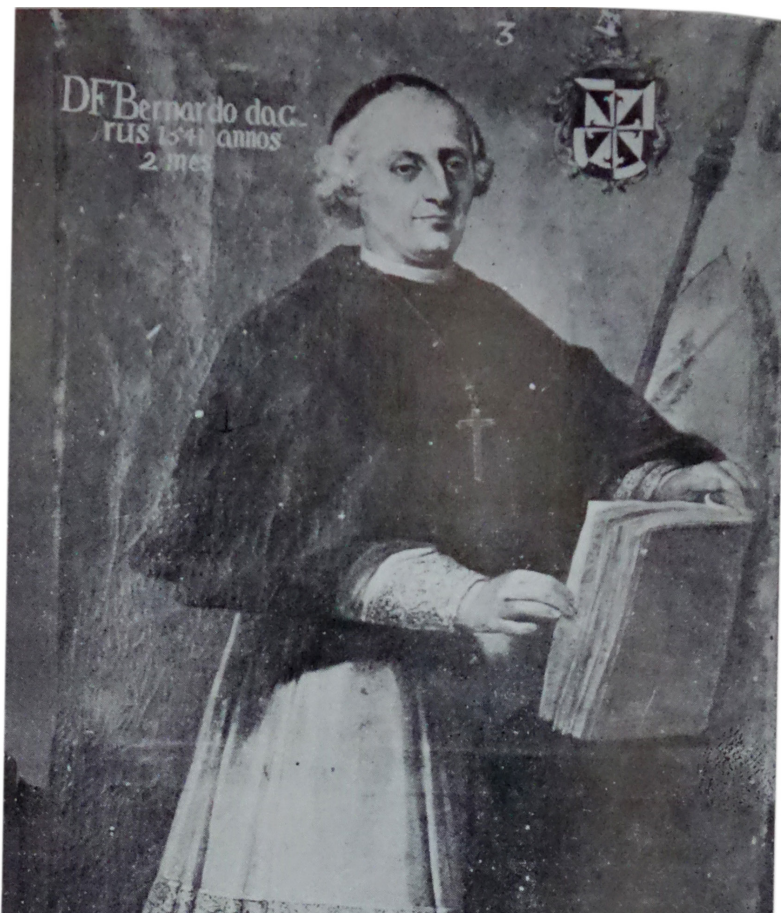


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MISSIONS & MISSIONARIES

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SPECIAL LIST 483

MISSIONS & MISSIONARIES

Portuguese Missions in Angola, with Mention of Livingstone

1. [ANGOLA. Amado, José de Sousa]. *Notícia do estado em que se acha o povo de Angola, destituído de mestres, parochos e egrejas, e considerações acerca da necessidade e facilidade de remediar tão grandes males*. Lisbon: na Typ. de G.M. Martins, 1861. 8°, contemporary pink wrappers (foldline). Faintly browned. Mostly unopened. In very good condition. 24 pp. \$250.00

FIRST EDITION. Begins with a brief history of Portuguese missionary activity in Angola, continues with an account of the journey through Angola in 1854 by the English missionary Dr. David Livingstone (pp. 11-14), and concludes with an appeal for donations to Angolan missions.

At this time the Portuguese were expanding their sphere of influence in West Africa. In 1855 they had occupied Ambriz (in the north of Angola), and in 1855-56 had intervened in a civil war in the Congo. Converting the indigenous population to Christianity had always been one of the justifications for the Portuguese conquest of lands in Africa, Asia, and South America. This short work fits in with Portuguese colonial policy during the Scramble for Africa.

The author was a priest, teacher and Catholic publicist, born near Coimbra in 1812 and still active in 1884. He is said to have died in 1890.

* Not in Innocência; for over 40 titles by the author, see V, 139 and 457; XIII, 221-3. NUC: CSt. Porbase cites two copies plus a microfilm copy, all at the Biblioteca Nacional de Portugal.

First Mapping of Rio Tebicuari, Paraguay

2. AZARA, Felix de. *Correspondencia oficial e inedita sobre la demarcacion de limites entre el Paraguay y el Brasil, por ... Primer Comisario de la Tercera Division. Primera edicion*. Buenos Aires: Imprenta del Estado, 1836. Folio (31.5 x 20.5 cm.), modern brown cloth, smooth spine, title stamped vertically in gilt; text-block edges tinted yellow. Very good to fine internally. In good to very good condition. ii, 68, ii pp. \$200.00

FIRST EDITION. These letters on the Rio Tebicuari, dated 1784-85, have an introduction by Pedro de Angelis (dated 1837) and were published in his important *Colección de obras y documentos relativos a la historia antigua y moderna de las provincias del Río de la Plata*, first printed in 1836-37 (see Griffin, *Latin America: A Guide to the Historical Literature* 3090). Palau lists each item in the *Colección* separately. A second edition of this work was published in 1970.

The Rio Tebicuari flows west to meet the Rio Paraguay about 120 miles south of Asunción; Azara was the first to map it. On the same trip, he went to the Guarani mission

country, reaching the pueblo of Santa Maria and the forests around the Rio Paraná. This account is written in the form of a diary, with notes on geography, roads, towns, the behavior of Indians and colonials, and of course latitude and longitude.

After the Treaty of San Ildefonso, 1777, a commission was sent to Rio de la Plata in 1781 to settle the boundaries between Spanish and Portuguese America. Azara, a talented Spanish military engineer, was assigned to survey the boundary north of Asunción. From 1784 to 1786 he took no less than seven exploratory journeys to the interior, of which the one described here was the third. In 1793 Azara published a famous map of Paraguay, *Descripcion historica, fisica, politica y geografica escrita a instancias del Cabildo de la Asunción*, that earned him instant acclaim. After he returned to Spain in 1801 he began publishing works on the flora and fauna of the area. Finding that stuffed specimens deteriorated rapidly in Paraguay's climate, he had instead made a detailed list of birds, collated against Buffon's *Histoire naturelle des oiseaux* and published as *Apuntamientos para la historia natural de los páxaros del Paraguay y Río de la Plata, 1802-1805*. Azara's *Descripción e historia del Paraguay y del Río de la Plata*, Madrid 1847, and *Voyages dans l'Amérique Meridionale*, Paris 1809, are important sources on eighteenth-century Latin America.

* Palau 20986: calling for 2 ll., 68 pp., 1 l. On Azara, see Howgego I, 72-73 (A149); McNeil and Deas, *Europeans in Latin America* n 74. NUC: DLC, TxU, NNH, NcU, NN (calling for 1 l., ii, [3]-68, ii pp.). Jisc locates copies at British Library, University of Liverpool, and National Library of Scotland.

3. BARBOSA, P. Fr. Francisco de la Concepción. *Catedra de Prima en que Jesus pendiente, enseña la sabiduria toda con sus siete palabras. Septenario devoto a Jesus Crucificado, dedicado al mismo Señor, en favor de los devotos de su Santisima Pasion.* Mexico: Imprenta de los Herederos del Lic. D. Joseph de Jauregui, 1795. 16°, unbound, stitched (first and last leaves detached). Full-page primitive woodcut of crucifixion on verso of title page. Typographical ornament at end of text. Very minor foxing and spotting. Good condition. (16 ll.) \$250.00

A seven-day devotion, based on Christ's last words.

Fray Francisco de la Concepción was a native of Mexico, and became a Franciscan in the province of Santo Evangelio. A zealous preacher, he was a missionary in the Colegio de Propaganda Fide in Querétaro and librarian of the Convento Grande de Mexico.

* Medina Mexico 8466. Palau 23814 (cites editions of 1732, 1733, 1769, 1774, and 1795). Cf. Beristain y Souza, *Biblioteca hispano-americana septentrional* I, 131: citing an edition of Mexico, 1732. NUC: locates only a single copy of the 1791 edition at MnU. OCLC: 1238111419 (John Carter Brown Library, Biblioteca Nacional de Chile); 26107788 (DIBAM-Serpat); for the Mexico, 1769 edition: 55276428 (Biblioteca Nacional de Chile, DIBAM-Serpat); for the Mexico, 1791 edition: 26084504 (Florida State University, University of Minnesota-Minneapolis, DIBAM-Serpat); 1318295811 (Biblioteca Nacional de Chile); 80045627 (no location given); for the Mexico, 1819 edition: 55238504 (Biblioteca Nacional de Chile, DIBAM-Serpat); 915804900 (University of Dayton). No edition located in Rebiun. No edition located in Jisc.

*Fundamental Source on the History of the Estado de Maranhão,
Which Originally Encompassed the Entire North of Brazil
From Amazonia to Ceará*

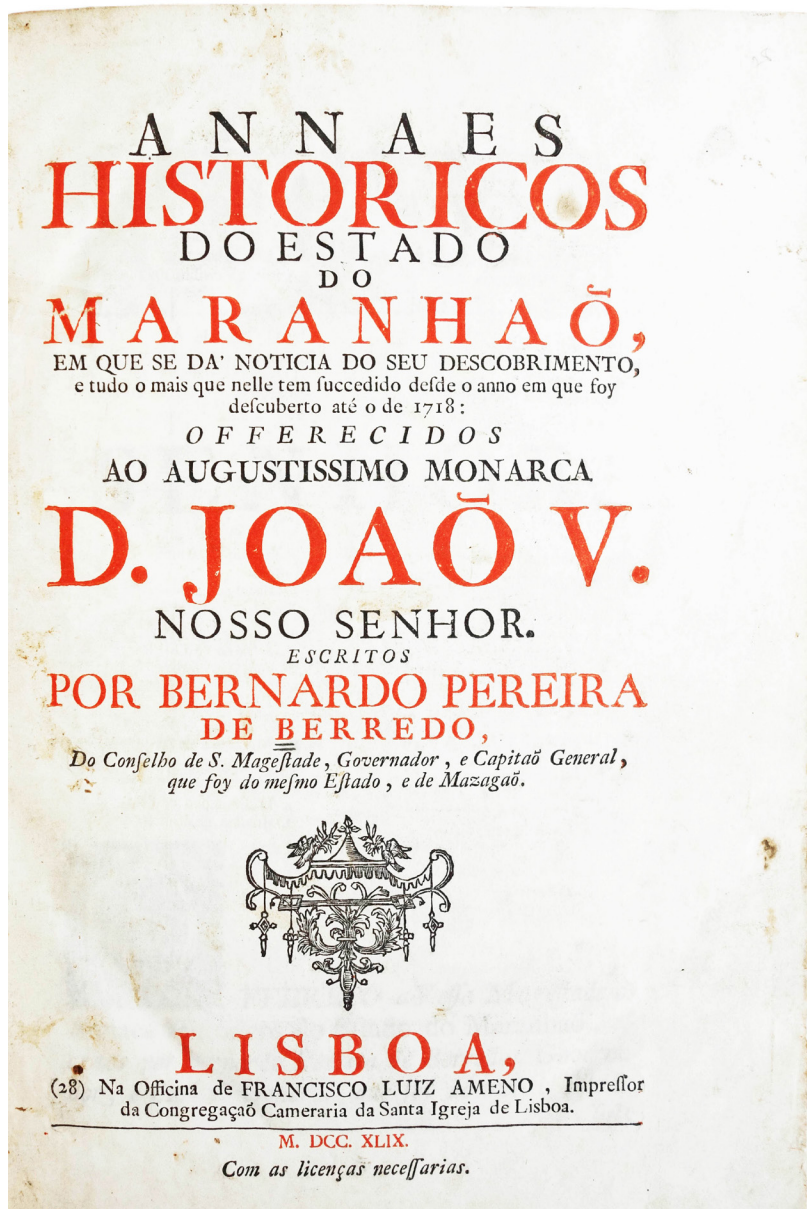
*4. **BERREDO, Bernardo Pereira de.** *Annaes historicos do Estado do Maranhão* Lisbon: Na Officina de Francisco Luiz Ameno, 1749. Folio (30 x 21 cm.), modern quarter morocco over cloth (slight wear to hinges), spine with raised bands in six compartments, gilt letter in second and fourth compartments, gilt date at foot. Title page in red and black. Large woodcut initials. In fine condition, except for moderate soiling on the title-page. Overall in very good condition. (13 ll.), 710 pp. Pages 247 and 275 misnumbered 147 and 175, respectively. \$18,000.00

FIRST EDITION, very rare, of this fundamental source on the history of Maranhão. Varnhagen called it “um dos mais preciosos livros que ácerca de nossa historia possuimos” (*História geral* II, 874) and Borba de Moraes comments, “This first edition is rare and much sought after, as it is a classic on Maranhão.” The author covers the military, political and religious events in Maranhão from its discovery until 1718, the year he became its governor. The Estado do Maranhão originally encompassed the entire north of Brazil, from Amazonia to Ceará. The *Annaes* is an especially important source for the colonization of Maranhão, for the Dutch in Brazil, and for the *bandeirantes*—especially the expedition of Antônio Raposo Tavares, who left São Paulo in 1648, traveled to Paraguay and via the Guaporé, Mamoré, Madeira and Amazon Rivers to Gurupá in Pará, arriving there in 1651.

Early sections of the book describes Vicente Yanes Pinçon (Vicente Yáñez Pinzón) and the navigation of the Amazon (which he called *Mar Doce*). The navigation of other rivers, such as the Pindaré, is described over the course of pp. 6-15. This includes details on the navigation of the Pindaré river, which was difficult in the winter and impractical in the summer because of the lack of water (p. 11).

A riveting, sympathetic, and detailed description of the *France Équinoxiale* of Daniel de la Touche, Seigneur de la Ravardière, and Admiral François de Razilly (spelled “Racily” in this work) occupies pp. 48-71. It describes how their expedition of three ships left the Port of Cancale (Brittany) with missionaries and “*homens de mar, e guerra*” on March 19, 1612. However, the ships encountered such rough seas (which the author attributes to the devil) that they were forced to dock in England at Falmouth, then Dartmouth, and then Plymouth in order to repair the ships. The French were well received in those ports and the ships were repaired. They then travelled on April 23, experiencing good wind, around England’s Lizard Point (Cornwall), reaching the Canary Islands on May 7th. Technical coordinates are given regarding the ships’ navigation around Africa, past the Río de Ouro, where they encountered a fishing boat from Bayonne, to Cabo de Barbas, Cape Verde, and the Coast of Guiné. On June 13th, they were beneath the *Equinoctial*, which they passed through without issue “*felicidade pouco ordinaria na navegação*” (p. 58), encountering then three great Portuguese ships that were returning from Eastern India.

On June 23rd, they “discovered” Ilha de Fernao de Noronha (p. 58), where they met a Portuguese man with 17 or 18 *Tapuyas* (indigenous Brazilians from Pernambuco, who did not speak the *tupi* language). The French stayed on the island until July 8th. On July 11th, they reached Brazil, and on July 24th, they discovered Serra de Ibiapaba in north-eastern Brazil. They encountered another French ship on July 26th, but were suspicious of the crew because of the prevalence of French pirates in the region (p. 60). They then



prepared entry to the island of Maranhão (p. 61), which they eventually brought under French control. The French lost control of Maranhão to the Portuguese in 1615 (see also *Grande Enciclopédia*, pp. 232-233).

Pereira de Berredo, Governor of Maranhão from 1718 to 1722, was vehemently anti-Jesuit. Born circa 1680, he died in Lisbon in 1748 while preparing this book for the press.

* Borba de Moraes (1983) I, 103. Alden & Landis 749/25: citing copies at DLC, InU, MnU, OCL, RPJCB, the British Library and Paris, Bibliothèque Nationale. Mindlin, *Highlights* 162: "Berredo is one of the classic chroniclers from the north of Brazil. He describes Maranhão and the Amazon." Innocência I, 382-3; VIII, 396-7. J.H. Rodrigues, *Domínio holandês* 159: "Berredo é fonte clássica da história do Maranhão ... Sobre a invasão e expulsão dos holandeses deve ser consultado." Borba de Moraes & Berrien, *Manual bibliográfico de estudos brasileiros* 3941 (this edition), 3275 (Maranhão, 1849) and 3750 (Florence, 1905). Schäffer, *Portuguese Exploration to the West and the Formation of Brazil* 62. Streit III, 1260. Palau 218678. Sabin 4967. Griffin, *Latin America: A Guide to the Historical Literature* 3369: "important." Palha 4262. JCB II, i, 915. JCB, *Portuguese and Brazilian Books* 749/1. Bosch 196. Rodrigues 388. Azevedo-Samodães 2396. Maggs, *Bibliotheca brasiliensis* (1930) 218: at £45. Cf. Boxer, *The Golden Age of Brazil* pp. 287-9: "classic."

***5. BRÁSIO, António.** *História e missiologia: inéditos e esparsos.* Luanda: Instituto de Investigação Científica de Angola, 1973. Large 8°, original illustrated wrappers. Fine to very fine condition. 929 pp., (2 ll.), 15 ll. plates, printed on both sides. ISBN: none. \$75.00

FIRST and ONLY EDITION. Deals mainly with West Africa, although there are interesting introductory chapters with background material on the Padroado Régio, the integration of Henry the Navigator's discoveries and expansion into the Papal Cruzada geral, the cathedral at Ceuta, relations of the Roman Curia with the Emperor of Ethiopia in the age of Henry the Navigator, "As Missas do Infante," and the Padroado of the Order of Christ on Madeira.

Bantu Language Family—Authored by a Missionary

***6. CALDWELL, R.[obert].** *Chi-Nyanja Simplified. Second Edition, with Key.* London: The Zambesi Industrial Mission, [1897 or 1898]. 16°, publisher's [?] dark green pebbled cloth. In very good condition. 88 pp., (1 blank l.), 46, [2] pp. \$200.00

This second edition has been revised and augmented. In his preface, the author states that there have been revisions throughout. The original edition consisted of 88 pp. only. An important "Key" which occupies the 46 pp. section has been added for the present edition.

The author (1814-1891) was Secretary of the Zambesi Industrial Mission.

Chewa, also known as Nyanja, belongs to the Bantu language family. The noun class prefix *chi-* is used for languages, so the language is usually called Chichewa and Chinyanja (spelled Cinyanja in Zambia, and Cinianja in Mozambique). In Malawi, the name was officially changed from Chinyanja to Chichewa in 1968, at the insistence of

President Hastings Kamuzu Banda, who was himself a member of the Chewa tribe. This is the name still most commonly used in Malawi today. In Zambia, Chewa is spoken by other people such as the Ngoni and the Kunda, so a more neutral name, Chinyanja ("language of the lake," referring to Lake Malawi) is used instead of Chichewa. Chewa belongs to the same language group (Guthrie Zone N) as Tumbuka, Sena, and Nsenga.

Bishop Robert Caldwell (1814-1891), missionary and linguist, academically established the Dravidian family of languages. He served as assistant bishop of Tirunelveli beginning in 1877. The Government of Tamil Nadu created a memorial in his honor and issued a postage stamp in his name. A statue of Caldwell was erected in 1967 near Marina Beach, Chennai, as a gift of the Church of South India.

* OCLC: 31901986 (New York Public Library, Northwestern University, University of Wisconsin-Madison, Trinity College, Dublin, Unisa Muckleneuk Main Campus, National Library of Scotland, Oxford University); 505571276 (University of Fort Hare, Cambridge University); 774478134 (but listing only 46 pp.: British Library, University of Kwazulu Natal); 557976521 (only 46 pp.: British Library); 20825487 (microfilm: gives the date as 1952: Library of Congress, Baker & Taylor, inc.); 24022131 (microform); for the less useful first edition, 1897, cf. 417558108 (British Library, School of Oriental and African Studies-University of London); 557976507 (British Library).

7. [CARACCIOLI, Louis Antoine de]. *La Vie du Cardinal de Berulle, fondateur de la Congrégation de l'Oratoire en France.* Paris: Chez Nyon, Libraire, 1764. 12°, contemporary mottled calf (minor wear), smooth spine richly gilt with crimson leather lettering-piece bearing short title; marbled endleaves, text-block edges marbled. Woodcut vignette on title page. Woodcut headpiece on p. 1. In very good condition. Two old inscriptions at head of title page: "Catherine T[??] H[?]" scored; and "Edmund Winstedley [?]". viii, 329, (1) pp., (1 l., 2 ll. advertisements). \$250.00

FIRST and ONLY EDITION. Pierre de Berulle (1575-1629), an Oratorian, was a cardinal and chaplain to Henry IV of France. One of the most important mystics of seventeenth-century France, he is credited with initiating the powerful spiritual, missionary, and reform movement that impelled the Church in France during his time. Among his friends and disciples were St. Vincent de Paul and St. Francis de Sales.

Caraccioli wrote several other biographies of church leaders, including Pope Clement XIV, and many other works, perhaps the most famous of which was *Livre de quatre couleurs*, Paris, 1757, printed in four colors.

* NUC: IaU, MoSU-D.



Item 8

Rare Printing from Celaya (Guanajuato)
Opposing Anti-Clerical Reforms of Benito Juarez and
Helping Priests Bring Those Who Have Strayed Back to the Fold

8. COSTA, Juan Natividad [or Jean-Nativité Costa, or Jean-Noël Costa; and others]. *Manual de Misioneros y protestas y circulares de Illm° Sr. Obispo de Michoacan.* 3 parts in 1 volume. Celaya: Reimpreso por Guillermo Galvan, 1859. 4°, contemporary dark brown straight-grain morocco, gilt ruled and roll-tooled border on covers, flat spine with gilt bands and short title (minor wear). Elaborately designed title page with multiple fonts and flourishes. First printed title page browned at edges; light dampstain at lower edge. Overall in good to very good condition. (1 blank, 1 l.), 236 pp., (3 ll. *indice*, 1 blank l.), 93 pp., (1 blank, 1 l. *indice*, 1 blank ll.), 31 pp. 3 parts in 1 volume. \$500.00

First edition in this form (?) of a compendium produced by the Church during the struggle between Conservatives and Liberals in mid-nineteenth-century Mexico. The Catholic Church hierarchy was struggling to defend its rights against attempts by the Liberals to limit its powers. It is unclear whether this volume has the same contents as Palau 184651 (*Defensa eclesiástica en el obispado de Michoacan desde fines de 1855 hasta principios de 1858 o sea colección de representaciones y protestas, comunicaciones oficiales, circulares y decretos diocesanos*); but that volume certainly does not include Costa's *Manual de misioneros*.

The *Manual de misioneros* is a translation of a guidebook written when priests were working to reestablish Catholicism in France after the French Revolution, ca. 1801. It includes much advice on matters that would have been of concern to Mexican prelates, e.g., how to cope in a diocese where the higher levels of the Church hierarchy are not present, how to act when the residents detest the Catholic priests, how to deal with those who refuse to come back to the fold, how to deal with priests who have sworn an oath to a secular government, who has the right to absolve those accused of heresy, how to deal with those who have received property confiscated from the Church, how to care for reliquaries and other sacred objects, and what the first steps should be in instructing people about Catholicism. The printed title for this part is *Manual de misioneros, o ensayo sobre la conducta que pueden proponerse observar los sacerdotes llamados al restablecimiento de la religion en Francia. Obra postuma de ... traducido al castellano por D.P.V.C. Presbitero. Segunda edicion mejicana.* Jean-Noël Nativité's *Manuel des missionnaires, ou, Essai sur la conduite que peuvent se proposer de tenir les prêtres appelés à travailler au rétablissement de la religion catholique en France*, originally published in Rome, 1801, was published in Spanish translation (apparently always by the same P.V.C.) at Palma, 1813 (OCLC 807537589, 3 copies); Barcelona, 1823 (804352839, 1 copy); Mexico, 1829 (255596519, 1 copy); and Madrid, 1839 (25121042, 3 copies).

The title page for the second part (with elaborate typography and ornaments, like the volume's main title page) is *Protestas y pastorales del Y.S. Obispo de Michoacan.* It includes a response by Bishop Clemente de Jesus Munguia and his Cabildo to the expropriation of ecclesiastical property in June 1856, with a long section on the origin of the Church's property ownership and how it is administered. Eleven other documents, the latest issued in January 1859, make further protests to the government, refusing to confirm the Constitution of 1857, refusing Catholic burials for those who have sworn to uphold it, and so on.

The title page for the third part is: *Suplemento. Manifestacion que hacen al venerable clero y fieles de sus respectivas diócesis y á todo el mundo católico, los Illmos. Sres. Arzobispo de México y Obispos de Michoacan, Linares, Guadalajara y el Potosi, y el Sr. Dr. D. Francisco Serrano, como representante de la mitra de Puebla, en defensa del clero y de la doctrina catolica con ocasion del manifiesto y los decretos expedidos por el Sr. Lic. D. Benito Juarez en la Ciudad*

de Veracruz en los días 7, 12, 13 y 23 de Julio de 1859. In this letter dated 30 August 1859, Archbishop of Mexico D. Lazaro de la Garza y Ballesteros, along with Bishop of Michoacán Clemente de Jesus Munguia and several other prominent clergy vehemently oppose the decrees issued by Benito Juarez in Veracruz in July 1859, which included the nationalization of Church property and a law permitting civil marriage. These events were part of the Reform War (Guerra de Reforma) of 1857-1861, during which the Liberals under Benito Juarez, among others, attempted to restrict the power of the Church and military, particularly by stripping the Church of its rights, powers, and property.

Celaya is in the province of Guanajuato, Mexico, some 200 km. northwest of Mexico City. The only earlier Celaya imprints listed in OCLC are two devotional works printed by Mariano Oñate in 1845.

* For Costa's *Manual*, cf. Palau 63644 (editions of Palma 1813, Barcelona 1823, and Madrid 1830); for Munguia, cf. Palau 184651 (a 2-volume collection of his works from 1855 to 1858, Mexico, 1858) and 184656 (sermons plus documents defending the Church, Mexico 1864). Not located in *Bibliotheca Mejicana*. See Callcott, *Church and State in Mexico 1822-1857*, chapter XII. NUC: TxU. OCLC: 19992196 (3 parts, "various pagings," Arizona State University, University of California-Santa Cruz, Catholic University of America, University of Texas-Austin); 48301932 (3 parts, "pag. irreg.," El Colegio de Mexico); 651381393 (3 parts, without collation, Biblioteca Nacional de Mexico); 18946089 is the first part only (236 pp., San Jacinto Museum of History, University of Texas-San Antonio, University of Wisconsin-Madison); 651184869 is the second part only (93 pp., University of Texas-San Antonio); 18946549 is the third part only (31 pp., University of Texas-San Antonio, University of Wisconsin-Madison); 651184861 is the third part only (31 pp., Biblioteca Nacional de Mexico). Not located in Jisc. This edition not located in Melvyl, which has other works by Munguia.

Missions Along the Zambezi

9. 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 Monomotapa, 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. Porbase locates six copies: two at the Biblioteca Central da Marinha and four at the Biblioteca Nacional de Portugal.

10. CRUZ, Gaspar da. *Tratado das causas da China*. Zulmira Santos and Luís de Sá Fardilha, eds. Porto: U. Porto Edições, 2020. Coleção Letras Portuguesas, n.º 3.8º, original printed wrappers. New. 203 pp., footnotes, bibliography. One of 550 copies. ISBN: 978-989-746-232-0. \$25.00

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 *Tratado* 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. lxii). 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 Kuangtung [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. lxi). "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, I.ii, 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, lxi).

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' work, published his *Historia* of 1585 which became a pan-European bestseller through its numerous translations and reprintings. 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*.

* For the original edition, see Anselmo 390. Cordier, *Bibliotheca Sinica*, col. 2063. Barbosa Machado II, 348. Innocência III, 128 (giving incorrect collation): "Os exemplares são mui raros"; IX, 413 (admitting the mistake in collation, but stating that he possessed a copy with only 86 unnumbered leaves). Pinto de Matos, p. 211 (calling for only 86 leaves): "É livro muito raro" King Manuel 121. Gil do Monte, *Subsídios para a história da tipografia em Évora nos séculos XVI a XVIII* 27 (incorrect collation). Biblioteca Nacional de Portugal, *Catálogo dos impressos de tipografia portuguesa do século XVI* 214. BM, *Spanish, Sapanish-American and Portuguese pre-1601 STC*, p. 133. JFB (1994) C728. *Tipografia portuguesa: livros impressos no século XVI existentes na Biblioteca Pública e Arquivo Distrial de Ponta Delgada* 55. Not in *Livros impressos no século XVI existentes na Biblioteca Pública e Arquivo Distrial de Évora!* Not in Adams. Not in HSA. See also Rogers, *Europe Informed*; Lach, *Asia and the Making of Europe*; Boxer, *South China in the Sixteenth Century*.

Tribute to the Franciscan Order, Written by a Native of Macao

*11. **DEUS, Jacinto de, O.F.M.** *Caminho dos frades menores para a vida eterna*. Lisbon: Na Officina de Miguel Deslandes, 1689. 4°, contemporary stiff vellum, fore-edge cover extensions, spine with vertical title in manuscript, textblock edges rouged. Small woodcut floral vignette on title-page. Woodcut initials. Woodcut headpiece on recto of second preliminary leaf; typographical headpiece on recto of following leaf. Large woodcut tailpiece on p. 386. Very small blank piece torn away in upper corner of title-page; neat repairs to upper blank margins of a few leaves; occasional slight marginal stains. In very good to fine condition. Remains of small paper tag (nineteenth-century?) near foot of spine. (4 ll.), 389 [i.e., 387] pp. Page 387 wrongly numbered 389. \$4,000.00

FIRST EDITION of this tribute to the Franciscan order. A second edition appeared at Coimbra, 1721 (with another issue in 1722).

In the course of his treatise the author frequently refers to specific situations in the "Estado da Índia" (i.e., all areas of Portuguese influence in East Africa and Asia), missionary activities, and monks who worked primarily in the East, many of whom were known to the author personally. He also discusses who can become a novice of the order—descendants of Jews, Moors and heretics are excluded, but there is mention of special conditions existing in India, and of exceptions that can be made there for those with some native ancestry (pp. 168-78).

According to Porbase, there is a variant issue, in which the final license is dated 18 May 1689. In our copy, there is indeed a license of this date on the verso of the final preliminary leaf, followed by:

Visto estar conforme com seu Original, póde correr. Lisboa 24 Janeiro de 1690.

Soares. Pimenta. Noronha. Castro. Foyos. Azevedo.

Pode correr. Lisboa 27 de Janeiro de 1690.

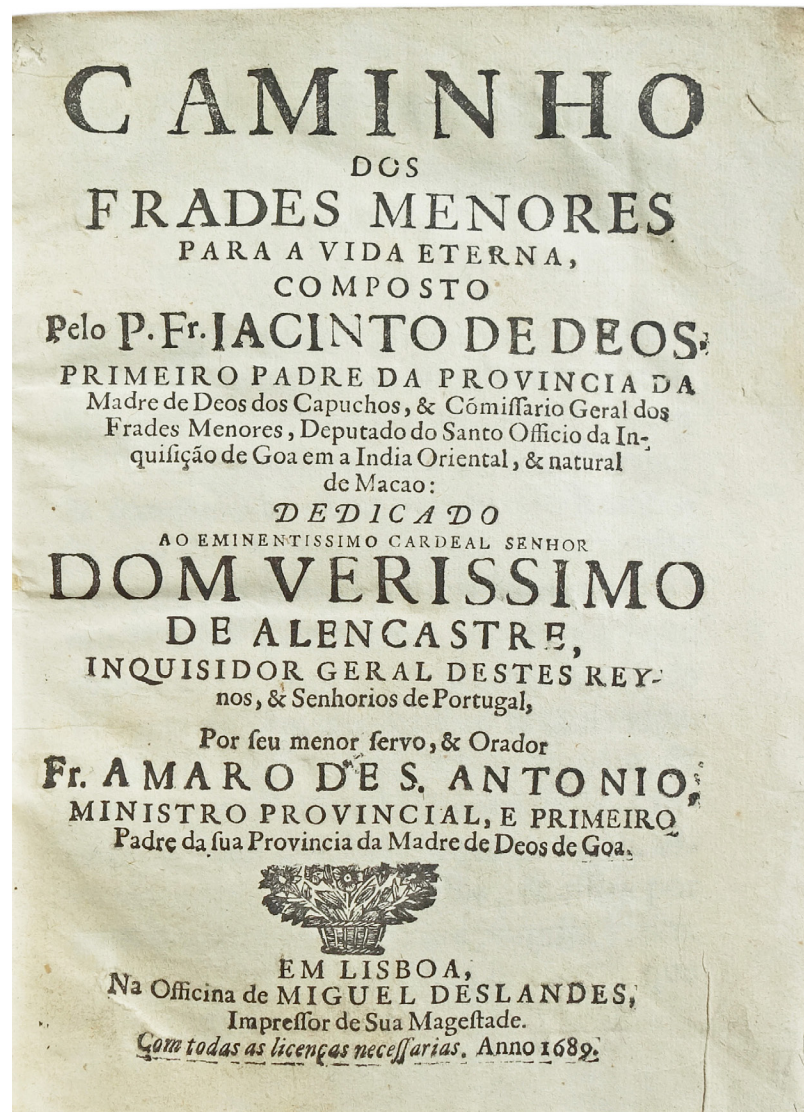
Serraõ.

Tayxaõ este Livro em trezentos reis. Lisboa 21. de Janeiro de 1690.

Lamprea. Ribeiro.

The Franciscan Fr. Jacinto de Deus, born in Macao in 1612, worked in the province of Madre de Deus in Goa where he was provincial and a deputy of the Inquisition. He died in Goa in 1681.

* Arouca D16. Innocência III, 238: without collation. Barbosa Machado II, 463. Pinto de Mattos (1970) p. 243. Nepomuceno 601. Cf. Gomes, *Bibliografia macaense* 491 (citing only the second edition, 1722). Not in Xavier da Cunha, *Impressões Deslandesianas*. Not in the Cordiers, Gonçalves, Scholberg, Palha, HSA, or *Ticknor Catalogue*. Not located in NUC. OCLC: 224539352 (Monash University, Biblioteca Nacional de Mexico); for the Coimbra, 1721 edition 778263669 (British Library: [8], 387 pp.); for the Coimbra, 1722 edition or issue 60803707 (Saint Bonaventure University, Universiteit Utrecht, with [vi], 20, 387 pp.). Porbase locates three copies, two of which are a variant issue, all in the Biblioteca Nacional de Portugal (one is described as having "F. perfuradas" with binding in "mau estado"). Jisc locates a copy of the 1722 edition only, at British Library. No edition located in Hollis or Orbis.



Item 11

*Important Source on Franciscan Missionaries in China, Malacca,
Cambodia, and India, By an Author Born in Macau*

12. DEUS, Jacinto de, O.F.M. *Vergel de plantas, e flores da Provincia da Madre de Deos dos Capuchos Reformados*. Lisbon: Na Officina de Miguel Deslandes, 1690. Folio (28.1 x 19.8 cm.), contemporary vellum, originally limp (board stiffeners, warped, new endpapers and leather ties recently added), manuscript vertical title on spine, text-block edges sprinkled red. Woodcut vignette on title-page, woodcut initials, head- and tailpieces. Paper flaw in F3 costing a few letters, light marginal dampstaining at end, occasional light spotting. Internally fine; overall in very good condition. Stamp of the Casa de Cadaval in blank margins of title and 2 text pages. Small square printed paper shelf-ticket of same with manuscript notations near upper outer corner of recto of second (older) front free endleaf. (6 ll.), 479 pp. \$25,000.00

FIRST and ONLY COMPLETE EDITION of this very rare chronicle of the province of Madre de Deos, Goa, with hundreds of pages on China, Macau, Cambodia and Ceylon. Excerpts, titled *Descrição do Imperio da China* ... were published in Hong Kong, 1878. That edition is also very rare. *Vergel de plantas* begins with the arrival of Franciscan missionaries in Goa in 1540; it also provides significant material on Cochim, Damão, Chaul and Diu. Chapter 4 is devoted to the activities of Capuchins in China (pp. 115-271), many in Macau, and pp. 149-264 are given over to a "Discriçam do Imperio da China," which includes comments on buildings, navigation, language, police, government, industry, and more. Chapter 5 deals with Malacca and Siam (pp. 272-98), Chapter 6 with Cambodia (pp. 298-354). Chapter 8 has sections on Moçambique (pp. 424-6) and Ceylon (pp. 426-9), and a biography of a Capuchin who was a Kaffir (pp. 439-41). Throughout the volume are extensive comments on churches (including their miraculous images) and on the missionary activity of individual Capuchins in Goa and elsewhere in Asia. (Many of these biographies are 6 to 10 pages long.) While much has been written concerning Jesuit missions in this area, relatively little is known of the Capuchin work which this book details, including at the end a year-by-year chronicle from 1623 to 1679 with the names of the "guardians." Everywhere the Capuchins went they established schools, wrote books in the vernacular of the country, and held public conferences with learned heathen. They found their chief obstacle to be European traders, including Portuguese.

Fr. Jacinto made efforts to consult primary source material: "Com grande trabalho descobri o fogo escondido no poço da antiguidade, & obscura caverna do esquecimento por cartorios, & arquivos, por informações, & papeis, que alguns particulares curiosos conservarão" (†3v). Some of these documents are transcribed within the text.

Born in Macau in 1612, Fr. Jacinto de Deus was a Capuchin who served as provincial and a deputy of the Inquisition in the province of Madre de Deos. He died in Goa in 1681. This work was edited and published posthumously by P. Fr. Amaro de Santo António, provincial of Madre de Deos.

During the eighteenth century, Fr. Jacinto was harshly criticized for unnecessarily turning into Portuguese many words that the critics thought had adequate Portuguese equivalents. One critic suggested that the *Vergel das plantas* should have been entitled *Sementeira de vocabulos latinos puerilmente aportunuezados*. Innocêncio notes, however, that many of Fr. Jacinto's neologisms had been accepted into common Portuguese usage by the nineteenth century.

* Arouca D19. Innocêncio III, 238-9. *Bibliotheca Boxeriana* 206. Cordier, *Indosinica* 1952-3; *Sinica* 37. Gonçalves 891. Civezza, *Saggio di bibliografia geografica storica etnografica*

21

VERGEL
DE
PLANTAS, E FLORES
Da Provincia da
MADRE DE DEOS
dos Capuchos Reformados,

COMPOSTO

Pelo P. M. Fr. **IACINTO DE DEOS**,
Lente de Theologia, Primeiro Padre da mesma Provincia,
Excommiffario Géral, & Deputado do Santo Officio da
Inquifição de Goa na Índia Oriental;

Offerecido, & Dedicado

AO EXCELLENTISSIMO SENHOR

D. Fr. DIOGO HERNANDES
DE ANGLVO Y SANDOVAL,

COMMISSARIO GERAL QUE FOY DE TODA A FAMILIA
de noſſo Padre S. Francisco, Arcebiſpo de Sardenha, Governador, &
Viz-Rey no eſpiritual, & temporal naquelle Reyno; & hoje do Con-
ſelho da Mageſtade Catholica, Biſpo de Avila, Embaixador
Extraordinario neſtes Reynos de Portugal:

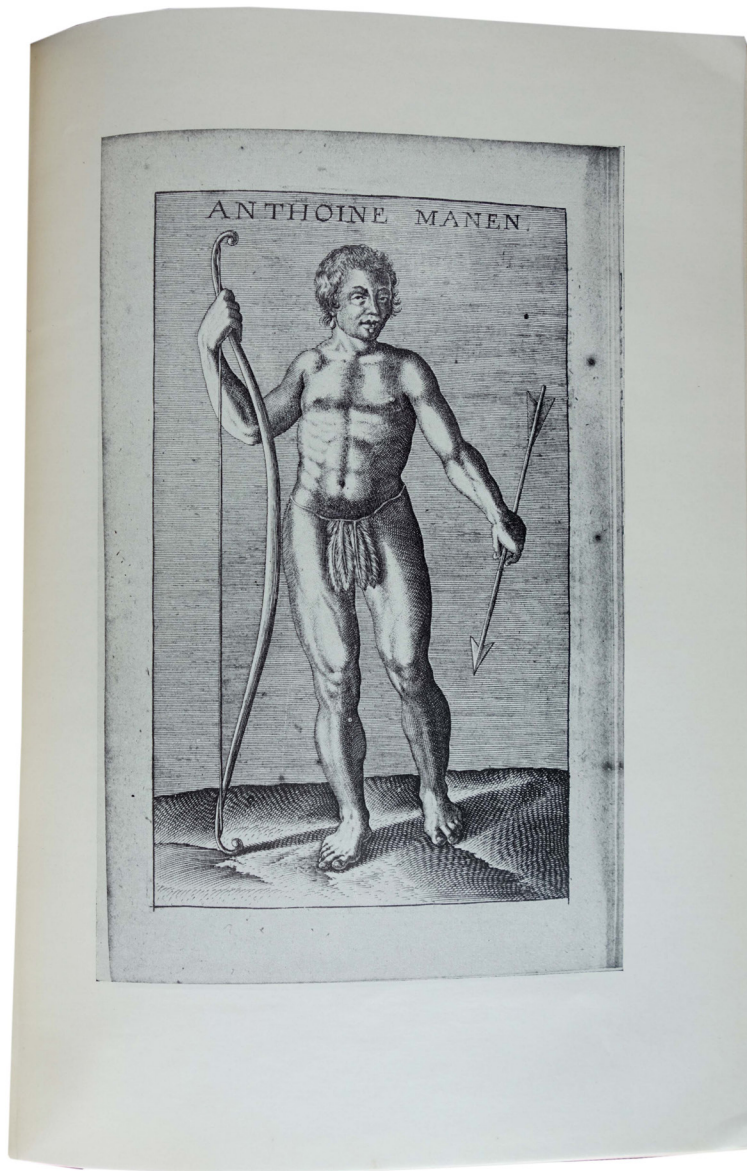
Pelo P. Fr. **AMARO DE SANTO ANTONIO**, MINISTRO
Provincial, & Primeiro Padre da Provincia da Mãe de Deos de Goa.



LISBOA,

Na Officina de **MIGUEL DESLANDES**,
Impreſſor de Sua Mageſtade.

Com todas as licenças neceſſarias. Anno 1690.



Item 15

Sanfrancescana 185: "Tutto il libro poi è ricco di notizie e documenti interessantissimi delle nostre Missioni nell' Indie Portoghesi, in Cina, in Concicina e nel Tonchino: libro molto raro e ricercatissimo," giving a list of the sections in the description of China (reprinted in Cordier), and noting that his copy, located with much difficulty, lacked the title and the first 11 pages. Barbosa Machado II, 462-3. *Bibliografia cronológica da literatura de espiritualidade em Portugal* 1760. Figanière 1452. JFB (1994) J1. Palha 2483: "Chronique RARE ET ESTIMÉ." Pinto de Mattos (1970) p. 243. Xavier da Cunha, *Impressões deslandesianas* I, 89-91. Nepomuceno 600. Monteverde 2067. Azevedo-Samodães 3669. Sousa da Câmara 1010. Not in Scholberg. Not in Ameal or Avila Perez. Not in JCB, *Portuguese and Brazilian Books*. NUC: InU, MnU. OCLC: 11529736 (Houghton Library-Harvard University, Saint Bonaventure University, Indiana University, University of Minnesota, British Library); 560536014 (British Library); 68747495 (Royal Netherlands Institute of Southeast Asian and Caribbean Studies); 24617596 (Master Microfilm held by Library of Congress). Porbase lists three copies, all in the Biblioteca Nacional de Portugal (one is described as a variant issue, with the final license dated 20 October 1689, as in our copy). Jisc repeats British Library only.

13. EÇA, Filipe Gastão de Almeida de. *Subsídios para uma bibliografia missionária moçambicana (católica). Prefácio do Padre Moreira das Neves.* Lisbon: Edição do Autor (depositários: Livraria Petrony), (1969). 4° (22 x 17 cm.), recent red half morocco over marbled boards, spine with raised bands in six compartments, gilt-lettered, top edges rouged; original pale green printed wrappers bound in. In fine condition. 157 pp., (1 l. errata). \$150.00

FIRST and ONLY EDITION.

14. EÇA, Filipe Gastão de Almeida de. *Subsídios para uma bibliografia missionária moçambicana (católica). Prefácio do Padre Moreira das Neves.* Lisbon: Edição do Autor (depositários: Livraria Petrony), 1969. 4° (21.5 x 16.25 cm.), original printed wrappers. As new. 157 pp., (1 l. errata). \$40.00

FIRST and ONLY EDITION.

Franciscan Missionaries in Maranhão

15. FARIA, Francisco Leite de. *"Os primeiros missionários do Maranhão. Acheegas para a história dos Capuchinos Franceses que aí estiveram de 1612 a 1615."* Lisbon: Centro de Estudos Historicos Ultramarinos, 1961. 8°, recent half crimson Oasis morocco over marbled boards, spine with

raised bands in five compartments, gilt letter, fillets in blind, decorated endleaves, original printed wrappers bound in. In fine condition. (1 blank l.), pp. 83-216, (1 l.), 11 ll. plates, printed on both sides. \$250.00

First and only separate edition. Offprint from *O Centro de Estudos Históricos Ultramarinos e as Comemorações Henriquinas*, 1961, pp. 83-216. A history of the French mission to the Indians of Maranhão from 1612 to 1615.

Basic Source for the Early History of Nicaragua

16. FERNÁNDEZ DE OVIEDO Y VALDÉS, Gonzalo. *Histoire du Nicaragua*. 2 works in 1 volume. Paris: Arthus Bertrand, 1840. Pastedowns are printed descriptions of the series *Voyages, relations et memoires originaux pour servir à l'histoire de la découverte de l'Amérique*, publiés pour la première fois en français, par H. Ternaux-Compans. 8°, contemporary crimson half straight-grained morocco (slight wear), smooth spine tooled in blind with gilt letter. Scattered light foxing. Overall in fine to very fine condition. Old ink annotation on pastedown ("X.1.43"). xv, 269 pp. *2 works in 1 volume.* \$500.00

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.

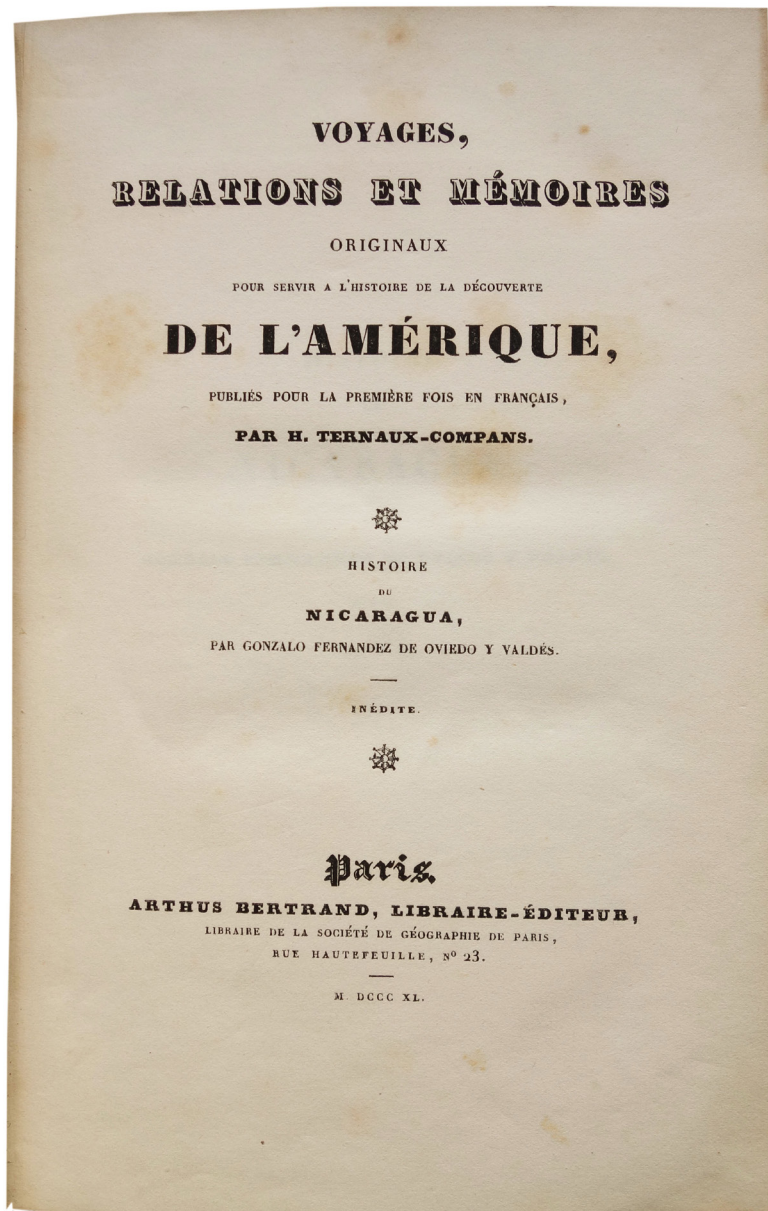
The first edition of *La historia general de las Indias* (Seville, 1535) included the first part (Books 1-19) and portions of Book 50. Oviedo himself said that the first part was translated into Italian, French, German, Latin, Greek, Turkish, and Arabic. The first complete edition of all three parts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

Gonzalo Fernández de Oviedo y Valdéz (Madrid 1478-Valladolid, 1557) 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-Compans (Paris 1807-Paris, 1864) 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).

* Cf. Servies, *Bibliography of Florida* n° 12. Jisc locates copies at Oxford University and Cambridge University.

BOUND WITH:



Item 16

Recueil de pieces sur la Floride. H. Ternaux-Compans, editor. *Voyages, relations et memoires originaux pour servir à l'histoire de la découverte de l'Amérique, publiés pour la première fois en français.* Paris: Arthus Bertrand, 1841. 8°, (4 ll.), 368 pp.

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 Bazaras (1559); Luis de Velasco (1559); Lopez de Mendoza Grajales (1565); a 1565 anonymous letter; Nicolas Le Challeux on Ribaut'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.

17. GAMA, José Basílio da. *The Uruguay (A Historical Romance of South America).* *The Sir Richard F. Burton translation.* Edited, with Introduction, Notes, and Bibliography, by Frederick C.H. Garcia and Edward F. Stanton. Berkeley, CA: University of California Press, 1982. Large 8°, publisher's cloth with dust jacket. As new. v, 264 pp., (1 l.), portrait of Burton on half title verso, footnotes, extensive endnotes, bibliography. ISBN: 0-520-04524-6. \$40.00

First edition thus of a landmark of Brazilian literature. After the fall of the Marquês de Pombal, all available copies were suppressed, and Borba de Moraes describes the original 1769 Portuguese language edition, reproduced here in facsimile, as "rare and sought after."

The theme of this great epic is the Spanish and Portuguese campaign against the seven missionary villages in the region southeast of present-day Paraguay, whose Indian inhabitants had allegedly been incited by the Jesuits to revolt against the provisions of the Treaty of 1750. With its grandeur, pomp, and severe beauty, Basilio da Gama's poetry establishes him as the pioneer of Brazilian Indianism, which was later to become a chief theme of Brazilian letters. Written in run-on blank verse, the poem breaks sharply from the classical manner and is sometimes cited as the first Romantic poem in Portuguese. Garrett, whose own Romanticism was considerably influenced by Gama, judged the *Uruguay* "the modern poem that is possessed of the most merit." It is "the best, the most nearly perfect poem to be produced in the entire colonial period," declared Ronald de Carvalho, and "will remain a point of reference in our literature, where we may encounter the hidden roots of that Romanticism that was to mark the dawn of our intellectual independence" (*Pequena história da literatura brasileira* pp. 153, 159). According to Bandeira, the *Uruguay* is "well, even brilliantly written; it contains beautiful descriptions of nature; and deep and sincere feeling is shown in the moving episode of the death of the heroine, Lindoia" (*Brief History of Brazilian Literature* p. 55).

The book includes on the final leaf of the 1769 edition sonnets in praise of the author by two important Brazilian authors, Joaquim Ignacio de Seixas Brandão and Ignacio José de Alvarenga Peixoto.

The original 1789 edition was one of the earliest books printed at the Impressão Regia, which Pombal had established only a year earlier. It is dedicated to Pombal's brother, Francisco Xavier de Mendonça Furtado (Lisboa, 1700-1769), governor general

of Grão-Pará and Maranhão (1751-1759), and Secretário de Estado da Marinha e do Ultramar (1760-1769), who barely outlived the book's publication.

José Basílio da Gama (1740-1795), born in Minas Geraes, came to Rio de Janeiro at the age of fifteen to study with the Jesuits. He fled to Portugal upon the Order's expulsion. Then, casting aside his novice's robe, he traveled to Rome, where he was admitted to the Roman Arcadia under the name Termindo Sipilio. Several years later he returned to Lisbon via Brazil, but was imprisoned as a former Jesuit and sentenced to exile in Angola. A poem in honor of the Marquês de Pombal's daughter led to forgiveness, while Gama's increasingly anti-Jesuit attitude earned official favor. This was surely a factor in guiding his choice of subject for his epic, as well as his decision to dedicate the work to Pombal's brother, with a laudatory sonnet to Pombal at the beginning. After the fall of Pombal, however, *O Uruguay* became a distinct liability. Gama was later given a post in the Secretariat of State, and died in Lisbon.

* See Goldberg, *Brazilian Literature*, pp. 54-7; Putnam, *Marvelous Journey*, pp. 84-6.; Saraiva and Lopes, *História da literatura portuguesa* (17th ed., 2001) p. 631.

*Attacks the Marriage of a Friar and a Jew
Contains Frequent References to Missionary Activity in Maranhão,
Amazonas, and other Places in Brazil*

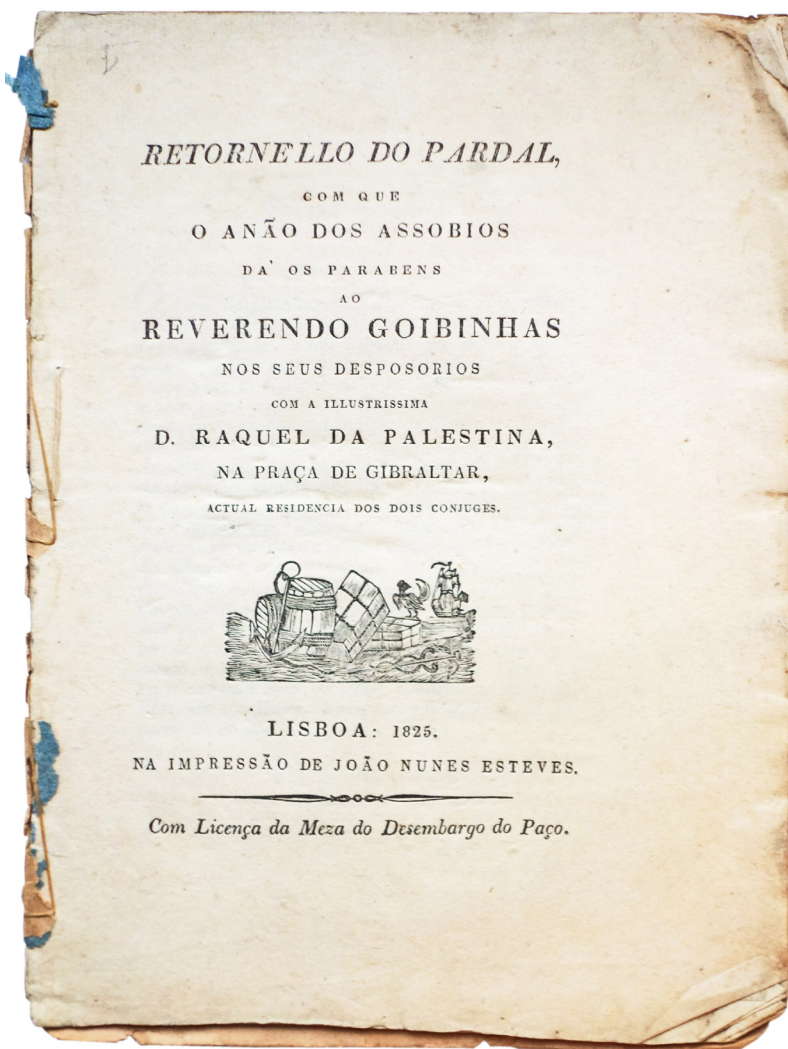
18. [MACEDO, José Agostinho de.] *Retornello do Pardal, com que o Anão dos Assobios da os parabens ao Reverendo Goibinhas nos seus desposorios com a Illustrissima D. Raquel da Palestina, na Praça de Gibraltar, actual residencia dos dois conjuges.* Lisbon: Na Impressão de João Nunes Esteves, 1825. 4°, stitched with old brown lower wrapper; traces of earlier blue-gray wrappers. Wood engraving on title page of a dock with barrel, anchor, packages, a bird, and in the distance a ship. Wood-engraved tailpiece of 2 crossed trumpets on p. 19. Browning to final leaves. In good to very good condition. 19 pp. \$300.00

FIRST EDITION? Another edition appeared in the same year in Porto (16 pp.). Macedo attacks the marriage of Fr. José da Encommenda, who, given dispensation to marry, wed a Jewess from Gibraltar. There are frequent references to missionary activity in Maranhão, Amazonas, and elsewhere in Brazil. The Anão dos Assobios of the title is the whistling dwarf, a pseudonym sometimes used by Macedo. Goibinhas was apparently a rabbi. Both these figures reappear in other works by Macedo.

José Agostinho de Macedo (1761-1831) was a prolific writer of prose and verse, best known for his aggressive pamphleteering on behalf of the absolutists: "Ponderous and angry like a lesser Samuel Johnson, he bullies and crushes his opponents in the raciest vernacular ... his idiomatic and vigorous prose will always be read with pleasure" (Bell, *Portuguese Literature* p. 282). His high literary reputation among contemporaries proved ephemeral.

As a young man, Macedo caused so much trouble within the Augustinian Order that he was unfrocked in 1792, but an influential friend helped him retain his ecclesiastical status by obtaining a brief of secularization. Soon becoming a leading orator, he was named royal preacher in 1802.

Macedo is notorious for his arrogance in literary matters: he condemned as worthless Homer's poems, which he had never read in the original, and believed his own epic



Item 18

Gama, 1811 (reworked and published as *O Oriente*, 1814), could have taught Camões how *Os Lusíadas* should have been written. When the public reception for *O Oriente* was less than enthusiastic, he published *Censura dos Lusíadas*, a detailed and virulent critique of Camões. In *Os Burros*, a satirical poem published 1812-1814, Macedo skewered a host of men and women, living and dead. Macedo's provoked Barbosa du Bocage's satirical poem *Pena de Taliao*: "Expõe no tribunal da eternidade / Monumentos de audacia, e não de engenho"

* Innocência IV, 203: attributing the work to Macedo. On Macedo, see also António Ferreira de Brito, in Machado, ed., *Dicionário de literatura portuguesa*, pp. 288-9; Maria Luísa Malato Borralho, in *Biblos*, III, 315-20; *Dicionário cronológico de autores portugueses*, I, 575; Saraiva & Lopes, *História da literatura portuguesa* (16th ed.), pp. 661-5; and Antonio Mega Ferreira, *Macedo: uma biografia da infâmia*. Not in Biblioteca Pública de Braga, "Fundo Barca-Oliveira". Not in JCB, *Portuguese and Brazilian Books*. OCLC: 18764876 (New York Public Library, University of California-Santa Barbara, Newberry Library, Indiana University, Harvard University, University of Toronto-Thomas Fisher Rare Book Library); Porto, 1825 edition is 65165004 (Newberry Library). Porbase locates five copies, all at the Biblioteca Nacional de Portugal. Not located in Jisc. KVK (51 databases searched) locates only the copies cited by Porbase.

Life of a Peruvian Saint, Published the Year He Was Beatified

19. [MACIAS, John, St.] *Compendio della vita del B. Giovanni Massias converso dell'Ordine dei Predicatori della provincia di S. Giovanni Battista del Perú*. Rome: Dalla Tipografia Salviucci, 1837. Large 8°, contemporary quarter straight-grained morocco over marbled boards (minor wear), flat spine with gilt bands. Small typographical ornament on title page. Printed sidenotes. In very good condition. Old faint rubberstamp on title page ("Lyceu Portuguez"?). Wood-engraved portrait, 94 pp., (1 l.). \$75.00

FIRST and ONLY EDITION. St. John Macias (Ribera 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 published biographies of St. John Macias. There were several manuscript biographies written to support the beatification process.

* 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.

Everything You Could Ever Want to Know about Everything

20. MARIA, José de Jesus, O.F.M. *Academia singular, e universal, historica, moral, e politica, ecclesiastica, scientifica, e chronologica. Constitutivo de hum varam perfeito desde o instante primeiro, que se gera no ventre materno, até o instante ultimo, que no claustro da sepultura se resolve. Comprehende todos os estados, operações, e modos da vida humana: Artes Scientificas, liberaes, politicas, mechanicas, e serviz, authorizada com vastissimas noticias, primeiros principios, e antiguidades celebres, extrahidas nam só da Escritura Sagrada, santos padres, e doutores da Igreja, mas de outros quasi infinitos escritores, que do orbe todo universalizado, e singularizado historiãrão. Tomo unico, que ao Serenissimo Senhor Infante Dom Francisco Senhor da Caza do Infantado, e Gram Prior do Crato ... offerece* Lisboa Occidental: Na Officina de Pedro Ferreira, a custa de hum parente do Autor, 1737. Folio (29 x 19 cm.), contemporary speckled sheep (worn and scraped but sound, board on front cover exposed at foot, minor worm damage to boards), spine richly gilt (faded) with raised bands in six compartments, dark red lettering-piece in second compartment from head with gilt short-title. Half-title with large, elaborate woodcut arms of Portugal. Title page in red and black. Large woodcut and typographical headpieces and tailpieces, woodcut initials. Wide margins with printed sidenotes. Ugly dark brown stain at top edge through p. 40, extending as much as 6 cm. into text but not affecting legibility. In good condition, if just barely. Two early ink manuscript rubric inscriptions in margins of half-title. Three lines of old ink manuscript notes on front pastedown endleaf, noting sections of the book. Later (nineteenth-century?) ten-line, faded ink inscription in margin of p. 51. (18 ll.), 760 pp. \$500.00

FIRST and ONLY EDITION. This compendium in ten books, which purports to cover all fields of human knowledge, is an early Portuguese encyclopedia. We have never seen a work whose imprint included the statement that it was paid for at the expense of one of the author's relatives: "a custa de hum parente do Autor". The dotting relative apparently spared no expense: the half-title has a large woodcut, the title page is in red and black, the font is large, the margins wide, the headpieces and initials elaborate, and the length remarkable (speaking as one who has counted every page). In the charming prologue (f. b1r-b4r), the author describes to "amigo, ou inimigo, sabio, ou insipiente Leitor" his aims in this book and his insatiable reading habit.

Frei José de Jesus Maria, a native of Lisbon, entered the Franciscan Order in 1704 at the convent of N.ª S.ª dos Anjos, Torres Vedras, in the province of Arrábida and, says Barbosa Machado, "aplicouse a todo o genero de erudição em que sahio egregiamente versado." Fr. José was preacher to the infamous brother of D. João V, the Infante D. Francisco, to whom he dedicated the *Academia*, despite his fear that it was a mere trifle ("tão pequena"). Indeed, this dedication to so controversial a personage may account for the rarity of the volume. Also, such a work may have been "read to pieces" at first, with surviving copies later discarded when thought to be out of date. According to the title page, Frei José had been a missionary in Brazil, and three times served as Guardião do Convento de Santa Catherina de Ribamar. Aside from this work, he published *Brognolo*

ACADEMIA
SINGULAR, E UNIVERSAL,
 HISTORICA, MORAL, E POLITICA,
 Ecclesiastica, Scientifica, e Chronologica.

CONSTITUTIVO DE HUM VARAM PERFEITO
 desde o instante primeiro, que se gera no ventre materno, até o
 instante ultimo, que no claustro da sepultura se resolve.

COMPREHENDE TODOS OS ESTADOS,
 operações, e modos da vida humana: Artes Scienti-
 ficas, Liberaes, Politicas, Mechanicas, e Serviz,

AUTHORIZADA COM VASTISSIMAS NOTICIAS,
 primeiros principios, e antiguidades celebres,

EXTRAHIDAS NAM SO' DA ESCRITURA SAGRADA, SANTOS
 Padres, e Doutores da Igreja, mas de outros quasi infinitos Escriitores,
 que do Orbe todo universalizado, e singularizado historiaraõ.

TOMO UNICO.

QUE AO SERENISSIMO SENHOR INFANTE

DOM FRANCISCO

Senhor da Casa do Infantado, e Gram Prior do Crato, da Ordem, e
 Milicia da Sagrada Religiaõ de S. Ioaõ de Jerufalem neste
 Priorado de Portugal,

OFFERECE, E DEDICA

F.^o JOZE DE JESUS MARIA
 ULYSSIPONENSE,

Religioso da Ordem de S. Francisco, na Provincia da Arrabida, Prégador de Sua
 Alteza, Missionario por S. Mag. que D:os guarde, no Estado do Brasil, Sacristaõ
 mór, e Commissario Visitador da Veneravel Ordem Terceira na Sacra, e
 Real Basílica de N. S. e Santo Antonio junto a Mafra, agora terceira
 vez eleito Guardiaõ no Convento de S. Catherina de Ribamar.



LISBOA OCCIDENTAL,

Na Officina de Pedro Ferreira, Impressor da Augustissima Rainha N. Senhora.

M. DCCXXXVII.

Com todas as licenças necessarias, e Privilegio Real.
 A' custa de hum parente do Autor,

recopilado, e substanciado com addictamentos de gravissimos authores, methodo mais breve, muy suave, e utilissimo de exorcizar expellindo demonios, e desfazendo feitiços segundo os dictames do Sagrado Evangelho, Lisbon, 1725.

The preliminary leaves include two Romances in verse, by Dr. Vitorino Vitoriano Xavier do Amaral, and Francisco Manuel de Brito Mascarenhas, a Decima by Dr. António Soares de Carvalho, a neo-Latin Epigram by Dom Francisco António Vanicheli, and a neo-Latin ode by “Æmidærius Hæsipus Lusitanus Setobricensis Barbaricus”.

Here are the topics covered in Frei José’s summary of all aspects of human life, documented with “vastissimas noticias.”

I. Das primeiras açcoens, e operaçoens da creatura humana: including on man as a rational being, giants, pygmies, remarkable examples of maternal and paternal love, pagan gods, counting, orthography, caring for children, the evils of luxury

II. Da vida espiritual: including teaching children to be Christians, heretics, schisms, and Church councils

III. Da vida, e estado real: including the qualities of a perfect monarch, the creation of laws, Portuguese history

IV. Vida ecclesiastica, including early priests, papal elections, patriarchs, reliquaries, lamps in churches, swearing oaths

V. Vida religiosa: e monastica: including the lives of monks and clergymen, dozens of religious orders, military orders

VI. Vida conjugal: including choosing a spouse, marriage rites among barbarians, subtleties and excesses of the married state

VII. Vida literaria: including origin of grammar, rhetoric, oratory, poetry, philosophy, logic, ethics, physics; earth, air, water, and fire; metaphysics, medicine, mathematics, astronomy, civil and canon law, moral and speculative theology

VIII. Vida militar: including origin, military engineers, weapons, notable battles

IX. Vida maritima, nautica, e piscatoria: including the invention of sailing ships, knowledge necessary for sailors, the invention of fishing, monstrous fishes

X. Vida officiosa: including chapters on the origin of lawyers, scribes, mayors, prisons, etc.; surgeons, anatomists, chemists, pharmacists, blood-letters; musicians, poets, painters; sculptors and architects; the ten wonders of the world and the cities most celebrated for their sumptuous buildings; horsemen, farriers, and ironmongers; men who hunt and engage in gladiatorial combats or other sports

XI. Vida laborioza: including chapters on the origin of farmers and others who work the land; millers, bakers, etc.; cooks, pastry chefs, tavern-keepers, cheese-makers; makers of oil, bread, hats, dyes, and shopkeepers; spinners, weavers, dressmakers, launderers; tailors, embroiderers, shoemakers, tanners; gold- and silversmiths, diamond-cutters, assayers, grinders; smelters, brazier-men, tinkers, plumbers; watchmakers, blacksmiths, gunsmiths, swordsmiths; contractors, merchants, gilders, printers, booksellers, candle-makers; hairdressers, barbers, glaziers, couriers, saddlers; carvers, statuary-makers, carpenters, turners, coopers, bed-makers.

XII. Vida perdida: including chapters on comedians; dancers, gamblers, bullfighters; drunkards, thieves, murderers; prostitutes, witches; magicians; sorcerers; “Vida perdida por natureza”; those who are presently or chronically ill; natural and sudden deaths; why some live long lives; rituals after death, including funerals; final paroxysms and how the body rots. (A cheerful note to end on!)

At the end are a 3-column index of authors cited (pp. 719-732), a second index with authors and works (pp. 733-743), and a detailed table of contents (pp. 745-760). At the end of the second, the present author notes that he has not always cited works in full in the sidenotes for fear of making it difficult to print, “por não encher mais as margens fazendo-as imperceptiveis para o Prelo.”

* Barbosa Machado II, 865. Innocência IV, 379-80 lists 2 authors of this name, neither of whom could be the present author, and does not mention this work. NUC: MH. OCLC:

320073465 (University of California-Los Angeles); 81402382 (with one less preliminary leaf: Harvard College Library); 560101110 (British Library); 23150078 (Wellcome Library). Porbase locates three copies at the Biblioteca Nacional de Portugal and a defective one at C. M. Tondela-Biblioteca Tomás Ribeiro (missing half the preliminary leaves). Jisc repeats British Library and Wellcome Library. KVK (51 databases searched) locates only the copies cited by Porbase. CCPBE locates a single copy, at the Biblioteca Pública Municipal de Santa Cruz de Tenerife, with one less preliminary leaf.

Meknes Besieged by Warring Moroccans
Includes Letter from P. Fr. Manoel do Rosario,
Guardião of the Franciscan Monastery in Meknes

21. [MASCARENHAS, José Freire de Monterroyo]. *Innocencia insultada, ou noticia da barbara atrocidade com que os negros mahometanos sem outro motivo mais que o odio que tem aos professores da Fè de Christo insultarão o Convento da Conceyção, Que os Missionarios de São Francisco tem na Cidade de Mequinéz, colhida de varias cartas chegadas daquelle Paiz.* Lisboa Occidental: Na Officina de Pedro Ferreira, 1728. 4°, disbound. Large woodcut ornament on title page. Woodcut headpieces and initials on pp. [3] and 5. Light brownstain in first half, not obscuring text. Paper repair to blank verso of title page, affecting only blank portion of recto. Overall in good condition. 12 pp. \$400.00

FIRST and ONLY EDITION. In Morocco, the years 1727-1729 were a period of civil war as the sons of the notoriously bloodthirsty Moulay Ismaïl Ibn Sharif fought over who would succeed to the throne. Moulay Ismaïl (ruled 1672-1727) had resolved to transfer the capital of Morocco to Meknes, where he was building a huge new city and royal complex; the Franciscans had a monastery there to serve the thousands of enslaved Christians in the area. This narrative includes a description of the siege of Meknes by one of the opposing factions, with great detail given on pp. 6-11 of the sack of the Franciscan monastery, including the murder and wounding of several of the brothers.

According to the introduction, this account was compiled from letters by English traders and a letter from P. Fr. Manoel do Rosario, *guardião* of the Franciscan monastery in Meknes. Innocência attributes this newsletter to Freire de Montarroyo Mascarenhas (1670-1760), a native of Lisbon, who traveled throughout Europe from 1693 to 1703 to study politics and languages. After serving in the War of the Spanish Succession, he began to publish the *Gazeta de Lisboa*, of which he remained editor for over 40 years. He also published many other newsletters.

* Innocência IV, 347: attributing the work to Freire de Monterroyo Mascarenhas. Coimbra, *Miscelâneas* 388, 7869, 7920. OCLC: 27900058 (Newberry Library, Harvard University-Houghton Library, University of Toronto-Thomas Fisher Rare Book Library); 561792984 (British Library); 457393291 (Bibliothèque nationale de France). Porbase locates two copies, both at the Biblioteca Nacional de Portugal. Jisc locates a copy at the British Library. KVK (51 databases searched) locates only the copies cited by Porbase.

*Peace Treaty Between the Portuguese and the King of Canará, on
India's Malabar Coast*

22. [MASCARENHAS, José Freire de Monterroyo]. *Relaçam dos progressos das armas portuguezes no Estado da India, no anno de 1714. Sendo Vice-Rey, e Capitam General, do mesmo Estado Vasco Fernandes Cesar de Menezes, continuando os successos desde o anno de 1713 referidos na Relação que se imprimio no principio do presente.* Lisbon: Na Officina Real Deslandesiana, 1715. 4°, modern marbled wrappers. Woodcut vignette on title page. Woodcut headpiece and initial on p. 3. Large woodcut tailpiece with Portuguese royal arms at center on p. 20. Some soiling and stains; small hole in leaf C2 with loss of 2 letters. In good condition. Old foliation in ink manuscript, 113-122, at upper outer corners of each leaf recto. 20 pp. \$500.00

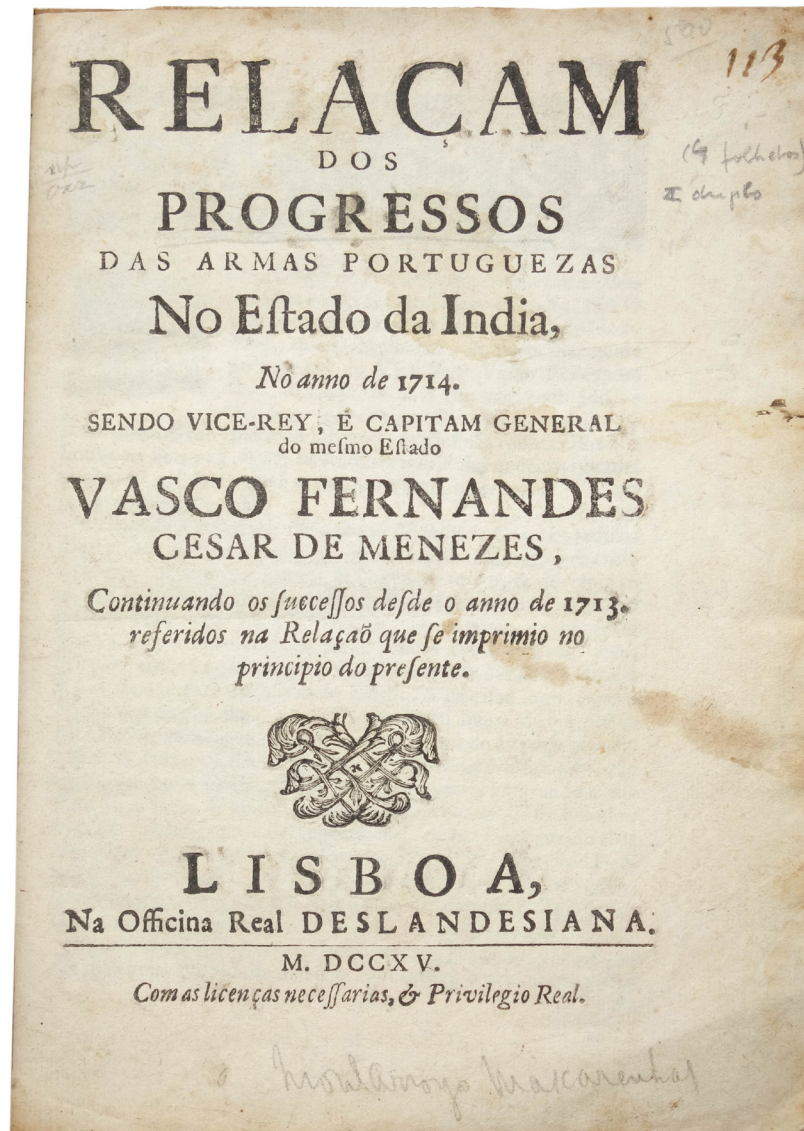
FIRST EDITION. Freire de Montarroyo Mascarenhas published four separate works on events in India from 1713 to 1716. The first, according to Innocência, was merely a reprint of a work by Antonio Rodrigues da Costa. The third and fourth were described on their respective title pages as "Parte 3ª" and "Parte 4ª." This *Relaçam*, the second of the series, includes a reprint of the peace treaty signed in Goa, 19 February 1714, between the Portuguese and the King of Canará (a large territory on India's Malabar coast). Aside from its articles on military and commercial matters, this treaty establishes separate courts for Christians and provides that the subjects of the King of Canará are not to be allowed to buy Christian children or to take the children or wives of Portuguese soldiers in payment for debts. On the other hand, it is promised that Christian missionaries will not engage in forcible conversions, take away orphans or kill cattle.

The author (1670-1760), a native of Lisbon, began his studies in Portugal and extended them for 10 years, beginning in 1693, by traveling throughout Europe to study its politics and languages. Back in Portugal, he served from 1704 to 1710 as a cavalry captain in the War of the Spanish Succession. When the war ended he began to publish the *Gazeta de Lisboa*, of which he remained editor for more than 40 years. He also published numerous pamphlets such as this one, on current events.

* Innocência IV, 343; XII, 337. Fonseca, *Pseudónimos* p. 262. Martins de Carvalho, *Dicionário bibliográfico militar portugues* (1979) II, 553. Not located in Xavier da Cunha, *Impressões Deslandesianas*. Gonçalves, *Síntese bibliográfica de Goa* II, 1623. Scholberg GA10: all 4 parts; cf. EA16: third part. Coimbra, *Miscelâneas* 361, 7107, 7944. Not in Palha, which lists the third part only (4167). Azevedo-Samodães 1321: all 4 parts. Ameal 1023: the second part only. Monteverde 2525: parts 1, 2 and 3 only. Not located in NUC. OCLC: 4541176 (Newberry Library, University of Minnesota, Princeton University, John Carter Brown Library, University of Lethbridge). Not located in Porbase. Not located in Jisc. Not located in Hollis or Orbis.

***23. MEERSMAN, Fr. Achilles, O.F.M., ed.** *Annual Reports of the Portuguese Franciscans in India 1713-1833.* Lisbon: Centro de Estudos Históricos Ultramarinos, 1972. Large 8°, original printed wrappers (slight defect at foot of spine). Internally very fine; overall in very good condition. xviii, 492 pp. ISBN: none. \$75.00

FIRST and ONLY EDITION.



*Monkeys Singing in the Tupi Language in a Play on the Discoveries,
Performed at the Jesuit College in Lisbon*

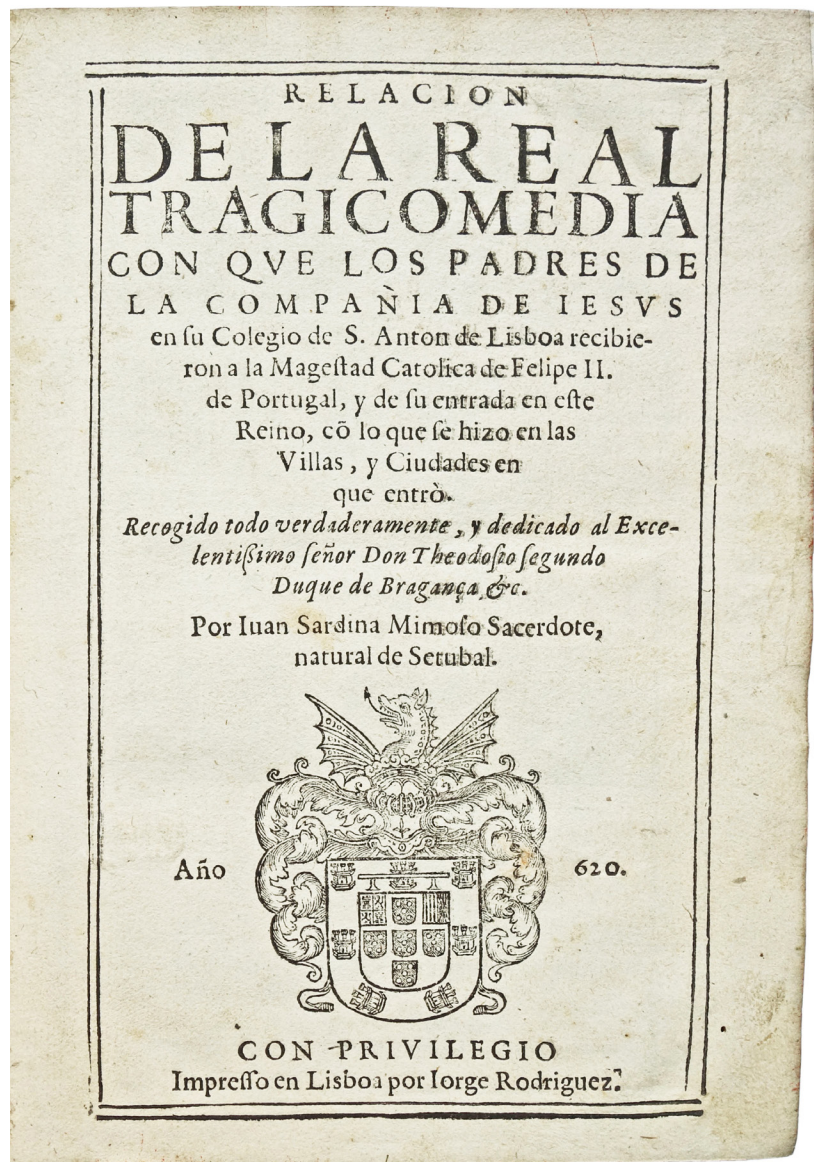
***24. MIMOSO, P. João Sardinha, S.J.** *Relacion de la real tragicomedia con que los Padres de la Compania de Jesus en su Colegio de S. Anton de Lisboa recibieron a la Magestad Catolica de Felipe II de Portugal, y de su entrada en este Reino, cõ lo que se hizo en las Villas, y Ciudades en que entrò. Recogido todo verdaderamente, y dedicado al Excelentissimoo Señor Don Theoloso Segundo Duque de Bragança, &c.* Lisbon: por Jorge Rodriguez, 1620. 4°, late seventeenth- or early eighteenth-century (?) speckled sheep (split of about 4 cm. at upper outer front joint; some wear to one corner; other minor binding wear), spine richly gilt with raised bands in six compartments, crimson leather lettering piece in second compartment from head with short title gilt, gilt-tooled (Jesuit?) rose design in each of the other five compartments, marbled endleaves, text block edges sprinkled red. Woodcut Bragança ducal arms on title page. Woodcut Portuguese royal arms on leaf ¶5 recto. Woodcut initials. Text within double ruled woodcut border throughout. Small repairs to outer and lower margins of title page verso. Very minor worming in lower outer corners of next 19 leaves, never affecting the text. Light dampstains in upper ca. 2 cm. of quire V. Light browning to a few leaves. Overall in very good condition. (10), 163, (1) ll. \$8,000.00

FIRST EDITION of an exceedingly rare tragicomedy performed before King Philip III of Spain (II of Portugal) and his Queen D. Isabel in the Royal Jesuit College of Santo Antonio, Lisbon, in 1619. The play, by Antonio de Sousa, describes the great deeds of Portuguese discoverers such as Vasco da Gama, and the deeds of others such as D. Francisco de Almeida, first Viceroy of India, and Alfonso de Albuquerque. Other characters include D. Manuel I and his councillors, the Ocean, the Earth, Brazil, and the provinces of Malabar. The play is interspersed with Sardinha Mimoso's descriptions of the actors' costumes and actions. Barbosa Machado commented that this tragicomedy was greatly admired by contemporaries because in the course of its five acts, some 350 animals, birds and marine monsters were represented.

In the middle of the play is an intriguing scene. A page announces that a galleon has just arrived, bringing tidings of new lands. At the King's order, the captain of the galleon comes forward and reports the discovery of Brazil. He introduces "Brazil," six parrots and monkeys, and Tapuia and Aymure Indians. The King and the Tapuias sing a chorus in Portuguese, and then in "Brazilian" (i.e., Tupi). Shortly thereafter (line 59) comes a chorus between the King, speaking Portuguese, and the monkeys, speaking Tupi in versified quatrains! A Portuguese translation of the Tupi is supplied at the side.

The preliminary matter, by Sardinha Mimoso, includes a description of the theater (ff. 1^v-4^r) with very specific details: e.g., the height and width of the stage and its various parts, colors of the curtains and background, and locations of the entrances.

* Borba de Moraes (1983) II, 571-2: calling for only (8), 163 leaves; "a very rare book." Alden & Landis 620/142: citing copies at ICN, InU-L, MH and RPJCB, as well as the British Library and Paris, Bibliothèque Nationale. Innocência X, 346: calling for only (9), 164 leaves. Barbosa Machado II, 748. Gallardo 3888. Palau 302073. Plínio Ayrosa



p. 211. Valle Cabral, *Bibliografia de la lingua tupi* 74. Sabin 69184. Backer-Sommervogel IV, 1862-63. Ticknor Catalogue p. 324. JCB, *Portuguese and Brazilian Books* 620/1. Palha 2939. Maggs, *Bibliotheca brasiliensis* 114. Azevedo-Samodães 3108. Ameal 2193. Not in Rodrigues. NUC: ICN, MH, InU-Li (copy described, in the Bonaparte collection, has title page mutilated & mended).

25. NASCIMENTO, Aires A., ed. *Innocentia Victrix: Siue Sententia Comitiorum Imperii Sinici pro Innocentia Christianae religionis. = Vitória da inocência, ou snetença das Assembleias do Império Chinês em prol da inocência da Religião Christã.* Lisbon: Biblioteca Nacional / Instituto Português do Oriente, 1999. Documenta, 2. 8° and small folio (29.5 x 18.5 cm.) , original printed wrappers. and publisher's boards. As new. 113, (1) pp.; (1, 2), 43, (1) ll. One of 1,000 sets. ISBN: 972-565-264-9 (BNL); 972-8013-14-8 (IPOR). \$45.00

The octavo volume is a study of the work originally printed in Canton in 1671. It has an introduction by Horácio P. Araújo. The folio volume is a facsimile reprint of the third in a series of eleven books printed between 1662 and 1718 from xylographic blocks, in various cities of China, under Jesuit auspices. All books printed in China by the Jesuits are rare. Europeans were amazed that the Jesuits were able to produce books in Chinese; such books have attained both a mythic and mystic character, and are highly valued by collectors of books about the Far East in general and China in particular, as well as collectors of Jesuit material.

This extraordinary document prints the text of an imperial rescript promulgated at Peking, regarding toleration for the Christian religion. It is printed in old, modern, and cursive Chinese characters, with phonetic transcriptions and a Latin translation. Also included are mathematical calculations and astronomical observations by the Jesuits that correct errors made by Chinese astronomers in their calculations for the calendar. Several references are made to the Jesuits' astronomical observatory in Peking (2v, 7r-v, 16r-v, 17v, 23v, 28v, 40r) and to the astronomical activities of Matteo Ricci, Schall von Bell and especially Ferdinand Verbiest.

The Jesuit mission suffered a severe setback in 1664, when imperial regents moved against them, resentful of the influence at court of Ricci's successor, Adam Schall von Bell. The old charge that the missionaries were emissaries preparing the way for a Portuguese occupation of the country was revived, and Schall von Bell, already 73 years old, was condemned to death along with five Christian converts.

Schall was reprieved and died a natural death the following year. But in the meantime, the five Chinese had been executed and most of the thirty-eight priests in China (including Gouvea) were collected in Canton so that they could be expelled from the country. Once again the wind changed. In 1667, the great Emperor K'ang-Hsi, then aged fourteen, began to take a hand in the affairs of government. He soon made friends with Schall's colleague and successor, the Flemish Father Ferdinand Verbiest, who had been imprisoned at Peking and who shared the astronomical and scientific interests of the teenage Chinese Emperor.

This work is generally attributed to the Portuguese Father Gouvea, who was vice-provincial heading the group of Jesuits imprisoned at Canton from 1667 to 1671, but it may have been by the Italian Padre Lubelli, or the Fleming Father François de

Rougement. The wood blocks from which it was printed were possibly cut by Father Intorcetta's protégé Paul, as he must have returned from Goa about this time.

* See Backer-Sommervogel III, 1637. Boxer, "Some Sino-European Xylographic Works, 1662-1718," 3. Cordier *Bibliotheca Sinica* II, 822-5; *Imprimerie Sino-Européenne en Chine*, 126. Braga, *The Beginning of Printing in Macau*, p. 12. Lilly Library, *Exotic Printing and the Expansion of Europe, 1492-1840*, 86. Reiss & Auvermann, *Auction 40: Travel and Exploration, Portugal and Spain* (3-4 April 1989), 541 (that copy, with the repairs to its upper margin and upper outer corner, sold for an aggregate price of DM 46.000,00, the equivalent of approximately US\$ 27,000.00 at the time, to the late Portuguese bookseller J.A. Telles da Sylva). Brunet III, 441. See also Pfister, *Notices biographiques et bibliographiques sur les Jésuites de l'ancienne mission de Chine, 1552-1773* (Shanghai, 1932).

Novellas from the Imbondeiro Press—Written by a Missionary

26. NOGUEIRA, [António] Horácio [Alves]. *A vida recomeça hoje*. Sá da Bandeira, Angola: Publicações Imbondeiro, 1962. 8°, original illustrated wrappers (minor wear at edges, text block block loose). Printer's device on title page; a larger version of the device, in black and white, is on the front wrapper. Unopened. Light browning. In good to very good condition. 150 pp., (1 l.). \$200.00

FIRST and ONLY EDITION of this collection of three novellas: "A vida recomeça hoje," "Natal em S. Tomé," and "O velho plano".

Horácio Nogueira (António Horácio Alves Nogueira, b. Góis, Coimbra, 1925), a Catholic priest and educator, went as a missionary to Africa, settling in Malanje, Angola, in 1958. He published his first book of poetry in 1960 (*Cabo Verde*), and soon became tied to the Imbondeiro publishing house. His work was included in Imbondeiro's *Novos contos d'Africa*, 1962.

Imbondeiro was established by Garibaldino de Andrade and Leonel Cosme in January 1960 in Sá da Bandeira (now Lumbango). A monthly publication, *Colecção Imbondeiro*, aimed to disseminate the literature of Portugal's colonies. Within a few months, its circulation had reached two thousand. Imbondeiro also published multi-volume anthologies, including *Mákua* (poetry), *Dendela* (children's literature), *Imbondeiro Gigante* (short stories), *Livro de Bolso Imbondeiro* (short stories, novellas, and dramas), *Contos d'Africa* and *Novos contos d'Africa*. In these and the 68 issues of the *Colecção Imbondeiro*, the Imbondeiro press introduced more than sixty authors who were significant in the literature of the Portuguese colonies. Imbondeiro was the largest publisher of its time in Angola. Its rival in publishing authors in the Portuguese colonies was the Casa dos Estudantes do Império, based in Lisbon, whose *Colecção Autores Ultramarinos* tended to be more favorable to the Portuguese government. Imbondeiro was so influential that in 1965 the Portuguese authorities shut it down, based partly on the fact that some of Imbondeiro's authors had expressed disaffection with the government.

* Moser and Ferreira, *A New Bibliography of the Lusophone Literatures of Africa* 1134; by this author, see also 1135, 1136, 1144, 1529, 2053, and 3163. Soares, *Notícia da literatura angolana*, p. 329. *Dicionário cronológico de autores portugueses*, V, 425. On Imbondeiro, see Leonel Cosme in *Biblos*, III, 1157-58, and Soares, *Notícia da literatura angolana*, p. 208. Porbase locates a single copy, at Biblioteca Nacional de Portugal. Jisc locates copies at King's College London and Manchester University.

27. PÉREZ DE RIBAS, Andrés, S.J. *My Life Among the Savage Nations of New Spain ... written in the year A.D. 1644 and entitled "Triumphs of our Saintly Faith Among Peoples the Most Barbarous and Savage of the New Orb."* Los Angeles: Ward Ritchie Press, (1968). Folio (27 x 18 cm.), publisher's cloth with dust jacket (small repairs to dust jacket with tape, spine slightly faded). Overall in very good condition. xvi, 256 pp., with maps and black & white photos. \$40.00

First English translation, and apparently the first translation to any language, by Thomas A. Robertson, of Perez de Ribas' fascinating history of the Jesuit missions in Sinaloa from 1590 to 1644, originally published as *Historia de los triumphos de nuestra santa fee ...*, Madrid, 1645. It is also important for the early history of California and includes information on Florida. Abridged (with profuse apologies) by the translator.

* On the first edition, see Wagner, *Spanish Southwest* 43.

28. PRUTKY, Remedius. *Prutky's Travels in Ethiopia and Other Countries.* Edited by J.H. Arrowsmith-Brown. London: The Hakluyt Society, 1991. Hakluyt Society, Second Series, volume 174. Large 8°, publisher's boards with dust jacket (very minor scuffing to dust jacket). Almost as new. xxviii, 546 pp., with maps. ISBN: 0904180301. \$65.00

FIRST EDITION. Prutky, a Franciscan missionary, was invited to Ethiopia in 1751, spending a total of 17 months there. His account also includes stories of Mocha, India and Ceylon.

Letters by a Chaplain, Confessor, Preacher in D. João IV's Royal Chapel, & Missionary to Goa and Pernambuco

29. QUENTAL, Bartholomeu do. *Cartas do Padre Bartholomeu do Quental, fundador da Congregação do Oratorio existentes na Bibliotheca da Sociedade Martins Sarmiento de Guimarães.* Porto: Typographia de Antonio José da Silva Teixeira, 1900. Large 8°, early blue rear wrapper (front wrapper missing, rear with minor stains). Light browning. Overall in good condition. Three-line ink inscription of editor at top of title page, to the Visconde de Sanches de Baena, signed "Abade de Tagilde" (i.e., J.G. d'Oliveira Guimarães). Correction to final leaf in the same hand. (1 l.), 26 pp., (1 l.). \$75.00

FIRST and ONLY EDITION of these previously unpublished letters of Bartolomeo do Quental (Fenais da Luz, Açores, 1626-Lisbon, 1698). He was chaplain, confessor and preacher in the royal chapel by D. João IV in 1654. As a missionary, he worked in Goa and Pernambuco.

* OCLC: 55520347 (Newberry Library). Not located in Porbase. Not located in Jisc. Not located in KVK (51 databases searched).

Heroic Portuguese Colonists

30. RIBEIRO, Ernesto de Queiroz. *Mesungo (novela)*. Porto: [half title verso] Composição, Impressão e Encadern. das Ofic. Gráf. de "O Comércio do Porto", (1954). 4°, original illustrated wrappers (rear wrapper soiled; slight defect at foot of spine). Light browning. In good to very good condition. 133 pp., (1 l.). \$25.00

FIRST EDITION; a second appeared in 1963. This novella is set during the colonization of Angola and the author's native Moçambique. In the introduction, Queiroz Ribeiro states that Portuguese have a special place in Africa, by virtue of having been there so long before other Europeans; this is why in Bantu they are called *mesungo* (white), while other Europeans are referred to by their nationalities. "Esta diferenciação, na aparência, insignificante tem, na realidade, significado de grande importância, que se traduz na consideração e estima que os indígenas mostram pelos portugueses" (p. 7). Chapter titles mention Portuguese missionaries, agricultural colonization, Tanganyika and Kenya (Dares-Salaam, Zanzibar, Mombassa), Djibouti, the Red Sea, and Egypt (Cairo, Port Said).

* Moser and Ferreira, *New Bibliography of the Lusophone Literatures of Africa*, n° 59: giving the date of publication as (1954). Not in Soares, *Notícia da literatura angolana*. Not located in NUC. OCLC: 8838316 (University of California-Berkeley, University of Florida, Northwestern University, Indiana University, Harvard University, University of Wisconsin-Madison); 729329544 (University of Zurich); 697185413 (digitized). Porbase locates a single copy, at Biblioteca Nacional de Portugal. Jisc locates a single copy, at Manchester University.

On the Much-Debated Question of Portuguese Patronage in the East

31. [RIVARA, Joaquim Heliodoro da Cunha]. *Additamento as reflexões sobre o padroado portuguez no oriente*. Nova Goa: Na Imprensa Nacional, 1858. 4°, contemporary plain wrappers with early reinforcement at spine. Small wood-engraving of Justice with a balance on title page. Some (mostly) minor foxing. A few small, light water stains. In good to very good condition. 83 pp. \$400.00

FIRST and ONLY EDITION. This title is often encountered bound with the author's *Reflexões sobre o padroado portuguez no oriente, applicadas a proclamação pastoral do Rev. Fr. Angelico, Pro-Vigario em Bombaim, aos soldados catholicos romanos da mesma presidencia; por hum portuguez*, published the same year. Both works deal with Portuguese patronage in the East, a much debated question after the 1838 papal bull that suppressed the dioceses of Cochim, Meliapor, Cranganor and Malacca. Cunha Rivara was impelled to write by a pastoral address of the Vicar General of Bombay, Fr. Angelicus, who announced in 1857 that the clergy of Goa were no longer in communion with the Church, and that any Catholic attending their services would suffer eternal damnation. Cunha Rivara was later appointed Comissário Regio to redefine the boundaries of Indian bishoprics belonging to the Real Padroado. An English translation of the *Reflexões* was printed in Madras, 1858, and of the *Additamentos* in Madras, 1859.

Cunha Rivara (1809-1879), was born in Arrayollos, where he began his studies. He continued his education in Evora and Coimbra, despite interruptions due to the Civil

ADDITAMENTO**ÁS REFLEXÕES****SOBRE O PADROADO PORTUGUEZ NO ORIENTE :****PELO MESMO AUCTOR.****NOVA-GOA :****1858.**

NA IMPRENSA NACIONAL

War. He later served in the Administração Geral de Évora, then took a chair in Philosophy at the Lyceu de Évora. A learned scholar, he was appointed Bibliothecario na Biblioteca Eborensis in December of 1836. He continued serving the State, and in 1855 was appointed Secretario Geral do Governo do Estado da Índia, a post which he held until 1872.

In addition to his role as public servant, Cunha Rivara was also a founding member of the Instituto Vasco da Gama. A prolific writer of many interests, he published works on linguistics, history, and politics and was a regular contributor to *Panorama*, *Revista Litteraria*, *Boletim do Governo da Índia*, and he was editor of the monthly *Chronista de Tisuary* from 1866-1869. He also published a catalogue of the manuscripts held in the library at Évora.

* Innocência IV, 83-84 and XII, 57-59. Biblioteca Nacional de Portugal, *Joaquim Heliodora da Cunha Rivara* 35. Silveira, ed., *Cunha Rivara*, p. 39. Gonçalves, *Síntese bibliográfica de Goa* 2290. Scholberg, *Bibliography of Goa and the Portuguese in India* KC20. On Cunha Rivara and his influence, see Devi & Seabra, *A literatura Indo-portuguesa* pp. 151-3. Not in *Catálogo dos livros opúsculos e manuscritos pertencentes à Biblioteca Nacional de Nova Goa* (1907). OCLC: 41407876 (Columbia University, Oliveira Lima Library-Catholic University of America, Newberry Library, University of Michigan, British Library); 43292318 (Princeton University); 834923114 (Bibliothèque nationale et universitaire-Strasbourg); 504624835 and 809607941 (British Library, bound with *Reflexões*). Porbase locates five copies, all at Biblioteca Nacional de Portugal. Jisc repeats British Library. KVK (51 databases searched) cites only the copies at Biblioteca Nacional de Portugal and Strasbourg.

*Ash Wednesday Sermon Preached in the Royal Chapel
By a Rio de Janeiro Native*

32. SÁA, P. Antonio de, S.J. *Sermam do Dia de Cinza que pregou o P. Antonio de Saa da Companhia de Jesu, & Prêgador de Sua Magestade, na Capella Real.* Coimbra: Na Officina de Rodrigo de Carvalho Coutinho, Impressor da Universidade, 1673. 4^o, modern tan cardstock, spine with author typed in red vertical on white paper label; author and title page transcription typewritten in red and black on paper label tipped on to front cover. Woodcut vignette of a rose with Jesuit initials on title page. Typographical headpiece and woodcut initial on p. 1. Wormhole (1 x 2 cm.) on title, without loss; small wormhole in margin of A2; 2 small wormholes on A3, with loss of 3 letters on each side; small brownish, waxy stain on A2-B4 obscures about 10 letters in all. In near good condition. (1 l.), 22 pp. []¹, A-B⁴, C³. \$200.00

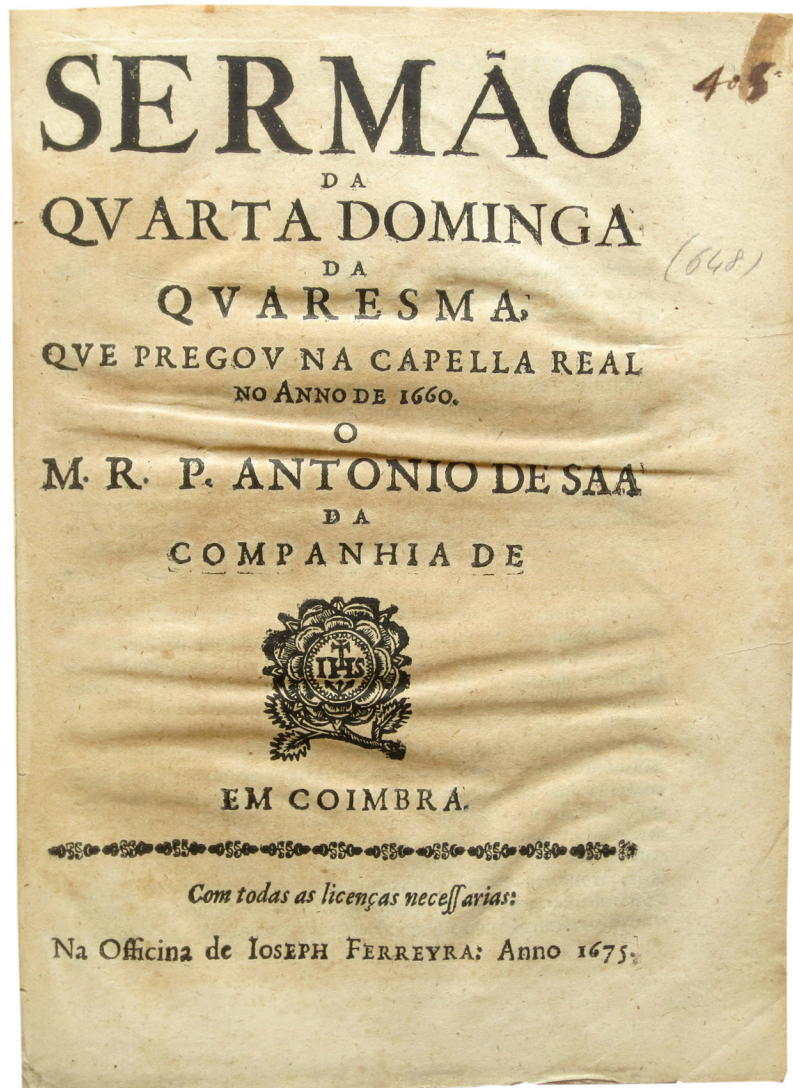
Second edition [?] of this Ash Wednesday sermon preached at the Royal Chapel in Lisbon. Sacramento Blake notes that J.C. Fernandes Pinheiro believed this sermon was only rivaled by Vieira's best work. There are at least three different editions with the imprint Coimbra: Rodrigo de Carvalho Coutinho, 1673. We have not been able to find any source which distinguishes them. The edition described by Arouca, and the one in

the John Carter Brown Library have their titles as follows: "Sermam // do // Dia de Cinza // que pregou // o P. Antonio de Saa // Da Companhia de Jesu, & Prégador de Sua // Magestade, na Cappella Real." The present edition reads "'Sermam // do // Dia de Cinza // que pregou // o P. Antonio de Saa Da // Companhia de Jesu, & Prega- // dor de S. Magestade, na // Capella Real." The woodcut vignette on the title page is similar, but from a different block. The typographical headpiece and woodcut initial on p. 1 are different. The rest of the text follows, but the type is slightly different. This present edition would appear to be earlier, based on the less regular setting of the title. There is yet another edition with the same 1673 imprint, which has the title page divided in the same way as the JCB copy, but in yet a different setting of type. The vignette on the title page is slightly different, and very different from that of the present copy, while the typographical headpiece and woodcut initial are different from both the JCB copy and ours. Again, the rest of the text follows, but in a different setting of type. Arouca cites two editions [or issues?] of 1669.

We have noted a variance between words in the title in two different editions with the imprint Coimbra: Rodrigo de Carvalho Coutinho, 1673. The titles of each item read "Companhia de Jesus" versus "Companhia de Jesu" respectively.

The Jesuit P. António de Sáa (1627-1678), a native of Rio de Janeiro, is acknowledged to have been one of the best orators of his time and the most worthy successor to his mentor, P. António Vieira. Innocência comments, "Todos os criticos são concordes em consideral-o como orador de linguagem mui pura, de estylo correcto e elegante, e finalmente como um dos que mais se aproximaram de Vieira, ou antes como seu melhor discipulo." He worked primarily in Bahia and Recife, although after spending a few years in Portugal, he became so popular there that he was almost forbidden permission to return to Brazil. His sermons were often collected and reprinted, but the separate editions are of considerable rarity: none are listed in the Bosch catalogue, Azevedo-Samodães, or Ameal. Palha, Monteverde and Avila-Perez list only one each, and BMC lists only three sermons in a total of five editions.

* Borba de Moraes II, 757; *Périodo Colonial*, p. 313. Barbosa Machado I, 380. Moraes Rocha de Almeida, *Dicionário de autores no Brasil colonial* (2010) p. 453. Backer-Sommervogel VII, 355. Leite, *História da Companhia de Jesus no Brasil*, IX, 108. This edition not in Arouca; see S5 for another edition with the same imprint. This edition not in JCB, *Portuguese and Brazilian Books*; see 673/1 which is in a completely different setting of type. J.C. Rodrigues 2164: "rarissimo". This edition not in Sacramento Blake; see I, 306 for the Lisbon, 1669 edition only. This edition not in Innocência who only cites the first edition; on the author, see I, 262, and VIII, 302. Not in Landis, *European Americana*. NUC: DLC, CSt, RPJCB; first edition at RPJCB only. OCLC: 700155089 (does not distinguish between the 1673 editions: Biblioteca Universidad Granada, Universidad de Sevilla, Universidad de Valladolid); 30405380 (does not distinguish between the 1673 editions: Houghton Library-Harvard University, Michigan State University); 504297756 (the present edition: British Library); 989063799 (Internet resource; British Library copy digitized); 1084842068 (another 1673 edition: Internet resource; the JCB copy digitized). Porbase locates twenty-two copies without noting any differences, and (questionably) identifying all as Arouca S5). Jisc locates a single copy of the a different 1673 edition only, at British Library. KVK (51 databases searched), locates the records cited by Porbase, and one at Biblioteca provinciale—Salerno (giving the collation by signatures as A-C⁴); it should have but does not locate British Library.



Item 33

Call to Service by a Jesuit Born in Rio de Janeiro

*33. SÁA, P. Antonio de, S.J. *Sermão da quarta domingo da Quaresma que pregou na Capella Real no anno de 1660. o M. R. P. Antonio de Saa da Companhia de [Jesus]*. Coimbra: Na Officina de Joseph Ferreyra, 1675. 4°, modern wrappers. Some browning. In good condition. Engraved pictorial bookplate of Victor d'Avila Perez. 20 pp. A-B⁴, C². \$850.00

FIRST EDITION, very rare, of this Lenten sermon preached in the Portuguese royal chapel, about service to worldly rulers vs. service to God. There is an edition of Coimbra, 1716. It appears to be the earlier of two ever-so slightly differing issues or states, in the same setting of type, based on the better clarity of the impression.

The Jesuit P. António de Sáa (1627-1678), a native of Rio de Janeiro, is acknowledged to have been one of the best orators of his time and the most worthy successor to his mentor, P. António Vieira. Innocência comments, "Todos os criticos são concordes em consideral-o como orador de linguagem mui pura, de estylo correcto e elegante, e finalmente como um dos que mais se approximaram de Vieira, ou antes como seu melhor discipulo." He worked primarily in Bahia and Recife, although after spending a few years in Portugal, he became so popular there that he was almost forbidden permission to return to Brazil. His sermons were often collected and reprinted, but the separate editions are of considerable rarity: none are listed in the Bosch catalogue, Azevedo-Samodães, or Ameal. Palha, Monteverde and Avila-Perez list only one each, and BMC lists only three sermons in a total of five editions.

Provenance: The library of Victor Marat d'Avila Perez was one of the most important ever sold at auction in Portugal. A total of 8,962 lots went under the hammer from October 1939 through April 1940 from a six-volume catalogue, each volume lasting an unspecified number of nights (our guess is five nights for each part).

* Arouca S2. Borba de Moraes (1983)II, 757; *Período colonial*, p. 314. Barbosa Machado I, 380. Innocência I, 263: without collation. Sacramento Blake I, 306: without collation. Palau 283204. Backer-Sommervogel, VII, 355-6. Leite, *História da Companhia de Jesus no Brasil*, IX, 109. Morais Rocha de Almeida, *Dicionário de autores no Brasil colonial* (2010) p. 453. JCB, *Additions 1471-1700*, p. 50. JCB, *Portuguese and Brazilian Books 675/7*. J.C. Rodrigues 2163: "raro". Not in Bosch. Not in Landis, *European Americana*. NUC: DLC, RPJCB. OCLC: 11139673 (Saint Bonaventure University, Newberry Library, Houghton Library-Harvard University, John Carter Brown Library, Biblioteca Nacional de Chile); 123153796 (Stanford University Library); 1097843913 (Universidad Autonoma de Puebla); Universidade de Santiago de Compostela ["Moi deteriorado pola humidade"]; 68893411 (University of Michigan); 1084955358 (Internet resource; the JCB copy digitized). Porbase locates four copies, all at Biblioteca Nacional de Portugal. Not located in Jisc.

With Descriptions of Two Prisons in Brazil
Written by a Missionary

*34. SEQUEIRA, Angelo Ribeiro de. *Livro do vinde, e vede, e do sermam do Dia do Juizo Universal, em que se chama a todos os viventes para virem, e verem humas leves sombras do ultimo dia o mais tremendo, e regoroso do mundo* Lisbon: Officina de Antonio Vicente da Silva, 1758. 4°, contemporary calf (very worn, spine defective), spine gilt, in a half burgundy morocco slipcase. Woodcut headpieces, initial, factotum and vignettes. Some marginal worming without loss, scattered light soiling and stains; overall very good to fine. Contemporary ownership inscription of Fr. João Baptista de Jesus on title-page. (12 ll.), 255, (1) pp., (1 l.).

\$2,500.00

FIRST EDITION of this sermon by a Paulista from a well known "bandeirante" family, who was almost a contemporary of the gold and diamond discoveries in Brazil. The sermon on the Day of Judgment, "em estilo patético," includes a description of a dungeon in the fortress of Santos (p. 15) so terrible that prisoners would beg to be immediately condemned to death rather than awaiting sentencing there, and a description of a prison on the Ilha das Cobras (p. 17) where it was said that Jews condemned by the Inquisition were incarcerated. Both are compared to Hell's torments. Ribeiro de Sequeira preached this sermon throughout Portugal and Brazil for 17 years, and was constantly asked by his listeners for copies of it. A second edition appeared in Lisbon, 1763.


Born in Parahyba (São Paulo), 1698, the author trained and practiced as a lawyer before becoming a monk of S. Pedro and serving as missionary to the provinces of Portugal and Spain. Finally he returned to Brazil and founded the seminary of Nuestra Senhora da Lapa in the province of São Paulo, where he died in 1776. Borba points out that this is the only sermon of Ribeiro de Sequeira's to survive—his other published works are orations and devotional books—and this sermon "E portanto obra necessária para se poder apreciar seu estilo."

* Borba de Moraes (1983) II, 789: noting that all the author's works are very rare; *Período colonial* pp. 339-40. Sacramento Blake I, 89-90. Innocência VIII, 66, 418: without collation, and noting that Barbosa Machado (see IV, 20) does not cite this work. Bosch 214. JCB, *Portuguese and Brazilian Books* 758/21. Not in Rodrigues or Palha. NUC: CtY, RPJCB; copy described had first 6 leaves mutilated. OCLC: 38622291 (Stanford University, Yale University, John Carter Brown Library, British Library); 16819340 (Tulane University, University of Arizona, Universidade de São Paulo); 222143003 (University of Toronto).

Muito raro

LIVRO
D O
VINDE, E VEDE,
E DO SERMAM DO DIA DO JUIZO UNIVERSAL,
em que se chama a todos os viventes para
VIREM, E VEREM
Humas leves sombras do ultimo dia o mais tremendo, e rigoroso do mundo.

OFFERECIDO AO SERENISSIMO SENHOR
D. PEDRO
INFANTE DE PORTUGAL,
Pelo seu mais humilde criado
ANGELO DE SEQUEIRA
Pobre Missionario Apostolico, e Prothonotario de Sua Santidade, do Habito de S. Pedro, e natural da Cidade de S. Paulo.



LISBOA:
Na Officina de ANTONIO VICENTE DA SILVA.

Do uso de Fr. Anno de MDCCLVIII. Joao Baptista
Com todas as licenças necessarias. de Jesus.
B. C. 240. P. D.

35. **SILVA, A. da.** *Trent's Impact on the Portuguese Patronage Missions.* Translated from the Portuguese by Joaquim da Silva Godinho. Lisbon: Centro de Estudos Históricos Ultramarinos, 1969. 8°, original printed wrappers. In very good condition. 244p., (1 blank l.), (1 l.). \$25.00
First and Only Edition in English.

Helping Catholic Missionaries in Louisiana and the Floridas

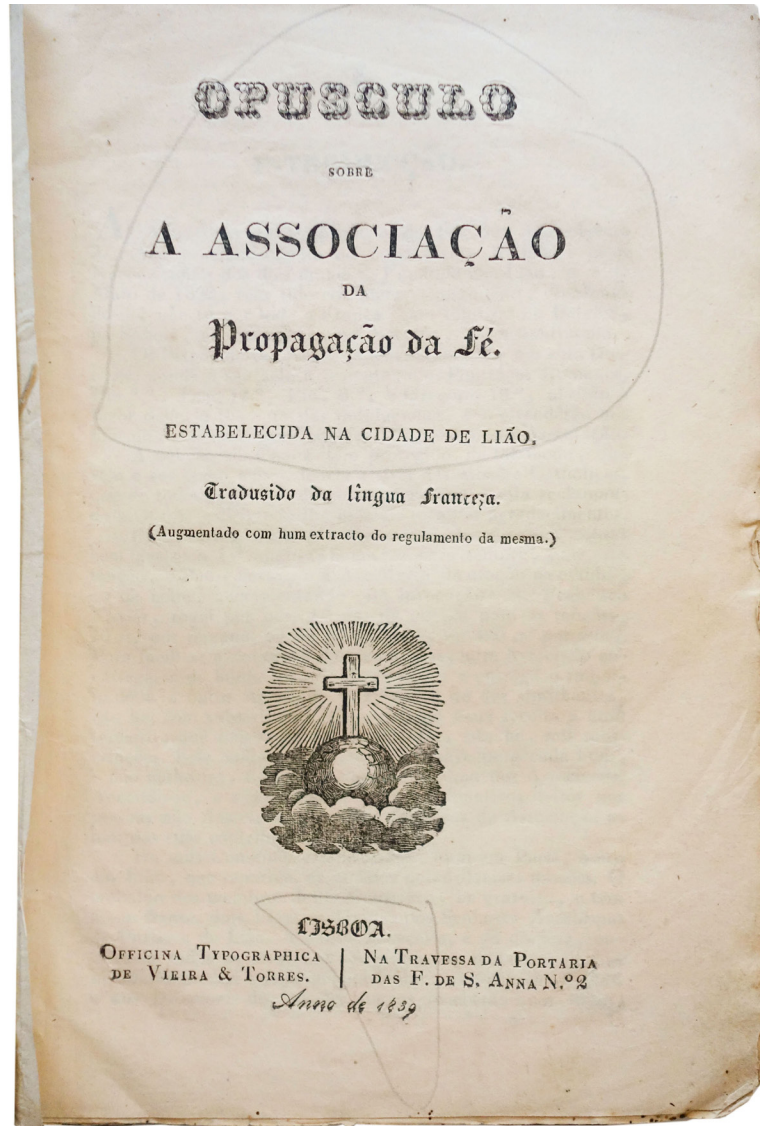
36. [SOCIETY for the Propagation of the Faith]. *Opusculo sobre a Associação da Propagação da Fé estabelecida na cidade de Lião. Tradusido da lingua franceza. (Aumentado com hum extracto do regulamento da mesma.)* Lisbon: Officina Typographica de Vieira & Torres, 1839. 4°, contemporary plain bluish-gray wrappers (light dampstains). Wood engraving on title page of a glowing cross on a sphere. Minor marginal spotting on a few leaves. In very good condition. 40 pp., complete, but with pp. 17-20 bound after p. 24 and pp. 25-28 bound after p. 32. \$400.00

First and Only Portuguese Edition? The Society for the Propagation of the Faith was founded in 1822 in Lyon, France, by Venerable Pauline Jaricot. It received the blessing of Pope Pius VII in 1823. The Society's aim is to help Catholic missionaries worldwide (except those in countries where Catholics are the majority) via prayers and alms. Its first collection supported the Diocese of Louisiana and the Two Floridas in the United States, which then extended from the Floridas to Canada, and missions in China. The needs of missions in Louisiana are described on pp. 17-18; in the Levant, p. 18; in China, pp. 18-19; In Tonkin, Siam, and Oceania, p. 20. This volume also includes a discussion of the utility and benefits of missions, the role of the Society in helping missionaries, papal approval and indulgences, and the procedure for establishing a chapter of the Society. On pp. 37-40 is an extract of the regulations for the Society, including its organizational hierarchy and the collection of funds.

* Not in Gonçalves Rodrigues, *A tradução em Portugal*. OCLC: 221512893 (Charles Darwin University, digitized as 882717397). Not located in Porbase. Not located in Jisc. Not located in KVK (51 databases searched).

*Important Account of Ethiopia and
One of the Earliest European Accounts of Tibet*

37. **VEIGA, P. Manoel da, S.J.** *Relaçam geral do estado da Christandade de Ethiopia; reduçam dos Scismaticos; entrada, & recebimento do Patriarcha Dom Affonso Mendes; obediencia dada polo Emperador Seltan Segued com toda sua Corte à Igreja Romana; & do que de nouo socedeo no descobrimento do Thybet, a que chamam, gram Catayo. Composta, e copiada das cartas que os Padres da Companhia de Iesu, escreueram da India Oriental dos annos de 624. 625. & 626.* Lisbon: Por Mattheus Pinheiro, 1628. 4°, contemporary limp



Item 36

vellum (small defects to spine), yapped edges (some fraying). Typographical headpieces and elegant large woodcut initials on leaves 1, 57, and 103. Old repair to upper blank margin of title page, never affecting text. Leaves 1 and 2 browned. Occasional light browning elsewhere. In good to very good condition. Small, round light-blue on red ticket of the Livraria Antiga e Moderna (Antiquaria) de Caldas Cordeiro, 16 Rua Nova da Almada, Lisboa, tipped on to upper outer corner of front pastedown endleaf. (2), 124 ll. Leaf 26 wrongly numbered 29; leaf 72 wrongly numbered 67. \$6,800.00

FIRST EDITION of one of the earliest European accounts of Tibet, together with an account of Jesuit activities in Ethiopia at a critical time for Catholic missionary efforts there. There appears to be no other edition, although Barbosa Machado mentions a manuscript copy of a Spanish translation. The title translates as: "A general account of the state of Christianity in Ethiopia; Reduction of schismatics; Entrance and reception of the Patriarch Dom Afonso Mendes; Allegiance of the Emperor Seltan Segued and all of his court to the Church of Rome; and Fresh events in the discovery of Tibet, which they call Great Cathay. Compiled and copied from the letters which the Jesuit Fathers wrote from India during the years 1624, 5, and 6 by Father Manoel da Veiga, of the Society of Jesus, native of Villa Viçosa."

The first two books of this work discuss in considerable detail the activities of the Jesuits in Ethiopia. Book I (ff. 1-56) is an overview of Ethiopia from a Catholic, and particularly Jesuit, point of view, including who favors Catholicism; rituals that are in dispute; the ransom of Jesuits captured by the Moors; prominent Jesuits (including letters from three of them); and a dozen or so Jesuit foundations (including reliquaries and miracles that have occurred there).

Book II (ff. 57-102) recounts the voyage of D. Afonso Mendes from Lisbon to replace Pedro Páez (who had died in 1622) as patriarch of Ethiopia. After leaving Lisbon in March, 1623, D. Afonso arrived at Moçambique in September, at Goa in May 1624, and at the Red Sea port of Beilul in May 1625, whence he crossed the desert into the Ethiopian highlands, reaching Fremona in June 1625 (ff. 57-73 describe the journey). At Fremona, the base of Jesuit missionary efforts, he was received by Emperor Susenyos (r. 1606-1632, throne name Malak Sagad III), who vowed obedience to the pope. D. Afonso issued some orders and celebrated Holy Week. Book II concludes with a description of improvements in Ethiopia since Catholicism was made the official religion, and the defeat of several groups who had rebelled against the new religion.

This is a brief episode in the ongoing effort of the Church to bring Coptic Christians into the Catholic fold. Jesuit missionaries had arrived by 1554. The Jesuit Pedro Páez (1561-1622), who arrived in 1603, was so energetic and zealous a missionary that he was known as "the second apostle of Ethiopia." But it was in 1626, while D. Afonso Mendes was patriarch of Ethiopia, that Susenyos declared (for the first and only time in the nation's history) that Roman Catholicism was the official religion of Ethiopia.

However, D. Afonso Mendes was a rigidly uncompromising prelate who insisted on suppressing local practices. A series of revolts followed, during which Susenyos and his supporters became considerably less tolerant of the demands of Catholicism. In June 1632—only four years after this *Relaçam geral* was published—Susenyos declared that any of his subjects who wished might follow the Catholic religion, but that no one else would be required to do so. The Jesuits were expelled from Ethiopia in 1633. Ethiopia remained isolated from the Catholic Church until the late nineteenth century.

Book III (ff. 103-24) of the *Relaçam geral* is entitled "Das Covsas do Reyno do Gram Thybet, a que chamam Catayo, que de nono socederam nos Annos de 625. & 626." It

recounts the travels and travails of Fr. Antonio Andrade, who entered Tibet from India in 1624—the first European to do so since the Franciscan Odoric of Pordenone (d. 1331). Included are comments on the quality of the land, the kingdoms established there, the ignorance of the lamas (ff. 113-19), and the construction of the first Catholic Church there (ff. 122-25). Transcriptions of several of Fr. Antonio's letters are included.

Geographically and politically inaccessible, Tibet had been for many centuries a mystery to European explorers, the subject of myth and legend. Rumors persisted that beyond the Himalayan mountains lay secluded Christian communities, the remnants of early evangelizing missions. Andrade and his companion Manuel Marques began their long and arduous journey from Agra in the company of pilgrims in March of 1624. At Delhi, they donned Hindu disguises and traveled through the valley of Ganges to Hardwar ("the Gate of Vishnu"), Srinagar in Garhwal, Badrinath, and finally through the perilous Mana Pass to Tsaparang in August.

Although rumors of Christian communities turned out to be untrue, the missionaries were treated kindly by the people and by the king and queen of Guge, who gave Fr. Antonio a passport, or letter of privilege, granting him safe passage to Agra, and permission to recruit fellow Jesuits for a mission in Tsaparang. The permanent mission, headed by Fr. Antonio, arrived in Tibet in August 1625. Fr. Antonio was eventually recalled to Goa, where he died of poisoning shortly before the permanent mission at Tsaparang failed in 1635.

Manoel da Veiga, a native of Villa-Viçosa, became a Jesuit at age 16 or 17. His home was in Lisbon, where he died peacefully at age 80, in 1647. Veiga wrote a number of biographies of his peripatetic fellow Jesuits. This work, compiled from the Jesuit annual letters with hagiographical and propagandist intent, is nonetheless an important historical document: it provides for the European audience an account of the Jesuits' contretemps and public disputations with the lamas, and reports some of the first ethnographic data on the native Tibetan religion.

* Arouca V90. Innocência VI, 121. Pinto de Mattos (1970) pp. 613-4: "raro e estimado." Cordier, *Sinica* 2901. Barbosa Machado III, 400-1. Backer-Sommervogel VIII, 530-1. *Bibliografia cronológica da literatura de espiritualidade em Portugal* 1060. Palau 356759. Palha 2565. Monteverde 5501. Azevedo-Samodães 3467. Avila Perez 7907.



RELACAM

GERAL DO ESTADO

D A CHRISTANDADE DE ETHIO-

pia; Reduçam dos Scismaticos; Entrada, & Recebimê-
to do Patriarcha Dom Affonso Mendes; Obedi-
encia dada polo Emperador Seltã Segued
com toda sua Corte à Igreja Roma-
na; & do que de nouo socedeo
no descobrimêto do Thy-
bet, a que chamãm,
gram Catayo.

COMPOSTA, E COPIADA DAS CAR-
*tas que os Padres da Companhia de IESV, escre-
ueram da India Oriental dos Annos de
624. 625. & 626.*

PELO PADRE MANOEL DAVEIGA
da mesma Companhia, natural de Villaniçosa.

Com todas as licenças necessarias.

Em Lisboa. Por Mattheus Pinheiro. Anno de 1628.

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