RICHARD C. RAMER

SPECIAL LIST 389
THE DOMINICAN ORDER
October 19, 2020

SPECIAL LIST 389
THE DOMINICAN ORDER

Items marked with an asterisk (*) will be shipped from Lisbon.

Satisfaction Guaranteed:
All items are understood to be on approval, and may be returned within a reasonable time for any reason whatsoever.

Visitors by Appointment
Special List 389
The Dominican Order

Study of the Flamboyant Style Gothic Dominican Monastery of Batalha

1. ALBUQUERQUE, Luís da Silva Mousinho de. Memoria inedita ácerca do edificio monumental da Batalha. Leiria: Typ. Leiriense, 1854. 8°, original yellow printed wrappers (slight chipping and soiling; spine backed with strip of white paper). In very good condition. x, 38 pp. $250.00

FIRST EDITION of this posthumously published work on the Dominican monastery of Batalha, built between 1386 and 1532 to celebrate the victory of D. João I over the Castilians at Aljubarrota in 1385. It is one of the masterpieces of Late Gothic architecture in Portugal, mixed with the uniquely Portuguese Manueline style. D. João’s queen, Philippa of Lancaster, brought some English architects to Portugal who worked under the Portuguese master architect Afonso Domingues, and there are elements of the English Perpendicular style with similarities to the façade of York Minster and the nave and transept of Canterbury Cathedral. Domingues was succeeded by Huguet, probably a Catalan, who introduced the Flamboyant Gothic style, creating a synthesis with the English Perpendicular, especially in the Capela do Fundador, which houses the tombs of both D. João I and D. Philippa. The arms of the Houses of Aviz and Lancaster are displayed, along with the Order of the Garter. Batalha also includes the tombs of their sons, D. Pedro, Henry the Navigator, D. João, and D. Fernando; D. Afonso V, D. João II, and his son D. Afonso were also laid to rest here, as are D. Duarte I and his Queen D. Leonor de Aragon (these last two in the “Capelas Imperfeitas”).

There are also editions of 1867, 1881, and 1897. Another issue exists of this 1854 edition (priority unknown) with green wrappers. The wrappers are printed from a different setting of type, while the rest of the work appears to be the same.

Silva Mousinho de Albuquerque (1792-1846) is described by Innocêncio as “um dos portugueses mais distinctos d’este sécûlo, pela vastidão dos seus conhecimentos, e pela firmeza e independência do seu caracter.” He acted as governor of Madeira in 1834, as Ministro e Secretario d’Estado dos Negocios do Reino in 1835, 1842 and 1846, and was several times a deputy to the legislature. Among his other published works are the first complete Portuguese textbook on physics and chemistry (Curso elementar de physica e de chimica, Lisbon 1824), a study of São Miguel in the Azores, and several volumes of poetry.

* Innocêncio V, 323. NUC: ICN. OCLC: 959077828 (Biblioteca de Arte Calouste Gulbenkian); 70251841 (Columbia University, Newberry Library, University of Toronto).
2. ALBUQUERQUE, Luís da Silva Mousinho de. *Memória inedita ácerca do edificio monumental da Batalha*. Leiria: Typ. Leiriense, 1854. 8°, original green printed wrappers (some chipping; tear; spine defective). In good to very good condition. x, 38 pp. $225.00

FIRST EDITION of this posthumously published work on the Dominican monastery of Batalha, built between 1386 and 1532 to celebrate the victory of D. João I over the Castilians at Aljubarrota in 1385. It is one of the masterpieces of Late Gothic architecture in Portugal, mixed with the uniquely Portuguese Manueline style. D. João’s queen, Philippa of Lancaster, brought some English architects to Portugal who worked under the Portuguese master architect Afonso Domingues, and there are elements of the English Perpendicular style with similarities to the façade of York Minster and the nave and transept of Canterbury Cathedral. Domingues was succeeded by Huguet, probably a Catalan, who introduced the Flamboyant Gothic style, creating a synthesis with the English Perpendicular, especially in the Capela do Fundador, which houses the tombs of both D. João I and D. Philippa. The arms of the Houses of Aviz and Lancaster are displayed, along with the Order of the Garter. Batalha also includes the tombs of their sons, D. Pedro, Henry the Navigator, D. João, and D. Fernando; D. Afonso V, D. João II, and his son D. Afonso were also laid to rest here, as were D. Duarte I and his Queen D. Leonor de Aragon (these last two in the “Capelas Imperfeitas”).

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* Innocêncio V, 323. NUC: ICN. OCLC: 959077828 (Biblioteca de Arte Calouste Gulbenkian); 70251841 (Columbia University, Newberry Library, University of Toronto).


FIRST and only published EDITION; originally an exceptional master’s thesis defended at the Faculdade de Letras, Universidade de Lisbon, 1995.
Commentaries by the Head of the Portuguese Inquisition, a Dominican Friar Based on Biblical Translation by an Italian Who Studied with Savonarola With Letters from André de Resende and Jerónimo Osório

*4. [BIBLE. O.T. Pentateuch]. Fr. Jerónimo Oleastro [de Azambuja], O.P. Reverendi patris Fratris Hieronymi ab Oleastro Lusitani, Prædicatorii Ordinis ... Co[m]mentaria in Mósi Pentateuchum, iuxta M. Sanctis Pagníni Lucensis eiusdem[n] ordinis interpretationem: quibus Hebraica veritas exactissime explicatur…. 5 volumes. Lisbon: apud Iohannem Berrerium [João de Barreira], 1556. Folio (27.3 x 20.2 cm), disbound. Several large woodcut initials; other smaller ones as well. Title-pages of volumes II through V within elegant architectural woodcuts. Large, attractive woodcut printer’s device on versos of final leaves of volumes II through IV. Crude repairs in volume I to title-page, affecting but not completely obscuring some letters of text. Repairs to blank portions of upper and lower outer corners of second and third preliminary leaves without affecting text. A bit more than half of recto of fourth preliminary leaf scored (perhaps by the Inquisition), but with text still legible. Occasional light browning and faint marginal dampstains. Overall the set is in solid but somewhat less than good condition. Two old circular stamps of Dominican house in Chile, the “Biblioteca del Convento Principal de Predicadores, Chile” in blank portions of volume I title-page; another in lower blank portion of verso. Old ink inscriptions on volume I title-page. (4 ll.), 315, (1) pp., (6 ll., 1 l. errata, 1 l.).

FIRST EDITIONS of these commentaries, including the full text of the first five books of the Bible. The initial volume contains a dedication by the author to the Cardinal D. Henrique and a prologue by the author to the reader. At the beginning of Exodus is a letter in Latin from D. Jerónimo Osório to the author, and another from Jerónimo de Brito to the reader. At the beginning of Leviticus is a letter in Latin from André de Resende to the Cardinal D. Henrique.

A Dominican Friar born in Azambuja (d. 1563), Frey Jerónimo Oleastro was one of the most notable theologians of his time, known for being accomplished in Hebrew and Greek. D. João III sent him to the Council of Trent, where he was most noticed in the session of 7 January 1546, when he energetically opposed any attempt at innovation. It was at the Council of Trent that he became known for his commentaries on the Pentateuch. Having been elected Prior of the Monastery of Batalha in 1552, the Cardinal Infante D. Henrique called on him to take up the post of Inquisitor at Évora. He was then transferred to the Lisbon Inquisition, where he became inquisidor-mor in 1555. As head of the Inquisition, he was known for practicing the greatest violence and cruelty. In 1560 he was elected Provincial of his order.

Frey Jerónimo Oleastro based his work on the translation of the Bible by Sanctes Pagnino (1470-1541), a native of Lucca (Tuscany) who became a Dominican at age 16 and studied under Savonarola and others. Pagnino, who counted the Medici among his patrons, was summoned by Pope Leo X to teach at the school for Oriental languages in Rome. He was admired by other scholars, including some rabbis, for his literal adherence to the Hebrew in Veteris et Nove Testamenti nova translatio, first published in Lyon, 1527.

❊ Academia das Ciências de Lisboa, Livros quinhentistas portugueses 9, 10, 11, 12, and 13. Adams 153 and 154 (Leviticum and Deuteronomii only; according to the collation
REVERENDI
PATRIS FRATRIS HIERARCHI
AB OLEASTRO LVSITANI, S.J.
DICATORII ORDINIS, AC SACR.
Theologiae Professoris, atque haereticæ praesitatis
apud lucyam Olisipponem Inquisitoris Co-
mentaria in Modo Pentateuchum, etc. M.
Sanctis Pagnini Lutetianæ eundem ordinis
interpretationemque Hebrææ ve
ritas exstisimâ explicatur & qua
ad morum compositionis aparti
posuit: eumque inter pen-
metallibus licetsum annæ
flamnit. Opus (ane, &
& deæm, & ino
en viri fir-
turum.

Subiit Sanctæ Inquisitiœs exame.
Accessit praecedia Reverendi Patris. M. F. Iohanni dè Salinis,
eundem Ordinis Portugallæ Provinciæ Prioris
Provincialis facultas,

Qua autem totæ operis continuantur, proxima
ì tergo pagina indicabit.

Olivæsium apud Iohannem Barochum Regiam Typographum,
Annæ m. D. L. VI. 

Item 4
of Deuteronomii given by signatures, apparently with a final leaf not present in our copy; however, this is not explained, and the pagination given does not go beyond leaf 69, the same as in our copy). Anselmo 141, 320, 321, and 323. BM Portuguese Pre-1601 STC, p. 4. Barbosa Machado II, 483-4. Biblioteca Nacional de Portugal, Catálogo dos impressos de tipografia portuguesa do século XVI, 393 (three copies, none of which have the final two leaves present in our copy: one with leaves badly deteriorated in the margins; another in extremely poor condition overall, lacking the final gathering); 389 (three copies; one in poor condition); 390 (four copies); 392 (five copies: two in poor condition); 391 (five copies: at least one in poor condition). For an introduction to the study of these commentaries see Manuel Augusto Rodrigues, “A obra exegetica de Fr. Jerónimo de Azambuja,” Biblios, LV (1979), 183-195. See also José Sebastião da Silva Dias, Correntes de sentimento religioso em Portugal (séculos XVI e XVIII), 2 volumes, Coimbra: Universidade, 1960; and Grande enciclopédia, III, 886-7. Not in King Manuel. Not in Darlow and Moule. Not located in NUC. OCLC: 634791943 (Bayerische Staatsbibliothek, Staats- und Stadtbibliothek Augsburg, without collation); 881199943 (Universidad de Salamanca, giving collation as [8], 315, [13] p.; [4], 96 h.; [2], 67 h., [1] en bl.; [2], 86 h.; [4], 69, [1] h., with signatures [asterisco]4 A-T8 V6 A6; [asterisco]4 A-M8; [2] A-H8 16; [calderón]2 A-K8 L6; [calderón]4 A-H8 16. -- La h. [calderón]4 de la última pt. en bl.); 758673593 (St. Galler Bibliotheksnetz, calling for “1 Band.”); 662422747 (Wissenschaftliche Stadtbibliothek Mainz, calling for [9] Bl., 315 S., [4], 96, [4], 67, [2], 86, [2], 69, [1] Bl.); 165520180 (Bayerische Staatsbibliothek, calling for “p. 1-5”); 458976521 (Bibliothèque nationale de France, calling for “5 parties en 1 vol.”); 459799797 (listed without location or collation); 83612725 is a microform (EROMM-Microform and Digital Masters, giving collation as [8], 315, [13] p.). Not in Orbis. Hollis cites only a 1586 Lyon edition. Oxford University online catalogue cites only a Lyon 1588 edition at the California State Library. KVK (44 databases searched) locates copies at Bayerische Staatsbibliothek München (no collation), and Stadtbibliothek Mainz with collation [9] Bl., 315 pp., [4], 96, [4], 67, [2] 86, [2], 69, [1].

WITH:


AND WITH:

Reverendi adminum patris Fratris Hieronimi Oleastroei Lusitani praedicatorij ordinis … Commentaria in Leviticum iuxta M. Santis Pagnini Lucensis interpretationem: Quibus Hebraica veritas exactissime explicatur …. Lisbon: apud Ioannem Blauium [João Blávio], 1557. Occasional light browning and faint marginal dampstains. Overall in good condition. (2), 67 ll. Leaf 3 is misnumbered 6; leaf 6 is misnumbered 11; leaf 7 is misnumbered 9; leaf 14 is misnumbered 15; leaf 61 is misnumbered 62; leaf 62 is unnumbered; leaf 63 is misnumbered 65.

AND WITH:
Reverendi adminum partis Fratris Hieronimi Oleastræi Lusitani prædicatorij ordinis ... Commentaria in Librum Numerorum, iuxta M. Santis Pagnini Lucensis interpretationem: Quibus Hebraica veritas exactissime explicatur ... Lisbon: ex officina Joannis Blauij Coloniensis [João Blávio], 1557. Occasional light browning and faint marginal dampstains. Overall in good condition. (2), 86 ll.; (3 [of 4, lacking blank ¶1, according to Adams; Anselmo also says that this leaf is blank]).

AND WITH:

Reverendi adminum partis Fratris Hieronimi Oleastræi Lusitani prædicatorij ordinis ... Commentaria in Librum Deuteronomii, iuxta M. Santis Pagnini Lucensis interpretationem: Quibus Hebraica veritas exactissime explicatur ... Lisbon: ex officina Ioan[n]is Blauij Colonie[n]sis [João Blávio], 1558. Repairs to outer corners of leaves 65 and 66. Corners missing, with text, on leaves 67, 68, and 69: crudely replaced with later paper and reinforced with tissue; some text lost in column nearest fore-edge, affecting from 14 to 23 lines. 69 ll. [lacking final leaf with printer’s device and colophon].

**Missions Along the Zambezi**

5. COURTOIS, Victor José, S.J. *Notes chronologiques sur les anciennes missions catholiques au Zambèze*. Lisbon: Imprimerie Franco-Portugaise, 1889. 8°, contemporary quarter pebbled cloth (scuffed), spine smooth and blank. Some browning. In good condition. Early ownership inscription (illegible) across title page. 76 pp. $150.00

FIRST EDITION of these notes from archival sources on Catholic missionaries who worked in the Zambezi region (Tete), covering the period 1560 to 1888. The chronologically organized comments include not only who was in charge of which mission and who was in charge of military affairs, but notes on the interactions of the missionaries with Portuguese and with the indigenous population. For example, in 1652, P. Frei Aleixo do Rosario baptized a ruler of the Monomatapa, one of whose sons took orders as a Dominican and travelled to Goa. On October 3, 1787, surgeon-in-chief Francisco de Sousa Macedo was accused of having profaned the sacrament of marriage for marrying a woman in Tete while his first wife was alive and well in Portugal. In 1849, lightning struck the home of the curate of Tete and destroyed all the parochial registers.

The work is dedicated to, and was compiled at the request of, Governor-General of Mozambique Auguste de Castilho. French-born Courtois, a Jesuit missionary, arrived in the Zambezi region in 1883 and founded missions at Boroma and São José de Mongue. He also wrote *Elementos de grammatica tetense*, Mozambique, 1888, and *Diccionario portuguez-cafre-tetense*, Coimbra, 1899.

* NUC: WU, ICN, IEN, DLC-P4, Cty-D. Pibase locates six copies: two at the Biblioteca Central da Marinha and four at the Biblioteca Nacional de Portugal.
Critical Edition of Important Early Work on China by a Dominican Friar


New Critical Edition of Important Early Work on China

By a Dominican Friar


The present critical edition of the first European book devoted exclusively to China contains a heavily annotated introduction (pp. 11-25). The editors also provide detailed criteria for the edition (pp. 29-31), and a brief bibliography (pp. 201-3). Obvious errors in the original text have been corrected and the transcription of the text is in modern Portuguese orthography, including other improvements with the aim of making it more accessible to the modern reader.

We happen to have for sale one of the very few copies of the very rare original edition of this important work. The following is taken from our description of the 1569/1570 edition:

In 1548 Gaspar da Cruz, a native of Évora, along with ten fellow Dominican friars, departed for Portuguese India with the purpose of establishing a mission in the East. Cruz visited Goa, Chaul, Kochi, and Portuguese Ceylon. In 1554 Cruz was in Malacca and thence left for Cambodia on a (failed) attempt to found a mission there. In 1556 he was in Guangzhou bay on the island of Lampacao and later went to Guangzhou itself to preach. By 1560 he had departed China and by 1565 he was on his return to Portugal where he published the present work in Évora in 1569/70. His *Tractado* provides a highly unusual and remarkable eyewitness account of Ming China, including many details never before published in the West. Comparing the work to the better known account of Marco Polo’s travels to Asia, Boxer remarks: “there can be no doubt that the Portuguese friar [Cruz] gives us a better and clearer account of China as he saw it than did the more famous Italian traveler” (Boxer, p. lxiii.)

Although some information about China had entered Europe through general histories on the Orient (such as the writings of the Portuguese historians Fernão Lopes de Castanheda [c. 1550-1559], João de Barros [1496-1570], and Damião de Goes [1502-74], or, as was the case with Galeote Pereira, formed part of a Jesuit annual relation, “these accounts were not books on China, but only parts of books which dealt incidentally with China” (Boxer, p. ixii), Cruz’s intention, by contrast, was to produce a book wholly on China, as is clear from its title and preface. It is, notes Rogers, “the first Renaissance book on China to appear in print” (*Europe Informed*, p. 87). Even the inclusion of several leaves
at the end of the book on Ormuz where the author stopped on his way back to Europe “is obviously an afterthought of the printer, as Cruz makes no allusion to this appendix in the preface in which he outlines the scope of his work” (Boxer, p. lxii).

Cruz uses (and dutifully cites) the few early written sources available to him “but adds much information from his own experience, particularly about Chinese social life at Canton which clearly fascinated him. Among many more things, he does not forget to describe his pet Cantonese song-birds, who turned December into April with their singing .... He is the first recorded (and for a long time only) European to appreciate Chinese music, and he found Chinese practices of husbandry and navigation in many ways superior to those of Europe. He made good use of his eyes and ears during his short stay in Kwangtung [Canton/Guangzhou]; and he took the trouble to obtain translations of Chinese state documents and private letters which greatly enhance the value of his work. The unbounded admiration which (in common with his countryman Galeote Pereira) he expressed for many aspects of Chinese life and work forms an interesting contrast to the more critical attitude of Fr. Martin de Rada” and other subsequent writers (Boxer, p. lix). “From the astuteness and accuracy of his minute observations on Chinese customs, both religious and secular, it is clear that he probably took detailed notes while at Canton” (Lach, Lii, p. 748), and integrated this information into his discussions which include geography, architecture, social structure, craftsmen and merchants, agriculture, costume, funerary practice, slavery and justice, police and prisons, women, the status of the emperor, relations with Portugal, the Islamic presence in China, and plagues and natural disasters.

Marco Polo’s (1254-1324) famous account of Asia, though written earlier than that of Cruz (and first appearing in print in 1477), was devoted not to Cathay itself, but generally to the “Kingdoms and Marvels of the East,” and, according to Boxer, in those passages that do discuss China, Polo’s work is notoriously unobservant, especially about aspects of daily life and culture. Polo, in contrast to Cruz, fails to mention the Great Wall, the importance of tea, the custom of foot binding, fishing with the aid of trained cormorants, the practice of artificially hatching eggs, the antiquity of Chinese book printing, or the peculiar characteristics of Chinese writing, all details that would become signposts in Europe’s conception of China. Where Polo’s “associations in China were chiefly with foreigners,” Cruz was “a missionary of more than ordinary zeal and energy” and used his local contacts to pen this “exceptionally honest” account (Boxer, pp. lxii, lixi).

In 1560 we find Gaspar da Cruz at the Portuguese fort at Hormuz, and after some three years he returned to India before departing for Portugal for good in about 1565. Cruz arrived in Lisbon in 1569 at the height of the great plague of that year, and after administering to the ill, he himself succumbed to the epidemic on February 5, 1570. The Tractado is dated 1569 on its title page and February 20, 1570, on its colophon, suggesting that Cruz had drafted the work before his return to Portugal but did not live to see its publication. The Tractado is his only published work.

It should be noted that seventeenth-century Iberian writers regularly cited Cruz in their booklists of texts relevant to the Far East [see Rogers, p. 87, no. 72.] The Tractado was translated/paraphrased by numerous writers, both Spanish and English, but the widest diffusion of Cruz’s narrative came when Juan Gonzales de Mendoza, who relied heavily on Cruz’s work, published his Historia of 1585 which became a pan-European bestseller through its numerous translations and reprints. There is also an abridged translation of Cruz in Samuel Purchas’ Pilgrimes, Part III (London, 1625), but in terms of quality, Cruz would not be surpassed until the fundamental China texts of Matteo Ricci (1552-1610) and Nicolas Trigault (1577-1628) in the seventeenth century.

For an English translation of Cruz’ Tractado with an important historical introduction, see C.R. Boxer, South China in the Sixteenth Century.


One of the Greatest Portuguese Orators
Pregador Geral of the Dominican Order in Portugal


En esta segunda [sic] impressão emendados. Lérida: Por Luys Manescal, acosta de Miguel Manescal, mercader de libros, 1613. 4°, contemporary limp vellum (remains of ties, worn and buckled), vertical manuscript lettering on spine. Large woodcut profile head of Christ on title-page, with “Ego sum via veritas et vita” around edge. Numerous woodcut initials. Woodcut head- and tailpieces. Text in two columns. Some significant waterstains; occasional light browning. Small pieces missing from blank margin in first quire (about 6 x 1.5 cm.). In good condition. Old paper label on spine. Contemporary inscription on title-page. Oval paper label of José da Silva Santos, Porto, in upper outer corner of front pastedown endleaf. (12 ll.), 456 pp., (28 ll.), 431 pp., (7, 1 blank, 12 ll.). Page 307 misnumbered 370. $600.00

Third edition, the first to be published in Spain, of this collection of materials for sermons. There are Lisbon editions of 1609 and 1612. It is unusual to find Portuguese works such as this one published in Portuguese in Spain. Some of the licenses are in Spanish. This highly regarded work was also translated into Spanish and French. Each volume ends with an index of Biblical passages cited and topics mentioned (lugares communs).

Frei Antonio Feo, a native of Lisbon, joined the Dominican Order in 1589. Feo is known as one of the greatest Portuguese orators of all time. His sermons are often combined with those of Diogo de Paiva de Andrade and António Vieira as the most glorious examples of the finest Portuguese prose ever written. His sermons and religious texts are noted for their clarity and terminological exactitude. He was also highly accomplished during his life: he was the Prior of the Convento de Azeitão, the Rector of the Colégio de Coimbra, and the Examinador of the military orders. He also became the pregaror geral of the Dominican Order in Portugal. He died in Lisbon, aged 54, in 1627.

TRATADO
QUADRAGESIMAIS
E DA PÁSCOA.

Autor o P. Fr. António Fco da Orden dos Prédadores da
Provincia de Portugal, Prédador geral, & examinadour
por sua Magestade das tres Ordens
Militares.

DIVIDIDOS EM DVAS PARTES.

Dirigidos ao Ilustríssimo, & Reverendíssimo Senhor Dom Afonso de
Caldelbranco, Bispo de Coimbra, Conde d’Arganil,
Senhor de Coja, do Conceito do Estado.

Em esta segunda impressão emendadas.

CON LICENCIA DEL ORDINARIO.

Impresso en Lerida, por Luys Manescol,
Acosfa de Miguel Manescol, mercador de libros.

Item 8
books printed by Luys Manescal in Lérida, between 1602 and 1621. On the literary merits of the author see Bell, *Portuguese Literature*, p. 244; see also pp. 17, 156. OCLC: 915383636 (Universidad Complutense de Madrid); (Bibliothèque municipale-Lyon). Porbase cites a single copy in the Biblioteca Nacional de Portugal, without giving any collation. Not located in Jisc. KVK (51 databases searched) locates the copy at Biblioteca Nacional de España, adding Biblioteca Estense Universitaria-Modena and Biblioteca Comunale-Terni.

**With Account of Fr. Blas del Castillo, a Dominican Friar, on his Visit to the Volcano Masaya**


First edition thus: Chapters 1-13 form “one of the basic sources for the earliest history of the New World” (Servies 12). It includes details on the kingdom of Nicaragua; the religious and marriage rites of the Indians; the region’s lakes; Masaya and other volcanoes; mineral wealth (sulfur, alum); the relation of Fr. Blas del Castillo, a Dominican, on Masaya, followed by Oviedo’s thoughts on it; and an account of the author’s visit to the cacique of Tezoatega in 1523.

The first edition of *La historia general de las Indias* (Seville, 1535) included the first part (Books 1-19) and portions of Book 50. Oviedo himself said that the first part was translated into Italian, French, German, Latin, Greek, Turkish, and Arabic. The first complete edition of all three parts of the work (in 50 books) appeared in Madrid, 1851-1855.

Gonzalo Fernández de Oviedo y Valdés (Madrid 1478-1557 Valladolid) participated in the Spanish colonization of the Caribbean; his chronicle is one of the few surviving primary sources about it (although it was denounced by Fr. Bartolomé de las Casas). A nobleman educated at the court of Ferdinand and Isabella, he was a page and a courtier before being appointed supervisor of gold smelting at Santo Domingo in 1514. When he returned to Spain in 1523, he became historiographer of the Indies. Before his death, he visited the Americas five more times.

Henri Ternaux-Compan (Paris 1807-1864 Paris) was the first major collector of Americana. Scion of a wealthy French merchant family, he devoted several years to traveling through Spain and South America, collecting materials for a 20-volume series of works concerning the discovery and early history of South America that began to appear in 1836. For this volume he provided a brief biography and bibliography of Oviedo (pp. [vii]-xv).


**BOUND WITH:**
VOYAGES, RELATIONS ET MÉMOIRES

ODES, CHANSONS ET BALLADES

PAR RICHARD C. RAMÉR

ÉDITEUR

PARIS

1820

A collection of 12 sixteenth-century documents, many published here for the first time. Authors include Panfilo de Narváez, (1527); Hernando d’Escalente Fontaneda; Hernando de Soto (1539); Luis Hernandez de Biedma on de Soto’s voyage (1544); Gregorio de Beteta; Guido de las Bazaraes, 1559; Luis de Velasco (1559); Lopez de Mendoza Grajales (1565); a 1565 anonymous letter; Nicolas Le Challeux on Riibaut’s voyage, published 1566; Dominique de Gourgues, (1568?). Ternaux-Compans published these because of the early interest of France in Florida.

* Servies 2660. Howes T104. Field 1542. OCLC 311066830 and others.

Description of Portuguese Ships and Armadas by Dominican

10. HOMEM, Manoel. **Memoria da disposição das armas castelhanas, que injustamente, invadirão o Reyno de Portugal no anno de 1580 ....** Lisbon: Officina Craesbekiana, 1655. 4°, contemporary limp vellum, fore-edge cover extensions (lacks ties). Large woodcut tailpiece on Q7r. Some browning. Tear on M4 with loss of 3-4 letters on 5 lines, recto and verso. Overall in very good condition. Early ownership inscription of Manoel Marques da Silva “cirurgião” on front flyleaf, stating that he purchased the volume in Lisbon in 1735 for 480 reis. (22 ll.), 247, (6) pp., lacking the final blank leaf. $2,000.00

FIRST EDITION. Part history and part harangue, the *Memoria* advocates that Portugal keep a strong navy, citing not only the battle against the Spanish in the 1580s (which is purportedly the focus of the book), but also the strength of the navy under earlier Portuguese monarchs. Homem lists 44 armadas sent out by D. Manuel and 41 sent out by D. João III, each with its purpose and commander. Chapters 34-36 describe the sixteenth-century São João, the largest warship of its time. There is also a section on the fortifications of Lisbon in the 1580s (chapters 12-18). The extensive dedication to the fourth Duke of Aveiro was suppressed from the second edition, published in 1763, probably because the seventh Duke of Aveiro had been executed only a few years earlier for his part (real or alleged) in the conspiracy to assassinate D. José I.

Homem (1599-1662) entered the Dominican order in 1615, earned the degree of Master of Theology, and accompanied the Marques de Cascaes, D. Alvaro Pires de Castro, on his 1644 embassy to Paris. Homem’s description of that embassy was published in Paris, 1644 as *Descrição da jornada e embaixada extraordinaria que fez a França D. Alvaro Pires de Castro.*

MEMORIA
DA DISPOSICAM
DAS ARMAS CASTELHANAS,
que injustamente, inuadirão o
Reyno de Portugal, no
Anno de 1580.
Despertadora do valor Portugues, para
não temer.
Da prudence, & conselho, para ordenar
o presente.
Da prècução, & cautela, para dispor
o futuro.
OFFERECIDA AO EXCEL-
tissimo Principe, Dom Raymundo, Duque de
Ameiro, Duque de Torres Novas, Marquez
de Monte mor, Conde de Penela, senhor
das Terras do Infantado, & Comè-
dador maior da Ordem de
San-Tiago.
Por Fr. Manoel Homem, da Ordem dos Pregado-
res, Examinador por S. Magestade
das tres Ordens Militares.
Com Licença, EM LISBOA. Na Officina Cratolediana, Anno 1655.
Item 10
Including Censored Predictions by Bandarra

11. [HOMEM, Manuel]. Resorreição de Portugal, e morte fatal de Castella... composta por Fernão Homem de Figueiredo. 2 parts in 1 volume. Nantes: Por Guillelmo do Monnier [i.e., Guillaume de Monnier], n.d. (1645 or later). 4°, later quarter vellum over decorated boards, noticeably too wide for the book block; early ink calligraphed ornament on spine. Woodcut initials, woodcut headpieces, tailpieces and vignettes in text. Printer’s device of Félix Le Mangnier at end of parts 1 and 2: an eagle on a book, wings spread and head raised toward the sun, above the motto “Musarum in odore quiescet.” Minor stains. Passages on p. 45-6, 48, 49, 64, 78, 92 and 94 censored (see below), with offsetting from the ink on facing pages, but only a few letters of text lost. Marginal repairs to final leaf, affecting only a 1-2 letters of an inscription. In good condition. Early ink inscription in margin of final page about the return of D. Sebastião: “Viri lusitani [???]iter videbunt Sebastiam sub anno xpi [i.e., Christi] iii [???] tatu.” Occasional other old ink marginalia. (4 ll.), 139 pp., (1 p. with small woodcut); 109, (1) pp., (11 ll.).

FIRST EDITION of a rare work, citing prophecies and portents regarding the restoration of Portuguese independence. Among those who “foresaw” it are St. Isidore, the Franciscan Pedro das Chagas, the Dominican João Madeira, Bandarra, Margueda da Manta and Quevedo. The portents include a dream of King Philip IV and a fire at the Retiro. Several sections are censored. All these sections are verses of Bandarra; although each verse has been run through with ink and each stanza covered with an ink wash, the only place where the text is illegible is on pp. 47-48, where a small hole causes loss of 6-8 letters on each side.

According to Innocêncio, internal evidence in the prologue indicates that the work was written in 1645, although publication might have been later. There seem to have been at least two editions or issues whose priority we have not been able to establish. Our copy corresponds to the one at the Biblioteca Nacional de Portugal (call number H.G. 6913 P) described in detail in Porbase. Near the foot of the title page is “Com posta Por Fernão Homem, de Figueiredo.” Our copy also has the other features described by Porbase. Copies with Fernão Homem de Figueiredo’s name on the title page are described in Azevedo-Samodães, Palha, and Trindade, Exposição bibliográfica da Restauração. A copy at the Universidade Católica Portuguesa (in Porbase, call number MC-10185) and a copy at Universidade de Coimbra (according to Innocêncio) have a title page that reads, “composto pello P. Leitor F. Manoel Homem, religioso da Ordem dos Pregadores.” Fonseca’s bibliography of works on the Restauração describes a copy with Manoel Homem’s name on the title page. It is not clear which version of the title page was seen by Barbosa Machado, Palau, Pinto de Mattos and Figanière.

RESORREIÇÂM
DE PORTUGAL,
E MORTE FATAL
DE CASTELA.
DIVIDIDA EM DUAS PARTES.

Oferecida ao Excellentíssimo Senhor Dom
Vasco Luis da Gama, Conde da Vidigueira,
Almirante da India Oriental, do Conselho de sua Magestade, Alcaide Mor de
Niza, Senhor de Villa de Frades, e Embaixador Extraordinario a el Rey Chrištianífí-
simo.

Composta Por Fernão Homem, de Pigueiredo;

EM NANTES.
Por GVILIELO MO DO MONNIER,
Impressor del Rey.
Com todas as licenças.

Item 11
Item 11
458065145 (Bibliothèque nationale de France, giving the date as 1641); 81634144 (Houghton Library-Harvard University, giving date as 1642); 559651597 (British Library, giving the date as 1650); 431946925 (Biblioteca Nacional de España, giving no date or collation); 165779468 (Bayerische Staatsbibliothek, appears to be the same as our copy; much of the same text has been censored). Porbase locates editions of Nantes, Guillelmo do Monnier with the date of [1642?] (one copy at Biblioteca Nacional de Portugal, collating [8], 139, [1], 109, [23] p., wormed and shaved, affecting the text) and the date of [1642?] (two copies at Biblioteca João Paulo II-Universidade Católica Portuguesa, giving collation as [10], 109, [22] p. and noting that the date is from Innocençio; and another copy at Biblioteca do Exército, collating 139, 109 p.). Jisc repeats the copy at British Library, giving the date as [1650?]. KVK (51 databases searched) locates only copies cited in OCLC and Porbase, plus a microfilm from the Bayerische Staatsbibliothek copy.

12. LOPES, Francisco. San’ Gonçalo de Amarante, Nascimento, Criação, Vida, Morte e Milagres, Poema Lyrico em seis cantos com nota dos logares da Terra Sancta, por onde o Sancto andou, composito em verso octosyllabo por .... Braga: Livraria Escolar de Cruz & C.ª, n.d. (1920s?). 8°, original tan printed wrappers (faded, spine splitting, small pieces of corners defective). Brownd but not brittle. Overall in good condition, if just barely, 20 pp., 206 pp. $100.00

Third or fourth edition of this hagiographical poem, preceded by editions of Lisbon, 1627, and Lisbon, 1691. The 20-page section at the beginning has a separate title page: Francisco Lopes, poeta lisbonense em eua popular na epocha seiscentista, with the same imprint as the main text, which matches that on the front wrapper. This introduction, original to the present work, is signed and dated in print on p. 20: Braga, 10 Junho 1893, Pereira-Caldas (probably José Joaquim da Silva Pereira Caldas, Caldas de Vizela, 1818-Braga, 1903—see Grande enciclopédia, XXI, 190-2).

São Gonçalo de Amarante (1187-1259), protector of marriages, traveled for 14 years in the Holy Land, became famous for his miraculous efforts in the construction of a bridge over the Tamega River, and died in the town of Amarante in northern Portugal, where his festival is still celebrated.

The author, Francisco Lopes, was a bookseller and binder in Lisbon.

* For other editions, see Innocençio II, 420; Pinto de Matos p. 356; Arouca L341. Also Dicionário cronológico de autores portugueses, I, 378-9. OCLC: cites a single copy of an edition said to be of Braga: Livraria Escolar, 1893—959136194 (Biblioteca de Arte Calouste Gulbenkian), and two copies of the 1627 edition— 65404484 (Harvard College Library, Newberry Library). Porbase locates one copy, at the Biblioteca Nacional de Portugal, giving the date as 192-; it locates no copy of the Lisbon, 1627 edition, and only two of the Lisbon, 1691 edition. No edition located in Jisc. KVK (51 databases searched) locates only the editions cited by Porbase.

FIRST EDITION [?] of this initial salvo in a war of competing pamphlets. Against the tide of press freedom and representative government, the author upholds the values of the old regime, even defending the Inquisition. A second part appeared later the same year; there were at least two replies to the first part, and one to the second, and further replies to the replies. There was another edition published the same year, *Na Imprensa de Galhardo*. While priority has not been established, we think the present edition is the first. Below the imprint is stated “Vende-se na Loja de Francisco José de Carvalho, ao Pote da Almas.” This work has sometimes been attributed to Father José Agostinho de Macedo.


FIRST and ONLY EDITION. St. John Macias (Ríbera del Fresno, Extremadura, Spain 1565-1645 Lima, Peru) was born Juan de Arcas y Sánchez. Orphaned when young and trained to be a shepherd, he met a Dominican friar who impressed him so much that he decided to become one himself. In 1610 he set out for the Americas, finally settling in Peru, where in 1623 he entered the Dominican priory of St. Mary Magdalene in Lima as a lay brother. He served as assistant doorkeeper there until his death in 1646. He was known for his love of the rosary and his generosity to the poor. Pope Gregory XVI beatified him in 1837 (along with his friend Martin de Porres, a native of Lima), and Pope
Paul VI canonized him in 1975. In this biography, published the year he was beatified, the future saint is in Lima by p. 16.

We have been unable to locate any earlier biographies of St. John Macias.

* Not located in NUC. OCLC: 24385929 (Saint Bonaventure University, Dominican College, British Library); 460634248 (Bibliothèque nationale de France, calling for 94 p., port.). Jisc repeats British Library.

15. MENÉZES, Maria Isabel Annunciação Lemos Roxas Carvalho e, Marquesa de Rio Maior. *Fundação da Ordem das Terceiras de S. Domingos em Portugal*. Lisbon: Tipografia Ingleza, 1923. 8°, original printed wrappers (spine frayed at head and with slight defect at foot; short tear to front wrapper at joint, frontjoint splitting near foot of spine). Browning. In good condition. Ink ownership inscription on verso of first plate. (1 l.), x, 109 pp., 4 plates.


Porbase locates four copies: two in the Biblioteca Nacional de Portugal, one in the Commissão Igualdade Direito Mulheres, and one at the Biblioteca João Paulo II da Universidade Católica Portuguesa. Not located in Jisc.

Includes Boxer’s “A Dominican Account of Zambezia in 1744”


FIRST and ONLY EDITION. The volume contains four brief essays in the social sciences, six on economics, eight on “Furana e Biologia” and five in the humanities. The final one is Charles Ralph Boxer’s “A Dominican account of Zambezia in 1744”. Other authors included are Joaquim Alberto Iria, José Blanc de Portugal and Alexandre Lobato,
Item 16
all in the humanities section. Three of the essays in the section on social sciences were by Manuel Simões Alberto, on demography and ethnography in Moçambique, professional tendencies among the mestiços of Moçambique, and social problems of young students in Moçambique.

* See West 167 for the article by Boxer.

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**Helped Inspire the Gothic Revival**

*Luxurious Plates of the Majestic Dominican Church of Batalha*

**17. MURPHY, James [Cavanah].** *Plans Elevations Sections and Views of the Church of Batalha, in the Province of Estremaduras in Portugal, with the History and Description by Fr. Luis de Sousa; with Remarks, to which is prefixed an Introductory Discourse on the Principles of Gothic Architecture … Illustrated with 27 Plates.* London: Printed for I. & J. Taylor, 1795. Large folio (55 x 38.5 cm.), later red morocco (some wear at corners; a few minor scratches), spine decorated sparingly in gilt and blind with raised bands in six compartments, author and title in gilt letter in second compartment from head, date in gilt in fifth compartment, covers with borders decorated in blind, top edges of text rouged, other edges uncut. Illustrated with 27 leaves of engraved copperplates plus an engraved title. Occasional light foxing. In good to very good condition. Bookplates of Henrique Botelho and J.[osé] Pinto Ferreira. Engraved title, (2 ll.), ii, 26 pp., (1 l. divisional title), pp. [27]-61, (1 p.), 27 ll. engraved plates, including the title and dedication leaf [the “General Plan” and the “North Elevation of the Church” are both double page plates].

$2,200.00

**FIRST EDITION.** A new edition, with a resetting of type, but using the same copperplates, appeared in 1836. The great architectural publishing firm of Isaac and Josiah Taylor, later Taylor’s Architectural Library, was closed in April 1834 upon the death of Josiah Taylor. The stock of the firm was sold at two auctions, held in October 1834 and January 1835. At one of these the copperplates for the present work were purchased by John Williams of the “Library of Fine Arts”, who determined to produce a new edition of the work. He had the text reset by T.H. Drury and arranged to have the plates restruck. The dedication plate and list of subscribers, now redundant, were omitted. The former was replaced by a letterpress dedication to John Soane.

The impact of this work was considerable: it was undoubtedly one of the seeds of the Gothic Revival. David Watkin notes that the book contained “the finest set of engravings of Gothic buildings ever to appear” in Great Britain.

The majestic Dominican Church and Monastery of Santa Maria da Victoria, also known as Batalha, is situated eleven miles south of Leiria—still a fairly isolated location. It owes its name to the battle fought on the plain of Aljubarrota, nine miles southwest, where D. João I of Portugal defeated D. Juan I of Castile in 1385, securing Portuguese independence. In size and beauty Batalha excels all other buildings of Portugal in which Gothic and Moorish architecture are combined. The building, begun in 1388, contains superb examples of intricate and exquisitely carved stonework. Plans and masons were
Item 17
INTERIOR VIEW OF THE CHURCH OF BATALHA.
procured from England by Queen Philippa of Lancaster, wife of D. João I (daughter of John of Gaunt and sister of king Henry IV of England). The work was entrusted to Afonso Domingues, a Portuguese architect, and David Huet (or Houguet, or Ouguet), an Irishman. Only the royal cloister, church and Founder’s Chapel were included in the original design, and all show signs of English influence. Various additions were made up to 1551. The *Capelas Imperfeitas*, begun in the late fifteenth century but never completed, are among the best surviving examples of the “Manueline” style of architecture.

Significant damage was inflicted by the 1755 earthquake, and in 1810 the monastery was sacked by the French. It was secularized in 1834 and declared a national monument in 1840. Since then there has been considerable restoration.

The unnumbered page [62] contains “Directions for Placing the Plates”.

Born in humble circumstances in Blackrock, Ireland, James Murphy (1760-1814) was soon recognized for his artistic talents. After studying drawing at the Dublin Society, he became an architect in Dublin, where in 1786 he helped design the addition to the Irish House of Commons. Murphy’s life found a new direction in 1788, when William Burton Conyngham commissioned him to make drawings of the church and monastery of Batalha. From two years in Portugal (1788-1790), Murphy produced three publications—the *Plans, Elevations, Sections, and Views of the Church of Batalha* (1795), *Travels* (1795), and *A General View of the State of Portugal* (1798). All are well illustrated with engravings and aquatints after drawings by the author. After some years in London, Murphy journeyed in 1802 to Cádiz, where he spent seven years studying Moorish architecture and antiquities. Returning to London in 1809, he labored on his masterpiece, *Arabian Antiquities of Spain*, posthumously published in 1815 with 110 plates based on Murphy’s drawings.

Provenance: Henrique Botelho, of Braga, late private dealer and significant collector of books by foreigners about Portugal. José Pinto Ferreira, Portuguese army officer and for many years a distinguished book collector, specializing in Camões and the Restauração, as well as a trove of other books on Portuguese military history.


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**Dominican Missionary in Mexico, the Philippines, Macau, India, and Macassar**


Father Navarrete, a Dominican missionary, spent over a decade in China (1658-69), where he vehemently opposed the evangelical methods of the Jesuits. He also recounts here his travels to Mexico, the Philippines, Macao, India, and Macassar.
ARTE
DA
PINTURA,
SYMMEETRIA,
E
PERSPECTIVA,
COMPOSTA
POR
FILIPPE NUNES,
Natural de Villa-Real.
Novamente impressa, com boas Eslampás, correta, e acrescentada com o seu Index.

LISBOA,
Na Officina de Joao Baptista Alvares.

LDCCLXVII.
Com as licensas necessarias.

Item 19
Nos rostos, e proporção das mulheres se guarda a mesma medida, que nos homens, (diz o mesmo Author) tirado que a testa será descoberta, e à flia, e os olhos mais delvidos; de maneira, que haja entre hum, e outro.
First Work in Portuguese Giving Advice to Painters, by a Dominican Friar


Taborda’s prologue to *Regras da arte da pintura,* 1815 (a translation of Prunetti’s *Saggio pittorico*) begins with a quick look at the only two Portuguese works that offered advice to painters: this one by Nunes and the considerably later *Prendas da Adolescencia,* ou adolescencia prendada, published by José Lopes Baptista de Almada in 1749. Of this work by Nunes, Taborda notes that it is admired for its language, and that although its content is far from complete, it is commendable for being the first such manual: “nem eu duvido tributar-lhe todo o respeito por ser o primeiro, e ainda o unico que soube prestar tão bom serviço à Patria.” Although Taborda reproaches Nunes for not discussing matters such as composition, Nunes does state in his “Prologo aos pintores” that his goal is to cover the *segredos,* the “tricks of the trade.”

Nunes begins with the principles of perspective and the use of shading. In the section on symmetry he cites the works of Vitruvius, Albrecht Dürer, and Daniel Barbaro, and includes four small woodcuts of male nudes with ideal proportions (pp. 37, 40, 42, 50). From there he goes on to mixing inks and colors, using various types of paint, and applying gold leaf to silk, paper, vellum, rock, glass, and leather. The final section suggests various methods for “copying” a city (or any other object), using a grid, a window, and so on.

Nunes, a native of Villa Real (Trás-os-Montes), entered the Dominican Order in 1591, adopting the religious name Frei Filippe das Chagas. Taborda describes Nunes as “dos mais célebres Artistas, que venerou o seu tempo, e por cuja pericia na Pintura, e Poesia, e muita lição de Letras Humanas, e dos Santos Padres tem ainda hoje entre os sabios grande estimação os seus Escriptos.”


NUC: DLC, OCIW-H, MUL. OCLC: 23617544 (Getty Research Institute, National Gallery of Art, Harvard University-Fine Arts Library, University of Michigan, Victoria & Albert); 563162681 (British Library). Porbase locates only one copy, at the Biblioteca Nacional de Portugal, plus two copies of the 1615 edition (one seriously defective, the other damaged) and two of the 1982 edition. Jisc locates copies at British Library and Victoria & Albert. Not located in Orbis, Catnyp, or Melvyl. KVK (51 databases searched) locates a microfilm copy (EROMM) and the copy cited by Porbase.
Descripción Sumaria


De su establecimiento en la Ciudad de Santiago de Chile del pie, en que hoy existe; de las Indulgencias, que con seguridad pueden ganar sus Terceros.

Dividida en X. §§, que ministran el Plan de toda su idea, y se contienen en el Índice, que va al principio.

Sale a luz, a Espenazos, y soldad del S. D. Melchor Lopez, su actual Prior.

Con licencia.

En Lima, en la Imprenta Real Calle de Concha. Año de 1783.
20. [REYES, Judas Tadeo de, possible author]. Descripción sumaria de la inclyta milicia de Jesu-Christo, V.O.T. de Penitencia del Cherubín de la Iglesia Nro. Glorioso P. y Patriarca Sto. Domingo de Guzmán, ilustre fundador del Sagrado Orden de Predicadores. De su establecimiento en a ciudad de Santiago de Chile del pie, en que hoy existe: de las indulgencias, que con seguridad pueden ganár sus terceros .... Lima: En la Imprenta Real Calle de Concha, 1783. 8°, later limp vellum with loop-and-bead closure, ties present. Woodcut tailpiece on recto of final index leaf. In fine condition. Old library stamp (of which only “Predicadores” is legible) on title-page and recto of front free endleaf. (5 ll.), 270 [i.e., 370] pp. Pages 213-370 incorrectly numbered 113-270. pi¹ (*)⁴ [A]⁴ (-A4) B-2Z⁴ 3A². $2,600.00

FIRST and ONLY EDITION. Includes the foundation of the Dominican Order, the building of the Convento del Rosario de Predicadores in Santiago de Chile, and a description of what the Order does for its members and of the indulgences available to them. Medina thought the author might be Judas Tadeo de Reyes, then serving as secretary of the Presidency of Chile.

❊ Medina, Lima 1544 and Hispano-chilena 574. Palau 70842: listing no copies sold or in institutional collections. Not in Sabin. NUC: CtY. OCLC: 47880470 (Yale University, Houghton Library-Harvard University, University of North Carolina-Chapel Hill); 55237937 (John Carter Brown Library, Biblioteca Nacional de Chile); 54269327 is a microfiche (Yale University, Brigham Young University). Not located in CCPBE. Not located in Rebiun. Not located in Jisc. Not located in Melvyl.


FIRST and ONLY EDITION of this defense of a thesis at the Convent of Santo Domingo in Lisbon. The questions deal mostly with the incarnation and sacraments.


First and Only Edition in Portuguese? The Confraria do Rosário is a Catholic religious brotherhood devoted to the Virgin Mary under the care and guidance of the Dominican Order. In Portugal, Brazil, and other Portuguese overseas territories, brothers were usually slaves or former slaves considered to be descendants of Congo nobility.


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23. **SANTA CATARINA, Fr. Lucas de.** *Memorias da Ordem Militar de S. João de Malta, ofercidas a Elrey nosso Senhor D. João V, o Magnifico, como Augustissimo Protector da Academia Real, por ....* Tomo Primeiro [all published]. Lisbon: Na Officina de Joseph Antonio da Sylva, Impressor da Academia Real, 1734 [i.e. 1736?]. Folio (28.8 x 21.4 cm.), contemporary speckled sheep (some binding wear, especially at corners, edges of boards; two pinpoint wormholes near head of spine, one at front joint), spine gilt with raised bands in six compartments (slightly rubbed), crimson leather lettering piece in second compartment from head with short-title in gilt letter, text block edges sprinkled red. Title page in red and black, with small engraved emblem of the Academia Real da História, consisting of the Portuguese royal arms with allegorical foreground. Lovely engraved allegorical frontispiece by Harrewyn after Vieira Lusitano. Finely engraved letters “C” (4 x 4 cm., unsigned and undated), “E” (same dimensions, signed by de Rochefort and dated 1730), and “M” (same dimensions, signed by de Rochefort and dated 1736). Four fine engravings in text (about one third page in size) by Rochefort (dated 1736), Debrie (dated 1736), and two by Rousseau after Vieira Lusitano (undated). Two engraved coats-of-arms, on pp. 273 (of D. Fr. Lourenço Gil) and 274 (of D. João de Sousa; also occupying approximately a third of each page), both signed by de Rochefort.
MEMORIAS
DA ORDEM MILITAR
DE
S. JOAÕ DE MALTA,
OFFERECIDAS A ELREY NOSSO SENHOR
D. JOAÕ O V.
O MAGNIFICO,
Como Auguisíssimo Protcetor da Academia Real,
POR
Fr. LUCAS DE S. CATHARINA,
DA ORDEM DOS PREGADORES,
 seu Cronista, e Academico da Academia Real.
TOMO PRIMEIRO.

LISBOA OCCIDENTAL,
Na Officina de JOSEPH ANTONIO DA SILVA,
Impressor da Academia Real.
M. DOG. XXIII
Com todas as licenças necessarias.
and dated 1735. Large folding map of the islands of Malta, Gozo and Comino (39.7 x 44.8 cm.), engraved by Michael Le Bouteux after João de Abreu Gorjão, dated 1736 (tear of about 3 cm. at bottom edge). A wide-margined copy. Some browning, as usual (mostly light, but a bit heavier in some leaves). In good to very good condition. Armorial bookplate, in red and black, of Eugenio de Andrea da Cunha e Freitas. (16 ll.), 408 pp., engraved frontispiece, large folding map. Tomo Primeiro [all published]. $2,800.00

FIRST and ONLY EDITION. While the abilities of the Dominican Fr. Lucas de Santa Catarina as an historian have been denigrated, this is an ambitiously printed volume, and the first book in Portuguese to attempt a history of the Knights of Malta. It is nicely produced, in the same format and with some of the same, or similar illustration and decoration as other books printed for the Academia Real de História in Lisbon at about this time when Brazilian gold and diamonds were enriching the Portuguese crown, including what is virtually a companion volume, the Suplemento historico, ou memorias, e noticias da celebre Ordem dos Templarios, para a Historia da admiravel Ordem de Nosso Senhor Jesu Christo … by Alexandre Ferreira, which the same printer produced in Lisbon the following year.

The present copy, and another sold by us in 2004 had the engraved emblem on the title page signed by de Rochefort and dated 1736; in another, sold by us in 2012, this emblem did not have any signature or date. In the copy sold in 2004 the frontispiece was dated 1728; in the present copy there is no date on the frontispiece, as was the case with the copy sold in 2012. There are one, or at the most two copies recorded with an unnumbered errata leaf at the end, not present here, and never seen by us on the market. Aside from Azevedo Samodães, Ameal (these the same copy), and Ávila Perez (quite possibly also the same copy), none of the other references mention this errata leaf. Curiously, it is said to be titled in Latin, while the rest of the book is in Portuguese.

A native of Lisbon, Fr. Lucas de Santa Catarina (1660-1740) entered the Dominican Order at Benfica, 1680. Given the post of cronista-geral of his order, Fr. Lucas was charged with the responsibility of completing the História de São Domingos left by Frei Luís de Sousa. He was one of 50 selected by King João V as a founding member of the Academia Real de História Portuguesa. His Seram politico, abrasso enendado, dividido em tres noites para divertimento dos curiosos, first published in 1704, with a second edition in 1723, consists of three novelas in prose, interspersed with both serious and comic poetry in Portuguese and Spanish. Its thrust is a critical attack on the excesses of the baroque style, from a baroque perspective. A great deal of Fr. Lucas’ secular literary output was left unpublished; with the recent revival of interest in late seventeenth- and early eighteenth-century Portuguese literature in general, and in Fr. Lucas in particular, some of his unpublished poetry and prose has begun to be published in critical editions.

PROLOGO.

Screvo daquella Religion illustre Equestre, Jercolymitana, Hospitalaria, theater do valor Catholicco, militar disciplines, e piedade generofa, de que com singular respeito he inspeetor todo o Christianismo, tendo * cir-
nº 1748. On João de Abreu Gorjão, see Pamplona, op. cit., III, 82-3. For the bookplate, see Avelar Duarte, Ex-libris portugueses heráldicos, 357. OCLC: 433507292 (Biblioteca Nacional de España); 434056285 (Biblioteca Nacional de España); 457696755 (Bibliothèque nationale de France); 794289636 (Sovereign Military Order of Malta-Rome); 300193679 (Niedersächsische Staats- und Universitätsbibliothek Göttingen, Staatsbibliothek zu Berlin-Preussischer Kulturbesitz, Bayerische Staatsbibliothek); 27414545 (Olivera Lima Library-Catholic University of America, New York Public Library, Princeton University Library, University of Pennsylvania Library, Harvard College Library, Houghton Library). Porbase, citing five copies in the BN, Lisboa, and one each in the Biblioteca Central da Marinha, and the Biblioteca João Paulo II-Universidade Católica Portuguesa, gives a collation of (26), 408 pp. Hollis cites two copies, and gives the same collation as ours. Library of Congress Online Catalogue cites a copy which appears to lack the map, but otherwise has the same collation as ours. Catnyp cites a copy with the same collation as ours. Not located in Orbis. Not located in Melvyl. Jisc locates a single copy, at Oxford University. Not located in BLPC.

King Philip IV’s Illegitimate Son
Celebrates Victory over the Turks at the Battle of Vienna

24. SANTO TOMAS, Alonso de, Bishop of Malaga (a.k.a. Alonso Enríquez de Guzmán y de Orozco). Carta pastoral del ... a los fieles de su obispado, exortándolos a hazimiento de gracias, en ocasión del Triunfo que tuvieron las Armás Cesareas, y Catolicas contra las Otomanas, el día 12 de Setiembre de 1683. Lisbon: En la Emprenta de Miguel Manescal, Librero de la Serenissima Casa de Bargança [sic], y de S. Ilustrissima, 1684. 4°, disbound, text block edges sprinkled red. Woodcut on title page repeated on p. 31 of a bowl with flowers, fruits and vegetables. Large, elegant woodcut initial on p. 3. Extensive side notes, consisting of Latin versions of quotations in the text. In good to very good condition. 31 pp. $500.00

One of several editions that appeared in 1683 (?)-1684; in addition to this one, we know of an undated edition without imprint (25 pp.) as well as Madrid, 1684 and Valencia, 1684 editions. The Bishop of Malaga exhorts his flock to celebrate the victory of Holy Roman Emperor Leopold I over the Turks on September 12, 1683, at the Battle of Vienna. Vienna had been besieged by the Ottoman Empire for more than 2 months. This victory, won by the Empire in league with Poland, is often seen as the turning point after which the Turks ceased to be a menace to the Christian world. Fray Alonso gives some details on the battle, and discusses the alliances that made the victory possible.

Fray Alonso Enríquez de Guzmán y de Orozco (Málaga, 1631-Málaga, 1692) was officially the son of a Spanish nobleman, but was in fact the son of Philip IV, who had been having an affair with Alonso’s mother, one of the queen’s women in waiting. In 1646, when Philip’s heir Baltasar Carlos died, Philip attempted to legitimize Alonso. Alonso refused and took orders as a Dominican in 1648, adopting the name Fray Alonso de Santo Thomás. Respected as a theologian, philosopher, and orator, he was named bishop of Osma in 1663, then of Plasencia, and in 1664, of Málaga. He is remembered for helping the city of Orán when it suffered an attack of the plague and for his help in
CARTA PASTORAL
DEL ILUSTRÍSIMO,
Y REVERENDÍSIMO SEÑOR
D. FR. ALONSO DE S. TOMAS
Obispo de Malaga, del Consejo
de su Magestad, &c.

A LOS FIELES DE SU OBISPADO,
exhortándolos a hacedor de gracias, en ocasión del Trí-
unfo que tuvieron las Armas Cesáreas, y Católicas
contra las Otomanas, el día 12, de Se-
tiembre de 1683.

Vobis referre placet, quod sine injuria communis Chri-
stinianorum solatis et iterum non possumus. Ex Epist.
Reg. Pol. ad Marb. de Girona,

EN LISBOA:
En la Imprenta de Miguel Muncacal, Librero de la Serenissima
Casa de Burgos, y de S. Ilustriíssima Año de M.D.C. LXXIV.

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Málaga after the earthquake of 1680. As a patron of the arts, he befriended the sculptor Pedro de Mena and the painter, architect, and sculptor Alonso Cano.

Arouca S265. Sousa Viterbo, Litteratura hespanhola em Portugal p. 231. Simón Díaz V, 4827: citing a copy at the Biblioteca Nacional de España with date and pagination as the present copy. This edition not in Palau; see 300258 for an edition without place, printer, or date, with 25 pp., at the Biblioteca Nacional de España. OCLC: 80827901 (Houghton Library-Harvard University); 433075082 (Biblioteca Nacional de España); see also 433528437 (Biblioteca Nacional de España: with the imprint Madrid: por Antonio de Zafra, 1684). Porbase locates a single copy, at the Biblioteca Nacional de Portugal (in poor condition). This edition not located in Jisc, which cites a Valencia, 1684 edition at Oxford University.

Classical Work on Dominicans in Portugal, Africa, India, and the Far East
With Three Chapters on Irish Dominican Monasteries in Portugal
By a Highly Respected Portuguese Writer
Masterpiece of Portuguese Literature

25. SOUSA, Frei Luis de. Primeira [Segunda, Terceira, Quarta] Parte da Historia de S. Domingos Particular do Reino, e Conquistas de Portugal. Por Fr. Luis Cacegas, da mesma Ordem, e Provincia, e Chronista della. Reformada em estilo, e ordem, e amplificada em successos, e particularidades por Fr. Luis de Sousa filho do Convento de Benfica. [Volume IV: por Fr. Lucas de Sta. Catharina, Chronista da Ordem dos Prégadores, e Academico da Academia Real]. 4 volumes. Lisbon: Na Officina de Antonio Rodrigues Galhardo, 1767. Folio (29 x 19.5 cm.), uniformly bound in contemporary cat’s-paw mottled sheep (minor wear; free endleaves removed from volume I), spines with raised bands in six compartments, crimson morocco lettering pieces, gilt bands and ornaments, text-block edges speckled blue. Woodcut title pages: architectural frame with 7 figures of São Domingo (or Dominicans?). Woodcut and typographical headpieces. Woodcut factotum initials. Text in 2 columns, except for transcriptions of decrees, documents, inscriptions, etc. Volume I: light dampstain at gutter at beginning; Xxxx1-2 browned. Some browning in final quires of volume IV. A few small stains throughout the 4 volumes, but overall a set in very good to fine condition. (10 ll.), 718 pp. [702 wrongly numbered 904]; (19 ll.), 463 pp.; (9 ll.), 447 pp.; (14 ll.), 819 pp. 4 volumes. $3,600.00

Second edition of this classic account of the Dominican Order in Portugal and its overseas empire during the sixteenth and seventeenth centuries. It includes many transcriptions of primary sources such as documents, decrees, and inscriptions. Frei Luis de Cácegas (1540-1610), chronicler of the Dominicans in Portugal, began to gather the material for this work. At the request of the Dominicans, Frei Luis de Sousa took up the work after the death of Cácegas; the first volume was published in 1623, and two more in 1662 and 1678. The fourth volume, by Lucas de Santa Catharina, was first
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RICHARD C. RAMER

printed in 1733. It is rare to find all four volumes of the first edition together. A third edition appeared in 1866.

The chronicle begins with a life of St. Dominic (1170-1221). It includes a description of the establishment of dozens of Dominican monasteries and convents in Portugal, and details of the lives of hundreds of monks and nuns of the Order. In volume II, ten chapters deal with Dominicans in Africa (Loanda, Congo, Ethiopia, Guiné, Ceuta, Tangiers). In volume III, 39 chapters are on India (Goa, Chaul, Cochin, Solor). In the final volume, eleven chapters deal with India and the Far East (Siam, Malacca, Solor, other parts of Indonesia, and particularly Timor), and five more with Africa (the Kingdom of Mutapa and Ethiopia). Near the end, three chapters are on Irish monasteries established in Portugal.

Edgar Prestage comments in the Encyclopedia Britannica (11th ed., 1911), “The Chronicle has the defect of most monastic writings, they relate for the most part only the good, and exaggerate it without scruple, and they admit all sorts of prodigies, so long as these tend to increase devotion. Their order and arrangement, however, are admirable, and the lucid, polished style, purity of diction, and simple, vivid descriptions, entitle Frei Luís de Sousa to rank as a great prose-writer. His metaphors are well chosen, and he employs on appropriate occasions familiar terms and locutions, and makes full use of those charming diminutives in which the Portuguese language is rich. His prose is characterized by elegance, sweetness and strength, and is remarkably free from the affectations and false rhetoric that characterized the age” (XXV, 462). Bell noted that the Chronicle has “lasting value by virtue of his style” and is “in matter and manner one of the masterpieces of Portuguese literature” (Portuguese Literature, p. 242-3).

A descendant of the second Conde de Marialva, Fr. Luiz de Sousa (Santarém, 1557 or 1558?-Convento de Benfica, 1632), whose secular name was Manuel de Sousa Coutinho, entered the Knights of Malta as a novice. Shortly thereafter he was taken prisoner by Algerian pirates. As a captive in Algiers from 1575 to 1576 he befriended Miguel de Cervantes, who mentions him in Los Trabajos de Persiles y Sigismunda. Back in Portugal he earned a reputation as an unbending patriot when in 1599, as governor of Almada, he burned down his home rather than receive the Castilian authorities there. Perhaps because of this forthright attitude, he is said to have gone to Panama to seek his fortune in 1600, returning in 1604 or 1605. In 1613, he and his wife entered separate convents. (Almeida Garrett’s romanticized version of this, Frei Luiz de Sousa [1843], involved the return of the wife’s long-lost husband.) His classic Vida de D. Fr. Bertolomeu dos Martyres (1619) was described by Camilo Castelo Branco as a “livro divino”. According to Bell, “It is as a stylist, not as a historian, that Frei Luís de Sousa will always be read, and read with delight” (Portuguese Literature, p. 243). Bell lists Sousa as one of the great Portuguese authors who were virtually unknown to the English-speaking world, grouping him with King Dinis, Fernam Lopez, Bernardim Ribeiro, Diogo Bernardes, Heitor Pinto, Frei Thomé de Jesus, Ferreira de Vasconcellos, Antonio Vieira, and Manuel Bernardes (ibid., p. 14n).

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