

Leen Helmink Antique Maps & Atlases

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Hans Lufft & Martin Luther

[Untitled]

Certificate of Authentication and Description

This is to certify that the item illustrated and described below is a genuine antique map, print or book that was first produced and published in 1529, today 496 years ago.

November 9, 2025

Cartographer(s)

Hans Lufft & Martin Luther

First Published

Wittenberg, 1529

This edition

First edition first block

Size

11.8 x 15.2 cms

Technique

Woodcut

Stock number

19691

Condition

excellent

Der Prophet

Danielis
Gesicht von den
4. Thieren.



Im ersten jar Belsazer des
Königes zu Babel / hatte
Daniel einen Traum vnd
Gesicht auff seinem Bette/
vnd er schreib denselbigen
Traum/vnd verfasset in al

so. Ich Daniel sahe 'ein Gesicht in der
nacht/vnd sihe/ Die vier Winde vnter dem
Himmel stürmeten widernander auff dem
grossen Meer. Vnd vier grosse Thier stiegen
erauff aus dem Meer/eines je anders denn
das ander.



I. Lowe.

Das erste wie ein Lowe / vnd hatte
Flügel wie Adeler. Ich sahe zu / bis
das im die Flügel ausgeraufft wor-
den / Vnd es ward von der Erden genö-
men / vnd es stund auff seinen füssen / wie ein
Mensch / vnd im ward ein Menschlich hertz
gegeben.

II. Lowe

Vnd sihe / das ander Thier hernach / war
gleich einem Beeren / vnd stund auff
der einen seiten / vnd hatte in seinem
Maul vnter seinen zeenen drey grosse lange
Zeene / Vnd man sprach zu im / Stehe auff /
vnd friss viel Fleisch.

III. Parde

Nach diesem sahe ich / vnd sihe / ein ander
Thier / gleich einem Parden / das hat-
te vier Flügel / wie ein Vogel auff sei-
nem rücken / vnd dasselbige Thier hatte
vier Köpffe / Vnd im ward gewalt gege-
ben.

III. Thier

Nach diesem sahe ich in diesem Gesicht
in der nacht / Vnd sihe / das vierde
Thier war gewulich vnd schrecklich /
vnd sehr stark / vnd hatte grosse eiserne zee-
ne / frass vmb sich / vnd zumalmet / vnd das
vbrige zutrats mit seinen füssen / Es war

auch viel anders / denn die vorigen / vnd hat-
te zehen hörner.

Da ich aber die Hörner schawet / Sihe /
Da brach er für zwischen denselbigen /
ein ander Klein Horn / für welchem der
fordersten Hörner drey ausgerissen worden.
Vnd sihe / dasselbige Horn hatte augen / wie
Menschen augen / vnd ein maul das redet
grosse ding.

Solches sahe ich / Bis das Stüle gesetzt
worden. Vnd der Alte setzet sich / des
Kleid war schnee weis / vnd das har auff
seinem heubt wie reine wolle / sein Stuel
war eitel Feuerflammen / vnd deselbigen
Keder brandten mit feuer / vnd von dem-
selbigen gieng aus ein langer feuriger stral.
Tausent mal tausent dieneren im / vnd zehen
hundert mal tausent stunden für im / Das
Gericht ward gehalten / vnd die Bücher
worden auffgethan.

Ich sahe zu / vmb der grossen Rede
willen / so das Horn redet / Ich sahe zu / bis
das Thier getödtet ward / vnd sein Leib
vmbkam / vnd ins feuer geworffen ward /
vnd der andern Thier gewalt auch aus war.

Denn

Description

"Probably the most mystical world map of all time".

* here in the unobtainable first edition of the first block, published in Martin Luther's essay *Der Prophet Daniel*, Martin Luther, Hans Lufft, Wittenberg 1530, predating his iconic bible.

The Wittenberg World Map – Daniel's Dream Map, probably the most mystical world map of all time.

This unusual map represents Daniel's interpretation of King Nebuchadnezzar's dream. This prophecy from Chapter 7 of the book of Daniel speaks of "the four winds of the heaven ... and four great beasts [which] came up from the sea." The barely recognizable continents of the Old World - Europe, Asia and Africa - are depicted with the four beasts of Daniel's dream. The world is surrounded by wind heads in a blustery sky and a stormy ocean. Theologians at Wittenberg interpreted this dream as a foretelling of the victory of the Turks at the Battle of Mohacs in 1526, and the image remained popular for several decades thereafter. The map first appeared in a commentary on the prophet Daniel by Martin Luther in circa 1529, and is attributed to the printer Hans Lufft.

At the time of its first publication as the sixty-first world map to go into print, it was, on the one hand, a depiction of the Old World, based on the Ptolemaic world view but including a number of recent Spanish and Portuguese discoveries, but on the other, a visualisation of the prophet Daniel's apocalyptic dream of the four kingdoms.

The delineation of South East Asia follows Martin Waldseemullers "Dragon Tail", reconciling Ptolemy's theories with the latest discoveries.

The Mapping of the World

A somewhat curious map of Europe, Africa, and Asia is to be found in apocalyptic literature originally emanating from Wittenberg in 1530 or even 1529. The map was used by the printer Hans Luft to illustrate two works: one a commentary on the prophet Daniel by Martin Luther (1530) and another linking the vision of Daniel with the assaults of the Turks on the perimeters of Christian Europe at the time. This latter work (*Das siebend Capitel Danielis von der Turcken ...*) is undated but is believed by Bonacker and Volz to date from December 1529. Later, a slightly smaller block was cut (120 x 150 mm.) and the map from this was used in editions of Luther's Wittenberg Bible from 1534 onwards.

The map itself is a crude woodcut showing the four beasts of Daniel's dream and the simplified continents of Europe, Africa and Asia; there are four windheads. It is known as the 'Wittenberg World Map' or 'Daniel's Dream Map,' and in its biblical context usually appears amid a page of text headed 'Der Prophet.'

A detailed study of the numerous derivatives of Lufft's map has been made by Bonacker and Volz, linking the various impressions with the artists 'AW,' 'H' and 'MS' whose monograms appear on some of the other prints in the biblical or religious works quoted. The original 1534 blocks for Martin Luther's bible are still extant, and in 1971 pulls of Lufft's map were taken from them to celebrate the 450th anniversary of the Reichstag of Worms.

British Library 1. b.10 (Lutheran bible, 1534, with illustrations in contemporary colour).

W. Bonacker and H. Volz, *Eine Wittenberger Weltkarte aus dem Jahre 1529*, *Die Erde*, vol. 1956, no. 2, pp. 154-170;

Stephanie Hoppen, *Cartographia Curiosa* 2, 1982, items 137-142.

(Rodney Shirley Map 65).

History – The Wittenberg World Map – Daniel’s Dream Map - 1529-1661

The Beginning – The first version

The Wittenberg World Map, more commonly known in English as Daniel’s Dream Map, is probably the most mystical world map of all time.

At the time of its first publication as the sixty-first world map to go into print, it was, on the one hand, a depiction of the Old World, based on the Ptolemaic world view but including a number of recent Spanish and Portuguese discoveries, but on the other, a visualisation of the prophet Daniel’s apocalyptic dream of the four kingdoms.

The first mention of Daniel’s Dream Map is made in a commentary on the prophet Daniel by Justus Jonas and Philipp Melanchthon in December 1529 and immediately afterwards in January 1530 in an interpretation of the book of the prophet Daniel by Martin Luther, both published by Hans Lufft in Wittenberg. This version is referred to in the following as the original version. From this time on, the map appears in a number of Lutheran, German or German-influenced bibles and theological books of the 16th up to the mid.18th century, and in a book on the history of the Jews by Flavius Josephus. These later variants partially copy the original, whereby some of the artists, contrary to the wish of the time for geographical accuracy, increasingly alter the outlines of the continents, with visionary aspects taking precedence over correct cartographic depiction. The only variant to occur in a Latin bible is a schematic, abstract map by Tobias Stimmer.

The original version of the map shows a simplified depiction of the three continents, which are designated on the map as Europa, Affrica and Asia. The northern section is evidently based on Waldseemüller’s modern world map contained in the Strasbourg Ptolemy edition of 1513, and the southern section on Apian’s heart-shaped world map of 1530. In light of this, Wilhelm Bonacker and Hans Volz surmise that the map was probably initiated by Philipp Melanchthon, who had an interest in cartography and was a friend of Peter Bienewitz (Apian) of Ingolstadt.

In Europe, the Pyrenees can be seen in the west, the Alps in the middle, and the river Don in the far north. Scandinavia and Britain are missing. Africa is separated from Europe by a broadened Mediterranean, with four islands which cannot be precisely identified. In the northern part of Africa, the Atlas Mountains are depicted, while in the south, the Moon Mountains are shown as the two sources of the Nile. On the way northwards, each of the two arms first flows through a lake, before joining in a great basin, from where the Nile then flows to the Mediterranean. In Asia, the Himalayas can be seen, with the river Indus arising in one direction and the Ganges in the other. The island of Taprobana (Ceylon) is depicted as a peninsula, connected with the mainland by Adam’s Bridge.

The continents are surrounded by a great sea on which, in some later variants, a ship is disappearing off the side horizon. The map is framed by four winds, with human heads blowing wind and clouds onto the earth.

In the continents stand four fabulous beasts: a lion – in this first version, contrary to the biblical description, still without eagle’s wings; a bear; a leopard with four heads and four bird’s wings; and a goat with iron teeth, seven large horns and one small horn with a human head. In the west of Asia, but east of the Caucasus, a mounted army with people wearing turbans and carrying banners can be seen.

In the depiction of the four animals and their geographical attribution, the artist largely follows the text of the seventh chapter of the book of the prophet Daniel in the Old Testament of the bible. The Turkish army, on the other hand, derives from the interpretation of the three authors. And it also indicates the reason for the creation of the map, namely, in a striking pictorial depiction, to convey to the Christian world, and especially the illiterate masses, the visionary message of the bible in the light of the threat to the Western world from an imminent Turkish invasion.

The historical background

In 1529, the Turks had conquered large areas of the Occident, and in October of the same year were outside the gates of Vienna. Europe's rulers, especially the Emperor Charles V, King Francis I and the Pope, were planning a new crusade with the aim of reconquering occupied territory, and indeed also the Holy Land. In this time of political uncertainty and frightening change, large sections of the Christian population sought advice and guidance in their faith.

As legitimisation for a war against the Turks, the Protestants Philipp Melanchthon, Justus Jonas and their friend Martin Luther drew on the prophet Daniel, and especially his dream of the four kingdoms. Thus, they interpreted the seventh chapter of the Book of Daniel as an eschatological prophecy of a victory of Christianity over the Turks, who were viewed as the embodiment of Antichrist.

The first kingdom in the dream of the prophet Daniel, symbolised by the lion, is Babylon or Assyria; the bear corresponds to Persia, while the leopard stands for the kingdom of Alexander the Great of Greece. The "fourth kingdom" prophesied by Daniel is seen as referring to the West Roman Empire. The German Empire is regarded as one of the ten successor kingdoms created out of the Roman Empire, because the seventh chapter of Daniel speaks of ten horns growing out of the goat-like beast. The "small horn with the head" that subsequently destroys three other horns stands for the Mohammedan Empire. Beginning with the Saracens and continuing under the Ottomans, this has conquered and destroyed parts of the old Empire.

Unlike the three other powers of world historical importance, the Ottoman Empire is not a power positively ordained by God, but an apocalyptic catastrophe sent by God who will, after this final secular war, sit in judgement on Antichrist on Judgement Day.

The original and most common historical interpretation dates the creation of the seventh chapter of the Book of Daniel to the year 548 BC, when Daniel, a Jew held in captivity in Babylon under King Belshazzar, has a dream of divine revelation. In his dream, he sees four winds sent by God, which are directly connected with the Creation and at the same time represent the four directions of the heaven and the earth.

The sea is the symbol for the sea of nations i.e., the whole of mankind, from which the four beasts arise in sequence, symbolising great kingdoms or empires.

The first beast, like a lion with eagle's wings, refers to the successor of the Babylonian Medo-Persians. Medo-Persia is followed by the Greek empire of Alexander the Great which, symbolised by the second animal, a bear with three ribs between its teeth, tears the wings off the lion. In this context, Flavius Josephus, the historian, reports that on entering Jerusalem, Alexander was shown the prophecy of the four beasts by Jewish scholars; he interpreted this as referring to himself and acknowledged himself as king of Greece.

The empire of Alexander is followed by the Roman Empire, symbolised by the third beast, a four-headed leopard with four wings. The fourth beast is described in the prophecy as being totally different from the others. It is powerful and terrible and destroys everything that is cultivated, holy and human until God himself passes judgement on it, kills it and gives Christianity dominion for all time. This fourth beast, depicted as a goat, represents King Antiochus IV of Syria, who symbolises Antichrist.

Later versions of Daniel's Dream Map

Within only a short time after its publication, Daniel's Dream Map gained great popularity, with the result that it was reproduced by other printers or, with artistic changes, used right up to the mid.18th century.

On the basis of my research, there are fourteen different versions of Daniel's Dream Map, with twenty-one printing blocks. All the versions are produced in woodcut technique.

Closing words

From a geographical standpoint, Daniel's Dream Map is only of little significance as it only rudimentarily reproduces the knowledge of the earth which already existed at that time.

From a world political, theological and social point of view, however, it can be seen as unique. For over a hundred years, it was repeatedly reworked by some of the most important artists of the time, and published in what is still the most widely disseminated book today.

Over the centuries and right up to the present its vision of Judgment Day has been interpreted in the apocalyptic literature with reference to the major historical events.

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(Ernst Gallner)

Significance

Within only a short time after its publication, Daniel's Dream Map gained great popularity, with the result that it was reproduced by other printers or, with artistic changes, used right up to the mid.18th century.

On the basis of Ernst Gallner's research, there are fourteen different versions of Daniel's Dream Map, with twenty-one printing blocks. All the versions are produced in woodcut technique.

The first woodblock and this second woodblock are of utmost rarity. Also special is that this Bible was printed in Low German, the common language of the ordinary North German people at that time. In a sense, it is also the last edition of Luther, as he died in 1546.

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(Ernst Gallner)

Rarity

This is the first and original version of this seminal map of the world, the first woodblock, lacking in all collections. From Martin Luther's book "Der Prophet Daniel", printed by Hans Lufft, Wittenberg 1530, predating the complete editions of Luther's bible that Hans Lufft would print from 1534 onwards. Lufft printed in the 50 years following more than 100,000 copies of the German Bible. He also printed many of Luther's other works.

Special is that Luther's Bible books were printed in Lower German. This was the common language of the ordinary North German people at that time. Luther died in 1546, all issues before that were overseen by him personally.

Condition

No restorations or imperfections. Rich original colour, heightened with gold. Paper slightly mellowed, else pristine condition.

Hans Lufft (1495-1584)

Hans Lufft: Renowned Cartographer and Publisher of Wittenberg

Early Life and Background

Hans Lufft, born in 1495, was a pivotal figure in the early days of the Reformation in Germany, known for his contributions as a printer, publisher, and later as a cartographer in Wittenberg. His origins are somewhat obscure, with some historians suggesting he might have been born in Amberg, though this remains speculative. What is clear is that Lufft's early life set him on a path that would intertwine his fate with one of the most transformative periods in European history.

Lufft learned the craft of printing in Leipzig, a city known for its university and intellectual vibrancy. By 1515, he had moved to Wittenberg, where he worked as a journeyman for the first printer in the city, Grünenberg, before moving to work under Melchior Lotter the Younger. Wittenberg at this time was not just any town; it was the epicenter of the Reformation, thanks to Martin Luther's activities, and this environment would shape Lufft's career significantly.

Rise to Prominence

Lufft's rise to prominence began when he married Dorothea Hermann in 1519, which might have provided him with the stability and support needed to venture into business independently. By 1524, he had established his own printing press after acquiring Lotter's business, which marked the beginning of his career as a publisher. His initial publication, "Vom Kauf, Handel und Wucher" (On Buying, Trade, and Usury), was released in the same year, setting a precedent for his future endeavors.

His association with Martin Luther was perhaps the most defining aspect of his career. Lufft became known as "the Bible Printer" after he published the first complete edition of Luther's Bible translation in 1534. This work was monumental, not just for its religious significance but also for its impact on the spread of literacy and the Reformation. Over the next forty years, Lufft would print over 100,000 copies of this Bible, along with numerous other works by Luther, significantly contributing to the dissemination of Protestant ideas.

Cartography and Publishing

Beyond his role as a publisher of religious texts, Hans Lufft ventured into cartography, a field that was burgeoning with the age of exploration and the need for accurate maps for both practical and educational purposes. One of his notable contributions in this realm was the 'Wittenberg World Map' or 'Daniel's Dream Map', which was included in editions of Luther's Bible from 1534 onwards. This map, a woodcut depiction, was rudimentary, showing Europe, Asia, and Africa, and was used to illustrate apocalyptic literature, linking biblical prophecy with contemporary geopolitical concerns, like the Turkish threat to Christian Europe.

Lufft's maps were not just functional but also served an educational purpose, reflecting the scholarly environment of Wittenberg. They were often included in theological and historical works, providing a visual representation of the world as understood during the Reformation.

Civic and Economic Contributions

Hans Lufft's influence extended beyond the press into the civic life of Wittenberg. In 1526, he gained citizenship of the city, a testament to his integration and success within the community. His economic prosperity allowed him to purchase properties, including houses in Kupferstraße and Bürgermeisterstraße in 1528, which he expanded, further establishing his status.

Politically, Lufft was active, serving in various capacities within the city's governance. He was elected as a member of the Wittenberg council in 1542 and held positions like treasurer, city judge, and mayor

multiple times between 1545 and 1584. His involvement in local politics was not just a sign of his personal ambition but also indicative of the respect and trust the community placed in him, recognizing his contributions to the city's cultural and intellectual life.

Later Years and Legacy

In his later years, Lufft remarried after the death of his first wife, wedding Margarethe Muschwitz in 1562. His second marriage brought him further into the social fabric of Wittenberg, with connections to other notable families through marriage.

Hans Lufft passed away on September 1 or 2, 1584, at the age of 89, leaving behind a legacy that was deeply embedded in the Reformation's history. His work as a printer and publisher facilitated the spread of Protestantism, while his maps contributed to the educational and cultural milieu of the time. His contributions to printing technology, particularly in producing high-quality, mass-produced Bibles, laid groundwork for future advancements in the industry.

Lufft's influence is still recognized today, with his prints and maps preserved in various collections across the world. His role in Wittenberg's history is celebrated, not just for his commercial success but for his part in one of history's most significant religious movements. His life story is a testament to how the confluence of technology, religion, and politics can shape an individual's legacy and, by extension, the course of history.