This long awaited twenty-ninth volume of the renowned bio-bibliographical series *Bibliotheca Dissidentium* is dedicated to Hendrik Jansen van Barrefelt, better known as Hiël; he was a follower of Hendrik Niclaes, a sectarian leader at the margins of sixteenth-century Anabaptism in the Low Countries. Alastair Hamilton, professor emeritus of Radical Reformation and Anabaptist Studies at the University of Amsterdam and leading authority in the field, published the first volume of his comprehensive bibliography of Niclaes and his ‘Family of Love’ back in 2003. In the present volume, we are given a biography of this remarkable Reformation figure (pp. 14-26) prior to a discussion of the fifteen printed works authored by Hiël (whose date of birth is unknown). Initially Barrefelt supported the ideas of the Anabaptist leader Melchior Hoffman; however, somewhere between 1540 and 1550 he joined the circle of Niclaes, also a former Anabaptist, whose publications he assisted in printing and disseminating. This is how he became friends with the illustrious Antwerp publisher Christoffel Plantijn, whose presses printed Niclaes’s works illegally. In 1573, along with a large number of other prominent members, Barrefelt left Niclaes’s ‘Family of Love’ and devoted himself to his own career as spiritual leader, making Cologne his place of residence. From this time he took on the pseudonym Hiël, which refers not only to the Hebrew words *chai* and *el* (‘life of God’), but is also an acronym: the letters H-I-E-L in Dutch stand for

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'Hendrik Iansen[s] Eenwesighe Leven Godts' (Hendrik Jansen’s Single-essence Life in God), a motto that he often made use of, but unfortunately Hamilton’s treatment does not do this justice. In Plantijn he found a reliable publisher for his works, both in Antwerp and in Leiden. It is noteworthy that his works were first published in French, often long before the Dutch editions came to be printed. Hiël probably died around 1594-5.

Fifteen works can be attributed to Hiël, all of them with high mystic-spiritual content. Many exemplars of these works can be found today in the University of Amsterdam Library, particularly in the collection on permanent loan from the Amsterdam Mennonite Library. Hiël’s religious worldview made sharp distinctions with dichotomies such as inner and outer, flesh and spirit, image or figure, and their ‘essential’ meaning. Following Sebastian Franck, he had no interest in institutionalized forms of belief with their rituals and sacraments. His most important, most programmatic piece of writing is *Het Boeck der Ghetuygenissen vanden verborghen Acker-schat* (The Book of Witness to the Hidden Acre Treasure, Antwerp, ca. 1581). He also wrote letters and hymns in addition to tractates and exegetical works. Two picture bibles executed by the printmaker Pieter van der Borcht, for which Hiël wrote the explanatory texts, are interesting from an art historical point of view.

The principal part of Hamilton’s work is a descriptive bibliographical section that begins with a survey of (in part) contemporary archival and printed sources about Hiël, followed by a bibliography of secondary sources that runs through to 2013 (pp. 28-56). This is followed by extensive summaries and book historical descriptions of the fifteen works by Hiël, in each case beginning with the Dutch titles and reprints, and dealing subsequently the translations. The whole is ordered chronologically according to the year the first Dutch edition appeared, which is somewhat surprising since in this case usually the French translation was issued first by Plantijn, and only around eight to ten years later did the Dutch text appear, which was printed by Augustijn van Hasselt in Cologne (see p. 8). There are no extant copies for first editions of four items (see below); conversely, Hamilton has been able to trace two copies of first editions of other writings (nos. 13a and 14a), now in the Bavarian State Library in Munich (BSB), as well as three French translations now in the Cadbury Research Library of the University of Birmingham (nos. 6c, 7c, and 13c).

In cases where the first Dutch edition is no longer extant, Hamilton has, in order to maintain his chosen systematic set up, given a description of the content anyway, but based it on a now extant later edition. This is the case for no. 4a, the *Gheestelicke Lieder* (Spiritual Hymns, ca. 1591), for which excerpts have been taken most likely from an eighteenth-century reissue; this is also the case with no. 5a, the second volume of the epistles (ca. 1591-2), for which the