

SPOTLIGHT

Printing for Propaganda

DR. JÖRN GÜNTHER • RARE BOOKS AG
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La foy se com
riste et dolente sui
Las que feray Je me
Denuy l'emphe de
Seulle Je veiz plus que ault



implaignant
ar toutes langoureuxse
noy pourre douloureuxse
de souler et de tres se
tre en grant tristesse

In the 16th century, the westward expansion of the Ottoman Empire constituted a menace to the West. From the years in which the Turks conquered the southeast of Europe until 1529, when Vienna was besieged, the war to stop them was one of the weightiest subjects of discussion.

Numerous times the precarious defence of Europe was on the agenda of the Holy Roman Emperor, the Pope, and the Christian princes, who all tried in their own ways to unite (and to divide) the Christian nations.

The art of printing was put to use for anti-Turkish propaganda, a 'moral weapon' that was also used to raise money.



SPOTLIGHT: Printing for Propaganda

Das Abend alter der welt

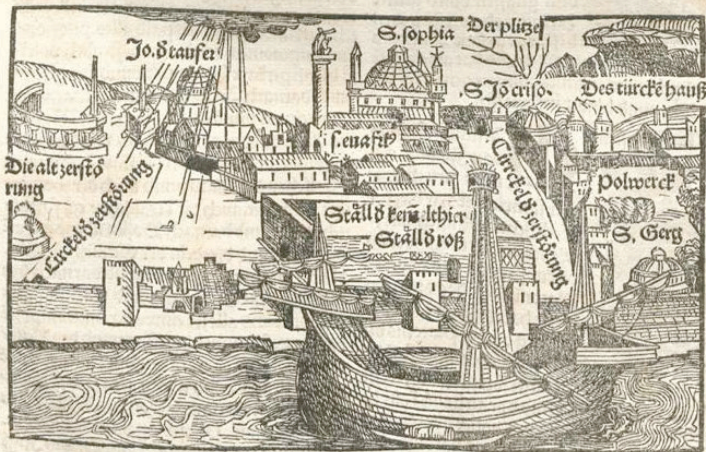
am vnd schier alles Zellsponium oder more-
am vnd vil anders got erbarmt

Bisets der erste poren des benanten
türckischen Kayser sin ist im jar vns-
ers heren. M. ccc. lxxij. zu Kayser gesetzt
et worden vnd regiert noch Zaliabus sein bii-
der vnd machet in asia vil auffrur vmb erobe-
rung des reichs vnd nam Zursiam ein vnd
ordnet sich daselbst zu einem künig aber Bis-
setus hat in überwunden vñ das reich asie er-
langer vnd behabe vñd sich ganz in flaisch
girt Kayr vnd trunckenheit gesencke. als er ab-
er in dem. M. ccc. xxiij. jar Cristu vñd stande
hæ das künigreich zu Hungern anegreiffent
vñd zenerwissent do begegnet im vil wider-
standes. Schadens vñd niderlage. Zaliabus
sein biiðer wirdt bys auff die heütigen tage
zu Rom in hüt vñd vrrwarung gehalten. den
über liben tayl Europe ettwen mit im von d
grawsame dienstperkayr der vngläubigen zele-
digen.

En große pestilenz regiert schier in al-
le Welschem vñd teütschem land. in de
M. ccc. lxxiiij. vñ i de. M. ccc. lxxv.
jar. also dñ in ein halbe jar zu Türnberge bey
uim. meichen vñ zu Vordich etlich ratshere
vñd der hertzog starben.

Ridrich der römische Kayser hatt in
dem. M. ccc. lxxv. jar zu Türnber
ge einen großen Kayserlichen tag vñb
hilff wider sein feind vñd für den cristenlichen
glauben. daselbst ward von mancherlay sach
en gehandelt. Vñd andern löbliche geschich-
ten so der Kayser alda über so bekrünnet er Con-
radum celsis der schiffen einen hoherfarnen
man. Diser zeit ward auch der kriegeswischen
Sigismund en dem erzherzog zu östereich
vñd den venedigern fride. So hatt auch vn-
ser allergnädigster her d römisch künig Ma-
ximilian ein große versamlug zu Türnber
ge gehalten in dem. M. ccc. xvi. jar.

Ales der künig mon geschlächtes vñ
machometisch glawbens hatt diser
vñser zeit in dem lande grenata ge-
nant bys hieher geregirt. In nam selben land
finde man gold silber getraid. wein vñd wai-
de vñd alles das zu menschlichem geprauch
notdürfftig ist. Darin ligt ein statt auch Gra-
na ta genant die ward auch durch Alphonsum
den künig zu portugalia vñd Hispania mit
Elizabeth seiner gemahel beleget vñd auß-
gebung der innhaber in dem. M. ccc. xxiij. jar
mit zehentauffent mamen zu roß. vñ mit fünf
zigtauffent zu fuß eingenomen.



View of Constantinople, as imagined by a Nuremberg
artist in the year Columbus returned from the West
Indies - from the 1493 Latin edition of the *Nuremberg
Chronicles*.

Long before the Fall of Constantinople, the
growing dominance of the Turks had posed a
threat, first to the Eastern Roman Empire, and
then to all of Europe.

Constantinople, Christian stronghold and
capital of the Byzantine Empire, fell to Turkish
forces under the Ottoman Sultan Mehmet II in
1453. Its fall shocked the Christian world.

The Hagia Sophia was restyled as a mosque, with
minarets added. The Ottoman emperors made
the old imperial city their own and claimed the
title 'Caesar'.

Hartman Schedel, [*Liber chronicarum*, in German] *Das
buch der Croniken unnd geschichten*. Augsburg, Johann
Schönsperger, 1500. 3rd German edition.



La foy se complainant

Criste et dolente sur toutes langoureuse
 Las que feray Je moy pour douloureuse
 Demuy l'empie de souler et detresse
 Seulle Je veiz plus que aultre en grant tristesse

Complaintes de la Foy, manuscript written in French, on vellum, by 'Nachier', an otherwise unrecorded poet, illuminated by the Master of the Entry of François I, France, Lyon, c. 1504-1506.
 281 x 185 mm, 16 leaves, 1 miniature.

In two anonymous poems possibly originating from Lyon, Faith complains about Christendom's situation. She summons *tous bons vrayes catholiques* to embark on a crusade against the 'infidel' Turks.

Holy Faith is kneeling before a vision of God in Heaven while holding the H. Sacrament above a chalice. Mounted knights and Christian leaders, identifiable by the banners of their kingdom, advance from the right.

First rides the King of France, on a white horse, caparisoned in blue, decorated with golden *fleur-de-lis*.

This is a unique manuscript, with no other copies or printed editions known.

Complaintes de la Foy, manuscript written in French, on vellum, by 'Nachier', an otherwise unrecorded poet, Illuminated by the Master of the Entry of François I, France, Lyon, c. 1504-1506.

King Louis XII (1462-1515), who was known as the 'Wise' or as 'Father of the People', conquered Milan in 1499 and Genoa in 1507.

He promoted himself as a knight-king (true, fair, and Christian) and as a new César, who had shown that he was capable to command the Christian armies.

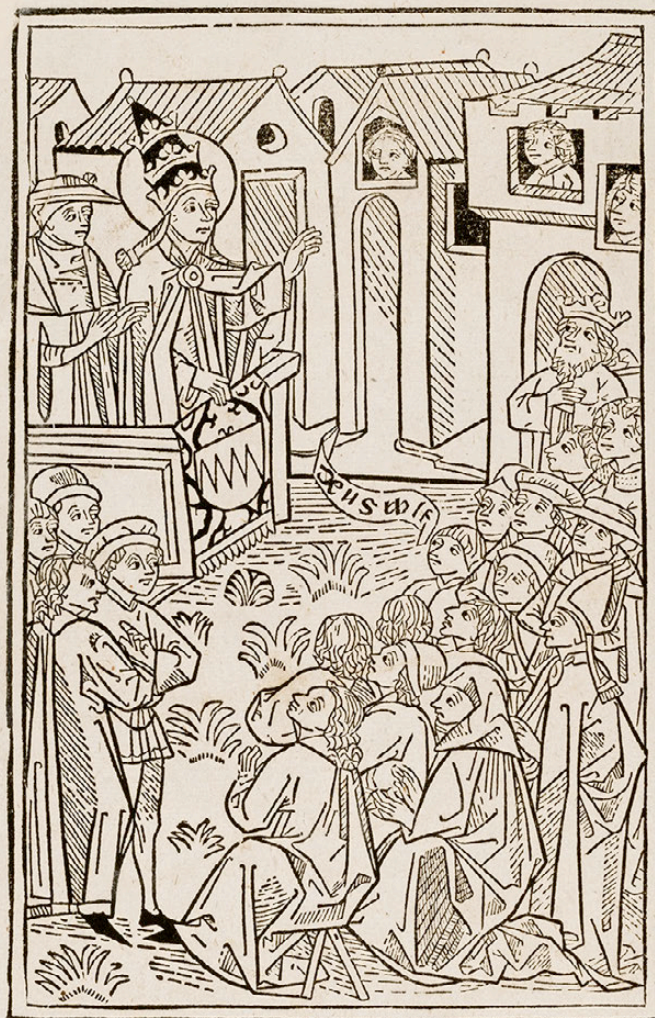
Diplomats and Italian authors put him at the head of the Christian armies against the Turks.

The idea of the French King being a sacred ruler ('the most Christian king') and his kingdom holding a unique position vis-à-vis Christianity was generally accepted.

These fascinating poems were lost in anonymity.



7.7.



Robertus de Sancto Remigio, *Historie wie die Türken die christlichen Kirchen angefochten*. Translated by Heinrich Steinhöwel (?). Augsburg, Johann Bämle, 22 April 1482.

278 x 200 mm, 95 leaves, 48 woodcuts, the majority by the 'Master of the Crusade'. First illustrated edition in German, with lively illustrations and in a contemporary, Augsburg binding. Extremely rare.

The First Crusade (1095-99) was the answer to the Eastern Orthodox Church's request for help to halt the Seljuk invasion of Anatolia. '*Deus vult*' (God wills it), was the cry of those assisting at the sermon of the Pope. It next became the motto of the Order of the Knights Hospitaller of Jerusalem.

The author, Robert de St. Remi, had participated in the Council of Clermont-Ferrand in 1095 where the First Crusade was preached. At the end of the 15th century, Crusade literature blossomed in printed editions.



The Ottoman Turks' advance on the Balkans caused an increasing demand for books like this – as witnessed by five German translations of the 15th and 16th centuries.

The present translation is attributed to Heinrich Steinhöwel (1412-83), distinguished Ulm humanist and town physician.

Robertus de Sancto Remigio, *Historie wie die Türken die christlichen Kirchen angefochten*. Translated by Heinrich Steinhöwel (?). Augsburg, Johann Bämber, 22 April 1482.



Also behüben die vnser den sÿz vñ d wurden er-
 frewet vñ zugen wider für die stat vñ stigen
 wid auff je gepew vñ wurffen die toden türckē heü-
 ter mit schlingen vñ hantwercken in die stat darumb dz
 sÿ de fter vordt samer waren. ¶ Des tags do kamēt die
 schiff gen Constantinopel die lieffen sÿ des felten vach z
 in dz wasser mit vil des kaysers voldt die wol geübt vñ
 geleret warē die wasser gepawē Des morgens frū begi d
 morgēröte sahē die in der stat die schif leüt vñ erschrickē



Es fünften tages zugen sÿ all auß der
 stat Da schied sich graf Balbinus hez
 gog Götrids brüder vñ Tancredus
 mit irem voldt von den andern vñ zu-
 gen zū der stat Tharsim in der stat da
 warē vil d türckē die zohē auß zestreie

Pateat uniuerſis preſentes litteras inſpecturis qualiter *Devota Katharina filia hominis panthymianus*
 ad op⁹ ſācte cruciate cōtra ipſiſſimos *Thurcos* crucis xp̄i z fidei xp̄iane iūmicos p ſāctiſſimū dōm nōſtr dōm Sixtū
 diuina prouidentia papā q̄rtū ordinatū debitā fecit cōtributio nem. Qua propt auctoritate preſati dōpni nri pape
 poteſtatē habet eligendi cōfeſſorem preſbiterū ſibi ydoneū religioſū vel ſecularē q̄ audita diligēter eius cōfeſſioē
 abſoluere eaz poſſit auctoritate premiſſa ab oib⁹ cōmiſſis pecc⁹z excuſib⁹ z pctātis q̄buſlibz quātūcūq; enor⁹mibz
 etiā ſi talia forent propt que ſedes apoſtolica eſt merito cōſulēda. Et a cenſuris et penis ac excōmunicatioibz omī
 bus a iure vel per ſtatuta quecūq; promulgatis et ſedi apoſtolice reſeruatis ſemel dūtaxat Et non reſeruatis vero
 eidem ſedi tocies quociens id pecie: it ac ſemel i vita z in mortis articulo plenariā oīm pctōz ſuoz idulgētiā z re
 miſſioēz impēdere. Nō obſtātib⁹ q̄buſcūq; reſeruatioib⁹ a p̄fato pōtifice vel e⁹ p̄deceſſoibz factis put in bulla data
 M. cccc. lxxx. p̄die nonas decēbris plēius cōtinet. In cui⁹ rei fide z teſtioniū Ego frater *Johānes Nixſtein* ordi
 minoz fratrū de obſeruantia vulgariter *Rūcupator* in hoc cruciate negotio auctoritate apoſtolica ſubcōmiſſarius
 preſentes litteras fieri feci z ſigillo quo in talibus vtoz iuſi appreſſione muniri. Datū anno incarnationis domini
 Milleſimoquadringenteſimo octuageſimo ſecundo. Die vero *Decima nona* *Menſis* *Mazii*

• Forma abſolutionis.

Misereat tui z. Domin⁹ noſter ihūs xp̄s p ſuā piſſimā miſericordiā te abſoluat z ego auctoritate eius et beatorū
 Petri z pauli apoſtolorū ac ſāctiſſimi dñi nri pape michi cōmiſſa z tibi cōceſſa te abſoluo a viculo excōmunicatiois
 ſi incidisti z reſtituo te ſacramētis eccleſie ac vnioni z p̄ticipationi fidelīū. Et eadē auctoritate te abſoluo ab omībz
 et ſingulis criminibz delictis z pctātis tuis quātūcūq; grauib⁹ z enor⁹mibz etiā ſi talia forent p̄p̄ q̄ ſedes apoſtoli
 ca merito cōſulēda foret. Nec de ipſis eadē auctoritate tibi plenariā indulgētiā z remiſſioēz cōfero. In noīe. p. z. filii.

Itē in mortis articulo adiūgēda eſt hec clauſula. Si tamē ab iſta egritudine non deceſſeris plenariā remiſſioē z
 indulgentiam tibi eadem auctoritate in mortis articulo conferendam reſeruo.

Letter of Indulgence (upper part) – Johannes Nixstein, *Pateat universis presentes litteras inspecturis qualiter Devota Katharina filia ...* [Germany, perhaps Zwickau (?), Printer of Nixstein], 1482. Printed on vellum. 230 x 270 mm, one of two copies known printed on vellum.

Those who joined a crusade were granted an indulgence, forgiveness of sins, for undertaking the difficult journey. Then, to support the defence against a Turkish invasion, the Church of Rome issued letters of indulgence as a remission of sin – for payment.

The present indulgence was issued on 9 August 1480 by Pope Sixtus IV to raise money to organize a new crusade.

• Forma absolutionis.

Misereatur tui etc. Dominus noster ihesus christus per suam piissimam misericordiam te absoluat et ego auctoritate eius et beatorum Petri et pauli apostolorum ac sanctissimi domini nostri pape michi commissa et tibi concessa te absolvo a vinculo excommunicationis si incidisti et restituo te sacramentis ecclesie ac unioni et participationi fidelium. Et eadem auctoritate te absolvo ab omnibus et singulis criminibus delictis et peccatis tuis quantumcunque gravibus et enormibus etiam si talia forent propter quam sedes apostolica merito consulenda foret. Nec de ipsis eadem auctoritate tibi plenariam indulgentiam et remissionem confero. In nomine patris et filii.

Item in mortis articulo adiungenda est hec clausula. Si tamen ab ista egritudine non decesseris plenariam remissionem et indulgentiam tibi eadem auctoritate in mortis articulo conferendam reservo.

Letter of Indulgence (upper part) – Johannes Nixstein, *Pateat universis presentes litteras inspecturis qualiter Devota Katharina filia* ... [Germany, perhaps Zwickau (?), Printer of Nixstein], 1482. Printed on vellum.

Johannes Nixstein at Leipzig was responsible for the sale of this indulgence in Central Germany. By printing such letters instead of copying them by hand, reproduction was faster and cheaper. Today such indulgences are rare. This particular example survives in only two copies printed on vellum (more are known on paper).

This system of paying for remission of punishment for sins made the sale of indulgences increasingly popular, leading to considerable abuse. The sale grew to extraordinary magnitude and led to protests by reformers.



Certain books were printed to raise funds for the defence against the Turks.

The Order of Knights Hospitaller of St. John was founded in Jerusalem around 1023 to provide care for sick and injured pilgrims.

When Jerusalem was conquered during the First Crusade (1099), the Knights became a religious and military order, charged with the care and defence of the Holy Land.

Driven away from the Holy Land, the Order of St. John operated from the island of Rhodes (1309). The history is found in two volumes:

Guillaume Caoursin, *Obsidionis Rhodiae urbis descriptio*.... Ulm, Johann Reger, 24 October 1496. First and only edition.

And: Guillaume Caoursin, *Stabilimenta Rhodiorum militum*. Ulm, J. Reger, 23 August 1496. Third edition.

Both very rare in commerce.



The reign of Sultan Mehmed II (1451-81) was one of almost relentless expansion for the Ottoman Empire.

In May 1480 the Ottoman fleet of 160 ships appeared before Rhodes, along with an army of many thousands of men

At Rhodes, there were about 300 knights of the Hospitallers of St. John. Together with mercenaries and town militia, Rhodes might have had no more than 3500 defenders in all.

The Turkish artillery kept up an unbroken bombardment, while the infantry made a series of attacks. Grand Master d'Aubusson himself played an heroic role and after a fierce struggle the enemy was repelled.





(At left:) Combat on sea and land.

More attacks were bravely averted. The Grand Master, although wounded, directed the battle. The Knights' counter-attack caused the Turks to retreat.

In all, the siege lasted three months but the inspirational leadership of the Grand Master Pierre d'Aubusson, and the work carried out on Rhodes' impressive fortifications by him and his predecessors, allowed them to hold off the Ottoman attack.

On August 17, 1480, the Ottoman fleet gave up their attempt to capture Rhodes.

Sultan Mehmed II would have attacked the island again, but his death in 1481 put a halt to the attempts.



The Order of St. John was organized under the leadership of the Grand Master.

The heroic defense of Rhodes, main seat of the Hospitallers until 1522, induced the vice-chancellor of the Order, Guillaume Caoursin to publish his eyewitness account to show there was hope to win the battle.



Guillaume Caoursin, *Obsidionis Rhodiae urbis descriptio*.... Ulm, Johann Reger, 24 October 1496. First and only edition. And: Guillaume Caoursin, *Stabilimenta Rhodiorum militum*. Ulm, J. Reger, 23 August 1496. Third edition. Both editions are very rare in commerce.

(At Right:) Counting the treasury in the presence of those responsible.

The book was printed within months of the end of the siege. The text aimed to win Christendom's support for the Hospitallers in the fight against the Turks and to raise funds to defend Rhodes.

Caoursin's work became a bestseller, with many editions and translations into several languages – presumably by way of a deliberate propaganda policy to reach the widest audience and to generate funds.

The attractive woodcuts by the unidentified Caoursin Master undoubtedly contributed to the success of the book, which was considered a masterpiece of early printing.





Another story in the same volume is the adventurous *Story of Rex Zyzymy*, Dschem, a son of Sultan Mehmed II, conqueror of Constantinople (d. 1481).

Following succession disputes with his elder brother Bayezit (1481-1512), Dschem sought protection with the Hospitallers at Rhodes (1482). They kept him as a well-treated prisoner, as, in fact, they were paid by Bayezit to prevent his return to the Ottoman Empire.

Guillaume Caoursin, *Obsidionis Rhodiae urbis descriptio*.... Ulm, Johann Reger, 24 October 1496. First and only edition.

Rhodium Dux: literas Turco porrigens.



Turcorum rex: Rhodium pacem affectans.



Legatus turci colloquens ad magistrum.



1. (Left) Speaker of Rhodes hands over letter to the Turks. 2. (Centre) Turkish Sultan: Rhodes wants peace. 3. (Right) Turkish ambassador speaks with the Grand Master. The illustrations contain the first accurate depictions in Europe of the costumes and weapons of the Turks.

The oldest known owner of the second volume added his name as 'Udalricus Vögeler von Uberlingen'.

There was indeed a Commandery at Ueberlingen on Lake Constance from 1257. Nearby Andelshofen was also a part of their possessions.

Udalricus Vögeler remains unknown, but he may have been a knight himself. Likely he bought the book in support of their activities.

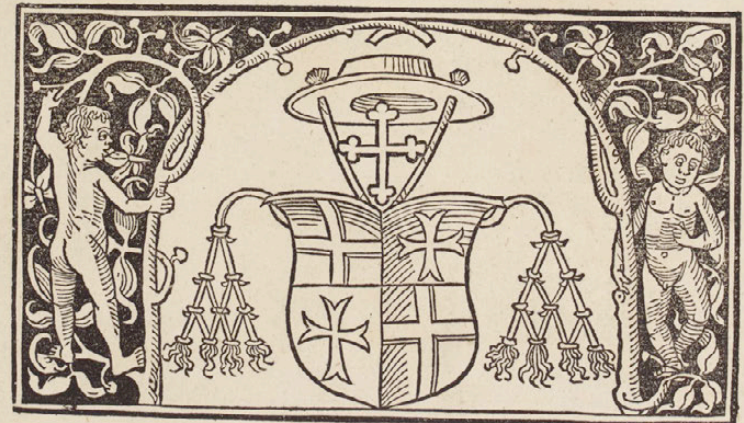
Guillaume Caoursin, *Obsidionis Rhodiae urbis descriptio*.... Ulm, Johann Reger, 24 October 1496. First and only edition. And: Guillaume Caoursin, *Stabilimenta Rhodiorum militum*. Ulm, J. Reger, 23 August 1496. Third edition. Both editions are very rare in commerce.

Prohemium in volumen stabilimentorum Rhodiorum Militum Sacri ordinis hospitalis sancti Iohannis Hierosolymitani.



Reverende Pater Petrus Daubousson miseratione divina Sacrosancte Romane ecclesie sancti Adriani diaconus Cardinalis: ac sacre domus hospitalis sancti Joannis hierosolymitani magister humilis: pauperumq; Jesu christi custos. Et nos Bailiui Priores Preceptores et Fratres capitulum generale celebrantes. Universis et singulis venerabilibus Bailiuis Prioribus. Preceptoribus et fratribus ordinis nostri ubilibet constitutis presentibus et futuris Salutem et vere beatitudinis assequutionem. Que honorem dei: decus ordinis et directionem religiosorum nostrorum concernere dignoscuntur: decensissimum censi debet communicari et ad notitiam deducere: ut quilibet particeps legum municipalium et consuetudinum efficiatur. Studeant igitur fratres nostri his vii et rectam viam amplecti. Notum itaq; serie presentium auctoritate capitulari functi facimus: qualiter huiusmodi stabilimentorum volumen ex apostolicis litteris sumptum per nostrum vicecancellarium collationatum et correctum atq; nostro iussu subscriptum est: ne de his aliqua ambiguitas oratur. In quorum fidem et testimonium bulla nostra Communis plumbea presentibus est appensa. Datū Rhodi in nostro generali Capitulo die quinto mensis Augusti Anno ab incarnato christo Jesu dño nostro Millesimoquadringentesimononagesimoteruo

Udalricus Vögeler von Uberlingen





As ist zu wissen das mayster Jörg von Nürnberg
 yetz vnseres heiligen vaters des Pabst Sixtseins
 mayster dyse her nach geschribne geschichte vß der
 Türckey hat gemacht. wann er bey. xix. iaren dar
 innen gewonet hat. **I**te zu dem erste wie die Türcken auff
 kumen sein. **I**te zu de andern wie ain yeilich er Türckischer
 Kayser sein volbracht. vnd was lander xij. ster vñ anders zuge-
 wunnē hat. **I**te zu de dritten ein wienig vß item gesatz oder
 glauben vasten vñ beten. **I**te zu de vierden wie sie die arme
 gefangen behalten kauffen vnd verkauffen.

Ite zu de ersten. wie die Türckē auff kumē sein. Ein schloß
 gelegē in dem lande Natolia mit nomē Orman. da vß ein ye-
 tlicher Kayser den nomē behalten hat. In dem schloß waren
 etlich bawren der oberst bawr was vast reich vnd ersamen
 vñ gieng mit sechs oder sibem bawren in einem tal zu acker
 vñ weñ er essen wolt so blies er ein horn das es die andern
 mochte hören vnd zu im komen dar nach so lebten sie mit ein
 ander als die brüder.

Ite auff dez andern teyl waren die kriecken vß des selbigen
 ertrichs wege zu sehe. da slugen sie sich an einander aber die
 kriecken behielten den streyde des vertrieß die türcken vñ zuge-
 eins nachts vñ verbieten den kriecken diu oder vier döffer
 vnd erslugē vnd furtē die kinder mit ine vnd schenckten sie
 heren mit namen Baraman der hette ein grofß wol gefallen
 an den kindern vñ gab in vil auß das sie den kriecken das bos-
 est solten beweisen als sie dan theten.

dar nach der obgenant bawer Orman samlet etlich volck
 vnd zog in das land Nisa. vñ furt vil volcks auch kinder hie
 weg aus vil döffern vnd schenckte die kind aber seinem her-
 en Baraman der sprach zu im was geselt dir von mir wil ich
 dir auch schencken. Er antwort vnd sprach ich beger anders
 nit dan ain zayche vß euch als pald schneyde er ab einē ermē
 vß seinē regen mätel vnd sagt im den auff sein haubt als dan
 noch etlich trage weyse hute von leder gemacht mit ab hagen
 enden widergepogen zupfeln die heysen tepenect vñ die Tür-
 ckē

Jörg von Nürnberg,
 Antzeygung kurtzlichen und
 volfurung den ursprung deß
 Thurckyschen unnd
 hundtyschen volcks und deß
 gewaltyger unnd poeslicher
 zue nemung mitsampt der
 grossen und schoedlychen
 verderblikeyt die sie byß her
 wider das christglaublich volck
 haben begangen.

[Nuremberg: Peter Wagner], 1500.
 195 x 145 mm. 78 leaves, third
 enlarged edition. Extremely rare.

The adventures of Jörg of Nürnberg were first printed in 1482/1483, then in 1496, and expanded in 1500. The author was a *Buchsenmeister* (master gunsmith) in the service of Stephen the Great of Bosnia, when he fell into the hands of the Turks. He was then forced to serve Sultan Mehmed II in the foundry of cannons until he escaped to Italy in 1480 and became gunsmith to Pope Sixtus IV.



Antzeygung kurtzliche vñ volfurung den
 vrsprung deß Thurckyschen vñnd hund
 tyschen volcks vñd deß gewaltyger vñnd
 pösllicher zñ nemüg mitsampt der grossen
 vñd schödlychen verderblıkeyt die sie byß
 her wider das chřıstglaublich volck hab
 en begangen.

Jörg von Nürnberg, *Antzeygung kurtzlichen und
 volfurung den ursprung deß Thurckyschen unnd
 hundtyschen volcks....*

[Nuremberg: Peter Wagner], 1500. 195 x 145 mm, 78
 leaves, third enlarged edition. Woodcut of Mehmet II on
 his horse attributed to Michael Wolgemut. Extremely
 rare.

After the death of Mehmet II in 1481, Jörg wrote
 this eyewitness account of his adventures that
 was supplemented later in the present edition by
 stories on the siege and fall of Constantinople
 (1453), the fall of Negroponte (1470), and the
 description of the siege of Rhodes (1480).
 Various tracts discuss the faith and customs of
 the Turks, the Jews, and different Christian sects
 in the Levant.

Only 16 copies known worldwide; no other copy in
 commerce in the past four decades.

**Der vermaledigstē unfromen Türggē
anschleg vñd fürnemen wider die heil-
gen Cristenheit.**



Guillaume Caoursin, *Der vermaledigsten unfromen Türggen anschleg unnd fürnemen wider die heiligen Cristenheit*. Strasbourg, Bartholomäus Kistler, 23 August [1502].

German translation of Caoursin's *Obsidionis Rhodiae descriptio* with 12 woodcuts, 200 x 142 mm, 11 leaves, Extremely rare.

Caoursin had written this pamphlet on recent events to seek help against the Turks. The Knights' timely success gave hope that the Christians could win the battle.

The conflict between the West and the Ottoman Empire flared up again around 1498-99 when sultan Bajezid II's fleet appeared against Venice, resulting in a war that would last until 1503.

This might explain the new release of this treatise in support of Maximilian's appeal for operations against the Ottomans.

Heren Criste/eüwer mütterlich trüw vñ gemeinē Cristelichen
auch vnß frölichem glimph vñ sig zü erlangē. Haben auch
vff solichs allen vnser vnderthonen mit ernst gerist vff zesyn
gebytten vnd lenger nit mee zü verziehen: Darzū yeder man
willig sin wyl/darvmb gehäpt üch wol zc.



¶ Gedruckt zü Strasburg vff G:üneck vñ volend vff sane
Bartholomeus aben von Bartholmeß Kistler. xx. vñ. ij.

Guillaume Caoursin, *Der vermaledigsten unfremen
Türggen anschleg unnd fürnemen wider die heiligen
Cristenheit. Strasbourg, Bartholomäus Kistler,
23 August [1502].*

German translation of Caoursin's *Obsidionis Rhodiae
descriptio*, 200 x 142 mm, 11 leaves with 12 woodcuts.
Extremely rare.

At Strasbourg, Sebastian Brant (d. 1521)
facilitated publishing texts written by others, as is
the case for this German translation of
Caoursin's story on the failed attempt to
conquer Rhodes. It was promoted by Raymond
Pérault (1435-1505), who was a legate sent to
Germany to collect money for a new crusade.

Pérault visited Strasbourg in the years 1501-1504
and was supported by Brant in order 'to make
public the horror the people endured by the
Turks'.



Desiderius Erasmus of Rotterdam, *Adagiorum chiliades quatuor cum dimidia, ex postrema autoris recognition.* Basel, Hieronymus Froben and Nicholas Episcopius, 1546. 331 × 224 mm. [43] ff., 3-1071 pp.

Erasmus (1466-1536) is one of the greatest figures of European intellectual history. His *Adagia*, an annotated collection of Greek and Latin proverbs, is a most celebrated humanist text, serving as a quasi-encyclopaedia of antiquity, printed in many editions. This edition of 1546 is a reprint of the 1539 edition, preserving the large folio format and well provided with indexes.

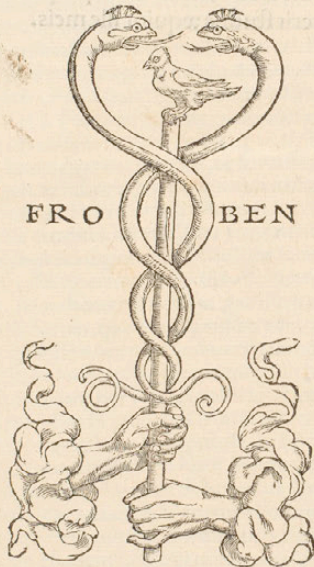
In a contemporary, probably Augsburg binding, with an early provenance from Bonaccorso Grino's library, which was assembled at Schloss Burtemberg, near Augsburg, where Bonaccorso was in imperial service.

His library was acquired by the related Pillone family at the Villa Casteldardo outside Belluno. In the 1580s, the Pillone family commissioned Cesare Vecellio to decorate the fore-edges of a portion of their books with scenes related to the contents. Erasmus is portrayed as a scholar at work in his study.

ADAGIORVM CHILIA

DES

QVATVOR CVM DIMIDIA, EX POSTREMA AVTORIS RECOGNITIONE. In hac æditione, prioribus duobus Indicibus subiunctus est tertius novus, quo cuncta in hoc opere sparsim tractata, lectori ob oculos quàm clarissimè sunt posita.



B A S I L E A E

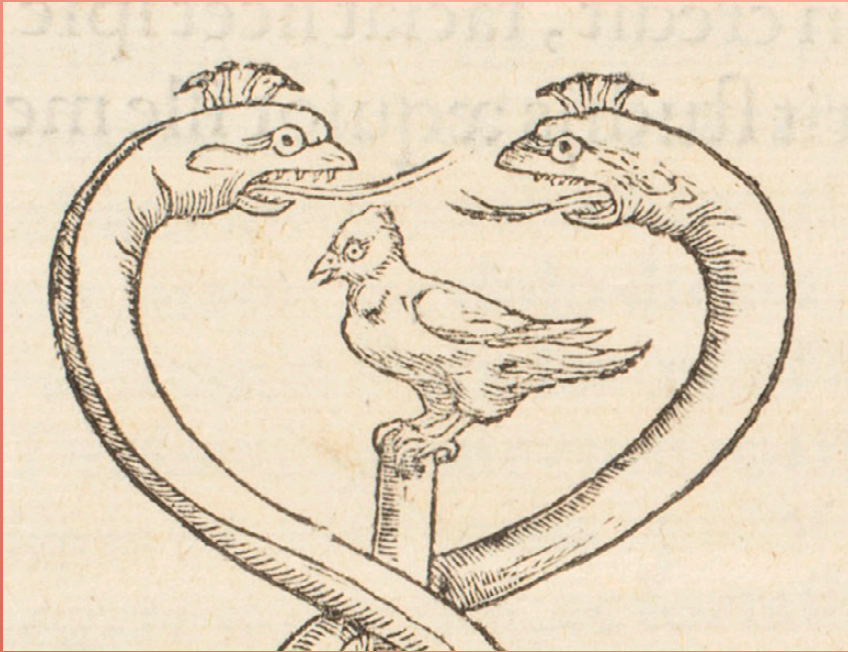
M. D. XLVI.

Desiderius Erasmus of Rotterdam, *Adagiorum chiliades quatuor cum dimidia, ex postrema auctoris recognitione*. Basel, Hieronymus Froben and Nicholas Episcopius, 1546.

Erasmus condemned the inhumanity of war and bitterly deplored the constant random of warfare between the so-called Christian princes. He feared a large-scale war against a powerful non-Christian aggressor, a conflict in which the survival of Europe and Christendom itself might be at stake.

He used religious metaphors: the Turks, being the instruments of God, punished the Christians for their sins. The real danger for Europe was not so much the Turkish power, as the sins of the Christians themselves.

Erasmus was more disappointed with the Christians of his time – more with their sins and and political disabilities than with the terrifying image of the Turks (*Enarratio Psalmorum XXVIII, Consultatio de Bello Turcis inferendo* (1530). *Turcae pugnamus cum Turcis...*



Desiderius Erasmus of Rotterdam, *Adagiorum chiliades quatuor cum dimidia, ex postrema auctoris recognition.* Basel, Hieronymus Froben and Nicholas Episcopus, 1546.

The tremendous growth of Turkish power could not be attributed to their piety or virtue. They owe their victories to the vices of the Christians, whose God was angry with them. Both were pushed by the same passions. If the Christians had fought a righteous war with the Turks, in concord and union under the banner of Christ, with pure souls, then their Christian territories would not have been so diminished.

There was a fear in Europe that the princes would use the war against the Turks to increase their own power and that the Pope and the Emperor would betray the Christian territory to the Turks. Still, Erasmus professes his trust in the Pope, in the Emperor, in King Ferdinand, in King Francis and in the German Princes.



DE ORIGINE TVRCO-
RVM. EORVMQVE SVB SARACE-
NIS, TARTARISQVE VICTORIIS, ET CLA-
dibus, tum etiam incremento, Regibus &
Imperatoribus,
LIBER PRIMVS.



PROOEMIUM PHILIPPI LONICERI,
AD LECTOREM.

Philipp Lonicer (and others), *Chronicorum Turcicorum*, In quibus Turcorum Origo, Principes, Imperatores, Bella, Praelia, Caedes, Victoriae, Reique Militaris Ratio [...] Frankfurt on the Main, Sigmund Feyerabend, 1578. First Latin edition, with over 200 woodcuts by Jost Amman et al.

The text describes the Turks, their culture, customs, traditions as well as numerous confrontations, battles, and sieges.

More than 200 woodcuts show spectacular portraits of Sultans, turbulent battles, violent scenes and executions, as well as receptions or gatherings at embassies.

Most of the engravings bear the monogram IA or JA, which stands for Jost Amman (1539-91), illustrator, engraver, woodcutter, and painter.

SPOTLIGHT

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La foy se com
xiste et dolente sui
Las que feray Je me
Dennuy l'emphe de
Seulle Je veiz plus que ault



implaignant
ar toutes langoureuxse
roy pourc douloureuxse
de souler et detref se
tre en grant tristesse