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## AN EARLY PRINTED HAGIOGRAPHY – THE VOLUMES OF ALOYSIUS LIPPOMANUS

First came Mombritius, probably in 1480, who printed his *Sanctuarium* in the incunable era. This was essentially a two volume version of a late medieval collection of Saint's lives.

But next came Luigi Lippomano, or Aloysius Lippomanus, ([Wikipedia article](#)) with his *uitarum Sanctorum priscorum Patrum*, 1551-1560, in 8 volumes in Venice. The links to the volumes are as follows:

- 1 (1551) - <https://books.google.co.uk/books?id=Mmw8AAAAcAAJ>
- 2 (1553) - <https://books.google.co.uk/books?id=omw8AAAAcAAJ>
- 3 (1554) - <https://books.google.co.uk/books?id=EW08AAAAcAAJ>
- 4 (1554) - <https://books.google.co.uk/books?id=UW08AAAAcAAJ>
- 5 (1556) - <https://books.google.co.uk/books?id=CNP7E3QFzZ0C>
- 6 (1558) - <https://books.google.co.uk/books?id=dZEeNdvTevAC>
- 7 (1558) - [https://books.google.co.uk/books?id=Of6xdOV\\_YYkC](https://books.google.co.uk/books?id=Of6xdOV_YYkC)
- 8 (1560) - <https://books.google.co.uk/books?id=bl5lAAAAcAAJ>

I spent some time locating these volumes, which was less easy than you might think, so it's worth giving the links.

After Lippomanus came [Surius](#), with his *De probatis Sanctorum histories* (Cologne, 1570-1577); an expanded edition by his colleague Mosander, published as *De vitis sanctorum omnium nationum, ordinum et temporum*, (Venice, 1581); and a still more expanded version in twelve volumes was printed in Cologne in 1617-18. These I leave for another time.

After that, the Bollandists started up the *Acta Sanctorum*.

The trouble is that we don't have a complete set of critically edited Saint's lives. So these early collections still have value. Which is bizarre!

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