RICHARD C. RAMER

SPECIAL LIST 287

THE AUGUSTINIAN ORDER
Special List 287
The Augustinian Order

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

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

Visitors by appointment

[Institutions logos]
Special List 287

THE AUGUSTINIAN ORDER

Wealth of Information on the Portuguese in the East


FIRST EDITION. Nominally a history of an Augustinian convent founded in Goa in 1606, this important work is in fact much broader in scope: it gives a detailed history of Portuguese missions and missionaries, with a wealth of information on a wide variety of subjects relating to the Portuguese in the East. Among the biographies of persons associated with the Real Convento de Santa Monica is a lengthy one of D. Aleixo de Menezes, who was archbishop of Goa at the time of the convent’s foundation. Menezes oversaw the expansion of Augustinian missions in the East, on the west coast of India, the Coromandel coast, in Ceylon, and in Bengal; the number of Augustinian friars in the area increased from 99 to 155 during his time.

The observations on sea voyages to Goa were used by Boxer in his annotations to the English translation of the História tragico-maritima.

Agostinho de Santa Maria, born in Estremoz (his secular name was Manuel Gomes Freire), was a Discalced Augustinian and served as chronicler and vicar of his congregation. His prolific works are still considered among the classics of Portuguese literature. They include Rosas do Japam, Lisbon 1709-24, an account of Christian women in Japan.


Another Copy

*2. AGOSTINHO de Santa Maria, Fr. História da fundação do Real Convento de Santa Monica da Cidade de Goa, corte do Estado da Índia, & do
HISTÓRIA
DA
FUNDACAO DO REAL CONVENTO DE
SANTA MONICA
da Cidade de Goá, Corte do Estado da India, & do
Imperio Lusitano do Oriente,
FUNDADO PELO ILUSTRÍSSIMO, E REFERENDO SÉNIO

DOM FR. ALEIXO DE MENEZES,
Primaz das Espanhas, & da India, Vice-Rey de Portug
& Presidente do Conselho doméstico Reyno
em a Corte de Madrid:

Em que se refere os prodígios que oute em sua cresça, as grandes
contradiçoes, trabalhos, e vexações que depois de fundada padece-
ram as Religióas por causa de trinta annos, até que foram abradas
aquellas maravilhas (que abalaram o mundo) pela Santissima Imá-
gem do Senhor Crucificado do Coro do mesmo Convento a fa-
vor de suas devotas e preguiçadas Effetos: com as ver-
das das VV. Madres Fundadoras & de outras muitas
Religióas unidas em virtude:

OFFEREIDA
A.M. REVERENDA MADRE PRIOREZA,
& mais Religióas do mesmo Convento de S. Monica

POR FR. AGOSTINHO DE SANTA MARIA,
Definidor Geral da Congregação dos Agostinhos Descalços
de Portugal, natural de Estremoz.

LISBOA,
Na Oficina de ANTONIO PEDROZO GALRAM.

Com todas as licenças necessárias.
Anno de 1699.
Imperio Lusitano do Oriente …. Lisbon: Antonio Pedrozo Galram, 1699. 4°, eighteenth-century pebbled sheep (recased, recent marbled endleaves, skillful repairs to head and foot of spine, minor wear), spine gilt with raised bands in five compartments, (later) crimson morocco lettering piece, gilt letter, edges sprinkled red. Typographical and woodcut headpieces, woodcut initials. In good to very good condition; internally fine. (6 ll.), 819 pp. $1,500.00

FIRST EDITION. Nominally a history of an Augustinian convent founded in Goa in 1606, this important work is in fact much broader in scope: it gives a detailed history of Portuguese missions and missionaries, with a wealth of information on a wide variety of subjects relating to the Portuguese in the East. Among the biographies of persons associated with the Real Convento de Santa Monica is a lengthy one of D. Aleixo de Menezes, who was archbishop of Goa at the time of the convent’s foundation. Menezes oversaw the expansion of Augustinian missions in the East, on the west coast of India, the Coromandel coast, in Ceylon, and in Bengal; the number of Augustinian friars in the area increased from 99 to 155 during his time.

The observations on sea voyages to Goa were used by Boxer in his annotations to the English translation of the História tragico-marítima.

Agostinho de Santa Maria, born in Estremoz (his secular name was Manuel Gomes Freire), was a Discalced Augustinian and served as chronicler and vicar of his congregation. His prolific works are still considered among the classics of Portuguese literature. They include Rosas do Japam, Lisbon 1709-24, an account of Christian women in Japan.


Lives of the Saints and the Monastery of Santos

3. AGOSTINHO de Santa Maria, Fr. Historia tripartita comprehendidem em tres tratados. No Primeyro se descrevem as vidas, & os gloriosos Triunphos dos Santos Martyres, Veríssimo, Maxima, & Julia, susa Irmáas Padroeiros de Lisboa, & do Real Mosteyro de Santos. No Segundo se dá noticia da vindas, & Prégação do Apostolo Santiago às Hespanhas, & do principio, & origem de sua esclarecida Ordem; & de seus nobilissimos Mestres até a sua separação, & eleiçoan dos Mestres Portuguezes. No Terceyro se descrevem os principios do Real Convento de Santos, & a noticia de susa Illustres Comendadeyras, desde o Anno de 1212, até os nossos tempos …. Lisbon: Na Officina de Antonio Pedrozo Galram, 1724. 4°, recent antique speckled sheep, spine richly gilt with raised bands in six compartments, crimson leather lettering piece in second compartment from head, gilt letter, machine-marbled
endleaves. Woodcut headpieces, tailpieces and initials. Minor stains. Repairs to margin of second and final leaves, without loss. In good to very good condition. Red-on-white printed paper ticket of Livraria Ferin, Lisboa, in upper outer corner of front pastedown endleaf. (10 ll.), 609 [i.e. 611, with 607-608 bis], (1) pp., (2 ll.). $700.00

FIRST and ONLY EDITION.

The author (1642-1728), born in Estremoz (his secular name was Manuel Gomes Freire), was a Discalced Augustinian and served as chronicler and vicar of his congregation. His prolific works are still considered among the classics of Portuguese literature. They include *Rosas do Japam*, in two volumes, Lisbon 1709-24 (an account of Christian women in Japan) and the ten-volume *Santuario Mariano*, Lisbon 1707-1723.

* Innocêncio I, 20: calling for xx, 609 pp. Barbosa Machado I, 71. Pinto de Matos (1970), p. 561. Avila-Perez 6947: calling for xix, 609, iv pp. NUC: DLC. OCLC: 20645195 (Newberry Library, the University of Wisconsin-Madison); 556985614 (British Library); 433199423 (Biblioteca Nacional de España); 928689636 (Universidad de Sevilla); 631232734 (Bibliothek der Ludwig Maximilian Universität München); 958983377 (Biblioteca de Arte Calouste Gulbenkian); 964940314 and 958303385 (digitized). Porbase locates nine copies: seven in the Biblioteca Nacional de Portugal, the one cited by OCLC at the Fundação Calouste Gulbenkian, and one at the Biblioteca João Paulo II-Universidade Católica Portuguesa. Copac repeats British Library. Not located in Hollis or Orbis. KVK (44 databases searched) locates only the copies cited by Porbase, plus the Biblioteca Nacional de España and the Bibliothek der Ludwig Maximilian Universität München.

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**Sermon Preached in Portuguese India, Dedicated to the British Minister Plenipotentiary**

4. ATAIDE [or Attaide], Joaquim de Menezes e. *Homilia do Excellentissimo, e Reverendissimo D. Fr. Joaquim de Menezes e Ataide, da Ordem de Santo Agostinho, Bispo de Meliapor do Conselho do Príncipe Regente de Portugal, e seu Pregador. No dia de Santo Agostinho vinte e oito de Agosto do anno de mil oitocentos e nove, na Igreja de N. Senhora da Graça de Lisboa: Dedicada ao ... João Carlos Williers ... por F.A.F. / The Homily Preached in the Church of the Convent of Nossa Senhora da Graça in Lisbon, on St. Augustine’s day the 28th of August 1809 ... Translated ... By F.A.F. Lisbon: Na Impressão Regia, 1810. 4°, modern gray boards with early plain wrappers bound in. In very good condition. Engraved heraldic bookplate of “MFA”, i.e., Manuel [Pery de Linde] Freire de Andrade, on verso of front wrapper; another somewhat different lithograph bookplate of the same owner with the same initials and the motto “Sicut Serpes” on front pastedown endleaf. (3 ll.), 50 pp. Portuguese and English texts in 2 columns. $250.00

FIRST and ONLY EDITION. After a sketch of the life of Augustine, the author discusses the French threat and what the Portuguese must do to avert it (pp. 39-50).
Caramurú.
Poema Epico
Do Descubrimento da Bahia,
Composto
por
Fr. José de Santa Rita Durão,
Da Ordem dos Eremitas de Santo Agostinho, nascido na Comarca da Catá-Frete nas Minas Geraias.

Lisboa
Na Regia Officina Typografica.
Ano D. M. DCC. LXXI.
Com licença da Real Mesa Censora.

Item 8
There are several grateful references to the assistance of the English, to whose minister plenipotentiary "João Carlos" Williers, this publication is dedicated. The English translation is remarkable: e.g., "Iam sure the Combat must have been very hat? And so hat, and dangerous, that, were it not for a most efficacious graw of God … Augustine wuld haw undoubtedly fallen a prey to his ancient Misery" (p. 16).

The Augustinian D. Fr. Joaquim Menezes e Ataide (1765-1828), a native of Porto, was Bishop of Mêniapor (1804), Vigario Capitular of Funchal (1811, with the title of Archbishop), and Bishop of Elvas (1821). In a famous trial of 1827, he was accused (along with the Marquez da Fronteira, the Conde da Cunha and the Conde da Taipa) of conspiring to establish a republic. He fled the country soon thereafter, and died in Gibraltar.

F.A.F. appears to have been one F.A. Fedorov.

**Provenance:** Bookplates of Manuel Freire de Andrade (1911-1973), son of Augusto Freire de Andrade (1859-1929), colonialist and statesman, Governor-General of Mozambique, etc. Manuel served in the South African Embassy in Lisbon and was a book collector. The bookplates appear in Avelar Duarte as 1017 and 1021.


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**What D. Maria I Did to Benefit Her Subjects**

5. **ATAIDE** [or Attaide], Joaquim de Menezes e, *Homilia funebre, pregada na trasladacão do corpo de S. Magestade Fidelissima; a Muito Alta e Poderosa Rainha de Portugal a Senhora D. Maria Primeira, para a Igreja do Real Convento do Coração de Jesus em Lisboa, pelo Arcebisp Bispo de Elvas ... prégador da real pessoa de S. Magestada Fidelissima, em 20 de Março do anno de 1822.* Lisbon: Na Typogr. de Antonio Rodrigues Galhardo, 1822. 4°, nineteenth-century blue wrappers (printer’s waste dated 1869). Wood-engraved royal arms of Portugal on title page. Title page stained (mostly in blank outer margin). Light dampstains in upper margins. Some curling at corners. In good condition. 26 pp., (1 blank l.), with pp. 3-8 misbound at the end. $200.00

**FIRST EDITION** [?]. There appear to be two distinct editions or issues of the same printer and year, one with 26 pp., the other with 32 pp.

The author, who had been one of D. Maria I’s pregadores, praises her for her constant communication with God. (She was known to her subjects as “Maria the Pious” or “Maria the Mad.”) Menezes e Ataide takes the unusual step of listing the actions of D. Maria that particularly benefited her subjects, such as laws on fishing and on asylum for children of convicted criminals, and the establishment of religious houses. (See pp. 18-21, with footnotes for the dates of specific decrees.)

The Augustinian D. Fr. Joaquim Menezes e Ataide (1765-1828), a native of Porto, was Bishop of Mêniapor (1804), *vigario capitular* of Funchal (1811, with the title of archbishop), and bishop of Elvas (1821). His political views were apparently either extremely flexible or
expressed unclearly, since he was accused of being both vehemently against the Constitution and being vehemently liberal. In a famous trial of 1827, he was accused (along with the Marquez da Fronteira, the Conde da Cunha and the Conde da Taipa) of conspiring to establish a republic. He fled the country soon thereafter, and died in Gibraltar.


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**Portuguese Translation of “S. Augustines Manuell, or “Litle Booke of the Contemplation of Christ”**


Apparently the first Edition in Portuguese of a work originally published in London, 1574 (with issues or editions dated 1575, 1577, 1585, and 1586) as S. Augustines manuell, or little booke of the contemplation of Christ, in Certaine select prayers gathered out of S. Augustines meditations, which he calleth his selfe talke with God. Its thirty-six chapters include topics such as: Da admiravel essencia de Deos; Da ineffavel Sciencia de Deos; Da consolação que Deos da à alma affligida; Que cousa seja, e o que contém o Paraíso; Como se ha de desejar o summo bem; and Da grandeza do gozo da vida eterna.

According to ESTC S100328, S100358, S100360, S108221, and S101504, the work is “Probably not in fact by Augustine.” See also STC (2nd ed.) 924-8. The present work is not to be confused with the Enchiridion, Manual, or Handbook by Augustine of Hippo (354-430), a compact treatise on Christian piety written ca. 420, which is organized according to the three graces necessary for the Christian worship of God (Faith, Hope and Love). That work has 121 chapters and opens with an address to Laurentius.

Rare Commentary on Aristotle, with Complex Logical Charts,
In a Contemporary Salamanca Binding—
Edited by Dullaert’s Pupil Juan Martínez de Siliceo

7. DULLAERT, Jean, of Ghent [also known as Johannes Dullardus de Gandavo]. *Questiones super duos libros Peri hermenias Aristotelis ....* [Colophon] Salamanca: (Juan de Porras), 1517. Folio (29.5 x 20 cm.), contemporary blind-tooled morocco over boards, complex interlacing roll alternating with rows of circular punches between sets of 3 parallel lines; expertly rebacked, and corners mended; metal clasps refurbished. Magnificent large woodcut on first leaf of a scholar at his desk in a carefully depicted study, above the title (which runs to 6 lines of gothic type), all within woodcut borders. On verso of first leaf, a large Crucifixion above a smaller vignette of the Last Supper, all within woodcut borders. Full-page woodcut logical charts on ff. 54r and 119v. Text in 2 sizes of gothic type (for the Aristotle text and the commentary), woodcut initials, 2 columns. An extremely rare work, in very fine condition. Contemporary ink notations on front pastedown. 128 ll. [xciii misfoliated xcix, cvii misfoliated cviii], signed a3, b-q8, r4. $90,000.00

First edition in this form of Aristotle’s logical work *De interpretatione*, with commentary by Dullaert, edited by Dullaert’s pupil Juan Martínez de Siliceo, later one of Spain’s most famous Renaissance scholars. According to the *Dictionary of Scientific Biography*, Dullaert’s commentary on *De interpretatione* was first published in Paris, 1509; the only copy of that edition we have been able to trace is located at the B.U.-Lille. The *Catálogo colectivo* lists Dullaert’s commentary published by Étienne Baland (active in Lyons) in 1515, apparently edited by one Clodoaldus: the title-page reads, “a magistro Clodoaldo cenalis ... de nouo puribus mendis absterse.” This Salamanca, 1517 edition, according to the title-page, was edited by Juan Martínez Siliceo “ut paulo tersiora quaeque fuerint excuderentur.” We have located no other edition of Dullaert’s commentary edited by Martínez Siliceo.

Aristotle’s *Peri hermeneias*, also known under its Latin title *De interpretatione*, deals with language as the expression of mind, beginning with the definition of noun, verb, denial, affirmation, proposition and sentence. Although at least one early authority doubted its authorship, there is strong external evidence that it is by Aristotle (i.e., Theophrastus and Eudemus wrote works that presuppose it), and the style and grammar seem genuinely Aristotelian. It is generally considered an early work of Aristotle, still showing Plato’s influence.

The magnificent title-page woodcut had already been used at Salamanca late in the fifteenth century. The Crucifixion-Last Supper cut on the verso is closely copied after the material used in the missals printed for Lucantonio Giunta at Venice, while the complex diagrams are probably original blocks for this publication.

Jean Dullaert (1470-1513), an Augustinian friar born in Ghent, is known for his contributions to logic and natural philosophy: “The logical subtlety of Dullaert’s endless dialectics provoked considerable adverse criticism from Vives and other humanists, but otherwise his teachings were appreciated and frequently cited during the sixteenth century” (*DSB* IV, 237). He published commentaries on Aristotle’s *Physica* and *De caelo* in 1506.
Item 7
Item 7
(subsequent editions in 1511 and 1512), and on Aristotle’s *Meteorologica*, 1512 (reissued by Vives in 1514), as well as editions of works by Jean Buridan and Paul of Venice.

The editor, Juan Martínez Siliceo (ca. 1486-1557), was an outstanding pupil of Dullaert’s; the *Dictionary of Scientific Biography* notes that he and Juan de Celaya were “both important for their contributions to the rise of mathematical physics.” In this posthumous edition of Dullaert’s commentary, Martínez Sicileo apparently cut some parts he felt were repetitive or unnecessary. A native of Villagarcía in Extremadura, he studied and taught at the Sorbonne before moving to the University of Salamanca, and then serving as tutor to the Infante D. Felipe. In 1541 he was named bishop of Cartagena, and in 1545, bishop of Toledo. The year before his death he was raised to the rank of cardinal, an event celebrated with an 80-foot arch and an elaborate procession that was so well attended that several people were asphyxiated. Aside from his commentaries on Aristotle, he published several important works on mathematics, including *Arithmetica*, Paris 1526.

The binding closely resembles one done in Salamanca, ca. 1503, illustrated in Penney’s *Album of Bookbindings* (plate VII). Three different sizes of the interlacing roll used in the Hispanic Society’s binding are used on our binding.

*NUC* lists no edition of this commentary by Dullaert, and only one copy each of a few of his other works: his commentary on Aristotle’s *Meteorologica*, Paris 1514, at NN; and editions of his commentary on Aristotle’s *Physics*, (Paris) 1506, at NNAM and (Lyons 1512) at MH. A microfilm copy of the British Library’s copy of Dullaert on Aristotle’s *Physics* (Paris: G.L. Nicolaus Depratis, 1506) is at NNC.


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**Classic Epic on the Discovery of Bahia, by a Precursor of Indianism**

8. **DURÃO, José de Santa Rita. *Caramurú. Poema epico do descubrimento da Bahia*. Lisbon: Na Regia Officina Typografica, 1781. 8°, contemporary cat’s-paw sheep (very slight wear at extremities), spine richly gilt with raised bands in five compartments, citron morocco lettering piece with short-title gilt, text-block edges sprinkled red. Woodcut device on title-page, typographical headpiece and small woodcut initial on p. 9. In very good to fine condition. 307 pp., without the final leaf of errata (as usual). $3,500.00

FIRST EDITION of this classic Brazilian epic, whose theme is the history of colonial Brazil. Considered to be the finest poem of its time, the *Caramurú* shows historical
understanding as well as great literary merit. Santa Rita Durão’s work, with its use of indigenous materials, reveals the nascent Brazilian national sentiment and can be seen as preparing the way for Brazilian independence. Romero calls the *Caramurú* “the most Brazilian poem we possess.” It is still read by virtually every Portuguese and Brazilian schoolchild.

The main action is the discovery of Bahia by Diogo Alvares Correia, known as Caramurú (“moray”) to the Indians. The poem also includes sections on the political and natural history of Brazil, and the rites, traditions, and military discipline of the Indians. Santa Rita Durão followed Camões’s model, writing the poem in ottava rima, setting out the main action in the first three strophes, invoking the Christian deity and dedicating the work to the Portuguese monarch.

José de Santa Rita Durão (1722-1784), born in Cata Preta, Minas Gerais, embarked at the age of nine for Lisbon, where he joined the Augustinian Order in 1737. He received his degree in theology from Coimbra but soon left for Spain and Italy to avoid persecution. In Rome he found favor with Pope Clement XIV, who named him curator of the Lancian Library, a position he held for nine years and which earned him the respect of the Roman literati. Soon after his return to Portugal in 1777, he was appointed to the chair in theology at Coimbra University. Before he died in 1784, he destroyed all his other writings: *Caramurú* is his sole surviving literary work. “One line of Brazilian criticism has found him merely a prolix versifier of historical prose. His unusually accurate and often fluent descriptions of Brazilian nature, however, earn him a significant place among contributors to the theme of *ufanismo.* His remarkably authentic descriptions of native life, customs, and temperament simultaneously make him a major precursor of Indianism” (Norwood Andrews in Stern, ed., p. 115).

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**Eulogizing D. Mariana of Austria**

9. ENCARNACIÓN, D. Pedro da. *Funebres Queñas del dolor, y reparados consueldos del discurso en el fallecimiento de la Serenisissima Reyna la Señora Dona Mariana de Austria, Madre del Serenisissimo Rey Catholico Don Carlos II.* Lisbon: En la Emprenta de Manuel Lopes Herrera [sic; i.e., Ferreira], 1696. 4°, recent period sheep (slightly warped), spine gilt with raised bands in six compartments, crimson leather lettering piece in second compartment from head, text-block edges rouged. Woodcut vignette of fruit basket on title page. Woodcut headpiece and large woodcut initial on second leaf recto. Typographical headpieces, smaller woodcut initial,
CLAVE HISTORIAL,
CON QUE SE ABRE LA PUERTA A LA HISTORIA
ECLESIASTICA Y POLITICA,
Chronología de los Papas, y Emperadores, Reyes de España, Italia, y Francia, con los orígenes de todas las Monarquías.
CONCILIOS, HERESES, SANTOS, ESCRITORES
y Sucesos memorables de cada Siglo.
NOVENA EDICION.
POR EL M. R. P. Mnr. Fr. HENRIQUE FLOREZ,
Doxoro, y Catedrático de Teología de la Universidad de Alcalá,
y Ex-Auxiliar General de las Provincias de España,
Orden de San Agustín.

En MADRID: EN LA IMPRENTA DE D. ANTONIO DE SANCHEZ.
CON PRIVILEGIO TALLA DE M. DCCC. LXXXVI.

$400.00

FIRST and ONLY EDITION of this poem in octavo rima in memory of D. Mariana de Austria. It is dedicated to Don Manuel de Senmanat y Lanuza, Marques de Castel de Rios, Spanish Ambassador to Portugal. The author was an Augustinian canon at Santa Cruz de Coimbra, about whom little else is known. Innocêncio cites a funeral oration by him for the Portuguese Queen D. Maria Sophia Isabel de Neuburg, celebrated in the Royal Monastery of Odivelas on 19 October 1699, published by Manuel Lopes Ferreira in Lisbon, 1700 (XVII, 199).

Maria Ana, or Mariana of Austria (1634-1696) was queen consort of Spain as the second wife of King Philip IV, who was also her maternal uncle. At the death of her husband in 1665, Mariana became queen regent, and she remained an influential figure during the reign of her son Charles II, the last Spanish Habsburg.


*Sancha Printing*

*10. FLOREZ, Henrique. Clave Historial, con que se abre la puerta a la historia eclesiastica, y politica, chronologia de los Papas, y Emperadores, Reyes de España, Italia y Francia, con los origenes de todas las Monarquias. Concilios, Hereges, Santos, Escritores y Sucesos memorables de cada Siglo. Septima Edicion.* Madrid: En la Imprenta de D. Antonio de Sancha, 1771. 4°, contemporary mottled sheep (very small piece missing from upper joint at head of spine; other minor wear to extremities; single small round wormhole near head of spine), spine richly gilt with raised bands in six compartments, crimson morocco lettering piece in second compartment from head, gilt letter, marbled endleaves, pink silk ribbon place marker, text-block edges rouged. Fine allegorical engraving on title page of Athena. Engraved plate showing family tree of Roman rulers from Julius Caesar to Nero (facing p. 28). Engraved vignette of a medal on p. 384 (see below). Woodcut headpieces, tailpieces, and initials. Overall in very good condition; internally fine. (20 ll.), 440 pp., 1 engraved plate.

$600.00

Seventh edition, finely printed by Sancha, of an enormously popular textbook on secular and ecclesiastical history. It went through many editions after its first appearance...
in 1743; the latest we have seen is 1854. This is Florez’s first historical work. It preceded
by several years Art de verifier les dates, a very similar work in French.

After a historical overview of eras, the work consists of century-by-century lists of
important events and figures (saints, popes, rulers, writers, heretics, etc.). The introductory
leaves include a substantial essay on Lucifer, Bishop of Cagliari (Sardinia, d. 370 or 371),
who was known for his vehement opposition to Arianism and remains a controversial
figure within the Catholic Church. The focus of the Clave is on Europe, although there
are scattered references to America, Brazil, Cuba, and the Indies, e.g., pp. 310-16.

The engraved vignette on the title page shows Minerva with helmet and aegis, holding
a spear, seated in an arched bower. Facing p. 28 is an engraving showing the descent
of the Julio-Claudians (“Genealogía de los Cesares”), with the names set in wreaths (for
emperors), flowers, or leaves. On p. 384, an engraving (5 x 9 cm.) shows a medal struck
in 1739 to commemorate the British victory at Porto Bello, Panama, over the Spanish
during the War of the Austrian Succession (or the War of Jenkins’ Ear).

Henrique Florez de Setién y Huidobro (Valladolid, 1701-Madrid, 1773) became an
Augustinian at age 15 and taught theologia at the University of Alcalá. Following the Clave
historia, Florez began publication of España Sagrada, teatro geografico-historico de la Iglesia
de España, a compilation of Spanish ecclesiastical history that was particularly valuable
because it included transcriptions of many chronicles not easily available elsewhere.
Florez published 29 volumes during his lifetime; it was later completed in 51 volumes,
at the expense of the Spanish government.

❊ Palau 92701. Rodriguez-Moniño 14. This edition not in Whitehead, BL Eighteenth-
Century Spanish STC. Not in Whitehead, “Antonio de Sancha”. OCLC: 3799911 (Stony
Brook University, Santa Clara University, University of Southern California, University
of Mississippi, University of Texas-El Paso, Biblioteca Nacional de Chile); 644331930 (Bibli-
oteca Nacional de España, Universidad de Salamanca); 651379495 (Biblioteca Nacional
de Mexico); 802970269 (Universidad de Girona). This edition not in Copac, which lists
1-2 copies each of the editions of 1749, 1760, 1765, 1780, 1786, 1790, 1854.

Sancha Printing

11. FLOREZ, Henrique. Clave Historic, con que se abre la puerta a la
historia eclesiastica, y politica, chronologia de los Papas, y Emperadores,
Reyes de España, Italia y Francia, con los origenes de todas las Monarquias.
Concilios, Hereges, Santos, escritores y sucesos memorables de cada Siglo.
4°, contemporary vellum (shaken), horizontal manuscript author and
title on spine, text-block edges sprinkled blue-green. Fine allegorical
engraving of Minerva on title page. Engraved plate showing family tree
of Roman rulers from Julius Caesar to Nero (facing p. 28). Engraved
vignettes of medals on pp. 381 and 384 (see below). Woodcut head-
pieces, tailpieces, and initials. In very good condition. (20 ll.), 440 pp.,
1 engraved plate. $600.00

Nine edition, finely printed by Sancha, of an enormously popular textbook on
secular and ecclesiastical history. It went through many editions after its first appearance
ROSETO
AVGUSTINIANO.
PLANTADO
NO JARDIM FLORENTE
Sagrada, & Apostolica
Ordem Canonica.

T. LEONARDO DE S. JOSEPH
Physiognomista, Conselho Regente do
S. Augustininho, Pregador de
S. Magdala.

EM LISBOA,
Com as licenças necessárias.
Por Domingos Carneiro. Anno 1671.

Item 15
in 1743; the latest we have seen is 1854. This is Florez’s first historical work. It preceded by several years Art de verifier les dates, a very similar work in French.

After a historical overview of eras, the work consists of century-by-century lists of important events and figures (saints, popes, rulers, writers, heretics, etc.). The introductory leaves include an essay on Lucifer, Bishop of Cagliari (Sardinia, d. 370 or 371), who was known for his vehement opposition to Arianism and remains a controversial figure within the Catholic Church. The focus of the Clave is on Europe, although there are scattered references to America, Brazil, Cuba, and the Indies, e.g., pp. 310-16.

The engraved vignette on the title page shows Minerva with helmet and aegis, holding a spear. She rests her arm on a shield emblazoned with a giant key (presumably a reference to the work’s title, “Historical Key”). Around her are a globe, books, cannon, flags, and a crown. Facing p. 28 is an engraving showing the descent of the Julio-Claudians (“Genealogia de los Cesares”), with the names set in wreaths (for emperors), flowers, or leaves. On p. 381, an engraving (5 x 9 cm.) shows a medal struck in 1710 to commemorate Philip V of Spain’s victory at Villaviciosa. Another engraving of the same size on p. 384 shows a medal struck in 1759 to commemorate the British victory at Porto Bello, Panama, over the Spanish during the War of the Austrian Succession (or the War of Jenkins’ Ear).

Henrique Florez de Setién y Huidobro (Valladolid, 1701-Madrid, 1773) became an Augustinian at age 15, and taught theology at the University of Alcalá. Following the Clave historical, Florez began publication of España Sagrada, teatro geografico-historico de la Iglesia de España, a compilation of Spanish ecclesiastical history that was particularly valuable because it included transcriptions of many chronicles not easily available elsewhere. Florez published 29 volumes during his lifetime; it was later completed in 51 volumes, at the expense of the Spanish government.

Palau 92701 lists the 8th through 10th editions without collations. Rodriguez-Moniño 120. This edition not in Whitehead, *BL Eighteenth-Century Spanish STC*. Not in Whitehead, “Antonio de Sancha”. OCLC: 23625487 (New York Public Library, Boston Athenaeum, Harvard University-Houghton Library and Harvard College Library, University of Michigan, University of New Mexico); 803023454 (Biblioteca Universitat de Barcelona, Universidad Autonoma de Barcelona); 651340856 (Biblioteca Nacional de Mexico); 758725050 (Bibliothèque interuniversitaire de Toulouse); 419027100 (Bibliothèque municipale de Lyon); 569833941 (digitized copy from the original at University of Michigan). This edition not in Copac, which lists 1-2 copies each of the editions of 1749, 1760, 1765, 1780, 1786, 1790, 1854.

*St. Rita of Cascia Averts an Earthquake*


First Edition in Portuguese of this account of miraculous events in 1730. On May 12 an earthquake hit Rome and then Norcia, where 400 people fell into a chasm. At nearby
Cascia, the body of St. Rita (d. 1457) rose from her tomb and hovered over the city for five hours, and the earthquake did no damage. Mentioned almost in passing is that fact that in 1691 the Blessed Andrea de Monreal, an Augustinian who had lived a few miles away, lifted his right arm from his tomb and averted an earthquake from his town.

St. Rita is patron saint of the impossible, of abused women, and most recently (some say) of baseball. According to popular legend, St. Rita’s body remained uncorrupted for several centuries.

The account seems to have been translated almost literally from a poem in honor of St. Rita’s miraculous action. Although it is laid out in verses, it has no meter and no rhyme.


Reforms of the Augustinians in Portugal, Including Their Libraries

*13. D. FRANCISCO da Annunciação. Collecção das pastoraes, e leys que o Reverendíssimo P. Geral Reformador D. Francisco da Annunciação ordenou para esta Congregação de Conegos Regulares Lateranenses dos Reynos de Portugal, em virtude dos poderes de Capítulo Geral, e de todos os mais que a Sé Apostolica lhe tem commettido. Coimbra: No Real Mosteiro de Santa Cruz, 1758. 4°, contemporary mottled sheep (minor wear), spine gilt with raised bands in six compartments, text-block edges sprinkled red. Woodcut vignette on title page. Woodcut headpiece and initial on p. 3. Woodcut initial on p. 87. Woodcut tailpieces on pp. 62, 191. Larger woodcut tailpiece on p. 235. In very good to fine condition. Late nineteenth- or early twentieth-century blue and white paper label with ink manuscript inscription (wormed) in compartment at head of spine. Accession ticket of the Conde de Sucena on rear pastedown endleaf, indicating that the volume was purchased on April 13, 1931 at the auction of Víctor Ribeiro. 235 pp. $900.00

FIRST and ONLY EDITION. Pages [3]-86 contain general laws for the reform of the Augustinian Order. Pages 87-208 contain pastoral letters pertaining to specific monasteries and schools. Santa Cruz, in Coimbra, is treated on pp. 87-120. São Vicente da Fora, Lisbon, is treated on pp. 121-7. The Collegio da Sapiencia is treated on pp. 128-91 (pp. 133-91 are in Latin). São Theotonio de Vianna is treated on pp. 192-208. The rest of the volume contains two indexes. The first pastoral letter dealing with São Vicente da Fora in Lisbon refers to the printing there and distribution of an edition of the Ordenações e leys do Regno de Portugal. In the second pastoral letter, the printing office is ordered to be extinguished, as is a wax factory operating at the monastery. There are instructions on what kinds of books can and cannot be consulted by preachers, mestres, and doctores (p. 31), and in the section on Santa Cruz de Coimbra it is stated how the liturgical library may be consulted, and by whom. Much space is devoted to control of finances of the order, habits of the monks, rules of poverty and silence, etc.

Congratulations, It’s a Marquesa!


FIRST EDITION of this sermon celebrating the birth of a daughter to the second Marquês de Marialva, D. Pedro António de Menezes (1658-1711), son of the first Marquês de Marialva, a hero of the Restauração who died in 1675. This daughter, D. Joaquina Maria Madalena da Conceição de Menezes (1691-1740), became the third Marquesa de Marialva.

Fr. Manoel de Gouvea (Estremoz, 1659-Lisbon, 1730), an Augustinian, was one of the most famed preachers of his time; Barbosa Machado lists a collection of Sermões varios in six parts, Lisbon, 1701-1723.


Important Information on the History of the Augustinian Order in Portugal

15. LEONARDO de São Joseph. Roseto augustiniano plantado no jardim florento da sagrada, & apostolica Ordem Canonica. Lisbon: Por Domingos Carneiro, 1671. 8°, nineteenth-century brown morocco, sides and spine heavily gilt, spine with raised bands in five compartments, author and title in second compartment from head, signed at the foot of the spine “Cerveira enc.” (see below); minor wear, one joint starting. Woodcut vignette of a rose and typographical border on title-page. Very minor worming in margins, repaired with tissue on M1-N1; a few stains; bottom half of final leaf (below errata) replaced. Early ownership inscription of the Discalced Augustinians at Coimbra. Bookplate of the noted collector Annibal Fernandes Thomaz. (16 ll.), 302 pp., (1 l. errata). $950.00

FIRST and ONLY EDITION. The author was inspired to write this work by Giovanni Nigraval’s Epilogus chronicarum, Brescia 1536, which included a panegyric of the Augustinians. The Roseto is in part a translation of that section of the Epilogus, but it includes five clearly marked additions by D. Leonardo giving further elaboration on the
HISTORIA
DEL
LEVANTAMIENTO
DE
PORTUGAL.
POR EL MAESTRO
Fr. Antonio Seyner del Orden de
San Agustín en la Provincia
de Castilla.
A NUESTRO PADRE
R.Mo. el Padre Maestro Frai Juan de
Santo Thoma, Confesor de la Ma-
gistrad del Rei nuestro Señor
Filipe Quarto el
Grande.

CON LICENCIA, Y PRIVILEGIO.
En Zaragoza, Por Pedro Linares, En la Imprenta del
Reino de Aragón, y de la Viceindia, Año 1644.
history of the Augustinians in Portugal, particularly at Coimbra. These additions total 80 pages—about a quarter of the book.

D. Leonardo (1619-1703), a native of Lisbon (his secular name was Leonardo Saraiva Coutinho) traveled to Ireland to visit the Augustinians there, but found the island full of heretics. He spent some time in Paris before returning to Portugal, where he was named royal preacher and became a widely consulted authority on ecclesiastical ceremonies.

Cerveira (who worked in Porto) was one of the few late nineteenth-century binders whom Matias Lima considered worthy of mention. On p. 64 of *A encadernação em Portugal* he wrote, "Cerveira, sobretudo, bem compreendido e alentado pelos bibliófilos do seu tempo [e.g. Sousa Guimarães, Cubian, the Conde de Azevedo, the Conde de Samodães]... seria só por si bastante, pois não lhe faltava talento e conhecimentos técnicos, para erguer a encadernação portuguesa a um nível verdadeiramente honroso."


**Attacks Representative Government**

*16. LIMA, Fr. José de. Oração gratulatoria recitada na solemne acçaõ de graças que, pela feliz restituíção dos inaefiveis direitos magestaticos d’El-Rei Nosso Senhor, fez celebrar a illustrissima Camara da Cidade do Porto na Sé Cathedral da mesma Cidade em 8 de Junho de 1823. Porto: Na Typ. de Viuva Alvarez Ribeiro & Filhos, 1823. 4°, stitched. Woodcut Portuguese-Brazilian royal arms on title page. Uncut. Some soiling to title page and outer margins of following leaf recto. In good to very good condition. Small old rectangular ticket, white with blue border and serrated edges, with manuscript “O / 880” at center, mostly on title page near foot of spine, but with a small portion on final leaf verso, and portion at spine gone. 22 pp., (1 blank l.). $250.00

FIRST and ONLY EDITION of a reasoned attack on the idea of representative government, the 1822 Portuguese constitution, and constitutions in general. On p. 9 is a brief reference to Bolívar and the Republic of Colombia.

Frei José de Lima (1759-1847), an Augustinian Hermit, mestre and pregador geral of his order, honorary royal preacher, and corresponding member of the Academia Real das Sciencias de Lisboa, was notable during the period 1828-1833 for his advocacy from the pulpit of the absolutist cause of D. Miguel. This is the earliest of five works by him cited by Innocêncio.

 Adaptation of a Port-Royal Grammar

*17. [MAGALHÃES, João Jacinto de, comp.] Claude Lancelot. Novo epitome da gramatica grega de Porto Real acomodado na lingua portugueza, para uzo das novas escolas, por mandado de Sua Magestade Fidelissima EIRei D. José o I Nosso Senhor. Lisbon: n.pr., 1760. 12°, contemporary sheep (worn but still solid), spine gilt (faded; defective at head and foot) with raised bands in six compartments, crimson morocco lettering piece, gilt letter, covers (rubbed and scraped) with double ruled border in blind, marbled endleaves, text-block edges rouged. Woodcut headpiece and vignettes. Tables in text. Much use of Greek in text. Small patches lightly damp-stained. Light browning. In good condition. Oblong purple stamp, 2.5 x 6 cm. (mid-twentieth-century?) in blank lower margin of title page: “À VENDA NA // LIVRARIA ECLÉCTICA // 58, CALÇADA DO COMBRO, 58 // Telef. 28663 — LISBOA”. [1 blank l.], t.p., [v]-xvi pp., 382 pp., (1 blank l.). Text in Portuguese and Greek. $200.00

Portuguese adaptation of the Greek grammar from the famous school at Port Royal. Innocência says it originally appeared with a title page giving the imprint Paris: F. Didot, 1760, but that he had seen copies in which the title and dedication were taken out and a title page reading as this copy’s does was substituted. That dedication is said to have been signed with Magalhães’ initials. The present copy contains an unsigned “Prologo” (pp. v-xvi), no doubt written by him. At the foot of p. xvi is a note to the binder, stating that the leaves containing pp. 9-10 and 81-2 should be removed, and leaves marked with an asterisk substituted. The present volume contains these cancel leaves.

The date 1760 is significant, as the Jesuit Order had just been expelled from Portugal the previous year, leaving an enormous gap in the educational system.

Magalhães (1722-1790), a descendant of the explorer Fernando de Magalhães (Magellan), was known throughout eighteenth-century Europe for his scientific achievements. For about 20 years he was an Augustinian, but in 1764 was released from his vows and traveled to England, where he studied physics. He was a member of the Royal Academy in London and the Academies of Sciences in Paris, Madrid and St. Petersburg. Magalhães published works on navigation, astronomy and physics, many of them in French.

* Innocência III, 385-86. Not in Palha. Not located in NUC. OCLC: 22924514 (Yale University; Houghton Library, University of California-Los Angeles). Porbase locates three copies with the present imprint, all in the Biblioteca Nacional de Portugal, and one with the Paris imprint, at the same institution. Not located in Copac.

The Devil Tries to Frighten Spanish Augustinian Missionaries From Setting Out for the Philippines

18. [MASCARENHAS, José Freire de Monterroyo]. Apendix ao Baculo Pastoral, Relaçam de hum prodigioso caso sucedido na Cidade do Porto de Santa Maria neste anno de 1736. Em que se mostra, quanto o Demonio sente o fruto, que produz o zelo dos Religiosos, que vam pregar a Fé Catholica aos...
Infieis. Lisboa Occidental: Na Officina de Antonio Correa Lemos, 1736. 4°, disbound. Small typographical vignette on title page. Typographical headpiece and eight-line woodcut initial on p. 3. Light spotting. Foldlines on final leaf. In good condition. 7 pp. $300.00

First Edition in Portuguese (?) of this account of the devil’s attempts to frighten a group of Augustinian missionaries who were waiting near Cadiz for a ship to the Philippines. Staying in a private home in El Puerto de Santa Maria, on the Rio Guadalete, they were harassed by noises in the night, then heard a voice (“Nam sabes que tenho tomado a meu cargo perseguir as missoens?”), and finally saw a horrendous creature with a cow’s head, long horns, sharp nails, a furry body, and burning eyes. The narrator notes that this looked exactly like the picture of a condemned man that one of the missionaries had painted for use on missions. The monks finally gathered their forces and drove the demons off. The Bishop of Seville preached a sermon on the subject soon thereafter, and the story was circulated by many other religious in the area, with accounts printed in Zaragoza and Barcelona that were probably the basis for this Portuguese edition.

This account might, of course, be complete fiction, and the references to printed editions in Spain a ruse, but the story lacks the strong didactic feel of much of the short fiction that appeared at this time.

Freire de Monterroyo Mascarenhas (1670-1760?), whom Innocêncio identifies as the author of this work, was a native of Lisbon. He began his studies in Portugal and extended them for ten 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.


The History of the Church in Malabar, on the West Coast of India

good to very good condition, internally fine. (11 ll.), 109, (11), 89-433, (1) pp., (2 ll.). Lacks imprimatur leaf before title-page.  $900.00

First Edition in English. Aleixo de Menezes (1559-1617) studied at Coimbra and then joined the Augustinian Order; he became Archbishop of Goa in 1595, Archbishop of Braga in 1612, and spent the final years of his life as president of the Council of Portugal at Madrid. His *Synodo diocesano da igreja e Bispo de Angamale dos antigos Christãos de S. Thome das Serras de Malabar* was published in 1606, with António Gouvea’s *Jornada do Arcebispo de Goa*. Geddes (1650?-1713), when writing the English translation, provided considerable commentary and some additions.


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*Miscellaneous Volume Containing Fifteen Sermons:*

*Four From Autos-da-Fé*

*Another Two by the Brazilian Jesuit Father António de Sá,*

*And Yet Another by Father António Vieira—*

*Printed in the Seventeenth and Eighteenth Centuries,*

*Mostly at Coimbra*

20. OLIVEYRA [or Oliveira], Fr. Joseph de. *Sermam pregado no Auto da Fé, que se celebrou na Cidade de Coimbra em o atrio de S. Miguel na primeyra Dominga de Julho de 1691.* 15 works in 1 volume. Coimbra: Na Officina de Joseph Ferreyra, Impressor da Universidade, 1691. 4°, eighteenth-century speckled sheep (ca. 1760; some wear to corners; other minor rubbing and wear), spine gilt with raised bands in five compartments, crimson leather lettering piece in second compartment from head with "Sermos // Varios" in gilt letter. Woodcut vignette of cross with olive branch and sword within elaborate frame on title page. Typographical headpiece and woodcut initial on p. 3. Side notes. In very good condition. Two small overslips tipped on to blank portions of title page to the left and right of the woodcut vignette with “Roiz de Gusmão” and “Rodrigues de Gusmão” printed respectively, apparently pasted over an earlier ink manuscript owner’s inscription. Seven line ink manuscript inscription on second front free endleaf verso, presumably by Rodrigues de Gusmão, describing the contents of the volume. 52 pp.

*15 works in 1 volume.* $3,800.00

FIRST and ONLY EDITION.

Fray Joseph de Oliveyra (Guimarães, 1638-Convento da Graça, Lisbon, 1719) was an Augustinian hermit with a doctorate in theology from Coimbra University. He was elected Bishop of Angola, but never took up his functions, due to illness which led to his death.

*Provenance:* Francisco António Rodrigues Gusmão (1815-1888), physician, author and bibliophile born in Carvalhal (Viseu), held many minor government posts, made copious
SERMA

PREGADO

NO AUTO DA FE,
QUE SE CELEBROU
NA CIDADE DE COIMBRA
EM O ATRIO DE S. MIGUEL NA
primeira Dominga de Julho de 1691.

PREGUOU

O P.M. FR. JOSEPH DE OLIVEYRA
Lente de Theologia na dita Universidade, &
jubilado na sua Religiao, Qualificador
do Santo Ofício.

Rodrigues de Gusmão

COIMBRA,
Com todas as licenças necessárias.
Na Officina de JOSEPH FERREYRA Impressor
da Universidade, Anno de 1691.

Item 20
contributions to contemporary periodicals such as A Nação, and published numerous works on medicine and bibliography. He was a longtime correspondent who provided much assistance to Innocêncio Francisco da Silva in the compilation of the monumental Dicionário bibliographico portuguez. Hundreds of entries by Innocêncio refer to information provided by Rodrigues de Gusmão, often citing copies in Rodrigues de Gusmão’s library. In his Dicionário entry for Rodrigues Gusmão, Innocêncio wrote, “Eu seria com justiça tachado de ingrato se deixasse de comemorar aqui o muito que devo à sua prestante e incansável coadjuvação, mormente no que diz respeito aos copiosos e valiosos subsídios com que tem concorrido para preencher e ampliar esta obra, sendo obtidas por ele directamente, ou por sua intervenção, boa parte das indicações biográficas relativas a muitos escritores provincianos contemporâneos, além de outras espécies, a que já tive e continuarei a ter ocasião de aludir em diferentes artigos do Dicionário.” A part of Rodrigues de Gusmão’s library was sold at auction in Lisbon, March 1998.

BOUND WITH:


FIRST and ONLY EDITION.
The author, a native of Lisbon, entered the Congregação do Oratório in 1669. He taught theology within his order, was confessor to D. João V, and qualificador of the Inquisition.

BOUND WITH:

FIRST and ONLY EDITION.
Fr. Caetano de S. José (1657-1745), a Lisbon native whose secular name was Caetano de Faria Mauriz, became a Barefoot Carmelite brother at the age of 15. He was a qualificador of the Inquisition and examinador das tres Ordens Militares.


AND BOUND WITH:


FIRST and ONLY EDITION.
P. Francisco de Torres was a native of Coimbra, and died there at 64 years of age in 1722. He held a doctorate in theology from Coimbra University and was a qualificador of the Inquisition, as well as conego magistral at the cathedrals of the Algarve, Braga, and Coimbra.

AND BOUND WITH:


FIRST EDITION.


AND BOUND WITH:

AMADOR da Conceição, Fr. *Sermam do glorioso martyr Sam Sebastiam, pregado na Capella Real, aos 20 de Janeiro do anno de 1670. Em a solemmidade da Confraria da Corte que instituio El Rey Dom Joam III.... Dedicado ao illustissimo Senhor Luis de Sousa do Conselho de S. Alteza, seu Capellam Mor, Bispo eleito de Martyria, Deam da Sé do Porto, & Governador de seu Bispado.* Lisbon: Na Officina de Domingos Carneiro, Empressor das tres Ordens Militares, 1760 [sic, i.e. 1670]. 4º, 24 pp. Woodcut initials on pp. 3 and 5. Side notes. In very good condition.

FIRST EDITION? There is another edition, by the same printer, but with the date correctly given in the imprint as 1670, and with (4), 20 pp., in a completely different setting of type. Line by line the texts of the editions are similar; we could not determine priority with certainty.

The author, a Franciscan and a native of Porto, died in 1709.

❊ Cf. Barbosa Machado I, 124. This edition not in Arouca; cf. C510 (with date of 1670 in the imprint, and with [4], 20 pp.); and C511 (with imprint of Coimbra: Na Officina de Manoel Rodrigues de Almeyda, 1686, and 15 pp.). Not in Innocência; Fonseca, *Aditamentos*, p. 16 cites only the Coimbra 1686 edition. OCLC: 557702752 (British Library: recording 20 pp. only, and the Lisbon 1670 imprint); 771049754 (British Library: recording 20 pp. only, and the Lisbon 1670 imprint); 187706940 (Beinecke Library-Yale University: giving the same collation and imprint as Arouca); 55260779 (Biblioteca Nacional de Chile; giving
a collation of [2], 20 pp. and the 1670 imprint). Porbase locates many copies; only five conform to ours in the imprint, with the incorrect date of 1660, and collation of 24 pp.

AND BOUND WITH:


AND BOUND WITH:

ARACELI, P. Fr. Francisco de. Sermão de São Joseph que pregou no mosteyro da Madre de Deus de Monchique na Profissão de sua Irmã a Madre Soror Luiza Clara de Araceli religioso de S. Francisco da Provincia de Portugal .... Coimbra: Na Impressão de Antonio Dias da Costa, Impressor da Universidade, 1692. 4º, (2 ll.), 15 pp. Typographical border and divider on title page. Woodcut initials and typographical headpieces on second preliminary leaf recto and p. 1. Large woodcut tailpiece on p. 15. Side notes. Some browning. In good to very good condition.

FIRST and ONLY EDITION.
The author, a native of Porto, was a Franciscan. He died in 1720.

❊ Arouca A429. Barbosa Machado II, 100. Coimbra, Miscelaneas 3124. Not in Innocencio; for the author, see II, 346. OCLC: 55244234 (Biblioteca Nacional de Chile). Porbase locates twelve copies: eleven in the Biblioteca Nacional de Portugal (five with serious defects), and one in the Biblioteca Geral da Universidade de Coimbra. Not located in Copac. KVK (44 databases searched) locates only the copies cited by Porbase.

AND BOUND WITH:


The author was a secular priest who later joined the Congregation of the Oratory. Secretary to the Duque de Cadaval and friend to Father Antônio Vieira, whose letters to him are to be found in Vieira’s Cartas, he was a native of Aldêa-galega in the Ribatejo, and died in 1721.


FIRST and ONLY EDITION? Barbosa Machado cites an edition of Coimbra: Manoel Dias, 1679, but no copy has been located; we think it is a ghost. The final license to print is dated 18 November 1679.

The author was a Franciscan, native of Porto, who taught theology at the Convento da Ponte in Coimbra. He was a qualificador of the Inquisition.

The Cançam on the third unnumbered leaf is by D. Luís Guedes Carneiro.

AND BOUND WITH:


FIRST and ONLY EDITION.

* Arouca A428. Barbosa Machado II, 100. Not in Innocêncio; for the author, see II, 346. Not located in OCLC. Porbase locates six copies, all in the Biblioteca Nacional de Portugal, all with serious defects (four lack the final leaf; two with significant worming; three described as being in “mau estado”). Not located in Copac. KVK (44 databases searched) locates only the copies cited by Porbase.

AND BOUND WITH:


Second, third, fourth, or fifth edition. First printed Lisbon, 1669. There are at least two other editions with the same imprint as this one, but in a different settings of type. The one
at the Universidad de Navarra appears to pre-date this one and also that at the John Carter Brown Library. We could not establish priority between our edition and that at JCB.

The author (1620-1678), a Jesuit and 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. 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 is listed in the Bosch catalogue, Azevedo-Samodães, Ameal or Avila-Perez. Palha and Monteverde list only one each, and BMC lists only three sermons in a total of five editions. Innocéncio comments, “Todos os críticos são concordes em considerar ... 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 melho discipulo.”

* Arouca S5 (from the line breaks in the transcription of the title page, the edition cited is the same as the present copy). Backer-Sommervogel, VII, 355. Barbosa Machado I, 379-81. Leite, *História da Companhia de Jesus no Brasil*, IX, 108. Morais Rocha de Almeida, *Dicionário de autores no Brasil colonial* (2nd ed., 2010) p. 453. JCB, *Portuguese and Brazilian Books*, p. 72 (differs from our copy as well as from the Universidad de Navarra copy). Borba de Moraes (1983) II, 757. Blake I, 306: mentions a Lisbon, 1669 edition only. Borba de Moraes *Pério Colonial* also mentions the 1669 edition, p. 313. Rodrigues 2164. Not in Innocéncio; on author, see I, 262-3 and VIII, 302. Not in Sacramento Blake; on author, see I, 305. Not in Landis, *European Americana*. OCLC: 700155089 (Universidade de Granada, Universidad de Sevilla, Universidad de Valladolid); 504297756 (British Library); 807307812 (Universitat de Barcelona); 30403380 (Houghton Library-Harvard University); 954708267 (Universidad de Navarra; also digitalized as an online resource; different setting of type from the present copy). POrbase locates twenty copies, all in the Biblioteca Nacional de Portugal, but without distinguishing between the editions. In fact, no bibliography appears to be aware that there are at least three Coimbra 1673 editions; we only discovered that there were different editions by comparing ours to the digitalized copy of the Universidad de Navarra and the digitalized JCB copy. Copac repeats British Library only. KVK (44 databases searched) locates only the copies cited by Porbase, and one in the Biblioteca provinciale-Salerno via the ICCU.

**AND BOUND WITH:**

*SAA, P. Antonio de.* *Sermão na primeira sesta feira da quaresma que pregou ... na Freguezia de S. Julião anno de 1674.* Coimbra: Na Officina de Manoel Rodrigues de Almeida, a custa de Joam Antunes Mercador de livros, M.DC.LXL [sic; i.e. 1690?]. 4º, 14 pp., (1 blank l.). Woodcut vignette on title page of a rose with monogram “IHS” inset. Typographical headpiece and woodcut initial on p. 3. In very good condition.

Third or fourth edition? First published Lisbon: Na Officina de Joam da Costa, 1674. There may also be an edition of Coimbra: Manoel Rodrigues de Almeida, 1675. The catalogue of the Biblioteca Nacional de Portugal refers to another edition or issue with the same imprint and collation, but a different woodcut on the title page. The copy in the John Carter Brown Library, with the same imprint and collation, has an alternative woodcut on the title page, a different typographical headpiece and a different woodcut initial on p. 3, and is in a completely different setting of type. We could not determine priority.

* Arouca S11. Backer-Sommervogel, VII, 355. Borba de Moraes (1983) II, 757 (refers to it being issued without a place of printing, but otherwise with the same imprint and
TRABALHOS
DE JESUS,
Primeira, & Segunda parte.
Compostos
PELO VENERAVEL PADRE Fr. THOME DE JESUS,
da Ordem dos Eremitas de S. Agostinho, da Provincia
de Portugal, citando catuio em Beirbea.

Vis ácrecentados á margem em eis impressos os lugares da Escritura, & Sanitos Padres, & coisas mais notaveis, com Tabua das muy copiosas para os Evangelhos que se pregam.

Anno de 1666.

EM LISBOA.
Com todas as licencias necessarias.
Na Officina de DOMINGOS CARNEIROS
collation as the present copy); *Período colonial*, p. 313 (gives a slightly different transcription of the title page). Leite, *História da Companhia de Jesus no Brasil*, IX, 108. Rodrigues 2156. This edition not cited by Barbosa Machado or Inocêncio. OCLC: 70285117 (Newberry Library); 934147528 (Universidad de Granada); 65131968 (Biblioteca Nacional de Mexico). Porbase locates five copies, all in the Biblioteca Nacional de Portugal, without specifying which have which woodcut on the title page. Not located in Copac. KVK (44 databases searched) locates only the copies cited by Porbase.

**AND BOUND WITH:**


**AND BOUND WITH:**


FIRST and ONLY EDITION.

The Dominican Friar Manoel de S. Joseph, native of Aveiro, was admitted to his order in 1673. He was prior of the Conventos of Almeirim, Aveiro, and Santarém, as well as rector of the Real Collegio de S. Thomas de Coimbra, and ultimately provincial for his order.

*Arouca S255. Barbosa Machado III, 291 (giving the date of publication as 1697, an impossibility since the sermon was preached in 1698). Not located in Inocêncio. Not located in OCLC. Porbase locates two copies, both at the Biblioteca João Paulo II-Universidade Católica Portuguesa. Not located in Copac. KVK (44 databases searched) locates only the copies cited by Porbase.

**AND BOUND WITH:**

*“Sermam de S. Agustinho, pregado na sua Igreja, & Convento de S. Vicente de Fora. Em Lisboa. Anno de 1648.”* Extracted from volume III, pp. 97-130 of an undetermined work. Signed G-H8, I8, ending abruptly with the catchword “tra”. Some leaves apparently extracted at the end.

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*Revolution in Portugal and Dutch Treachery in Angola and São Thomé, With Comments on Trade with Latin America*

*SEYNER, Antonio. Historia del levantamiento de Portugal. Zaragoza: Por Pedro Lanaja, y Lamarca, 1644. 4º, late eighteenth-century tree sheep (very slight wear to extremities), spine gilt with raised bands in
six compartments, crimson morocco lettering piece, gilt letter, marbled endleaves, text-block edges tinted green. Title within typographic border. Woodcut tailpieces and initials. Some browning, scattered light spotting, a few small stains. In very good to fine condition. (8 ll.), 276 pp., (4 ll.). $3,000.00

FIRST EDITION. This account of the struggle to restore Portuguese independence, written by a Spanish Augustinian who was imprisoned in Portugal, is full of bitter comments on the behavior of the Portuguese. Seyner is delighted to recount how the Dutch, having agreed to rent a fleet to the Portuguese, promptly commanded Prince Maurice of Nassau to take the whole Dutch fleet in Brazil and capture the Portuguese colonies of Angola and São Thomé (pp. 123-6, 164-70). Seyner reports that the Jesuit Provincial in Rio de Janeiro conspired to overcome the pro-Spanish Captain General, the Marquês de Montalvão. The acclamation of D. João IV in Rio is described on pp 44-8. Mentioned as well is commerce in sugar, silver and other articles by persons coming from Buenos Aires, Lima, and via Rio de Janeiro (pp. 206-9). Seyner gives details of the treatment of Spanish monks and merchants from Buenos Aires, Potosí and Lima who happened to pass through Lisbon on their way to Spain: they were relieved of the money and goods they were carrying and were forced to trudge from one bureaucrat to another in an attempt to recover them.


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Life, Beatification, and Canonization of a Fifteenth-Century Portuguese Saint


FIRST and ONLY EDITION. São Gonçalo de Lagos (ca. 1360-1422), an Augustinian hermit beatified by Pope Pius VI in 1778, became the patron saint of Torres Vedras, where
he had been Prior of the Convent of Nossa Senhora da Graça for a span of 10 years. He also became the patron of fishermen in the Algarve.

Frei Pedro de Sousa (1773-1779) was an Augustinian hermit.


**Crucial Account of the Beckman Rebellion in Maranhão**

23. TEIXEIRA, Domingos. *Vida de Gomes Freyre de Andrada, General de Artilharia do Reyno do Algarve, Governador, e Capitão General do Maranhão, Pará, e Rio das Amazonas no Estado do Brasil ... oferecida às memoriais de Jacinto Freyre de Andrada. Primeyra [and Segunda] Parte.* 2 volumes. Lisboa Occidental: Na Officina da Musica (volume I), Na Officina de Antonio Pedrozo Galram (volume II ), 1724-1727. 8°, contemporary speckled sheep (minor wear, later endleaves and spine labels), spines richly gilt in four compartments, red morocco labels in second compartments from head (with title); volume II with a second label in fourth compartment displaying volume number and date of publication, text-block edges rouged. Woodcut ornaments, headpieces, and initials; some typographical headpieces. A few very small round wormholes in upper portion of gutter, never affecting text, in quires M-Z of volume I. Light dampstain in first few quires of volume II. An attractive, very good copy of a rare and important work. (32 ll.), 415 pp.; (8 ll.), 504 pp.

2 volumes. $4,800.00

FIRST and ONLY EDITION. The Segunda Parte, edited by Lucas da Sylva de Aguiar, was published posthumously and several years after the first part, which is probably why the volumes are seldom found together.

The subject of this biography, Lieutenant-General Gomes Freyre de Andrada, was sent to the state of Maranhão (present-day Maranhão, Ceará, Piauí, Pará, and Amazonas) to put down a rebellion stirred up there in 1684 by Manoel and Thomas Beckman (Bequimão). Gomes Freyre brought the situation under control without using excessive force, and the only rebels executed were Manoel Beckman (who is thus considered one of the “protomartyrs” of Brazilian independence) and Jorge de Sampaio de Carvalho. After Beckman was executed, Gomes Freyre purchased Beckman’s confiscated property at auction and returned it to Beckman’s widow and daughters. He served as governor of Maranhão from 1685 to 1687.

In volume II, Teixeira gives background information on Maranhão on pp. 172-206, then describes Beckman and the rebellion he led beginning on p. 206, with Gomes Freyre
de Andrada’s dispatch starting on p. 211 and running to p. 427, when he left to return to Portugal. His dealings with the Jesuits, the Companhia do Comércio do Maranhão, and the Tapuya Indians are all mentioned in the account.

Volume I is concerned mostly with Gomes Freyre’s actions during the Restauração, where he earned the military skills that eventually led D. Pedro II to dispatch him to deal with the rebellion in Maranhão.

The Beckman rebellion was a reaction to Portuguese government actions regarding slaves, indigenous peoples, and economic policies. Enslavement of the indigenous peoples had been forbidden in 1680, leaving Brazilian colonists without a source of workers for labor-intensive crops such as sugar and tobacco. The Crown responded by creating the Companhia do Comércio do Maranhão in 1682, which was to have a twenty-year monopoly on trade in return for importing 10,000 African slaves, importing necessities such as cloth, wine, and bacalhão, and sending at least one ship per year to Portugal with the produce of Maranhão. The Companhia’s failure to fulfill its obligations led to the Beckman revolt, which organized a local governing council and voted to depose the captain-general, to abolish the Companhia, and to expel the Jesuits.

Teixeyra, an Augustinian friar born at Celorico de Basto in the archbishopric of Braga, died in 1726. Innocêncio describes him as a writer “d’elocução purissima, e um dos que podem servir de mestres da língua portugueza.” His other work is a biography of D. Nuno Alves Pereira, second constable of Portugal, published in Lisbon, 1723.


*24. THOME de Jesus, Fr. Trabalhos de Jesus, Primeira, & Segunda Parte. 2 parts in 1 volume. Lisbon: Domingos Carneiro, 1666. 4°, contemporary limp vellum (some wear at extremities), fore-edge cover extensions, spine with vertical title in manuscript. Title-page in red and black; engraved vignettes on title and following leaf; text in 2 columns. Woodcut initials. Some light dampstains. In very good condition. (8 ll.), 336 pp., (6 ll.); (2 ll.), 282 pp., (5 ll.); 2 parts in 1 volume. $1,600.00

Second edition, preferred not only for the attractive printing but also for the fact that it includes “Carta de Frey Thomé de Jesus ... cativo em Marrocos. Dirigida à Naçam Portuguesa no tempo daquellas grandes tribulações da jornada de Africa,” dated 1581, which did not appear in the first edition, Lisbon 1602-1609. Fr. Thomé de Jesus accompanied
D. Sebastião to Africa and was captured at Alcacer Kebir; he died in prison there in 1582, having written this work (by the light filtering through the cell door) to console himself and his fellow captives. The first edition is very rare. It was translated into Spanish, English, French and Italian.

Bell describes the *Trabalhos* at length: “Rarely, if ever, has such glow and fervour been set in print ... The prose wrestles and throbs in an agony of grief or rapture, of mysticism carried to the extreme limit where all power of articulate expression ends. Frei Thomé de Jesus is a master of Portuguese prose not by any arts or graces but through the white heat of his intensity” (*Portuguese Literature* p. 240).

Fr. Thomé came from a literary family: his brothers were the celebrated preacher Diogo de Paiva de Andrade and the historian Francisco de Andrade.


**On the Origin of Governments**

25. THOREL, Jean-Baptiste, Abbé, possible author. *A voz da natureza sobre a origem dos governos. Tratado em dois volumes traduzido da segunda edição franceza, publicada em Londres em 1809*. 2 volumes. Lisbon: Na Impressão Regia, 1814. Large 8°, contemporary speckled calf (hinges cracked), smooth spines with gilt bands and red leather lettering-pieces (spines defective at head and foot, volume I lettering-piece also defective), text-block edges sprinkled green. Woodcut Portuguese royal arms on title pages. Internally very bright, clean and crisp. Overall in good to very good condition. xvi, ix, 401 pp., (1 blank l., 1 l. errata); xvi, xiv, 368 pp., (1 blank l., 1 l. errata). 2 volumes. $150.00

First and only Portuguese translation of *La voix de la nature sur l'origine des gouvernements*, an anonymous work first published in London, 1809. Topics include the origin and nature of the social contract, equality, civil laws, and royal power.

The translator, an Augustinian Hermit, rose to become Archbishop of Braga and was presented with the Order of Aviz in 1823.

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FIRST and ONLY EDITION of this poem in 6 cantos, in several different meters, about the creation of the world and the final judgment. The first canto deals with the creation of man, the second with “contemplacion del ingenio,” the third with the creation of Eve, the fourth with Adam’s sin, the fifth with the final judgment, and the sixth with contemplations about saints. Preliminary leaves 3 recto to 8 recto contain a poem of 32 oitavas hendecasílabas by the author, titled “La descendencia de la illustre Casa de Cuñiga”. This is followed by a neo-Latin eulogy to the author by Gabriel Pereira de Castro, then a neo-Latin sonnet by Vicente Nunes Ferreira. The author’s proemio to the readers occupies the final 7 preliminary leaves. The main poem ends on leaf 63 verso. Leaf 64 recto contains a 16-line neo-Latin poem “Ad Lectorem,” by the author.

The quarto-size leaf folded in at the beginning is a printed letter from Pope Clement XI to Discalced Augustinians in Portugal ordering that books (“Libros, Quinterna, Folia sive impressa, sive manuscrita”) that have been acquired by their libraries are not to be given away or taken out of the libraries under any pretext (“quacumque auctoritate fungentibus commodare, donare, vel alio quovis modo distrahere, & alienare ... interdici-mus, & prohibemus”). According to the early inscription on the title page of this volume, it belonged to the college of the Discalced Augustinians of St. Rita in Coimbra.

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