün
israhel des ist vil· vnd ist sterck/
er denn wir·Köment· wir sullen
es weißlich vertruckē·das es nit
villeicht gemeret werde· vnd wi
der vns mache einen streyt· vnd
werde zügeben vnsern feindē vñ
bestreit vns vnd gee auß von dē
land· vnd darumb seezte er jn für
werckmeyster·das sy sy peynig
ten mit burden·vnnd sy bawetten
dem pharao dye stette der tabr/
nackel·phiton vnnd Kamasses·
Nū als vil sy sy truckten· als vil
mer wurden sy gemanigualtiget
vnd wüchssen· Vnd die egiptier
hassessetten die sun israhel·vn pey
nigte i sy verspottent· vnd hastē
sy·vnd füretten jr leben zů der bit
terkeyt mitt den hertten wercken
des kotes·vnd des ziegels vnnd
mit allem dienst wurden sy mitt
arbeyt der erden getrucket vnnd
der künig von egipto sprach zů
den hebämen·die ein was geheis
sen sephora·die ander phua· vnd
gebot jn So jr eures ampts pyle
get bey den hebreerin· vñ die zeit
der geburt zůkömet·wirt es ein
knebleim·so tödtent das·wirt es
ein weybleim so behaltent dz Die
hebämen aber vorchten got vnd
thetten nit nach dem gebot des kü
nigs vo egipto·sunder sy behielt
ten die knebleim· Der künig vor
dert sy zů jm vnd sprach·was ist
das·das jr woltent thůn vnd be
haltent die kinder·Sy antwurtē
Die weyber der hebreer sind nitt
als die weyber der egiptier·wann
sy haben selb die kunste des gebe
rens·vnd geberen ee das wir kō
men zů jm· Darum thet got wol
den ammen vñ das volck wůchs
vnnd ward gröslich gestercket·
Nū darüb das die hebämen got
vorchtē do bauet er jn heüser der
umb pharao gebot allem jrem
volck·sagend·Was men ichs ge
schlächtz wirt geborn das werffē



XIX. PAGE FROM SECOND SCHÖNSPERGER BIBLE. (ABSL)

Das Ewangelium

peters schwiger vom fieber auch vil
ander krancker gesundt machet vnnd
ainen aussetzigen reyniget.

In anfang des
ewangely jhesu
cristi des sunes
gotz als geschry
ben ist in Isaia
dem weyssagen
Sihe. ich sende
meinē engel vor
deynem antlitz.
der da vor berayt deinen weg vor dir.
Ain stym̄ des der da rüfft in der wüst
Berayter den weg des herren. machet
recht den steyg. Johānes wz tauffend
in der wüste. vnd prediget den tauff d
büß. in die vergebung der sündē. Vnd
alle gegent jude. vnd alle die von jeru
salem giengē auß zů jm. vnd wurden
getaufft vō jm in dē fluß des jordans
vnd beichten ir sünde. Vnd johannes
was beklardet mit den haren des kā
melthiers. Vnd ain fällin gürtel was
vmb sein lenden. vnd er asse heüschre
cken vnd wildes honig. vnd prediget
sagend. Ain stärcker denn ich kommet
nach mir. des ich nitt byn wirdig das
ich mich nayg auff zůlösen den ryemen
seyner schůch. Ich tauffe eüch in dem
wasser. aber er wirt eüch tauffen jmm
hayligen gayst). Vnnd es geschahe in
den tagen. das jhesus kame von naza
reth galilee. vnd er ward getaufft vō
johanne jm̄ jordan. Zůhandt stiege er
auff von dem wasser. vnd sahe die hy
mel offen. vnd den gayst nyderstaigēd
als ain taub. vn̄ beleibend auff jm. vn̄
ain stymm ward gemacht von den hy
meln. Du bist mein lieber Sun in dir
wolgeuiel ich mir. Vnd zůhandt treyb
jn auß der gaist in die wüste vn̄ er wz
in der wüst viertzig tag vnd viertzig
nächtt. vnnd er ward versůchet von
dem teüfel. vnnd was bey den thyere.
vnnd die engel dienten jm. Wann dar
nach do Johannes was geantwurt.
Jhesus kam in galileam. er prediget
das ewangelij des reychs gotes. vnd
spiach. wann die zeyt ist erfüllt. vnnd
das reych gotes nahet sich. bereüwet
vnd gelaubet dem ewangelium. Vnd
jesus fürgieng bey dē möre galilee. Er
sahe symon vnnd andream seinen brů
der lassent die netz in das möre. wann
sy warn fischer. vnd jesus spiach zů jn
kommet nach mir. vnd ich mache eüch

Das Ewangelium

ger von dē fieber. auch vil ander krancke
er gesunt machet vnd ainen aussetzigen
rainiget.

In anfanng des
ewangeli Jhesu
christi / des suns
gots. als geschry
ben ist in jsaia dē
weyssagn. Sihe
ich send meinen
enngel vor deinē
antlitz der da vor
berayt deinē weg vor dir. Ain stim̄ des d
da rüft in d wüst / berayter den weg des
herrn. machet recht den steyg. Johānes
was tauffent in d wüst. vn̄ prediget den
tauf der büß in die vergebung d sünden
Vnd alle gegent jude. vnd alle die vō je
rusalem giengen auß zů jm vn̄ wurden
getauft von jm in dē fluß des jordans.
vn̄ beichten ir sünd. Vnd johanes was
beklaidt mit den haren des kāmelthiers
vn̄ ain fā llin gürtel was vmb sein len
den / vn̄ er asse heüschrecken vnd wildes
honig. vn̄ prediget sagent. Ain stercker
dan̄ ich kömet nach mir. des ich nitt bin
wirdig das ich mich nayg auff zůlösen
den ryemen seiner schůch. Ich tauf eüch
in dem wasser / aber er wirdt eüch tauf
en im̄ hayligen gaist) Vnd es geschahe
in den tagen / das Jhesus kam von na
zareth galilee / vnd er ward getaufft vō
Johanne inm jordan. Zůhandt stiege er
auff von dem wasser / vnd sahe die hy
mel offen / vnd den gayst nyderstergene
als ain taub / vnnd beleybendt auff jm /
Vnd ain stym̄ ward gemacht von den
hymeln. Du bist mein lieber sun in dir
wolgeuel ich mir. Vnd zůhandt treb jn
auß der gayst in die wüste vnd er was
in der wüste viertzig tag vnnd viertzig
nächt / Vnnd er warde versůchet von
dem teüfel / vnd was bey den thyeren
vnd die engel dienten ym. Wann dar
nach do Johannes was geantwurt
Jhesus kam in Galileam. er prediget
das ewangelij des reychs gottes vnnd
spiach. Wann die zeyt ist erfullet vnnd
das reych gottes nahet sich bereüwet
vnd gelaubet dem ewangelium. Vnnd
Jhesus fürgieng bey dem möre galilee.
Er sahe symon vnnd andream seinen
brüder lassent die netz in das möre wan
sy waren fischer. Vnd jhesus spiach zů
jn / kömet nach mir / vnd ich mach euch

XX. PAGE FROM H. OTMAR BIBLE (LEFT) AND S. OTMAR BIBLE (RIGHT). (BR.MUS.)

Das vierd bůch

wort. So du empfahest disen prieff/ so wisse das ich habe gesendett Naaman meinen knecht das du jn gesundt machest võ seinem aussatz. Vnd do der künig jsrahel het gelesen die prieff. er rys sein gewande vnd sprach. Bin ich dañ gott das ich mag tödten vnd lebendig machen/das der hatt gesendet ainen man zů mir / das ich yn gesundt mache von seinem aussatz. Merckt vnd secht das er sůchet sachen wider mich/ vnd do Heliseus der man gottes höret das der künig israel het zerryssen seine klayder / er sendet zů jm sagent. Warumb hastu gerysen dein gewandt. Er kõme zů mir/ vnd wysse das sey ain weyssag in jsrael Naaman kame mit rossen vnd mit wägen / vnd stůnd zů der thůr des hauſs Helysei/ Vnd heliseus sendet botten zů jm sagent. Gee vñ wäsch dich zů sibenmalen in dem jordan/ vnd dein flaisch empfächt die gesundthayt/vnd du wirdest geraynigett / Naaman schied sich zornig von dannen sagendt. Ich wänet er würde zů mir herauß geen / vnnd steend anrüffen den namen seynes herren gottes/ vnd rüren mit seiner hende die statt des aussatzes. vnd mich gesund machen. Seind dañ nitt besser Abána vnd Pharphar/die flüß Damasci. dañ alle wasser in jsrahel/ das ich würd gewäschen in jn/vnd würde gerayniget. Vnd do er sich hett vmbkeret vnd hyn gienge vnwirſs / seine knecht näheten sich zů jm vnd sprachen. Vater vnd ob dir der weyssag het gesaget ain grosses ding/du soltest es haben gethon. Wievil mer so er gesprochen hat zů dir. Wäsche dich vnd du wirst gerayniget/ Er styge ab vnd wůsch sich zů siben malen in dem jordan/nach dẽ wort des mann gottes / Vnnd seyn flaysch warde wider geschicket als das flaisch aines klainen kindes/vnd warde gerainiget/ vñ ercketet wider zů dem mann gottes mit allen seinen wegferten/Vnd kam vnd stůnd vor jn vnd sprach/ ich wayß warlich das kayn annder gott ist auff aller erden / dann allain der herre gott jsrahel/Darumb ich pitt das du empfahest den segen von deinem knecht / Vnd er antwurt/Der herre vor dem ich stee/leber/Ich nymme nichts / Vnd do er jn nöttet das er näme/Er volget jm nitt/ vnd naaman sprach. Als du wilt. Aber ich pit vergünn mir deinem knecht das

XXI. PAGE FROM S. OTMAR BIBLE. (NYPL)