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SPECIAL LIST 480

TWENTY ONE

RECENT ACQUISITIONS

*1. **ANDRADE, António Alberto Banha de.** *O Marquês de Pombal e o ensino no Brasil (revisão crítica do tema)*. Lisbon: Editorial Estampa, 1984. Separata do *Pombal revisitado*, 2 volumes, Lisbon: Editorial Estampa, 1984. 8°, original illustrated wrappers. Very good to fine condition. Pp. 225-41. Footnotes. \$25.00

First separate edition of a communication presented in December, 1982, to the Colóquio Internacional organized by the Comissão das Comemorações do 2.º Centenário da Morte do Marquês de Pombal. Professor Banha de Andrade (1915-1982) was not able to present it in person, due to his death in June.

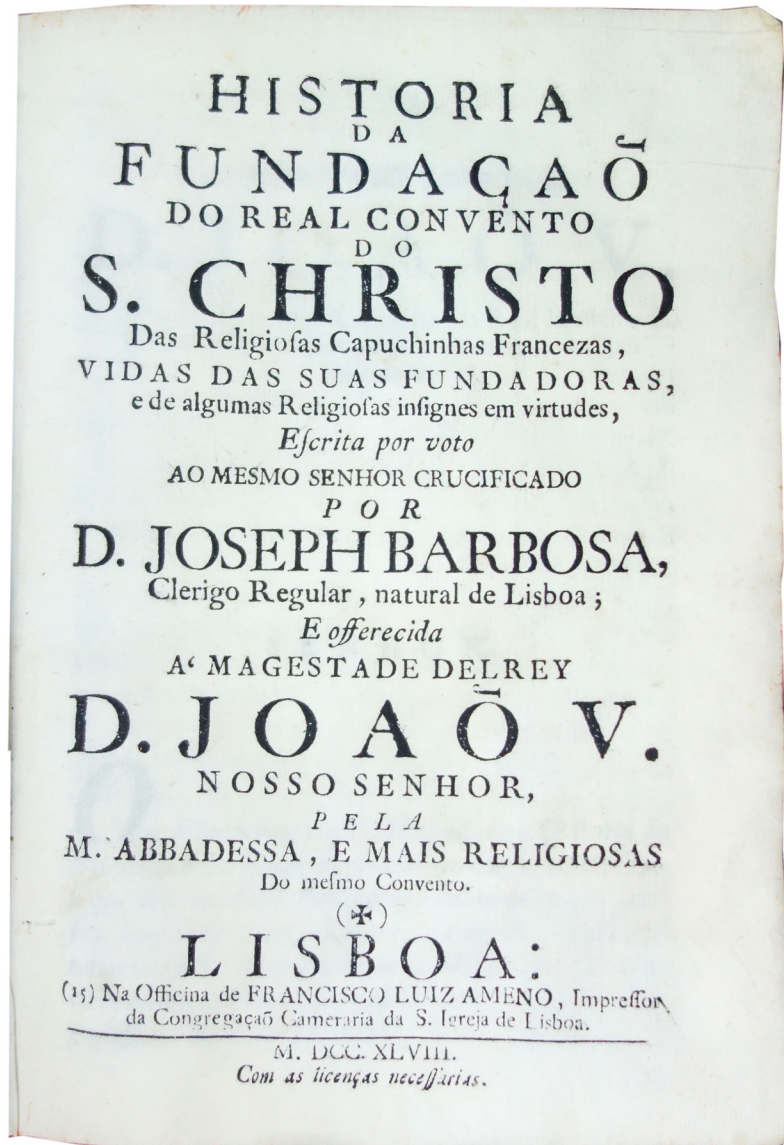
History of a Convent for Capuchin Nuns

*2. **BARBOSA, D. José.** *Historia da fundação do Real Convento do S. Christo das religiosas Capuchinhas Francezas, vidas das suas fundadoras, e de algumas religiosas insignes em virtudes ... E oferecida á Magestade del-Rey D. João V nosso senhor, pela M. Abbadessa, e mais religiosas do mesmo Convento*. Lisbon: Na Oficina de Francisco Luiz Ameno, Impressor da Congregação Cameraria da S. Igreja de Lisboa, 1748. 4°, contemporary limp vellum (somewhat soiled), later [?] old horizontal ink manuscript short title at head of spine. In very good condition. (8 ll.), 477 [i.e., 475] pp., 3 engraved plates. Error in pagination: p. 288-289 omitted. *--*⁴, A-Z⁴, 2A-2Z⁴, 3A-3N⁴, 3O². \$800.00

FIRST and ONLY EDITION of this history of a convent of Capuchin nuns, also known as the 'Poor Clares'. The book is scarce with all three plates; those of Mother Maria de Santo Aleixo (died 1689) and Mother Cecilia de Santo Francisco (died 1718), both of whom served as Abbess, have the engraved signature 'Michael Le Bouteux' [i.e., Jean Baptiste Michel Le Bouteux], dated 1749. The third plate is an unsigned and undated rather finely executed crucifixion scene. Bouteux (1682-1764), who also worked as royal architect, was one of a group of foreign artists who came to Portugal during the reign of D. João V, including Debrie, Rochefort, and Quillard. About 40 engravings by him are known.

D. José Barbosa (1674-1750), was cronista da Casa de Bragança, neo-Latin poet, and Theatine priest. A renowned preacher, member of the Academia Real de História Portuguesa, he was the elder brother of Diogo Barbosa Machado and Inácio Barbosa Machado. He was the author of several important works, such as *Catálogo Cronológico, Histórico, Genealógico e Crítico das Rainhas de Portugal e Seus Filhos* (1727), and *Memórias do Colégio Real de São Paulo, da Universidade de Coimbra, e de seus Colegiaes e Porcionistas* (1727).

* Barbossa Machado II, 825-9. Innocência IV, 263; for more on the author, see IV, 259-64; 466-7; XII, 252. Pinto de Mattos, p. 51. Figanière 1309. For the two engravings by Bouteux, see Soares, *História da gravura artística em Portugal*, 371 and 372, and for more on Bouteux see I, 136-44.





Item 2



Item 2

Rules for Franciscan Nuns

*3. *Constituições geraes [de] todas as freiras, e religiosas, sogeitas à obediencia da Ordem de N.P.S. Francisco, nesta familia cismontana. De novo recopiladas das antigas, e acrescentadas com acordo, consentimento, & approvação [sic] do Capitulo Geral, celebrado em Roma a 11 de Junho de 1639. Em que presidio o Eminentissimo Senhor Cardeal Francisco Barberino, Protector da Ordem; & for eleito em Ministro Geral o N. Reverendissimo P. Fr. João Merinero. Traduzidas de Castelhana em Portuguez pera melho intelligencia, & uso da Religiosas. Poem-se ao principio a Primeira, & a Segunda Regra de Santa Clara; com a das Religiosas Terceiras de Penitencia; pera cada humas nos seus Conventos pederem ler a sua Regra nos dias costumados, sem os embargos de traduzirem, quando a lem, o Castelhana em Portuguez. Advira-se, que as Religiosas da Primeira Regra se chamão vulgarmente, Descalças: As da Seunda, Urbanas, por ser ordenada pelo Papa Urbano IV. E as da Terceira, Terceiras da Penitencia.* Lisbon: Na Officina de Miguel Deslandes, Impressor de Sua Magestade, 1693. 4°, late eighteenth-century or early nineteenth-century tree sheep (rear cover with some scraping), smooth spine with gilt fillets and crimson leather lettering piece (head and foot slightly defective), short title lettered gilt, text block edges sprinkled red. Typographical divider on title page. Typographical headpieces and dividers throughout. Woodcut initials. Large woodcut tailpieces on leaf *4 verso and p. 166; smaller ones on pp. 147 and 159. Small but crude repairs to leaf E7 without affecting text. Overall in good condition. Old (contemporary?) ink manuscript inscription above imprint on title page: 'de S^{ta} Clara de Villa do Condo'. (4 ll.), 166 pp. *4, A-K⁸, L³. \$750.00

Second edition in Portuguese, 'augmented'. First published in Portuguese in Lisbon, 1681. The two editions are radically different. It is as though someone did a complete overhaul of the content. Translated from the Spanish, there are several earlier Spanish language versions. We know of Toledo: Pedro Rodriguez, 1594; Madrid: Imprenta Real, 1639; Madrid: Imprenta Real, 1642; Madrid: Imprenta Real, 1643; and Mexico: Imprenta de la Viuda de Francisco Rodriguez Lupercio, 1689. The only one we have been able to study, that of 1642, appears to have served as the basis for the present work, but there are significant differences. There are also a number of later Spanish editions, including: Mexico, 1703; Mexico, 1720; Madrid, 1748; Mexico, 1822; Mexico, 1835; Santiago, 1845; Quito, 1864; Cochabamba, 1868; Santiago, 1868; Barcelona, 1884; and Palencia, 1905.

This Portuguese 1693 edition is comprised of a number of Constitutions for Orders of Cismontane Poor Clares. It includes the specific rules for different orders, and then the rules or 'Constitutions' for all orders to follow. There are minor differences that can be found between the different Constitutions. In the 1681 Portuguese edition, only the *Constituições Geraes, Pera Todas as Freiras, e Religiosos sogeitas à obediencia da Ordem de nosso Padre S. Francisco, nesta Familia Cismontana* is present.

The 1693 Portuguese edition includes almost all of the 'Constitutions' of the Madrid 1642 edition: the introductory note by Fr. João Merinero, O.F.M. (leaf *3 verso-*4 verso); *Regra Primeira, Que instituo N. P. S. Francisco pera a Beaturada Virgem N. Madre S. Clara,*

& suas Freiras, que guardão as Religiosas Descalças da sua Ordem (pp. 1-18); the Testament of St. Clare (pp. 19-24); the Blessing of St. Clare (pp. 24-25); the order by Pope Innocent IV (pp. 25-27); the *Regra segunda de S. Clara, dada pelo Papa Urbano Quarto* (pp. 27-58); *Terceira Regra que o Papa Leão Decimo deu aos Religiosos, & eligiosas comumente chamados da Terceira Ordem dos Penitntes, ou da Penitencia, que fundou, & instituiu nosso gloriosos P. S. Francisco* (p. 58-86); *Constituições Geraes, Pera Todas as Freiras, e Religiosos sogeitas à obediencia da Ordem de nosso Padre S. Francisco, nesta Familia Cismontana* (pp. 67-147); and *Constituições Geraes pera todas as freiras descalças da Primeira Regra de S. Clara, & c.* (pp. 148-159).

In this 1693 Portuguese edition there is a *Patente do Reverendissimo Ministro Geral pera as Religiosas Descalças* written by Frey João Alvim, O.F.M. (pp. 160-163), which apparently appears here for the first time. The *Patente* describes some of the rules in all of the Constitutions. It specifically highlights how the nuns should behave during the winter (they can make a fire to keep warm but must control their spending, pp. 161 and 163).

The Portuguese 1693 edition has many printed side notes to all of the Constitutions. The Spanish 1642 version only has notes for a few of the Constitutions. There are more paragraph breaks in the Portuguese second edition, dividing the content of the rules; the Spanish 1642 version general reads in page-long paragraphs.

In this copy of the Portuguese 1693 edition, a contemporary hand has made ink manuscript changes to the *Constituciones Geraes* for all Poor Clares. These seem to be for a specific convent, as the alterations do not conform to the Spanish 1642 edition. With relation to the what should be sung on Good Friday, the contemporary hand has marked that two *Misereres* may be sung, where the original reads only one *Miserere* (p. 85). In the section on how the Poor Clares will live in community together, it describes that in the community, the first and second tables should have a spiritual lesson given during their communal meal, and that they should never stop reading at the table. In this copy, a contemporary hand has scratched out second table, indicating that there is only one table (p. 91). More interesting is the contemporary hand's alteration to the rules about the Abbess, with respect to her office and authority; in this chapter, the Constitution states that the Abbess serves during three years. After these three years, an Abbess may not be elected again to this position until another three years have passed. In the present copy, 'três' is crossed out and 'seis' is written above it in contemporary ink manuscript (meaning that an Abbess must wait six years after her term has expired to be elected again [p. 106]).

All of the Constitutions follow a similar pattern: they describe the entrance of new nuns to the convent and different specifications (whether a nun could have been married or not, etc.); then comes discussion of how they should recite the Divine Office (whether it can be accompanied by music or not); on the Vow of Silence (which is the *key to the soul, and the guardian of justice and beauty*, p. 85); on Confession and Communion; on how to live in a Community of Poor Clares; on Dress; on their Vow of Poverty; on Obedience; on Chastity; on Cloistered Life; on the Duties of the Abbess, etc. Each of these chapters within the different Constitutions vary (whether the Divine Office can be chanted or have organ accompaniment [*Regra Primera* versus the *Regra* by Pope Urban IV]).

The Constitutions offer an intimate view into the life of these cloistered nuns in the seventeenth century. For example, for the Feasts of St. John the Baptist and St. John the Evangelist, they are not allowed to sing sacred hymns and they may not burn too many candles; at Easter, they may have eight candles at the high altar and two others on the other altars (p. 80-1). With respect to cloistered life, if someone of a specific profession is to visit the convent (a doctor, surgeon, bleeder, or someone delivers food) that person may only visit the specific area of the convent where they were officially allowed. These individuals must be supervised by specific nuns; if a nun by chance sees one of these professionals in the convent, and they were not given permission to see this individual, they must hide their face with their veil (p. 103). Of interest is also the list of penalties for crimes committed by nuns; these include if a nun speaks to another who is 'imprisoned'

CONSTITVICOENS GERAES

TODAS AS FREIRAS, E RELIGIO-
sas foyeitas à obediencia da Ordem de N. P. S.
Francisco, nesta Familia Cismontana.

DE NOVO RECOPIADAS DAS ANTIGAS, E
acrescentadas com acordo, consentimento, & approva-
ção do Capitulo Geral, celebrado em Roma a 11. de Ju-
nho de 1639. Em que presidio o Eminentissimo Senhor
Cardeal Francisco Barberino, Protector da Ordem; &
foy eleito em Ministro Geral o N. Reverendissimo P. Fr.
João Merinero. Traduzidas de Castelhana em Portu-
guez pera melhor intelligencia, & uso das Religiofas.

*Poem. se ao principio a Primeira, & a Segunda Regra de Santa
Clara, com a das Religiofas Terceiras de Penitencia; pera
cada hũas nos seus Conventos poderem ler a sua Regra nos
dias costumados, sem os embaraços de traduzirem, quando a
lem, o Castelhana em Portuguez.*

Advirta-se, que as Religiofas da Primeira Regra se chamaõ vu'gar-
mente, Descalças: As da Segunda, Urbanas, por ser ordenada pe-
lo Papa Urbano IV. E as da Terceira, Terceiras da
Penitencia.

de S.^{ta} Clara de Villa do Conde
LISBOA,

Na Officina de MIGUEL DESLANDES, Impressor de
Sua Magestade. Anno 1693.
Com todas as licenças necessarias.

in the convent (and was not given permission to do by the Abbess), their veil must be confiscated for three months; if a nun is violent towards another nun, she will be excommunicated, sent out of the Community with the *Miserere* said behind them. If a nun puts 'violent hands' upon the Abbess, she will be imprisoned for one year; if she hurts the Abbess with her hands, she will be imprisoned for three years (pp. 110-111). In an earlier chapter on their eating in Community, if a nun gives away her daily ration in exchange for money, the nun will be unable to use her 'active voice' and must not speak for two years (pp. 90-1).

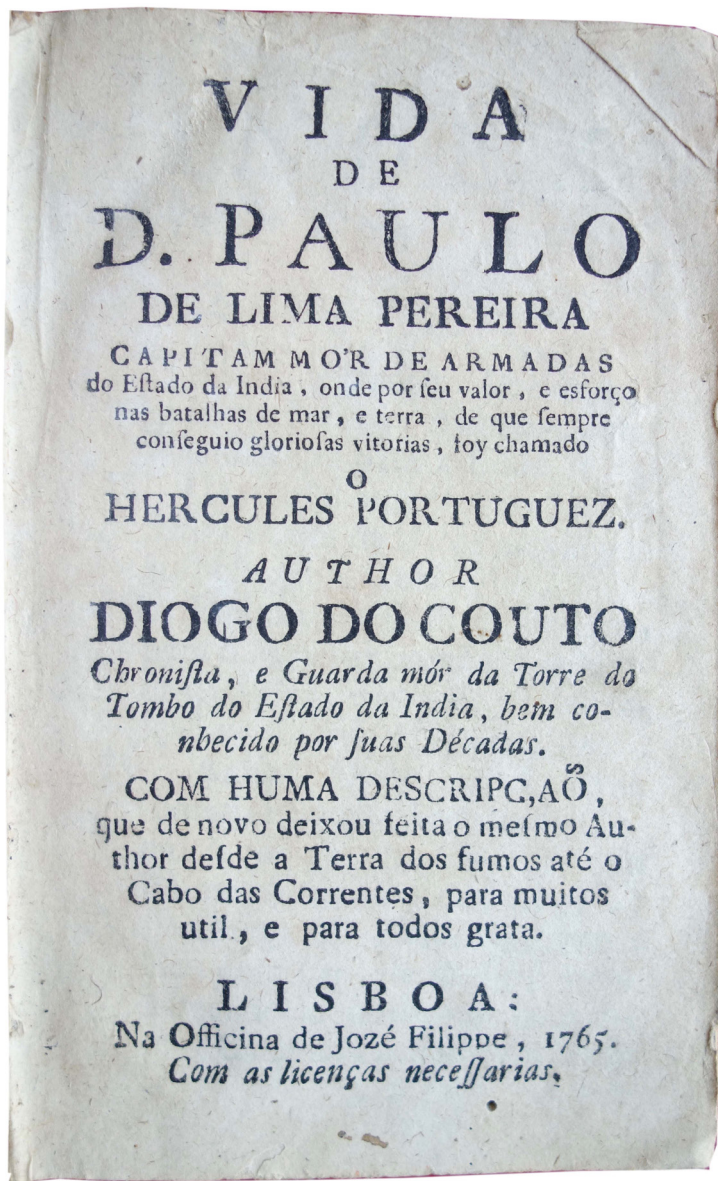
* Arouca C546. Inocência II, 108 (cites only the present edition). Pinto de Matos p. 187: 'É edição rara e estimada Há edição mais antiga ainda, impressa em Lisboa, 1681 ... mas a de 1693 é augmentada com as Constituições Geraes etc. etc.' Xavier da Cunha, *Impressões deslandesianas*, pp. 656-7. Monteverde 1733. Azevedo-Samodães 843. Ulrich 978. Avila Perez 1912. Iberian Books C79058 [77323].

*Exploits in the Persian Gulf, Arabian Sea, Ormuz, Goa, Chaul,
Malabar, Magalor, Cananor, Damão, Malacca, Achem,
Cotabato, and the Straits of Singapore*

*4. **COUTO, Diogo do.** *Vida de D. Paulo de Lima Pereira, Capitam Mór de Armadas do Estado da India, onde por seu valor, e esforço nas batalhas de mar, e terra, de que sempre conseguiu gloriosas vitorias, foy chamado o Hercules Portuguez.* Lisbon: Na Officina de Jozé Filippe, 1765. 8°, contemporary sheep (some rubbing), spine with gilt fillets and raised bands in five compartments, crimson leather lettering piece in second compartment from head, short title gilt, text block edges sprinkled red. Lacks front free endleaf. Woodcut headpiece and small woodcut initial on p. 1. A few leaves with significant browning. Overall in good to very good condition. Pictorial bookplate of Fernando de Abreu. His paper label (with shelf location?) near foot of spine. (8 ll.), 426 pp., (3 ll.).

\$2,200.00

FIRST EDITION, with a forward by the celebrated Portuguese bibliographer and biblioclast Diogo Barbosa Machado. Written at the request of the subject's half-sister, it is highly probable that all, or a good portion of this biographical compendium about Couto's late friend was taken from the author's lost eleventh *Decada*. The volume begins with D. Paulo de Lima Pereira's embarkation for India at age 18 on May 15, 1557, in the fleet of D. Luís Fernandes de Vasconcelos. After describing the departure from Lisbon and voyage to Goa (chapters I-II; pp. 1-16), the rest of the volume deals entirely with the Portuguese 'Estado de Índia', which encompassed not only the territory in India and points East, but also Portuguese outposts in East Africa, the Persian Gulf and Arabian Sea. Chapters III-XII (pp. 17-117) deal with events in various parts of India, including Goa, Malabar, Magalor, Cananor, and Damão. Chapter XIII (pp. 118-24) deals with Ormuz. Chapters XIV and XV (pp. 125-45) are concerned with the sending of ships North from Goa and the entrance of D. Paulo to the fortress of Chaul, where he served three years as captain general. In 1587 D. Paulo was sent by D. Duarte de Meneses, Viceroy of India, to the relief of Malacca, which had been attacked by the King of Ujantana. Chapters XVI through XXXI (pp. 146-304) relate to this expedition and deal entirely with Southeast



Item 4



Item 4

Asia: Malacca (pp. 146-65; pp. 175-197; 276-90; 305); Achem (pp. 166-75); Jor (pp. 204-55); Cotabato (pp. 256-89); the straits of Singapore (pp. 290-304). Chapters XXXII-XXXIV (pp. 305-41) are mostly concerned with matters in Goa. D. Paulo set sail for Portugal aboard the *São Tomé* in 1589, but was soon shipwrecked on the coast of Natal. The rest of the book (chapters XXXV-XXXVI [sic]; pp. 342-426) deals with his efforts to survive in East Africa, particularly from present-day Moçambique North to Sofala. D. Paulo died in Africa, and his body was returned to Goa. These final chapters had appeared in almost identical form in 1736 in volume II, pp. 153-213 of the *História trágico-marítima*.

Our copy contains two final leaves not mentioned by either Innocência or Fernandes Thomaz. They contain a *Catalogo de Livros que se vendem em casa de Luiz de Moraes mercador de livros, na travessa do Moinho de vento*. The preceding leaf, unnumbered and with its verso blank (i.e., the 'p. 427' of Innocência and the final page of Fernandes Thomaz), contains the catchword 'CA'; therefor the final two leaves with the *Catalogo*, present in our copy, should be required to be present for the work to be absolutely complete.

* Innocência II, 155 (gives collation of xvi, 427 pp.). Pinto de Mattos (1970) p. 228. Fernandes Thomaz 1598 (gives collation of 16, 426, 1 pp.). See *Grande enciclopédia*, XV, 107. See also Boxer, 'Three Historians of Portuguese Asia,' *Instituto Português de Hongkong, Secção de História* [1948] pp. 13-22; and *The Tragic History of the Sea, 1589-1622*. NUC: MH, NN (gives same collation as our copy). OCLC: adds Catholic University of America.

***5. CUNHA, Alfredo da.** *Elementos para a história da imprensa periódica portuguesa (1641-1821)*. Lisbon: Ottosgrafica, Ltd., 1941. Offprint from *Memórias da Academia das Ciências de Lisbon, Classe de Letras*, volume IV. 4°, half calf, spine gilt with 2 labels. Uncut and unopened. Minor foxing and soiling to covers. Spine sunned and faded. Overall in very good condition. xxv, 208 pp., (4 ll.), illustrations in text. \$65.00

FIRST and ONLY Separate EDITION of this valuable study. This book is one of the most relevant books in the history of journalism, and was a source of inspiration for later works such as *Historia da Imprensa Periodica Portuguesa* by Jose Manuel Tengarrinha. Occupying pp. [239]-294 is the 'Resenha bibliográfica da publicações mencionadas por A.X. da Silva Pereira nos seus catálogos impressos Cronológico e Alfabético, intitulados respectivamente *O Journalismismo Portuguez* e *Os Jornaies Portuguezes*, e extraídos do Dicionario Jornalístico Portuguez (manuscrito)-resenha organizada segundo elementos principalmente colhidos nas obras citadas e nos trabalhos de outros bibliógrafos, e que abrange algumas folhas periódicas não registradas no referido Dicionario.' It cites 216 items.

* Jorge Peixoto, *Bibliografia analítica das bibliografias portuguesas* 517.

***6. GARRETT, J.[oão] B.[aptista] da S.[ilva] L.[eitão] de Almeida, 1.º** *Visconde de Almeida Garrett. Da educação.... Livro primeiro [all published]: Educação domestica ou paternal*. n.pl.: A Bela e o Monstro—Rapsódia, 2020. 8°, original printed wrappers. As new except for '23' stamped in outer margin of title page. (3 ll.), xxvi pp., (1 l.), 273, (1) pp. \$25.00

Facsimile reprint of the copy in the Biblioteca Nacional de Portugal of the first edition, published in London, 1829. The present volume contains a four page preface dated

2020 by F. Carvalho Rodrigues. A second edition appeared at Porto, 1867; there were several later editions. The promised later volumes never appeared. This pedagogical treatise covers education through adolescence in the sciences, religion and history, with special emphasis on the education of Portuguese princes. It also deals with the education of women (pp. 189-206). Almeida Garrett, in exile in England, addressed this work to D. Maria II of Portugal when she visited England.

Almeida Garrett (1799-1854) was a man of great talent and far-reaching interests: 'As journalist, founder and editor of several short-lived newspapers, as a stylist and master of prose, his country's chief lyric poet in the first half of the nineteenth century ... and greatest dramatist since the sixteenth; as politician and one of the most eloquent of all Portugal's orators, an enthusiastic if unscientific folk-lorist, a novelist, critic, diplomatist, soldier, jurist and judge, Almeida Garrett played many parts and with success' (Bell, *Portuguese Literature* pp. 288-89). He was raised to the rank Visconde de Almeida Garrett in 1852.

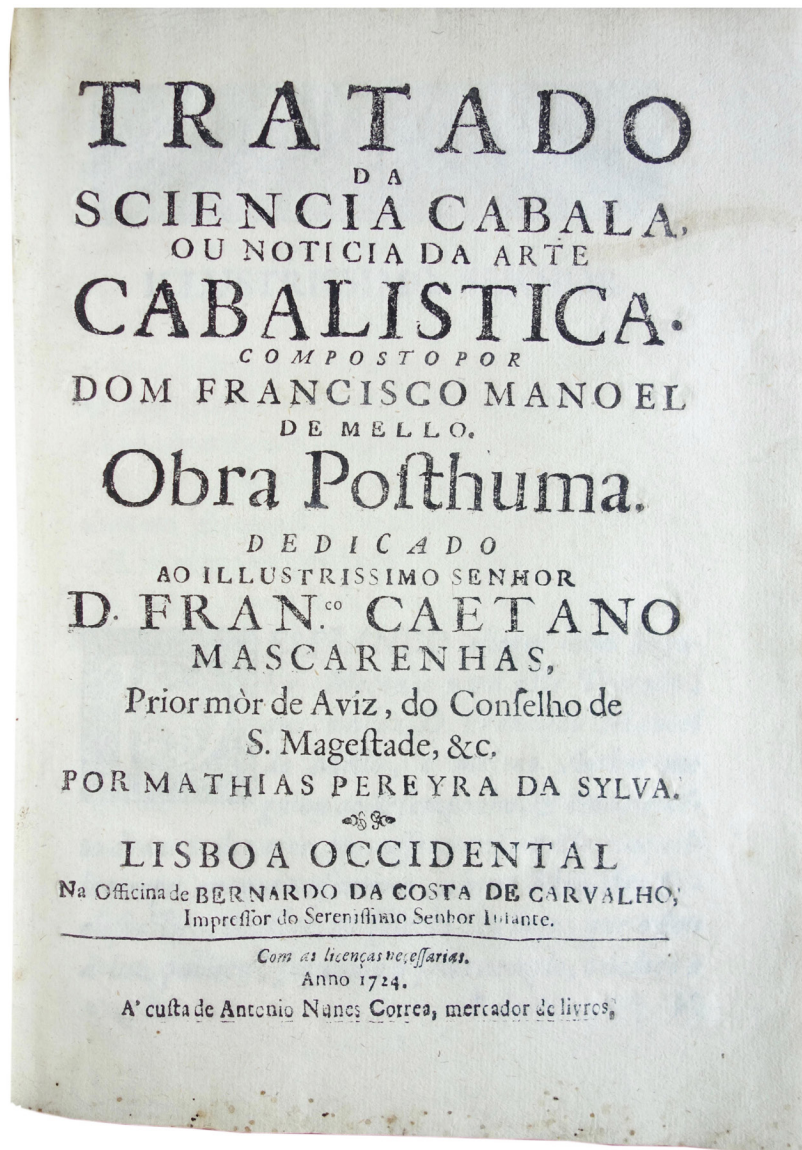
* For the original edition, see Innocência III, 311: without citing printer or collation, and giving the title as *Tractado de educação*; for other works and evaluation of the author, see III, 309-16; X, 180-5; XI, 278; XVIII, 58-84, 309-10; XX, 300, 316. Not in Palha. Ameal 61. Monteverde 102. Not in Avila-Perez or Azevedo-Samodães. Bell, *Portuguese Literature* pp. 287-92. Saraiva & Lopes, *História da literatura portuguesa* (1976) pp. 749-83, esp. p. 751. Not located in OCLC.

***7. MAGALHÃES, Luiz de.** *O Brasileiro Soares. Com uma carta-prefacio de Eça de Queiroz.* Porto: Antiga Livraria Chardron / Luga Genelioux, Editores, 1886. 8°, original printed wrappers (spine with vertical crack) Uncut and mostly unopened. Some occasional foxing. Overall in good to very good condition. xxi pp., (1 l.), 363 pp., (2 ll.). \$50.00

FIRST EDITION. The preface by Eça de Queiroz occupies pp. [v]-xxi. This novel was the author's most significant work, and his first book of fiction. Eça was a close friend of the Magalhães, who collaborated in Eça's *Revista de Portugal*. He organized the publication of several posthumous works by Eça, as well as contributing to his *In memoriam* (1922).

Luís [Cipriano Coelho] de Magalhães (Lisbon, 1859-Porto, 1935), was a journalist, writer, poet, parliamentary deputy and government minister. Civil Governor of the Algarve in 1892, in 1906 he was nominated Foreign Minister in the government of João Franco. With the implantation of the Republic he maintained his monarchist convictions, and in 1919 during the revolt of the Monarquia do Norte, he was again chosen for the post of Foreign Minister. A poet and prose writer of great merit, he adhered to the literary movement known as Realism. He founded various reviews and many tertúlias, including the influential *Revista científica e literária*, along with António Feijó, which contained some of Magalhães' most important literary criticism; he also collaborated with the review *A Sátira* (1911). His Quinta do Mosteiro de Moreira da Maia was a great center of Portuguese intellectual activity, including the presence of Eça de Queirós, Antero de Quental, Joaquim Pedro de Oliveira Martins, Jaime de Magalhães Lima, Alberto Sampaio and António Feijó.

* Innocência XVI, 44 (without collation); *Aditamentos*, p. 275; for the author, see also XVI, 379; XVIII, 20, 22, 23, 28; *Aditamentos*, pp. 275-6. See Álvaro Manuel Machado in Machado, ed., *Dicionário de literatura portuguesa*, pp. 293-4; Clara Rocha in *Biblos*, III, 379-81; *Dicionário cronológico de autores portugueses*, II, 425. Jisc locates a copy at British Library.



***8. MARTINS, Maria Teresa Esteves Payan.** *Livros clandestinos e contrafacções em Portugal no século XVIII.* Lisbon: Colibri, 2012. Large 8°, original illustrated wrappers. As new. 404 pp., (1 l.), tables and numerous illustrations in text, extensive footnotes, bibliography. ISBN: 978-989-689-247-0. \$40.00

First published edition. An earlier version appeared as a Master's thesis in 1995. The author has worked with manuscript sources in Portuguese archives. Nevertheless, this is mainly a work of synthesis. Most useful and interesting, this is a book from which much can be gleaned, especially regarding printing history and typographical evidence. However, the section on Portuguese shipwreck narratives could have been greatly improved had the author read and incorporated the findings of Charles Boxer's 'An Introduction to the História Trágico-marítima,' in *Miscelânea de estudos em honra do Prof. Hernâni Cidade* (1957).

Apparently the First Work on Cabala in Portuguese

***9. MELLO, D. Francisco Manuel de.** *Tratado da sciencia cabala, ou noticia da arte cabalística ... obra posthuma* Lisbon: Bernardo da Costa de Carvalho for António Nunes Correa, 1724. 4°, contemporary [?] limp vellum (some wear), yapped edges, dark brown vertical manuscript short title on spine. Woodcut and typographical headpieces, initials, and tailpieces. In very good condition. Old ink signature of Francisco Gusmão Leite at top of second front free endleaf recto. Below is a seven-line signed and dated presentation inscription: 'Ao Albino Forjaz de Sampaio // lembrança do admirador e // amigo // Lx 13-2-914 // Augusto Gil'. Further below, signed in green ink by Albino Forjaz de Sampaio. Pictorial bookplate of Albino Forjaz de Sampaio. (6 ll.), 212 pp., (2 ll.). \$2,400.00

FIRST EDITION. Major posthumously published prose work, said to be the first treatment of this subject in Portuguese.

D. Francisco Manuel de Mello (1608-1666) not only led a romantic and adventurous life but established himself as a major figure in Portuguese and Spanish literature, ranking with Quevedo among seventeenth-century Iberian writers. Born into the highest Portuguese nobility, he began both his military and literary careers at the age of 17. Shipwrecked near St. Jean de Luz in 1627 while sailing with a Hispano-Portuguese armada protecting an American treasure fleet (he was forced to supervise the burial of more than 2,000 who perished), he was sent with the Conde de Linhares to quell the Évora insurrection in 1637, fought in the battle of the Downs in 1639, and the following year took part in the campaign against the Catalan rebels. In 1640, suspected of favoring an independent Portugal, he was thrown into a Spanish jail. Only a few years later (1644), when he returned to Portugal, he was imprisoned in turn by D. João IV, some said on a charge of murder, others said because he was D. João's rival for a lady's affections. The year 1655 saw him deported to Bahia, but in 1658 he was pardoned, recalled from exile, and sent on the first of several important diplomatic missions. Not until he reached his forties did he publish his first work in Portuguese: the *Carta de guia de casados* (1651), one

of the great classics of Portuguese prose. According to Bell, 'No literary figure in Portugal of the seventeenth century, few in the Peninsula, can rank with Francisco Manuel de Mello (1608-66), the leading lyric poet and prose writer of his time.'

Provenance: Augusto César Ferreira Gil (Porto, 1873-Guarda, 1929) was a Portuguese lawyer and poet. See Álvaro Manuel Machado in Machado, ed., *Dicionário da literatura portuguesa*, p. 222; Maria Helena Santana in *Biblos*, II, 827-9; Saraiva & Lopes, *Historia da literatura portuguesa* (16th ed.), pp. 1022, 1084; *Dicionário cronológico de autores portugueses*, III, 139-40. Albino Maria Pereira Forjaz de Sampaio (1884-1949) was a member of the Academia das Ciências de Lisboa. He wrote and edited a large number of books; among the most noteworthy are the 4-volume *História da literatura portuguesa ilustrada*, and the catalogue of his collection of Portuguese theater: *Subsídios para a História do Teatro Português. Teatro de Cordel (Catálogo da Coleção do autor)*, published by the Academy of Sciences in 1922. His *Palavras Cínicas* was perhaps the greatest best seller in twentieth-century Portugal, with 46 editions by the time of his death. A passionate bibliophile, there is a catalogue of the auction sale of his library, *Catálogo da importante e valiosa biblioteca do ilustre escritor ... Albino Forjaz de Sampaio ... a venda em leilão ... 11 de junho de 1945 na Liquidadora Fuertes ... sob a direcção de Arnaldo Henriques de Oliveira*. For Forjaz de Sampaio, see Maria Amélia Gomes in Machado, ed., *Dicionário de literatura portuguesa*, p. 432; António Leitão in *Biblos*, IV, 1076-7; *Dicionário cronológico de autores portugueses*, III, 310-1.

* Innocência II, 443. Barbosa Machado II, 185. Pinto de Mattos (1970) p. 410. Azevedo-Samodães 2054. Telles da Sylva II, 69. Prestage, *D. Francisco Manuel de Mello* 66. NUC: WaPS, CLU, MH, OCH.

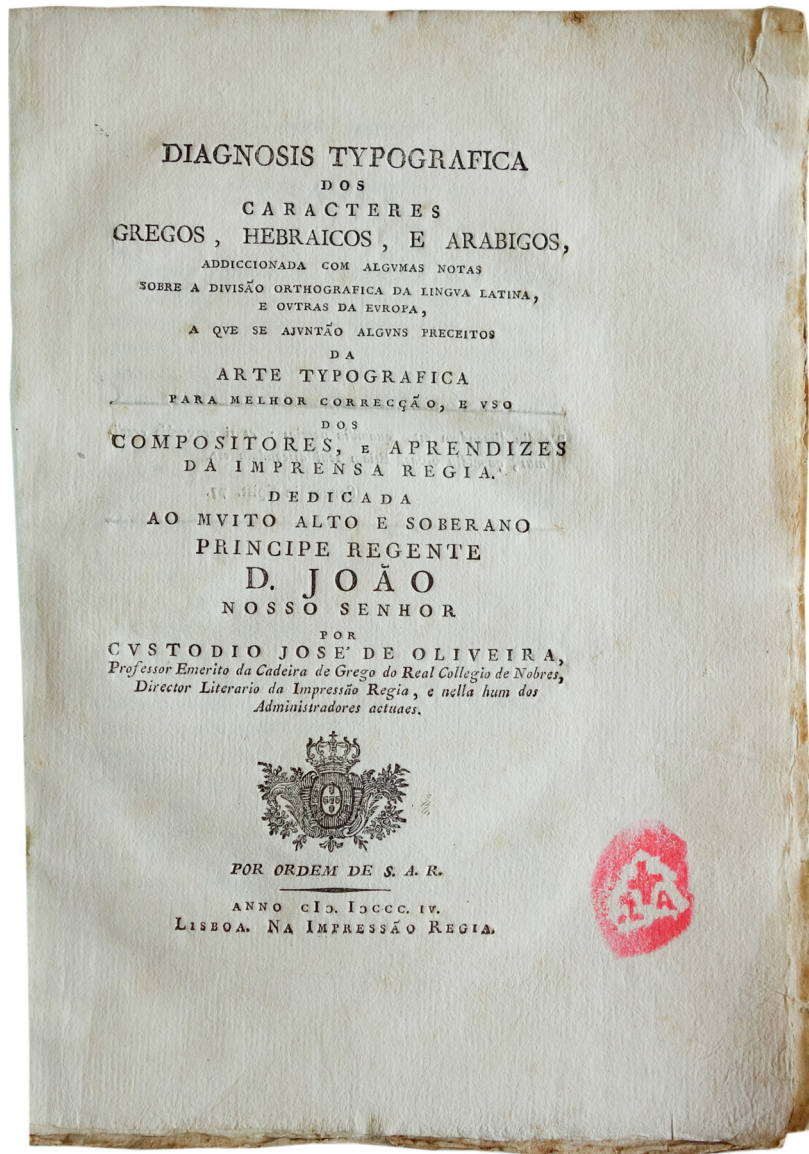
Instructions for Compositors in Hebrew, Greek and Arabic

*10. OLIVEIRA, Custodio José de. *Diagnosis typografica dos caracteres gregos, hebraicos, e arabigos ... para melhor correcção, e uso dos compositores, e aprendizes da Imprensa Regia* Lisbon: Impressão Regia, 1804. 4°, later wrappers (minor fraying), short title in red ink manuscript on front cover; date in red ink manuscript on rear cover. Small woodcut Portuguese royal arms on title-page. Uncut. In very good to fine condition. Unidentified small old red stamp in blank outer margin of title page. 72 pp., (7 ll. with dedication), viii pp. [the 'Prefaço aos Compositores'], (2 ll. with 4 engravings on 4 pp.). \$1,200.00

FIRST EDITION of this work written by one of the Directores Litterarios of the Imprensa Regia, to instruct compositors about the Hebrew, Greek, and Arabic alphabets so that fewer mistakes would be made when setting type in those languages. Numerous tables and inserts within the text show the alphabets and numbers of each language, and 4 plates show common ligatures and abbreviations of Greek. Innocência describes the work as 'trabalho mui aproveitavel, para o tempo em que sahiu,' and notes that it is the only work he knows of on this subject that was originally written in Portuguese.

Oliveira (1758-ca. 1812), a professor of Greek in Lisbon, was at the Imprensa Regia until at least 1807. He was given a pension to work on a Greek dictionary, which remained incomplete at his death. Oliveira also wrote a text for students of Greek and a few works on Greek authors..

There is some confusion among bibliographers about the collation of the *Diagnosis*. Innocência calls for xvi, vii, 72 pp., but mentions no plates. The Monteverde catalogue,



Item10

describing an actual copy, gives xiii, 72 pp., and calls for 2 leaves with engravings: it would appear to be lacking the 'Prefaço aos compositores' found in our copy. *NUC*, describing the copy at New York Public Library, calls for only viii, 72 pp., and notes that pp. 1-2 are lacking; the New York Public Library copy therefore appears to be lacking the 7-leaf dedication. *NUC* (out of alphabetical order) also lists Oliveira's *Diagnosis especifica*, 1803 (not in Innocêncio), with a collation of 72 pp. and 2 plates, whose captions are the same as those on the plates in this copy; this might possibly be an earlier edition or issue; we have never seen a copy.

* Innocêncio II, 113. Fonseca, *Aditamentos* 104. Monteverde 3822. Not in Palha. Cf. Rebelo Gonçalves, *A Imprensa Nacional de Lisboa e as humanidades clássicas* pp. 9-10. Not in Welsh or *Greenlee Catalogue*. See also Jorge Peixoto, 'Custódio José de Oliveira e as artes gráficas em Portugal' in *Prelo: revista nacional de artes gráficas*, [volume I, first series] number 1 (Março-Abril 1972), pp. 10-1; 37-8. Not in Azevedo-Samodães, Ameal, Avila-Perez, Fernandes Thomaz, Azambuja, Moreira Cabral, Nepomuceno or Castello Melhor. *NUC*: NN (defective); under José de Oliveira, 3 more copies (IU, ICN, MH), with the collation given as 72 pp.

Earliest Portuguese Book of Proverbs

*11. **SANTO ANTONIO, Aleixo de.** *Philosophia moral tirada de alguns Proverbios ou adagios, amplificados com autoridades da Sagrada Escripura, & Douctores que sobre ella escreveram.* Coimbra: Por Diogo Gomez de Loureiro, 1640. 4°, contemporary limp vellum (rather soiled, especially at spine), remains of ties, text block edges sprinkled red. Title page with large cross of the Order of Christ in red; otherwise in black. Woodcut initials. Some very minor marginal worming, never affecting text. Overall in good to very good condition. Contemporary owner's ink manuscript signature on front free endleaf recto: 'Do [illeg.] Bento [illeg.] da // Costa e Magalhaiz.' (8 ll.), 293 pp., (20 ll.). §⁴, [followed by another gathering of 4, with the first and final leaves unsigned, the second signed §4, and the third signed §3; nevertheless, these leaves seem to follow in logical order], A-Z⁴, Aa-Tt⁴. \$700.00

FIRST and ONLY [?] EDITION of the first major compilation of proverbs published in Portugal. The author relies significantly on Biblical references.

Aleixo de Santo Antonio (Punhete [today Vila Nova da Constança]-Tomar, 7 December 1648, aged 90), was a brother-priest in the Order of Christ. He had earned a degree from the Faculdade de Sacrados Canones, Coimbra University; later serving as rector of this Faculdade.

* Arouca S139. Barbosa Machado 1, 85-6. Innocêncio 1, 26. Pinto de Mattos, pp. 514-5. Iberian Books B12090 [59527]. Monteverde 4848, Azevedo-Samodães 3051. Avila Perez 6994. OCLC: The only hard copies located are British Library and University of Michigan. Porbase locates two copies, both in the Biblioteca Nacional de Portugal (the record calls for only 33 unnumbered pp. in the final section; Porbase also contains a record for a 1619 edition, but locates no copies—we are fairly certain this is a ghost—nowhere else is a 1619 edition cited). Jisc locates the British Library copy only. KVK (51 databases searched) locates only the copies cited by Porbase.

PHILOSOPHIA
M O R A L

Tirada de algũs Prouerbios ou Ad-
gios, amplificados com authorida-
des da Sagrada Escripura , &
Douctores que sobre ella
escreueram.

*Compõsta pello Padre Fr. Aleixo de Sancto Antonio Re-
ligioso da Ordem de nosso Senhor IESV Christo.*



EM COIMBRA.

Com todas as licenças necessarias.

Per Diogo Gomez deLourcira. Anno Dñi 1640.



Item 12

- *12. **SERRÃO, Joaquim Veríssimo, ed.** *Um instrumento português de solidariedade social no século XVI. O Compromisso da Misericórdia de Lisboa. Reedição fax-similada com Introdução, Comentário e Notas de Joaquim Veríssimo Serrão* Lisbon: Chaves Ferreira Publicações, S.A., 1992. Coleção Fundação Cidade de Lisboa. Folio (35.8 x 24.2 cm.), publisher's black silk-covered boards, stamped in gilt on front cover and spine, with 21.3 x 13 cm. color illustration tipped on to front cover, in publisher's folding case. As new. 43 pp., (30 ll., 1 blank l.) . ISBN: 972-9402-13-2.
\$35.00

Facsimile of the original illuminated manuscript, dated 1520, in the archives of the Santa Casa da Misericórdia de Lisboa. In addition to the introduction, commentary and notes by Joaquim Veríssimo Serrão (pp. 13-24), there is a copy of the transcript made by Raphael Eduardo d'Azevedo Basto for the Arquivo da Torre do Tombo (pp. 27-43), as well as single-page introductory texts by Nuno Krus Abecasis, Maria Fernanda Mota Pinto, and P.^e Vítor Melícias.

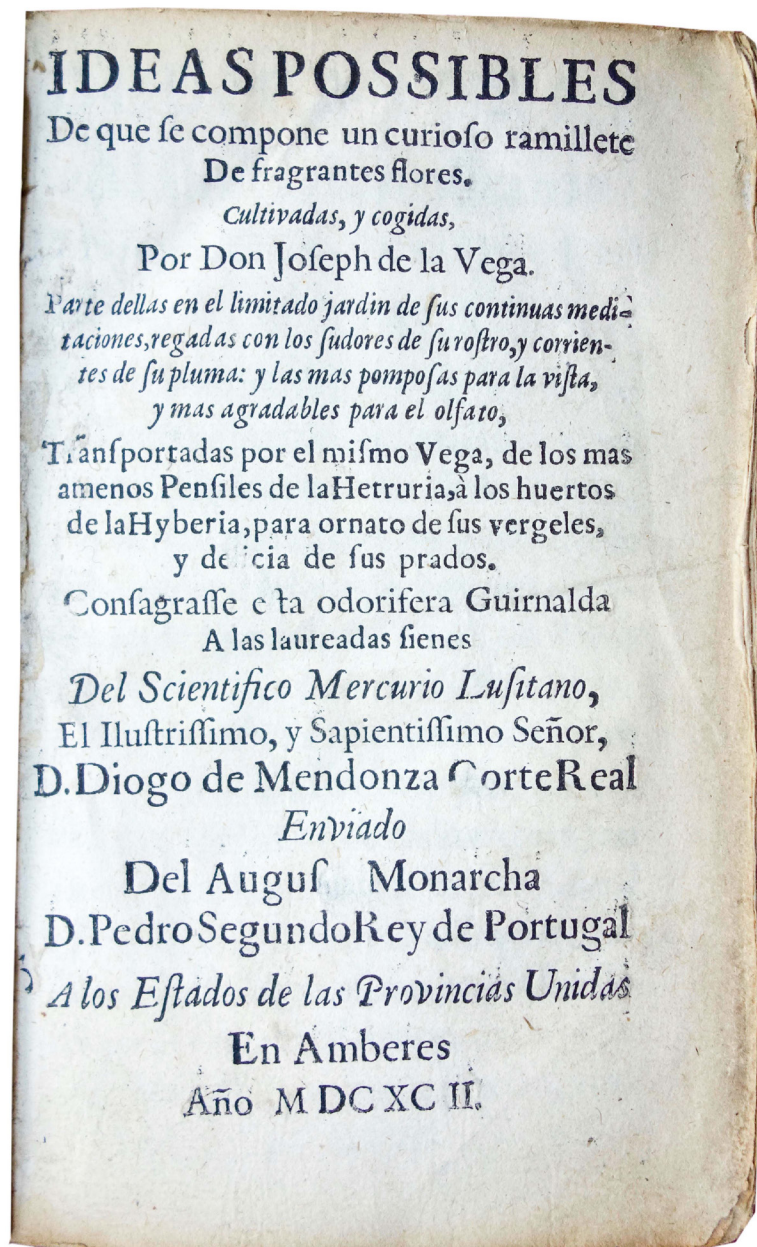
By the Author of Confusion de Confusiones

Includes Meditation on Tamar, from her Perspective, on Overcoming Trauma

- *13. **VEGA, Joseph de la.** *Ideas posibles de que se compone un curioso ramillete de fragrant flores, cultivadas, y cogidas Parte dellas en el limitado jardin de sus continuas meditaciones, regadas con loos sudores de su rostro, y corrientes de su pluma: y las mas pomposas para la vista, y mas agradables para el olfato, Transportadaas por el mismo Vega, de las mas amenos Pensiles de la Hetruria, a los huertos de Hyberia, para ornato de sus vergeles, y delicia de sus prados. Consagraste e la odorifera Guirnalda a las laureadas sienes Del Scientifico Mercurio Lusitano, el Ilustrissimo, y Sapientissimo Señor, D. Diogo de Mendonza Corte Real Enviado del Augusta Monarcha D. Pedro Segundo Rey de Portugal. A los Estados de las Provincias Unidas.* Antwerp [i.e., Amsterdam]: n.pr., 1692. 8°, old [contemporary?] stiff vellum Woodcut initials. Typographical headpieces. Woodcut tailpieces. In very good condition. Old (contemporary?) ink manuscript inscription recording the price paid on second front free endleaf recto. 375 pp. A-Z⁴, Aa-Zz⁴, Aaa⁴.
\$6,000.00

FIRST and Only Early EDITION. This collection of short essays includes a section of five essays translated by Vega from Italian authors (Giovanni Battista Manzini, Ferrante Pallavicino, Vincenzo Pasqualigo, Antonio Lupis and Giovanni Francesco Loredan), followed by seven more by Vega himself. The author's dedication to D. Diogo de Mendonza Corte Real, dated in print Antwerp, March 15, 1692, occupies pp. [3]-14. His introduction to the reader takes up the next 2 pp.

The meditations authored by Joseph de la Vega are all based on passages from the Old Testament. Each meditation is written in the first person. Vega usually chooses tricky



passages where there is something paradoxical about virtue, or that there is complexity in the narrative that is not clear by merely following virtue.

The Sixth Idea '*Obediencia Enternecida*' (Heartwarming Obedience), pp. 151-174, is about Genesis 22: 1-18 where Abraham is asked to sacrifice his son. It is told from the perspective of Abraham.

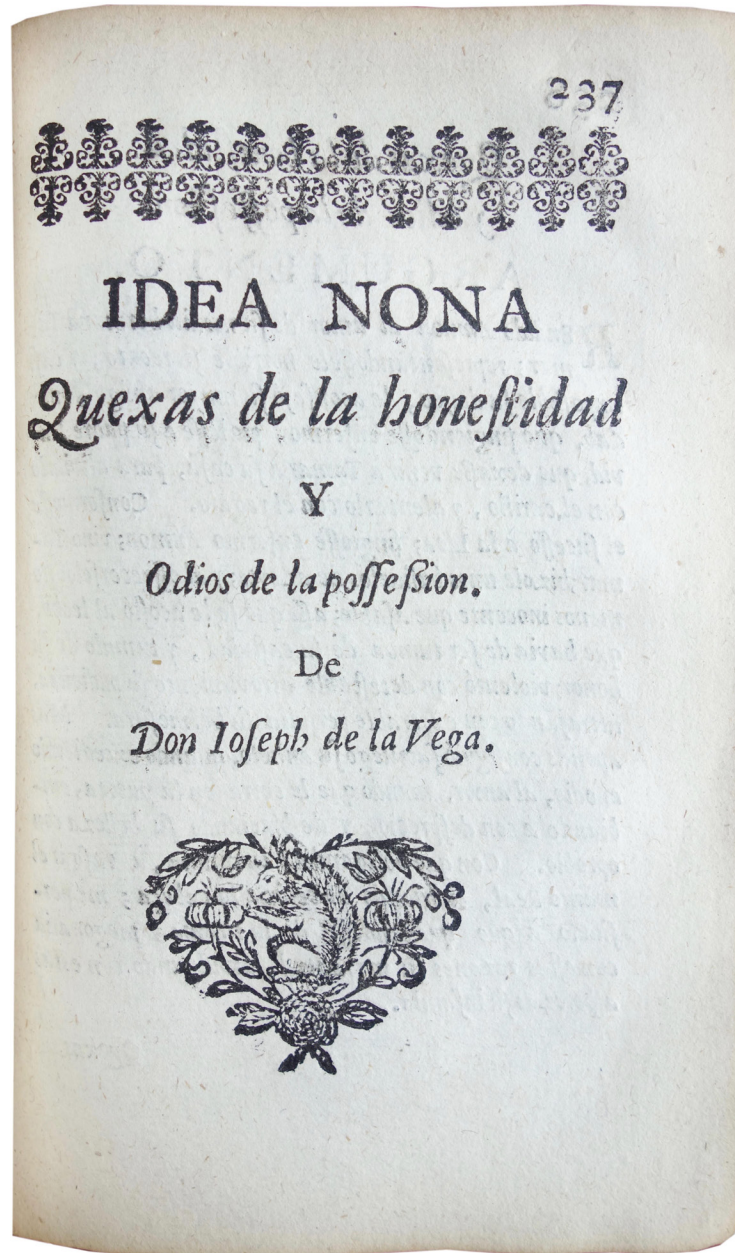
The Seventh Idea '*Suerte Contra Suerte*' (Luck against Luck), pp. 175-206, is about 1 Samuel 14:4-42. This is told from the perspective of Jonathan, who was going to be sacrificed because he ate honey against the oath Saul had proclaimed. It engages with the previous meditation on Abraham, but discusses the differences between Saul's actions and Abraham's actions.

The Eighth Idea '*Alientos de la Devocion y Brios de la Humildad*' (The Spirit of Devotion and the Vitality of Humility), pp. 207-236, is about 1 Samuel 17:32-34, when David asks to fight Goliath. It is written from David's perspective. There are many descriptions of the fight with Goliath and its metaphorical significance; there is also a focus on David's harp, that his *harp will soften dissonances with forgiveness* (p. 210).

The Ninth Idea '*Quejas de la Honestidad y Odios de la Possession*' (Complaints against honesty and hatred of possession), pp. 237-254, is about 2 Samuel 13:1-19. It is in response to the passage where Amnon rapes his sister Tamar. The meditation is written from the perspective of Tamar, after she has been raped. Tamar speaks very eloquently, using a high rhetorical style to express her ideas. She first laments: over God, for the horribleness of the crime; over her father (David) for the terrible scandal; over brother, due to the insult and humiliation; over the world for the unprecedented example; and over herself, for having had to experience the torment of the injury committed against her (p. 239). Tamar relates to the story of Adam and Eve, where she sees herself as Eve but in a different light. 'Adam' (her brother, Amnon), she says, had his eyes closed in order to sin. Although she (Tamar) has lost her modesty, she feels consoled by the fact that 'Adam' will die (thus foreshadowing Amnon's death in 2 Samuel 13:29), pp. 242-243. Tamar refers to Deborah (Judges 4-5) as someone who was prophetic; and Tamar similarly sees herself as someone who is prophetic against the evil done to her. Tamar then takes issue with how women are usually described, and illustrates the uniqueness of her case. She says that the world has wept for women before (Adam for Eve, Samson for Delilah, the Benjaminites for the concubine, etc.) but for reasons diametrically opposed to Tamar's case (pp. 244-5). She also speaks directly to her brother saying: 'you argue that this hate you feel is virtue, but it is because you hate the sin you have committed' (p. 246). Tamar pleads that she is guilty of nothing aside from being a beautiful woman. She also refers to moments in the passages from Samuel: that she ripped the royal robe she was wearing because it would show that her chastity had been torn. To conclude, she ends with a fantastic image saying that she covers her head with ashes, in order to be reborn like the phoenix—in this way, she will revenge her honor and her honor will be her solace. She also refers to the metaphor of the palm tree, which their father taught them, that only bears fruit after sixty years of having been planted. She says her name 'Tamar' means *palm* and so she must wait for her revenge like the palm tree; similarly, she says that a palm also represents glory. She is positive that she will be triumphant over this terrible violence committed against her, saying: 'some will admire my injury, many will celebrate my revenge; as Deborah judged beneath a palm [tree], eyes will be opened to justice for me' (p. 253).

The Tenth Idea '*Flaquezas del Valor*' (Weakness of Courage), pp. 255-284, is about Judges 16:1-31, and tells the story of Samson and Delilah. The meditation is written from Samson's point of view, before his death. He refers to *his* 'riddle' where 'something sweet is in his strength' (p. 266) and that he finds women to also be like an enigma (specifically, the sweetness of a woman is an enigma to him).

The Eleventh Idea '*La Capa de Los Engaños, y los engaños de la Capa*' (The Coat of Trickery, and the Trickery of the Coat), pp. 285-310, is on Genesis 37:1-36,



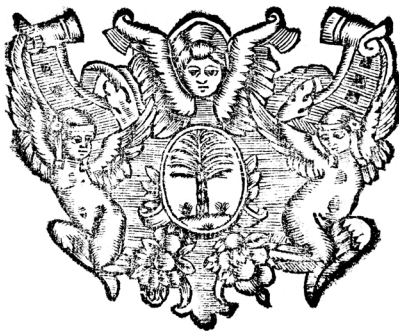
39:1-23. The meditation is written from the perspective of Pontiphar's wife. (As Joseph of the embroidered coat was sold into slavery by his brothers, he was brought into Pontiphar's household in Egypt where Pontiphar's wife attempted to seduce Joseph.) Unlike the Ninth Idea (told from Tamar's perspective), Pontiphar's wife uses a less rhetorical style; her defense of her actions is written in a series of points. These points defend her actions, but also seem to be written to persuade Joseph. (The reason for this becomes clear with the Twelfth Idea.) Arguments of note include, on p. 299: 'you did not wish to tarnish your virtue by fleeing, but you tarnished your constancy;' on p. 300, that Joseph's desire to flee is against nature; and on p. 309, 'you leave your coat in my hand, to show that you leave the sin in my hand.' In the end, like Tamar, Pontiphar's wife says she will have her revenge.

The Twelfth Idea '*Triumpho de la Virtud y Tropheo de la Castidad*' (The Triumph of Virtue and the Trophy of Chastity), pp. 311-372, is on the same passages from Genesis. This time the meditation is written from Joseph's perspective, and responds to claims made by Pontiphar's wife in the previous meditation. He similarly writes in the form of a list, but uses more rhetorical skill to prove his points and is clearly not persuaded by her arguments. He first contradicts Pontiphar's wife by saying she sees beauty in nature, but that true beauty is in virtue (p. 317). Nature is a common theme in both of their meditations, but Joseph takes this further to use discussions of nature to also relate to the zodiac (p. 351) where Pontiphar's wife's desire is tied to nature. Further, he states it is better to serve virtue than to serve the zodiac, the stars, and phases of the moon (p. 354).

Joseph de la Vega (Espejo, Córdoba, 1650-Ámsterdam, 1692), a.k.a José Penso de la Vega and Joseph de la Vega, was a Sephardic Jewish diamond merchant, financial expert, moral philosopher and late Golden Age poet who wrote in Spanish and Hebrew. His *Confusion of Confusions* (1688) presented a history of speculation in stocks and other financial instruments, acquainting the reader with sophisticated financial maneuvers. He employed a dialogue format that enabled the reader to understand the respective perspectives of the various market participants and the intricacies of speculation and trading. It is the first such book ever written. The original edition is extremely rare.

We could find no record of this book ever having been sold at auction.

* Palau 217268 (refers only to a copy '£38 Rosenthal 1954'). Peeters Fontainas 1051. Kayserling, p. 87 (calling for only 372 pp.). Not in HSA. Not in Salvá or Herredia. Not in the Peeters Fontainas sale catalogue (Sotheby's, London, May 22-23, 1978). OCLC: while providing 13 records, most are for digitized, microfilm microform and microfiche copies. The only records for hard copies appear to be the following: 68745878 (Jewish Theological Seminary of America Library, Ets Haim Library, Koninklijke Bibliotheek); 937158741 (Kungliga biblioteket); 433884960 (Biblioteca Nacional de España); 81790213 (Harvard University). Not located in CCPBE.





Item 13

Never Previously Published Separately

- *14. VIEIRA, P. Antonio, S.J. *Sermam das obras de Misericordia, que prégou a favor dos pobres o Príncipe dos Prégadores o P. Antonio vieira, Da Companhia de Jesus, natural desta Cidade, Na Igreja do Hospital Real; com o Santissimo exposto. Reimpresso á custa de D.T.A., F. do S. Officio.* Lisbon: n. pr., 1753. 4^o, much later plain beige wrappers, text block rouged from an early binding. Woodcut rose with Jesuit monogram on title page. Woodcut tailpiece on p. 31 In good to very good condition. Old (contemporary?) ink manuscript inscription in upper blank margin of title page: 'Na Misericordia de Lx.^a dia de Todos os Stos // 1647.' 31 pp. a-d⁴. \$300.00

First separate edition. The first and only earlier appearance was in volume VI (1690) of Vieira's collected sermons.

Vieira (1608-1697) is described by Boxer as 'certainly the most remarkable man in the seventeenth-century Luso-Brazilian world' (*A Great Luso-Brazilian Figure: Padre Antônio Vieira, S.J.*, p. 4). Born in Lisbon, he moved to Bahia as a child and there became a Jesuit novice in 1623. By 1635, when he was ordained, he was already famous as a preacher, and when the Dutch withdrew from Brazil it was he who was chosen to preach the victory sermon. Vieira, a trusted advisor of D. João IV, was sent by him on diplomatic missions to France, Holland and Rome. Beginning in 1652 he spent nine years as a missionary in Maranhão, where he vehemently defended the rights of the Indians against the colonists who wanted to enslave them. As a result, the colonists managed to have him and all the other Jesuits in Pará and Maranhão deported in 1661. Back in Lisbon, his campaign for toleration of the New Christians (crypto-Jews) and his Sebastianist beliefs led to his trial by the Inquisition. He was found guilty, but the ascension of the future D. Pedro II as regent in 1668 led to his release. Vieira's status as a diplomat and missionary would guarantee his letters a place in Portuguese history, but his style and content are also exceptional: his letters and state-papers are invaluable sources for the period, and his sermons are as readable today as they were in the seventeenth century. Pessoa dubbed him 'O Imperador da lingua portuguesa' (quoted in Boxer, *ibid.*, p. 3).

* Paiva, *Padre Antônio Vieira, 1608-1697: bibliografia* 1108. Innocência XXII, 377. Not in JCB, *Portuguese and Brazilian Books*. OCLC: 82692961 (Harvard University); 36218433 (Loyola University of Chicago).



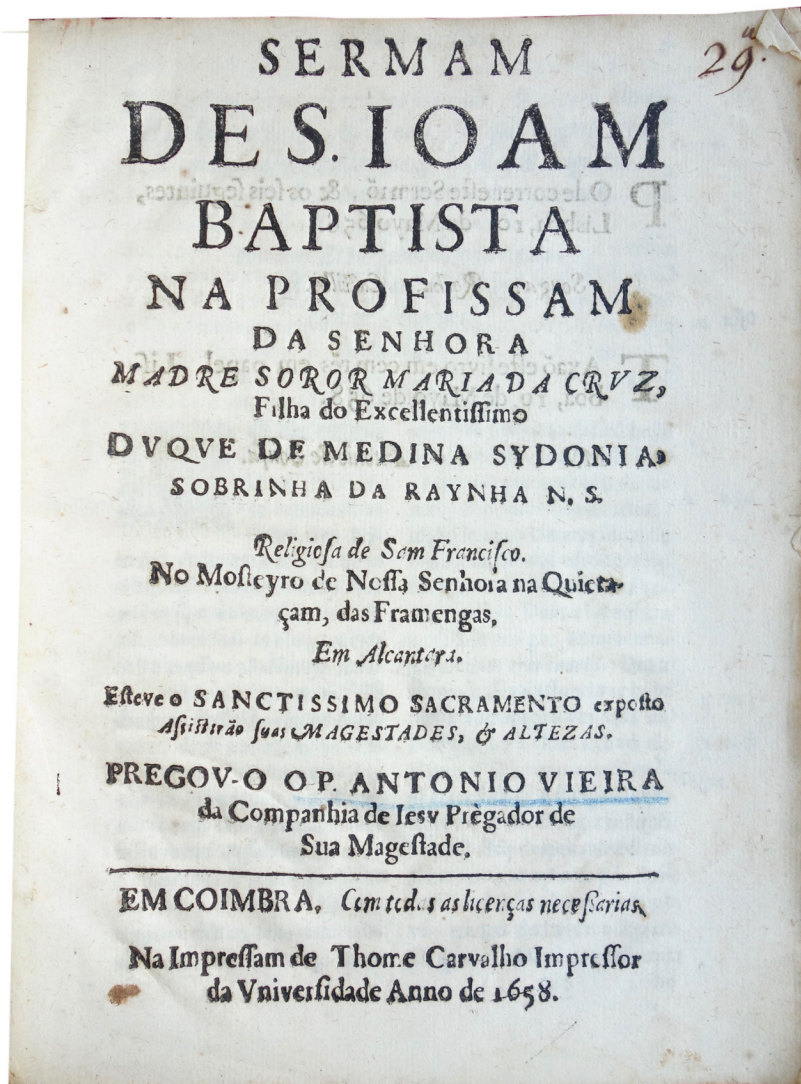
*Another Extremely Popular Sermon by Father António Vieira
Preached to the Portuguese Royal Family at Alcantara
In the Mosteiro de Nossa Senhora da Quietação, das Framengas*

***15. VIEIRA, P. Antonio, S.J.** *Sermam de S. Ioam Baptista na profissam da Senhora Madre Soror Maria da Cruz, filha do Excellentissimo Duque de Medina Sydonia, sobrinha da Raynha N.S. Religiosa de Sam Francisco. No Mosteyro de Nossa Senhora na Quietaçam, das Framengas. Em Alcantara. Esteve Sanctissimo Sacramento exposto assistirão suas Magestades, & Altezas. Pregou-o o P. Antonio Vieira da Companhia de Jesu Prêgador de Sua Magestade.* Coimbra: Na Impressam de Thome Carvalho Impressor da Universidade, 1658. 4°, much later plain beige wrappers. Woodcut initial on p. 3. Large woodcut tailpiece on p. 35. In good to very good condition. Old ink manuscript '29' in upper outer corner of title page. 35 pp. A-B⁸, C². Text in two columns. SOLD

One of three editions with the imprint Coimbra: Na Impressam de Thome de Carvalho, 1658, First published 1644. There appear to be a total of at least thirteen sixteenth-century editions or issues; three with the imprint Lisboa: Na Officina de Domingos Lopes Rosa, 1644; at least ten others exist, three dated 1652 identified by Paiva, 1658 (three with the same imprint identified by Paiva, and two by Arouca), and 1659, as well as an undated seventeenth-century edition. It appears in volume V, 1696 of the collected sermons.

Vieira (1608-1697) is described by Boxer as 'certainly the most remarkable man in the seventeenth-century Luso-Brazilian world' (*A Great Luso-Brazilian Figure: Padre António Vieira, S.J.*, p. 4). Born in Lisbon, he moved to Bahia as a child and there became a Jesuit novice in 1623. By 1635, when he was ordained, he was already famous as a preacher, and when the Dutch withdrew from Brazil it was he who was chosen to preach the victory sermon. Vieira, a trusted advisor of D. João IV, was sent by him on diplomatic missions to France, Holland and Rome. Beginning in 1652 he spent nine years as a missionary in Maranhão, where he vehemently defended the rights of the Indians against the colonists who wanted to enslave them. As a result, the colonists managed to have him and all the other Jesuits in Pará and Maranhão deported in 1661. Back in Lisbon, his campaign for toleration of the New Christians (crypto-Jews) and his Sebastianist beliefs led to his trial by the Inquisition. He was found guilty, but the ascension of the future D. Pedro II as regent in 1668 led to his release. Vieira's status as a diplomat and missionary would guarantee his letters a place in Portuguese history, but his style and content are also exceptional: his letters and state-papers are invaluable sources for the period, and his sermons are as readable today as they were in the seventeenth century. Pessoa dubbed him 'O Imperador da lingua portuguesa' (quoted in Boxer, *ibid.*, p. 3).

* Paiva, *Padre António Vieira, 1608-1697: bibliografia* 1106; see 1098-1105, 1107 for other editions or issues. Innocência XXII, 371-2. Martinho da Fonseca, *Aditamentos*, p. 60. Leite, *História da Companhia de Jesus no Brasil*, IX, 206. Probably JCB, *Portuguese and Brazilian Books* 658/4. This edition not in Arouca; see V190 for one with the title page verso blank; the present copy has license and taxation statements on the title page verso, both dated 10 de Mayo de 658 [sic]. This edition not in Backer-Sommervogel; see VIII, 654 for other editions. No edition in J.C. Rodrigues. OCLC: probably 71325906 (Newberry Library). Porbase locates three copies, all in the Biblioteca Nacional de Portugal (two with 'F. perfuradas e reforçadas' and one with 'F. perfuradas'). No edition located in Jisc. KVK (51 databases searched) locates only the copies cited by Porbase.



*Vieira Preaches on the Queen's Birthday**One of Vieira's Last Public Appearances Before Leaving for Rome in 1669*

*16. VIEIRA, P. Antonio, S.J. *Sermam historico, e panegyrico, do P. Antonio Vieyra da Companhia de Jesu, prégador de Sua Magestrade, nos annos da Serenissima Rainha N.S. Offerecido a Sua Magestade pello R.P. Manoel Fernandez, da mesma Companhia, Confessor do Principe Regente*. Lisbon: Na Officina de Ioam da Costa, 1668. 4°, disbound. Woodcut royal arms of Portugal on title page. Woodcut headpiece and initial on p. [3]. Typographical headpiece and woodcut initial on p. 5. Small typographical vignette in lower blank margin of p. 36. Some small ink stains in upper inner blank margins. In good to very good condition. 36 pp. A-D⁴, E². \$500.00

FIRST EDITION of this sermon on the Queen's birthday. Leite and Paiva cite a Saragoça, 1668 edition in Portuguese, and a French translation of 1669. This sermon was included in volume XIV of Vieira's collected *Sermoens*, 1710. The dedication to the Queen, D. Maria Francisca de Saboia, by P. Manoel Fernandez occupies p. [3]. This sermon was one of Vieira's last public appearances before he left Portugal for Rome in 1669, where he appealed his sentence by the Inquisition and obtained a papal brief that absolved him from heresy charges.

Vieira (1608-1697) is described by Boxer as 'certainly the most remarkable man in the seventeenth-century Luso-Brazilian world' (*A Great Luso-Brazilian Figure: Padre Antônio Vieira, S.J.*, p. 4). Born in Lisbon, he moved to Bahia as a child and there became a Jesuit novice in 1623. By 1635, when he was ordained, he was already famous as a preacher, and when the Dutch withdrew from Brazil it was he who was chosen to preach the victory sermon. Vieira, a trusted advisor of D. João IV, was sent by him on diplomatic missions to France, Holland and Rome. Beginning in 1652 he spent nine years as a missionary in Maranhão, where he vehemently defended the rights of the Indians against the colonists who wanted to enslave them. As a result, the colonists managed to have him and all the other Jesuits in Pará and Maranhão deported in 1661. Back in Lisbon, his campaign for toleration of the New Christians (crypto-Jews) and his Sebastianist beliefs led to his trial by the Inquisition. He was found guilty, but the ascension of the future D. Pedro II as regent in 1668 led to his release. Vieira's status as a diplomat and missionary would guarantee his letters a place in Portuguese history, but his style and content are also exceptional: his letters and state-papers are invaluable sources for the period, and his sermons are as readable today as they were in the seventeenth century. Pessoa dubbed him 'O Imperador da lingua portuguesa' (quoted in Boxer, *ibid.*, p. 3).

* Paiva, *Padre Antônio Vieira, 1608-1697: bibliografia* 1133. Arouca V202. Innocência XXII, 373. Martinho da Fonseca, *Aditamentos*, 55. Moraes Rocha de Almeida, *Dicionário de autores no Brasil colonial* (2010) p. 582. Barbosa Machado I, 423. Backer and Sommervogel, VIII, 655. Leite, *História da Companhia de Jesus no Brasil*, IX, 216-7. *Exposição Bibliográfica da Restauração 1627*. JCB, *Portuguese and Brazilian Books*, 668/3. Not in J.C. Rodrigues.

S E R M A M
HISTORICO,

E

PANEGYRICO,

DO P. ANTONIO VIEYRA

da Companhia de Iesv, Prégador de Sua Magestade,

NOS ANNOS

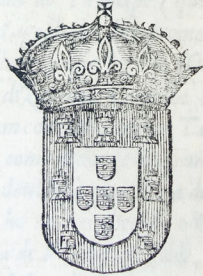
DA SERENISSIMA RAINHA N. S.

OFFERECIDO

A SUA MAGESTADE

PELLO R. P. MANOEL FERNANDEZ,

da mesma Companhia, Confessor do Principe Regente.



EM LISBOA.

Na Officina de IOAM DA COSTA.

M. DC. LXVIII.

Com todas as licenças necessarias, & Priuilegio.

Preached at the Jesuit Church of São Roque in Lisbon

*17. VIEIRA, P. Antonio, S.J. *Sermam que pregou o P. Antonio Vieira da Companhia de Jesus na caza professa da mesma Companhia em 16 de Agosto de 1642. Na Festa que fez a S. Roque Antonio Tellez da Silva do Concelho de guerra de Sua Magestade Governador, & Capitam Geral do Estado do Brasil &c.* Lisbon: Na Officina de Domingos Lopes Rosa, 1642. 4°, much later plain beige wrappers, text block edges rouged from an earlier binding. Very large woodcut Portuguese royal arms on title page. Some very light dampstains. In good to very good condition. Old ink manuscript foliation ('15-28') in upper outer corner of each leaf recto. (14 ll.). A-C⁴, D². SOLD

FIRST EDITION [?], apparently the first issue. There are two variants which are listed as being later. There are also three variants of a 1645 edition, as well as editions of Lisbon 1654, Coimbra, 1658 and Lisbon, 1659. Finally, there is an undated edition of 16 ll., issued without place, printer or date, which may precede the present edition; however Arouca lists this last, as number 218. This sermon was included in volume XIV of Vieira's collected *Sermoens*, 1710, pp. 49-75.

Vieira (1608-1697) is described by Boxer as 'certainly the most remarkable man in the seventeenth-century Luso-Brazilian world' (*A Great Luso-Brazilian Figure: Padre António Vieira, S.J.*, p. 4). Born in Lisbon, he moved to Bahia as a child and there became a Jesuit novice in 1623. By 1635, when he was ordained, he was already famous as a preacher, and when the Dutch withdrew from Brazil it was he who was chosen to preach the victory sermon. Vieira, a trusted advisor of D. João IV, was sent by him on diplomatic missions to France, Holland and Rome. Beginning in 1652 he spent nine years as a missionary in Maranhão, where he vehemently defended the rights of the Indians against the colonists who wanted to enslave them. As a result, the colonists managed to have him and all the other Jesuits in Pará and Maranhão deported in 1661. Back in Lisbon, his campaign for toleration of the New Christians (crypto-Jews) and his Sebastianist beliefs led to his trial by the Inquisition. He was found guilty, but the ascension of the future D. Pedro II as regent in 1668 led to his release. Vieira's status as a diplomat and missionary would guarantee his letters a place in Portuguese history, but his style and content are also exceptional: his letters and state-papers are invaluable sources for the period, and his sermons are as readable today as they were in the seventeenth century. Pessoa dubbed him 'O Imperador da lingua portuguesa' (quoted in Boxer, *ibid.*, p. 3).

* Paiva, *Padre António Vieira, 1608-1697: bibliografia* 1065: variant A; see 1066 and 1067 for variants B and C, and 1064 for the undated edition. Arouca 211 (probably the present variant); cf. 212. Backer-Sommervogel VIII, 654—does not distinguish between the variants. This issue not in Innocencio; see XXII, 370. Marinho da Fonseca, *Aditamentos*, p. 61. Leite, *História da Companhia de Jesus no Brasil*, IX, 204. *Exposição Bibliográfica da Restauração 1635*—does not distinguish between the variants, and calls for only 26 pp. JCB, *Portuguese and Brazilian Books* 642/6. This edition not in J.C. Rodrigues; see 2526 for a Lisbon, 1654 edition.



*Preached at the Misericórdia da Bahia
With the Viceroy of Brazil Present*

*18. VIEIRA, P. Antonio, S.J. *Sermam, que pregou o P. Antonio Vieira da Companhia de Jesus na Misericórdia da Bahia de Todos os Santos em dia da Visitação de Nossa Senhora Orago da Casa. Assistindo O Marques de Montaluão Visorrey daquelle estado do Brasil, & foy o primeiro, que ouuiu naquella Provincia.* Lisbon: Na Officina de Domingos Lopes Rosa, 1655. 4°, much later plain beige wrappers. Woodcut vignette on title page. Elegant seven-line woodcut initial on leaf A2 recto. A few small, light dampstains. In good to very good condition. (14 ll.). A-C⁴, D². \$400.00

Second or third edition. There are two editions or issues dated 1644. An undated edition, without printer or place of printing, may take precedence, but because that edition has only [16] pp., we think it most probably later. There are three editions of Lisbon, 1655, and one of Coimbra, 1655, of which the present copy is variant A, another of Coimbra, 1658, and perhaps one of Lisbon, 1659. This sermon was also included in volume VI, 1690 of Vieira's collected sermons.

Vieira (1608-1697) is described by Boxer as 'certainly the most remarkable man in the seventeenth-century Luso-Brazilian world' (*A Great Luso-Brazilian Figure: Padre Antônio Vieira, S.J.*, p. 4). Born in Lisbon, he moved to Bahia as a child and there became a Jesuit novice in 1623. By 1635, when he was ordained, he was already famous as a preacher, and when the Dutch withdrew from Brazil it was he who was chosen to preach the victory sermon. Vieira, a trusted advisor of D. João IV, was sent by him on diplomatic missions to France, Holland and Rome. Beginning in 1652 he spent nine years as a missionary in Maranhão, where he vehemently defended the rights of the Indians against the colonists who wanted to enslave them. As a result, the colonists managed to have him and all the other Jesuits in Pará and Maranhão deported in 1661. Back in Lisbon, his campaign for toleration of the New Christians (crypto-Jews) and his Sebastianist beliefs led to his trial by the Inquisition. He was found guilty, but the ascension of the future D. Pedro II as regent in 1668 led to his release. Vieira's status as a diplomat and missionary would guarantee his letters a place in Portuguese history, but his style and content are also exceptional: his letters and state-papers are invaluable sources for the period, and his sermons are as readable today as they were in the seventeenth century. Pessoa dubbed him 'O Imperador da lingua portuguesa' (quoted in Boxer, *ibid.*, p. 3).

* Paiva, *Padre Antônio Vieira, 1608-1697: bibliografia* 1046: variant A; see 1047 for variant B and 1048 for variant C. Arouca V227. Innocência XXII, 371; on author, see I, 287. Martinho da Fonseca, *Aditamentos*; p. 62—mentions that there are the 3 variants without distinguishing between them. Backer-Sommervogel, VIII, 655—does not distinguish between the variants. Leite, *História da Companhia de Jesus no Brasil*, IX, 202-3—does not distinguish between the variants. J.C. Rodrigues; 2527—does not distinguish between the variants. This edition not in *Exposição bibliográfica da Restauração*. This edition not in JCB, *Portuguese and Brazilian Books*; see 646/2 for the undated edition. Not in Borba de Moraes (1983); for the author, see II, 918-22. OCLC: This edition not located [?].



Item 19

Preached on the Birthday of St. Anthony

*19. VIEIRA, P. Antonio, S.J. *Sermaõ que pregou o R.P. Antonio Vieira da Companhia de Jesu, na Igreja das Chagas, em a festa, que se fez a S. Antonio, aos 14. de Setembro deste anno de 1642.* Lisbon: Na Officina de Domingos Lopes Rosa, 1645. 4°, much later plain beige wrappers, text block edges sprinkled red from an early binding. Very large elaborately decorated woodcut royal arms of Portugal on title page. Elegant eight-line woodcut initial on leaf A2 recto. In good to very good condition. Old ink manuscript pagination ('555-581') in upper outer corner of each page (final page completely blank). Author's name on title page underlined in blue pencil. (14 ll.). A-C⁴, D². \$500.00

Second edition? Variant 'A'. There are at least six editions (some may be different issues) with the same imprint and collation, five of which are cited by Paiva. Most sources do not distinguish between them. First published in 1642, there is an undated edition without place of printing or printer which may or may not take precedence, as well as three editions or issues of 1658, and one of 1672. It was published in Volume XI of Vieira's collected *Sermoens*, 1696. The sermon was one of Vieira's political sermons in which he defended the legitimacy of Joao IV's rule and urged the Portuguese people to support the King against the Spanish threat.

Vieira (1608-1697) is described by Boxer as 'certainly the most remarkable man in the seventeenth-century Luso-Brazilian world' (*A Great Luso-Brazilian Figure: Padre Antônio Vieira, S.J.*, p. 4). Born in Lisbon, he moved to Bahia as a child and there became a Jesuit novice in 1623. By 1635, when he was ordained, he was already famous as a preacher, and when the Dutch withdrew from Brazil it was he who was chosen to preach the victory sermon. Vieira, a trusted advisor of D. João IV, was sent by him on diplomatic missions to France, Holland and Rome. Beginning in 1652 he spent nine years as a missionary in Maranhão, where he vehemently defended the rights of the Indians against the colonists who wanted to enslave them. As a result, the colonists managed to have him and all the other Jesuits in Pará and Maranhão deported in 1661. Back in Lisbon, his campaign for toleration of the New Christians (crypto-Jews) and his Sebastianist beliefs led to his trial by the Inquisition. He was found guilty, but the ascension of the future D. Pedro II as regent in 1668 led to his release. Vieira's status as a diplomat and missionary would guarantee his letters a place in Portuguese history, but his style and content are also exceptional: his letters and state-papers are invaluable sources for the period, and his sermons are as readable today as they were in the seventeenth century. Pessoa dubbed him 'O Imperador da lingua portuguesa' (quoted in Boxer, *ibid.*, p. 3).

* Paiva, *Padre Antônio Vieira, 1608-1697: bibliografia* 1076; see 1077--80 for elaborate descriptions of the differences between the various editions or issues with the imprint Domingos Lopes Rosa, 1645. Arouca V220. Barbosa Machado 1, 422. Innocência XXII, 370; on author, see also I, 287. Martinho da Fonseca, *Aditamentos*, p. 62; *Elementos bibliográficos para a história das guerras chamadas da Restauração (1640-1668)* 331. Iberian Books B69295 [63877]. Backer-Sommervogel, VIII, 654. Leite, *História da Companhia de Jesus no Brasil*, IX, 205. Morais Rocha de Almeida, *Dicionário de autores no Brasil colonial* (2010) p. 579. Coimbra, *Miscelâneas* 2820. JCB, *Portuguese and Brazilian Books 645/4. Catálogo da Exposição Iconográfica e Bibliográfica de Santo Antônio* 6. Not in Visconde da Trindade, *Restauração*. Not in Alden and Landis, *European Americana*. No edition in J.C. Rodrigues. OCLC: 36215700 (Standord University Library, Loyola University of Chicago, Newberry Library, John Carter Brown Library, University of Houston, Oxford University); 954899329 (Biblioteca Nazionale Centrale di Roma); 1084917997 (Internet resource; the JCB copy digitized). Porbase locates twelve copies, all in the Biblioteca Nacional de Portugal (four in 'Mau estado', one lacking signature D, four with 'F. perfuradas e reforçadas'). Jisc repeats Oxford University only. KVK (51 databases searched) locates the copies cited by Porbase and the one at Biblioteca Nazionale Centrale di Roma.

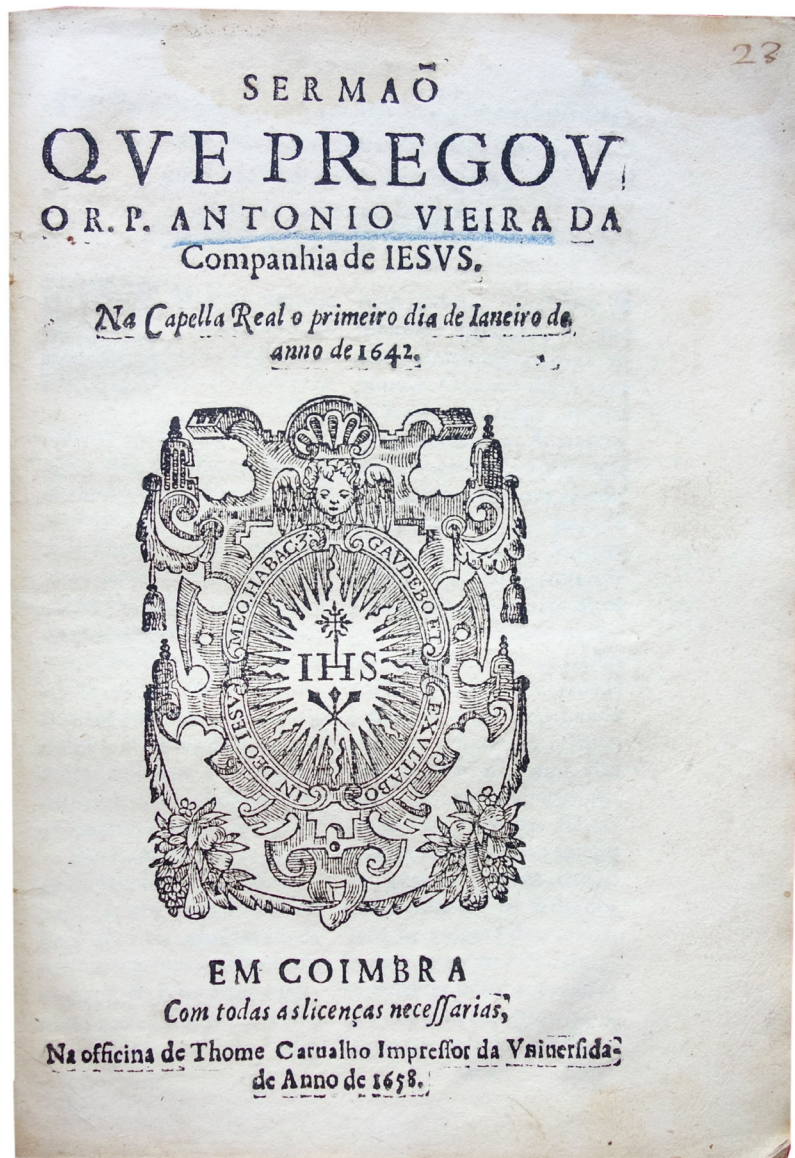
*Preached in the Royal Chapel
Praises King Joao IV as a Messianic Figure
Celebrating the First Anniversary of Portugal's Independence from Spain*

*20. VIEIRA, P. Antonio, S.J. *Sermão que pregou o R.P. Antonio Vieira da Companhia de Jesus. Na Capella Real o primeiro dia de Janeiro do anno de 1642.* Coimbra: Na Officina de Thome Carvalho Impressor da Universidade, 1658. 4°, much later plain beige wrappers. Large woodcut vignette on title page with Jesuit monogram and Latin expression within an elaborate framework. A few small dampstains. In good to very good condition. Old ink manuscript foliation ('23-37') in upper outer corner of each leaf recto. (14 ll.). A-C⁴, D². SOLD

First published 1642. There are at least three editions or issues dated 1642 bearing the imprint Officina de Lourenço de Anveres, at least two without indication of printer or date, at least two of 1645 printed at the Officina de Domingos Lopes Rosa, one or more printed at the Officina de Domingos Lopes Rosa without date [after 1 February 1650], at least two with the imprint Coimbra: Na Officina de Thome Carvalho, 1658, of which this is variant A, and one of 1671. It was included in volume XI of the collected *Sermoens*, 1696, pp. 399-431, with the title 'Sermaõ dos bons annos.' According to Father Serafim Leite, it was also translated into Dutch and published in 1646. This sermon was preached by Vieira to celebrate the first anniversary of Portugal's independence from Spain. He praises King Joao IV as a messianic figure who restored Portugal's glory and freedom.

Vieira (1608-1697) is described by Boxer as 'certainly the most remarkable man in the seventeenth-century Luso-Brazilian world' (*A Great Luso-Brazilian Figure: Padre Antônio Vieira, S.J.*, p. 4). Born in Lisbon, he moved to Bahia as a child and there became a Jesuit novice in 1623. By 1635, when he was ordained, he was already famous as a preacher, and when the Dutch withdrew from Brazil it was he who was chosen to preach the victory sermon. Vieira, a trusted advisor of D. João IV, was sent by him on diplomatic missions to France, Holland and Rome. Beginning in 1652 he spent nine years as a missionary in Maranhão, where he vehemently defended the rights of the Indians against the colonists who wanted to enslave them. As a result, the colonists managed to have him and all the other Jesuits in Pará and Maranhão deported in 1661. Back in Lisbon, his campaign for toleration of the New Christians (crypto-Jews) and his Sebastianist beliefs led to his trial by the Inquisition. He was found guilty, but the ascension of the future D. Pedro II as regent in 1668 led to his release. Vieira's status as a diplomat and missionary would guarantee his letters a place in Portuguese history, but his style and content are also exceptional: his letters and state-papers are invaluable sources for the period, and his sermons are as readable today as they were in the seventeenth century. Pessoa dubbed him 'O Imperador da lingua portuguesa' (quoted in Boxer, *ibid.*, p. 3).

* Paiva, *Padre Antônio Vieira, 1608-1697: bibliografia* 1060. Arouca V208—does not distinguish between the variants. Barbosa Machado I, 422—does not distinguish between the variants. Innocência XXII, 371—does not distinguish between the variants. Iberian Books C72868 [130864]—does not distinguish between the variants. Leite, *História da Companhia de Jesus no Brasil*, IX, 203-4—does not distinguish between the variants. Morais Rocha de Almeida, *Dicionário de autores no Brasil colonial* (2010) p. 579—does not distinguish between the variants; see pp. 576-98 for more about the author. Avila Perez 8012—does not distinguish between the variants. Backer-Sommervogel VIII, 653 (this edition not listed). No 1658 edition in *Exposição Bibliográfica da Restauração*. This edition not in JCB, *Portuguese and Brazilian Books*. This edition not in J.C. Rodrigues; see 2525 for an undated edition with Lourenço de Anveres as printer. OCLC: 36215790 (Loyola University of Chicago, Indiana University).



Unrecorded Variant

*21. VIEIRA, P. Antonio, S.J. *Sermaõ que pregou o R.P. Antonio Viera [sic] da Companhia de Jesu, na Igreja das Chagas, em a festa, que se fez a S. Antonio, aos 14. de Setembro deste anno de 1642.* Lisbon: Na Officina de Domingos Lopes Rosa, 1645. 4º, much later plain beige wrappers. Very large elaborately decorated woodcut royal arms of Portugal on title page. Elegant eight-line woodcut initial on leaf A2 recto. Paper flaw in upper blank margin of title page. Some browning and spotting. In good condition. (14 ll.). A-C⁴, D². \$300.00

Second edition? Does not correspond exactly to any of the five variants cited by Paiva. There are at least six editions (some may be different issues) with the same imprint and collation. Most sources do not distinguish between them. First published in 1642, there is an undated edition without place of printing or printer which may or may not take precedence, as well as three editions or issues of 1658, and one of 1672. It was published in Volume XI of Vieira's collected *Sermoens*, 1696. This sermon is considered one of Vieira's most eloquent and persuasive speeches; he exhorts his audience to follow Saint Anthony's example of piety, charity and courage.

Vieira (1608-1697) is described by Boxer as 'certainly the most remarkable man in the seventeenth-century Luso-Brazilian world' (*A Great Luso-Brazilian Figure: Padre António Vieira, S.J.*, p. 4). Born in Lisbon, he moved to Bahia as a child and there became a Jesuit novice in 1623. By 1635, when he was ordained, he was already famous as a preacher, and when the Dutch withdrew from Brazil it was he who was chosen to preach the victory sermon. Vieira, a trusted advisor of D. João IV, was sent by him on diplomatic missions to France, Holland and Rome. Beginning in 1652 he spent nine years as a missionary in Maranhão, where he vehemently defended the rights of the Indians against the colonists who wanted to enslave them. As a result, the colonists managed to have him and all the other Jesuits in Pará and Maranhão deported in 1661. Back in Lisbon, his campaign for toleration of the New Christians (crypto-Jews) and his Sebastianist beliefs led to his trial by the Inquisition. He was found guilty, but the ascension of the future D. Pedro II as regent in 1668 led to his release. Vieira's status as a diplomat and missionary would guarantee his letters a place in Portuguese history, but his style and content are also exceptional: his letters and state-papers are invaluable sources for the period, and his sermons are as readable today as they were in the seventeenth century. Pessoa dubbed him 'O Imperador da lingua portuguesa' (quoted in Boxer, *ibid.*, p. 3).

* Paiva, *Padre António Vieira, 1608-1697: bibliografia 1077*; see 1076 and 1078-40 for elaborate descriptions of the differences between the various editions or issues with the imprint Domingos Lopes Rosa, 1645. Arouca V221. Barbosa Machado 1, 422. Innocência XXII, 370; on author, see also I, 287. Martinho da Fonseca, *Aditamentos*, p. 62; *Elementos bibliográficos para a história das guerras chamadas da Restauração (1640-1668)* 331. Iberian Books B69295 [63877]. Backer-Sommervogel, VIII, 654. Leite, *História da Companhia de Jesus no Brasil*, IX, 205. Morais Rocha de Almeida, *Dicionário de autores no Brasil colonial* (2010) p. 579. Coimbra, *Miscelâneas* 2820. JCB, *Portuguese and Brazilian Books* 645/5. Not in Visconde da Trindade, *Restauração*. Not in Alden and Landis, *European Americana*. No edition in J.C. Rodrigues. OCLC: 36215700 (Standord University Library, Loyola University of Chicago, Newberry Library, John Carter Brown Library, University of Houston, Oxford University); 954899329 (Biblioteca Nazionale Centrale di Roma); 1084917997 (Internet resource; the JCB copy digitized). Porbase locates twelve copies, all in the Biblioteca Nacional de Portugal (four in 'Mau estado', one lacking signature D, four with 'F. perfuradas e reforçadas'). Jisc repeats Oxford University only. KVK (51 databases searched) locates the copies cited by Porbase and the one at Biblioteca Nazionale Centrale di Roma.

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