

# The rare book collection at the Oliveira Lima Library An Overview

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Several years ago I went with two colleagues from the Oliveira Lima Library at The Catholic University of America to Mount Olivet Cemetery in Washington, D.C., where Manoel de Oliveira Lima is buried. We wandered around, trying to locate the grave site, looking for the head stone with a name and date that would identify his last resting place. When we found it at last, it was quite a surprise; instead of a head stone, there was a simple granite slab – brought from Brazil, as we later found out - flat on the earth. Instead of the usual name and date of the deceased, there was an inscription: *Aqui jaz um amigo dos livros.*

That epitaph, selected by Oliveira Lima himself, is a monument to the booklover and scholar who was also an exemplary and devoted collector all his life. Quite a number of essays have been written that spell out the many accomplishments of this unusual man as diplomat, historian, intellectual, and lover of literature. He was a citizen not just of Brazil, where he was born, but of the world which he traveled as ambassador for his country. He was fluent in several languages; in addition to his native Portuguese he was at ease also with Spanish, with French as the language of diplomacy, and with English and German, which would be customary for a man with his European educational and cultural background. He had the intellectual curiosity, the wish to investigate that was at the root of his interests, the aspects of his personality had made him a “renaissance” man, who treasured books as the sources that could satisfy his desire to know.

The books he collected and formed into a library, “the result of thirty-five years of patient collecting,” were bequeathed to The Catholic University of America in 1924. The official record of this collection is the *Catalogue of the Oliveira Lima Library* (Boston, G.K. Hall, 1970) in two volumes, a printed record of the Library’s card catalogue, now rather outdated and incomplete. The same holds true of the compilation by Ruth E.V. Holmes, the Assistant Librarian of the Ibero-American Library – as it was then known – published in 1926 under the title *Bibliographical and Historical Description of the Rarest Books in the Oliveira Lima Collection at the Catholic University of America*. In the brief introduction, composed by Oliveira Lima himself, he refers to a collection of 40.000 volumes. It has since grown to more than 60.000. The *Bibliographical and Historical Description* lists 209 titles. The rare book collection at the Oliveira Lima Library now consists of ca. twenty-five hundred titles. This brings up the rather vexed question of what constitutes a “rare” book collection. Oliveira Lima gives no definition in his introduction, referring instead to “the historical and bibliographical description of the most scarce books contained in such a collection.”

When cataloguing of the rare book collection at the Library in machine readable form was begun in 1996, several criteria were used to determine which works would be

included. Scarcity is certainly a valid definition; however, in academic institutions that deal with rare book collections a cut-off date of ca. 1820 for works printed in Europe and ca. 1860 for Brazilian imprints has now been generally accepted, whether a title is scarce or not. In addition, books that are of exceptional interest because they have valuable maps, woodcuts, engravings, unusual illustrations, special bindings, or a memorable provenance, are generally included in the definition of “rare,” meaning that they belong in a special collection.

In order to give a sense of Oliveira Lima’s collection building and how valuable the collection is for research, it is my goal in this essay to give an overview of works that he considered most important for a Luso-Brazilian collection, and that best served his purpose, including his own needs as a historian. These are works that are most engaging, or perhaps most beautiful – for Oliveira Lima was certainly interested in the book as artifact; there are many remarks in the *Bibliographical and Historical Description of the Rarest Books in the Oliveira Lima Collection* (hereafter referred to as *Rarest Books*) that begin with “a most beautiful copy.” Many would have been selected because of their unusual historical significance, printing history, or other intriguing aspects. Most of these works are described in *Rarest Books*, compiled in 1926, now almost eighty years ago. It is of necessity incomplete in that acquisitions of rare and interesting items since then are not included. In some instances Oliveira Lima tried to include so much information that the reader soon loses track of the main entry, while occasionally there are errors that need correcting. This in no way lessens the value of *Rarest Books*. It remains a work of great importance, basic to an understanding of Oliveira Lima’s collecting strategies, not least because the choice of titles to be included was no doubt decided by Oliveira Lima himself. The lengthy and detailed descriptions are certainly his work as well, compiled by Ms. Holmes under his aegis. However, during the latter half of the twentieth century the growing interest in global history has resulted in much original research on South America and the Atlantic region and has produced information of great bibliographical and historical importance for the world of books. The most pertinent of these for collections dealing with the Iberian peninsula, South America, and Portugal and Brazil in particular, are Rubens Borba de Moraes’ *Bibliografia brasileira* of 1983, J.C. Rodrigues’ *Historiografia e bibliografia do domínio holandês no Brasil* of 1949, his *Historiografia del Brasil, siglo XVI* of 1957, and *Historiografia del Brasil, siglo XVII* of 1963. A six volume compilation published by the John Carter Brown Library between 1979 and 1997 entitled *European Americana: A Chronological guide to works printed in Europe relating to the Americas, 1493-1750*, the Hispanic Society of America Library’s catalogue *List of books printed 1601-1700 in the Library*, published in 1938, and the British Museum’s *Short title catalogue of Spanish and Portuguese books, 1601-1700 in the library of the British Museum* of 1974, all have played a role as well to support the work of historians and bibliographers. These works, publications by scholars trained in modern bibliographical techniques, provide the results of this new research. These sources of information, to which Oliveira Lima had no access, are of great help to today’s researcher and book collector.

In his preface to the *Rarest Books*, Oliveira Lima says that the books included “are of very different dates – from the beginning of the sixteenth, to the beginning of the twentieth centuries. They are also of different nature – travel relations, natural history

and medical treatises, religious and mystical books, political tracts, chronicles, etc.; some so rare that only two or three copies are known to exist.” Regrettably, he does not elaborate on his reasons for including some and excluding others, which may have been just as scarce or important. He does give a rather sketchy enumeration of the categories into which they fall: travel, history, religion, politics, natural history, or chronicles, although in his selection of entries he follows a chronological rather than a categorical sequence.

Early travel, discovery, and exploration formed such an important part of the European transatlantic world of the sixteenth through the eighteenth century that it seems a logical first category for a historiography of Portuguese overseas expansion. This category is followed by, and inevitably intertwined with the accounts of missionaries, their endeavors at spreading the faith and their martyrdom in some countries. Then there are the histories of success, of the dangers as well as the misfortunes and tragic encounters suffered by all travelers in this early period. There are Chronicles of the kings of Portugal who were instrumental in supporting early exploration, and the Church, which saw converting the newly explored territories to Christianity as a primary duty. Historians of the exploration of the Southern Hemisphere formed a valuable contribution in their attempts to inform Europe of people and events in this newly discovered continent and contributed to its understanding. In the western hemisphere, Brazil and the African coastal areas were primarily the territories the Portuguese wished to settle and colonize. In order to develop these for trading purposes, and to build settlements that could provide sustenance to Portuguese immigrants, these areas needed to be defended from territorial claims by other nations. Invasions by the Dutch, the French, and the English had to be fought off, while the secession from Spanish rule in 1640 meant that Spain was once more Portugal’s enemy, leading to accounts of warfare and battles, both on land and at sea. Works of natural history that described the flora and fauna, the native tribes and their customs, formed an important part for the inquisitive minds in Europe, once the basic settlements were in place. There was a renewed interest in scientific expeditions after Brazil had gained independence early in the nineteenth century.

Slavery, the Inquisition, the works of that greatest of seventeenth century preachers and diplomats Antonio Vieira, the attack on the king of Portugal in 1758 which led to the expulsion of the Jesuits, and a miscellany of titles on various subjects, all were part of Oliveira Lima’s list of important acquisitions.

A plan to organize works that complement each other in subject matter and that can be discussed in strict chronological order has proved difficult to follow. Many of the titles that Oliveira Lima selected for his library defy narrow categorization and for some one may wonder why he included such works at all. Yet it must be remembered that he probably did not collect according to strict guide lines; personal interest was very likely his main guiding principle at the outset, while the goal of building a collection that would serve specific research purposes may have come later. Even then, his ideas on what would best serve that purpose, what to select and to what extent, probably developed gradually. The modern notion of an established “collection development policy” to be followed carefully, would have seemed quite foreign to him. If there ever was any kind of policy, its substance was Manoel de Oliveira Lima’s notion of what he considered important to achieve his goal of building a viable research collection.

It seems appropriate that the earliest imprint in the Lima Library is a 1507 edition of Fracanzano da Montalboddo's *Paesi nouamente retrouati. Et Nouo Mondo da Alberico Vesputio Florentino intitulato*, printed in Vicenza, Italy, by Henrico Vicentino. For Brazilians, it is a work of particular interest inasmuch as it contains the first printed narrative, in "Libro Secundo", Chapters 62-70, of the voyage of Pedro Alvares Cabral, which led to the discovery of Brazil. It is frequently described as "rarissime", a favorite term of collectors and rare book dealers, not always deserved. In this case, however, it seems justified, for only five copies are known in the United States. How Montalboddo, who was a professor at Vicenza, came by his information, which would have been jealously protected by the Portuguese, is related by José Carlos Rodrigues in his *Bibliotheca brasiliense* and involves the Venetian admiral Malipiero and a work he was compiling on navigation, *Libretto di Tutta navigatione*.<sup>\*</sup> This was meant to include a letter by Pedro Vaz de Caminha to king Dom Manoel of Portugal concerning the discovery of Brazil, that arrived too late for publication, leaving the way open for Montalboddo to publish it in his *Paesi novamente ritrovati*. He also reprinted the second edition of Columbus' first voyages from the *Libretto* and the first Italian version of Amerigo Vespucci's third voyage, assuring for himself a place on any serious collector's wish list. The work has a visually interesting title page, with the title printed in red, in gothic type, on a banner that swirls across the page, making it difficult to read, with a sphere, surmounted by a cross, at the top of the page. There is some doubt that the title page in this copy is original; although it has all the earmarks of being genuine, it may be a substitute from another copy. The title page design for the German translation, *Neue unbekante Landte und ein neue Weltde in kurtz verganger Zeythe erfunden*,<sup>\*</sup> printed at Nurenberg, 1508, is a copy of the Vicenza imprint, proof of how quickly an all-important text like this traveled across Europe. The sphere on the title page of the Nurenberg edition is also an exact copy, for in its center is a small image of what is purported to be the New World, found on the original title page.

Luis de Camoens' *Lusiadas* is one of the great monuments to Portuguese overseas expansion and the seafarers who undertook these often dangerous voyages. The account of Vasco da Gama's epic voyage to the East, which led to his discovery of India, was first printed by António Gonçalves, Lisbon, 1572<sup>\*</sup>. Obtaining a copy may well have been impossible or prohibitively expensive, so that Oliveira Lima had to be content with the Lisbon 1584 edition, *Os Lusiadas de Luis de Camões. Agora de novo impresso*, printed by Manoel de Lira. A nineteenth (?) century book seller had the unfortunate idea of taking apart this small book of 13 cm. and embedding every leaf in a leaf of 24 cm., thereby destroying the book's integrity. There is also a fifth edition of 1609 printed by Pedro Craesbeeck and a copy of the Firmin Didot 1817 edition. The house of Firmin Didot, a Paris publisher, was well-known for its elegant publications. This edition of the *Lusiadas* is in three volumes, with steel engravings by the French painter Gérard, in a limited edition of two hundred-and-ten copies, each one of which was a presentation copy. There are French translations of the *Lusiadas* in the collection, English translations, one of them, dated 1880, by the English world traveler and linguist Sir Richard Burton, who also translated Camoens' *Rimas*, and half a dozen more copies of various editions or studies.

An equally remarkable work, although in a different sphere of knowledge and enterprise and that precedes Camoens' *Lusiadas* by about ten years, is Garcia da Orta's *Coloquios dos simples, e drogas he cousas medicinais da India, e assi dalguas frutas achadas nelle onde se tratam alguas cousas tocantes a mediçina, pratica, e outras cousas boas pera saber*, printed at Goa, India, by Joannes de Emden, 1563. It has the distinction of being only the third book printed in India and of being truly *rarissime*. It is one of the gems of a Luso-Brazilian collection not only because of its printing origin but particularly because of its subject matter. It describes the drugs and simples of the country, but also frequently mentions the plants and drugs of Brazil. The author incorporates a study of many important plants and their uses and gives an accurate description and diagnosis of cholera and other tropical diseases. Its importance was soon recognized, for it was translated into Latin by the French scientist Charles de L'Ecluse printed by Plantin, the famous Antwerp printer, in 1567\* and reissued five times in the next thirty years. It is seldom found in perfect condition, and the poor quality of the type and inking, the numerous errors in folio numbering make one suspect that this was not a very experienced printing shop. The copy in the Lima Library has folio 18 copied in manuscript but is otherwise complete.

Besides the Far East, Portuguese interests in the world beyond the Mediterranean had long gone out to East Africa, its coastal areas and further inland, which included the kingdom of Ethiopia and its enigmatic ruler known as Prester John of the Indies, believed to be the Christian king of the East. Father Francisco Alvarez was sent to accompany a diplomatic mission to the Emperor of Ethiopia in 1515, but the world had to wait until 1540 before his account was published in Lisbon under the title *Ho Preste Joam das Indias. Verdadera informaçam das terras do Preste Ioam, segundo vio e escreueo ho padre Francisco Alvarez*. It has a woodcut title page, with the title printed in red and black, and an interesting hand colored illustration, featuring the arrival of the Portuguese ambassador at the court of the Emperor. There is another work in the Lima Library of the same date that deals with Ethiopia, that of the great humanist and chronicler of the Portuguese kings, Damião de Góis. It is his greatest Latin work entitled *Fides, religio, moresque Aethiopum sub Imperio Pretiosi Ioannis (quem vulgo Presbyterum Ioannem vocant) degentium, una cum enarratione confoederationis ac amicitiae inter ipsos Aethiopum Imperatores & Reges Lusitaniae initiae*, printed in Louvain in 1540. It has an unusual, possibly original sixteenth century leather binding, with a central panel surrounded by rolls with medallion portraits of kings and other dignitaries. The work was condemned in 1541, for including incorrect interpretations of Holy Scripture.

One of the most famous early accounts of South America is Jean de Léry's *Histoire d'un voyage fait en la terre du Bresil, autrement dite Amerique*, printed in La Rochelle, France, in 1578. He was a Protestant minister who had traveled to Brazil in 1557, to join the religious settlement in the Bay of Rio de Janeiro, founded by Nicolas Durand de Villegaignon. But the colony failed due to discord among the settlers and persecution by Villegaignon. Léry returned to France in 1558 and wrote the *Histoire* after his return; its title will give an indication of its interest to historians: *Contenant la navigation, & choses remarquables, veuës sur mer par l'auteur. Le comportement de Villegaignon, en ce país-là. Les meurs & façons de viure estranges des Sauvages Ameriquains : avec un colloque de leur langage. Ensemble la description de plusieurs animaux, arbres, herbes, & autres choses singulieres, & du tout inconnues*

*par deça, dont on verra les sommaires des chapitres au commencement du liure. Non encore mis en lumiere, pour des causes contenues en la preface.* Léry was a spectator, full of curiosity about his surroundings, a careful observer and good at describing what he had seen, particularly during the voyages up and down the Rio de Janeiro. His descriptions are filled with details, such as comments on the fish in the rivers he navigated, the temperatures, the flora and fauna in this tropical land, and the Indians and their languages. All this is contained in a beautifully printed work which includes six full-page illustrations of Indians, mourning ceremonies, etc. some of which, like Léry's *Histoire*, have become so well-known because they have been used to illustrate numerous other works. This copy has the printed bookplate of the Beckford Collection, with the information that it was "bought at Sotheby's sale December 1882." It also has a bookseller's ticket of Charles Chadenat, who presumably bought it at Sotheby's and sold it to Oliveira Lima.

In the preface Léry attacks the work of another member of Villegaignon's colony, the Franciscan monk André Thevet, calling him a "liar and impostor." Thevet's *Les Singularitez de la France Antarctique, autrement nommée Amérique : & de plusieurs terres & isles decouvertes de nostre temps*, Paris, 1558, is the first work in French on Brazil. The numerous woodcuts in the text are based mostly on the artist's imagination. The work is almost as well-known and as thoroughly studied as Léry's, in part to get at the truth of the latter's accusations. Although Thevet's *Histoire* allegedly contains a considerable amount of fiction, a comparative study of the two works makes clear that in spite of his contempt for the earlier work, Léry seems to have relied on Thevet for a good deal of his descriptions.

The work of the Jesuit missionary José de Acosta who lived in Peru for many years, is certainly as famous as that of Thevet or Léry. The Library has a first Spanish edition printed at Seville, 1590 under the title *Historia natural y moral delas Indias, en que se tratan las cosas notables del cielo, y elementos, metales, plantas, y animales dellas, y los ritos, y ceremonias, leyes, y gouierno, y guerras de los Indios*. It had first been published in Latin at Salamanca in 1589\*, and was almost immediately translated into other languages. The author's descriptions, aglow with the wonders of God's creation in the New World, are based on reliable personal observations – unlike some of those of Thevet and perhaps even Léry. His accounts of the customs of the Indians, of the country, its climate, flora and fauna, were of such importance that the work went through many translations and editions. The text was considered so reliable that the German nineteenth century explorer and geographer Alexander von Humboldt used the work for his scientific expeditions. Oliveira Lima considered it of sufficient importance to add the French translation, *Histoire Naturelle et morale des Indes*, Paris, 1598. The *Historia* has lost none of its value to this day, as is evident from a recent (2002) English translation by Jane E. Mangan, with an introduction and scholarly commentary.\* Not as well known but of equal importance for early information about Peru is an extremely rare work by Pedro de Cieza de Leon: *Primera parte de la chronica del Peru*, first printed at Seville, 1553\*. The Lima Library has a second edition, *La Chronica del Peru, nueuamente escrita por Pedro de Cieza de Leon*, published in Antwerp in 1554, with the book plate of the Huth Collection. It is a remarkably detailed description of the country at the time of the Spanish invasion, done with great literary skill when the author was just in his early thirties. His plans for a three-part work

were never realized, he died at the early age of forty-two, leaving the second and third parts no more than a grand ambition.

Next to the *Historia natural y moral*, there is the work of another Spanish Jesuit missionary, on a par with that of José de Acosta, namely Cristóbal de Acuña's *Nuevo descubrimiento del gran Rio de las Amazonas. Por el Padre Christoval de Acuña, religioso de la Compañia de Iesus ... Por la Provincia de Quito en los regnos del Perú*, Madrid, 1641. It is the first book on the Amazon, a description of Father Acuña's journey down the river to Brazil, as a member of Pedro Teixeira's expedition. The date of publication was rather unfortunate, for Portugal had separated from Spain in 1640; the myth that the Spanish government suppressed the book because it made known to the world important information on this region is probably just that, myth. The English translation of 1698, which followed soon after the French translation of 1682, included several more works, as these voyages of discovery became more popular. It includes one account by a French traveler, Acarete du Biscay: *An account of a voyage up the River de la Plata and thence over land to Peru*, which is in the Lima Library.

The early days of Iberian overseas expansion have quite a number of excellent chroniclers, among them Antonio de San Roman, a Benedictine missionary whose work deals largely with Brazil: *Historia general de la Yndia Oriental. Los descubrimientos, y conquistas que han hecho los armas de Portugal, en el Brasil, y en otras partes de Africa, y de la Asia, y de la dilatacion del Santo Evangelio por aquellas grandes provincias, desde sus principios hasta el año de 1557*, published at Valladolid, 1603. Luis Sanchez, the printer, set its lengthy title in an impressive architectural border with a portrait of Saint Benedict at the top. It is a massive work of more than eight hundred pages, the text set in double columns, in which he describes in the first book how Pedro Alvarez Cabral was sent to India by king Manuel and instead discovered Brazil and goes on to write about the work carried out by the Jesuit missionaries. Although it has frequently been praised as of great importance, its detractors believe that he borrowed large sections from Father Giovanni Pietro Maffei's *Historiarum Indicarum libri XVI* of 1589.\*

The accounts of missionaries such as Jean de Léry, Antonio de San Roman, José de Acosta, and Cristóbal de Acuña, which dealt with Rio de Janeiro, Brazil, Peru, and the Amazon respectively, were matched by a French Capuchin priest, Claude d'Abbeville, who set up a mission in Maranhão in Northern Brazil: *Histoire de la Mission des Peres Capucins en l'Isle de Maragnan et terres circonvoisines ou est traicte des singularitez admirables & des meurs merueilleuses des Indiens habitans de ce pais Avec les missives et aduis qui ont este enuoyez de nouueau*. It was written shortly after Father d'Abbeville's return to France and printed by François Huby, in Paris, 1614. The work was rushed through the press to take advantage of the sensation caused by the presence of six Tupinamba Indians which the missionaries had brought back with them and who caused quite a sensation in Paris. But more important for historians interested in early descriptions of Brazil is d'Abbeville's history of his journey and the mission in Maranhão, the northern part of Brazil, which was still very much unknown territory. Although Father d'Abbeville stayed only four months in the province, he was interested in observing and describing his surroundings and the inhabitants. A second part, of which only one copy is believed extant, was later added by Father Yves d'Evreux, who stayed in the region for two years. It was reprinted

in 1864, edited by Ferdinand Denis who gave it the title: *Voyage dans le nord du Brésil fait durant les années 1613 et 1614 par le père Yves d'Évreux. Publié d'après l'exemplaire unique conservé à la Bibliothèque impériale de Paris. Avec une introduction et des notes par M. Ferdinand Denis*; a copy forms part of the Lima Library collection.

Just ten years after d'Abbeville's *Histoire* a secular traveler and adventurer wrote a twelve-page document that deals with the region and was published in Lisbon in 1624: *Relação sumaria das cousas do Maranhão. Escrita pello Capitão Symão Estacio da Sylveira. Dirigida aos pobres deste reyno de Portugal*. Estaço da Silveira had explored in Maranhão and had realized that its great rivers, particularly the Amazon, made an ideal highway from Peru to the coast. He suggested to the king that building villages and fortifications would help create a living in this rich region for the poor of Portugal and the Azores. Not surprisingly, his blueprint did not find immediate favor with the monarch, but it was of sufficient importance to be reprinted recently for the seventh time.

How widely the Jesuits traveled is evident from the account of Duarte de Sande, yet another Jesuit missionary, of four young Japanese noblemen who undertook a mission to Pope Gregory XIII. Their mission and travels, to Rome and to Spain for an audience with king Philip II, and their return journey, were written by them and translated into Latin by Duarte de Sande: *De Missione legatorum japonensium ad Romanam Curiam, rebusq[ue], in Europa, ac toto itinere animadversis, dialogus, ex ephemeride ipsorum legatorum collectus, & in sermonem latinum versus ab Eduardo de Sande*. It has the distinction of being the first book printed in Macao, the Portuguese settlement on mainland China: *In Macaensi portu Sinici regni in domo Societatis Iesu ... Anno 1590*, at the Jesuit seminary of St. Paul. The rather primitive type and inexpert inking suggest that the Jesuits acted as their own printers. The copy in the Lima Library is of additional interest for it has a manuscript note on the front fly-leaf, indicating that this is the presentation copy given by Father Alessandro Valignani, the Jesuit Visitor to the Eastern Mission, to Dom Theotonius de Bragança, Archbishop of Evora.

Missionary travelers, going west and east have left accounts of great value to historians; the Oliveira Lima Collection has a series of what is generally referred to as "Annual Letters from the Missions," or "Letter books," i.e. reports from the missions in China, Africa, Brazil, Asia, etc. which provided news of the religious activities of the various orders and generally as well a great deal of information on the country, its inhabitants, their languages, religion, customs, and political structures. Their authors were the unsung heroes of the missionary enterprise for although they signed their names to these reports, these would rarely if ever appear in a history book. There are early letters from Japan and China: *Cartas que os padres e irmãos da Companhia de Iesus escreuerão dos reynos de Iapão & China aos da mesma Companhia da India, & Europa, des do anno de 1549, até o de 1580*, Evora, 1598; *Lettere del Giappone de gli anni 74, 75, & 76*, Rome, 1578, and from the Phillipines: *Lettere annua della V. provincia delle Filippine*, covering the period June 1602 to June 1603, published at Rome, 1605. The reports are frequently bundled together under a collective title such as *Histoire de ce qui s'est passé en Ethiopie, Malabar, Brasil, et es Indes Orientales. Tirée des Lettres écrites és années 1620. iusque à 1624*, and addressed to the head of the particular order that had sent out its missionaries: *Addressée au R.P. Mutio Vitelleschi, Général de la Compagnie de Iesus*. This is a French translation of the Italian



originals and contains such interesting bits of information as the number of missionaries in Brazil in 1621: “Il y a cent octante-sept des notres esendus deçà delà par le Brasil, septante & cinq desquels sont peres, les autres sont freres, y comprenant vingt & un novices.” Or, a letter from the Emperor of Ethiopia: “Lettre de Geltan Cequed, par la grace de Dieu Empereur de l’Ethiopie au Pere Provincial des Indes.” The collection, which adds up to 451 pages, was published in 1628 by Sebastien Cramoisy, one of the great French printers of the early seventeenth century. He also published in 1629, under the same title, the letters written during the years 1624, 1625, and 1626. The copy in the Lima Library is bound with: *Histoire de ce qui s’est passé au royaume de la Chine en l’année 1624*, also addressed to Mutio Vitelleschi, and printed by Cramoisy, together with *Histoire de ce qui s’est passé au royaume de Tibet. Tirée des letters escriptes en l’année 1626*. All have Cramoisy’s attractive and distinctive printer’s mark on the title page of two storks hovering over a town, interlaced with his initials, offering not only an interesting text but also visual pleasure to the reader. These reports are such a great source of information to the interested or the merely curious, that many of them were reprinted in a French translation by publishers who realized their potential for the non-missionary reader, under the title *Lettres édifiantes et curieuses écrites par quelques missionnaires de la Compagnie de Jesus*, Paris, 1702-1758, in a collection of twenty-six volumes.

The missionaries also went to regions where they were not tolerated and were subjected to torture, imprisonment, and death. One of the earliest in the collection is the 1642 work of the Jesuit Bartolomeu Guerreiro: *Glorioso coroa d’esforçados religiosos da Companhia de Iesu mortos polla fé catholica nas conquistas dos reynos da coroa de Portugal*, printed at Lisbon, which includes eulogies of missionaries of several different nationalities, and a history of the Jesuits in Brazil in the third part. There is a detailed report by Antonio Francisco Cardim in his *Elogios, e ramallete de flores borrifado com o sangue dos religiosos da Companhia de Iesu, a quem os tyrannos do imperio de Iappão tirarão as vidas por odio da fé catholica*, published at Lisbon, 1650, a translation of his work first published in Latin, Rome, 1646\*. It has eighty-nine plates illustrating in graphic detail the martyrdom of the Jesuits in Japan, including the beheading of sixty-one secular martyrs. Religious persecution is even more evident in the title of Father Mathias Tanner’s description *Societas Jesu usque ad sanguinis et vita profusionem militans, in Europa, Africa, Asia, et America, contra Gentiles, Mahometanos, Judaeos, haereticos, impios, pro Deo fide, Ecclesia, pietate, sive vita et mores eorum, ... violente morte toto orbe sublatis sunt*, printed at Prague, 1675. It has a half page engraving at the head of each chapter, portraying the particular kind of torture and martyrdom suffered by each Jesuit, quite a few of them, rather surprisingly, in England at the beginning of the seventeenth century, but also in Ceylon, Japan, and other regions in the far East.

Two of the most memorable figures among the Jesuits who worked in Brazil are Joseph de Anchieta and Antonio Vieira. The Lima Library has a German edition by Julius Platzman of 1874 of Father de Anchieta’s *Arte de grammatica da lingoa mais usada na costa do Brasil*, as well as a copy of the extremely scarce biography of this “Apostle of Brazil,” entitled *Vida do veneravel Padre Joseph de Anchieta da Companhia de Iesu*, compiled by Simão de Vasconcellos, and published Lima adds that the president of Portugal on an official visit to Brazil in 1922 brought with him a copy as a gift to the nation of Brazil.

Father Antonio Vieira was one of the most powerful figures among the seventeenth century Jesuit missionaries in Brazil, “not only a great writer, but also one of the most perceptive analysts of South American native people and of Portuguese and European policies during the seventeenth century. As a Jesuit missionary, orator, statesman, diplomat, Councilor to the Crown, and writer, he traveled and lived in the Amazon, Bahia, Amsterdam, Paris, Rome, and Lisbon.” Father Vieira was also a prolific author; of his many publications the Lima Library has a complete sixteen-volume set of the *Sermoens*, 1679-1754, with the text set in double columns, a first edition of the *Cartas* in three volumes, dated 1735-1746, and a separate address to the king concerning the Jesuit missions in Brazil: *Cópia de huma carta para El Rey N. Senhor. Sobre as missoês do Searà, do Maranhão, do Parà, e do Grande Rio das Almasônas*, printed at Lisbon in 1660. Like Bartolomé de Las Casas, who sought to protect the Indian population of Mexico, so Father Vieira argued and preached about the need for protecting the native tribes of the Amazon, shielding them from being sold into slavery. The library also has a copy of a work entitled *Arte de furta*; the title page gives a publication date of Amsterdam, 1652 and states that the work was composed by Father Vieira. The work, in reality published in 1743, is not by him but has been attributed to another Jesuit, Manuel da Costa. Father Vieira is remembered as well for his fiery attacks on the Dutch colonists, most of them Calvinists, who had settled in Recife and along the coastal areas and over the years had gained considerable territory. André de Barros’ biography of this outstanding figure, entitled *Vida do apostolico padre Antonio Vieyra da Companhia de Jesus, chamado por antonomasia o Grande*, is also in the collection. It was published at Lisbon in 1746, in a large, handsome folio, with a full page engraving showing Father Vieira preaching to the Indians.

The value of the missionaries’ writings for later historians was reinforced by their treatises on the various Indian languages which they translated so that the native population could be indoctrinated in the tenets of the Catholic faith. One of the earliest is that of Father Alonso de Molinas, a Franciscan missionary who compiled a dictionary, *Vocabulario en lengua castellana y mexicana*, published in Mexico City in 1571. It is an example of early printing in Mexico, a large folio embellished with a full page coat of arms of the dedicatee, a woodcut portrait of St. Francis, and a colophon printed in Spanish and Nahuatl, the “*lengua mexicana*.” The Jesuit Antonio Ruiz de Montoya published several texts on the Guarani language; his *Tesoro de la lengua guarani*, printed at Madrid in 1639, is the first of these. The 1724 edition of his *Arte de la lengua guarani*, printed in Mexico, and an 1876 reprint of the *Arte*, and of his *Vocabulario* and *Catecismo*, done in Paris under the direction of Francisco Adolfo de Varnhagen, are all in the Library’s collection. Father Luis Figueira wrote a treatise on the language known as Tupi, published under the title *Arte de grammatica da lingua brasilica* at Lisbon, 1687, a very scarce work that was reprinted at Rio de Janeiro in 1880. Bernardo de Nantes, a Capuchin missionary active in Pernambuco, compiled a catechism for the use of the Cariri Indians of that region: *Catecismo Indico da lingua kariris*, Lisbon, 1709. The 1627 publication of an exhortation to the people of Peru to convert to Calvinism, renounce the dominion of Spain, and form an alliance with the United Provinces of the Netherlands is a distinct oddity: *Epistula à los Peruleros en la qual está comprehendido el catechismo de la verdadera religion Christiana, y una alianza de los Muy Poderosos Señores Estados de las Provinçias Unidas del Pais Baxo*. It was

printed at Amsterdam, attributed to one Ioam Bartoloméas, of whom little is known. His preachings went unanswered.

Oliveira Lima's interests as a historian are evident in the important works of the chroniclers of the kings of Portugal and the history of the Portuguese overseas territories they discovered and ruled. The Library has a copy of the magnificent 1554 *Coronica do Condestabre de Portugall dom Nuno Alvarez Pereyra principiador da casa de Bragança. Sem mudar datiguidade de suas palauras nê estilo. E deste condestabre procedê agora elrey dom Jobã terceyro nosso Senhor*, printed at Lisbon by Germão Galharde. The title is set in a beautifully adorned architectural border, in gothic letters, with on the verso a woodcut portrait of the Condestabre as a warrior, and at the end another image of him, this time as a Carmelite monk in the convent in Lisbon, where he spent the last years of his life. An unknown author wrote the life of this heroic Portuguese statesman, much praised for his courage and austerity, who was also the patriarch of the royal house of Braganza. Of equal importance is Garcia de Resende's history of king John II: *Livro das obras de Garcia de Reesende, que tracta da vida e grandissimas virtudes e bondades; magnanimo esforço, excelentes costumes e manbas e muy craros feitos do Christianissimo, muito alto e muito poderoso principe el rey dom Ioam ho segunde deste nome*, in a second edition printed at Evora, 1554, as rare as the first of 1543. It is a history of the king, but more importantly of the travels of Columbus who had sought the support of John II before he petitioned the Spanish sovereigns. Its calf binding has the coat of arms of the Bibliotheca de Salva stamped in gold on both covers.

The Portuguese historian Damião de Góis, besides being the chronicler of Prester John, was also the keeper of the royal archives at Torre do Tombo. He wrote the history of King Manuel: *Chronica do felicissimo rei dom Emanuel*, printed at Lisbon, 1566, and a year later the *Chronica do principe dom Ioam, rei que foi destes regnos segundo do nome*, dedicated to the king's successor John III, both printed by Francisco Correa. Both editions of the history of King Manuel have the same grandiose title page with the king's coat of arms, flanked by two cherubs holding a sphere and a cross, in keeping with the interesting and prosperous reign of Manuel which included the discoveries of Vasco da Gama and Pedro Alvares Cabral. John III had as his chronicler Francisco de Andrade, chief chronicler of the kingdom: *Cronica do muyto alto e muito poderoso rey destes reynos de Portugal dom Ioão o III. deste nome*, published at Lisbon, 1613, a work that gives prominence to the Portuguese attempts to establish colonies in India.

And then there are the histories of what might be called the unfortunate kings, first that of Sebastian, grandson of king John III, and because of his death in a battle with the Moors of North Africa in 1578, a legendary figure whose tragic history gave rise to a movement known as "Sebastianism." Like king Arthur, it was said that he had not died in battle but would return some day to rule the kingdom which had been taken over by the Spanish king. The Library has quite a collection of contemporary publications on the life of this unfortunate: *Histoire veritable des dernieres guerres advenues en Barbarie, e du succez pitoyable du roy de Portugal dernier, Don Sebastien, que Dieu absolve, qui mourut en bataille le quatriesme Aoust, 1578*, printed at Paris, 1579. And just a year later a work in Latin by José Texeira, purporting to be a serious history: *Historia de bello Africano: in quo Sebastianus, Serenissimus Portugalliae rex, periit diem 4. Aug. Anno 1578*, published at Nuremberg, 1580.

Legend had it that not only had the king not died in battle but that he had been made captive and imprisoned in Venice: *Adventure admirable par dessus toutes les autres des siecles passez & present. Par la lecture de laquelle il appert enidemment, celuy que la Seigneurie de Venise a detenu captif l'espace de deux ans & vingt deuxiours, estre le propre & vray roy de Portugal, Dom Sebastian*, published in 1601, with a follow-up in 1602: *Snyte d'un discours intitulé Adventure admirable, &c. Touchant Dom Sebastian roy de Portugal: avec un narré de son succez, & de ses peregrinations depuis qu'il se perdit en Aphrique, combatant contre les Infideles*. Neither work has an imprint, only the date on the title page. Dryden wrote a play about the tragic fate of the king *Dom Sebastian, king of Portugal. A tragedy*\* which was a great success. The movement known as Sebastianism spawned quite a few eighteenth and nineteenth century quasi-historical romantic novels as well.

There was a claimant to the throne left vacant by Sebastian's death, known as Antonio, Prior of Crato, the illegitimate son of John III's brother Luis, Duke of Beja. His claim was put into print by the same author who had told of Sebastian's fate, namely the Jesuit priest Jose Teixeira, Antonio's confessor: *Traicté paranelique. C'est à dire exhortatoire. Auquel se montre par bonnes & viues raisons, argumens infallibles, histoires trescertaines, & remarquables exemples, le droit chemin & vrais moyens de resister 'a l'effort du Castillan*, published in 1597, in France. Dom Antonio's illegitimate son, known as Christovão, Prince of Portugal, wrote a life of his father, insisting that he was the rightful heir to the throne: *Briefve et sommaire description de la vie et mort de Dom Antoine, premier du nom, & dix-huictiesme roy de Portugal*, published in Paris in 1629. The plea for restoration went unheeded for sixty years.

Navigating the vastness of the unknown oceans exposed sailors to extreme hazards. The skills acquired by experience in how to deal with these dangers were first dealt with in a treatise by Manuel Pimentel, chief cosmographer of Portugal: *Arte de navegar, em que se ensinão as regras praticas, e os modos de cartear ... e muitos problemas uteis á navegação*, Lisbon, 1762. It became a classical text on the subject but unfortunately could not save the many ships that had gone under in an earlier age. The tragic aspects of the many voyages of the sixteenth and seventeenth centuries is expressed nowhere more clearly than in the accounts of shipwrecks at sea, and the terrible sufferings experienced by those who survived to tell the story. One of the earliest in the Lima collection is that of Jorge d'Albuquerque, Governor of Pernambuco, published in Lisbon in 1601 under the title *Naufragio, que passou Iorge Dalbuquerque Coelho, Capitão, & Governador de Paranambuco*, attributed to Bento Teixeira, the ship's captain. It is truly "an exceedingly scarce book" as Oliveira Lima states, "with curious woodcuts, relating the shipwreck of one of the two sons of the first donatary of the captaincy of Pernambuco on his voyage from Brazil to Lisbon." The book was purchased by Flora de Oliveira Lima, Oliveira Lima's wife, a descendant of de Albuquerque family, as a gift to her husband, and is inscribed by her. The accounts of Portuguese ships that suffered the same fate were published by João de Carvalho Mascarenhas in Lisbon in 1627 in a collection of six of these stories, the first one under the title *Memoraval relaçam da perda da nao Conceiçam que os turcos queymarão a vista da barra de Lisboa*. They give the modern reader some idea of the losses suffered not only of property but particularly of lives, as a consequence of war, piracy, and the hazards of navigation. There is an eighteenth-century work in three volumes, compiled by Bernardo

Gomes de Brito, the title of which makes clear the dangers and hardships encountered during so many voyages: *Historia tragico-maritima, em que se escrevem chronologicamente os naufragios que tiverão as naos de Portugal, depois que se poz em exercicio a navegação da India*, printed at Lisbon 1735-1736. Each story has a separate title page, adorned with a woodcut illustration of the ship at sea, battered by the wind and waves. Some of the accounts are reprints or re-workings from earlier works; however, that in no way diminishes the impact of these stories.

In addition to the valuable work of the missionaries, there are numerous travel and discovery accounts by those who were looking to conquer new territories, or explore these regions for trade and settlement rather than spread the word of Christ. These stretch over a period of almost four hundred years and were undertaken for a variety of reasons; by the adventurous perhaps with the expectation that here was literally a whole new world, rumored to contain great riches in gold and precious stones just for the picking, and by the skeptics for whom this world presented not fantastic treasures but new and possibly profitable markets for trade. They were written by stay-at-home historians, but as frequently by the travelers themselves, like Jean de Léry, which had the advantage that, based as they were on personal observations, they were more likely to be reliable. One of the more intriguing and unusual is that of Fernão Mendes Pinto, printed at Lisbon, 1614, by Pedro Craesbeeck. In contrast to the missionaries' generally sober treatment of their experiences, Pinto's story has a title that is indicative of the author's approach to his work, namely his desire to describe the strange and the marvelous, never before experienced or even imagined by his readers: *Peregrinaçam de Fernam Mendez Pinto. Em que da conta de muytas e muyto estranhas cousas que vio & ouuiu no reyno da China, no da Tartaria, no do Sornau, que vulgarmente se chama Sião, no do Calaminhan, no de Pegu, no de Martauão, & em outros muytos reynos & senhorios das partes Orientais, de que nestas nossa do Occidente ha muyto pouca ou nenhũa noticia*. Oliveira Lima describes it as "one of the most picturesque books of travel in the world," the main reason no doubt why it soon became tremendously popular. An English translation appeared in 1653, and attracted the attention of the general reading public to such an extent that the English playwright William Congreve in his play of 1695 *Love for Love* could label Mendez Pinto as "a first class liar", knowing that his audience would recognize the allusion. However, twentieth century scholars are more tolerant in their judgment that he acted as an interpreter of languages and customs to his contemporary European readers who were not primarily interested in a truthful narrative. Oliveira Lima quotes Edgar Prestage, the British scholar, who believes that on the whole Pinto was "a careful observer and truthful narrator." He traveled, traded, and fought for more than twenty years, starting in 1537, in the far East, including China and Japan, making him one of the earliest discoverers of that country. Although his work was apparently known to Shakespeare, who made disparaging remarks about the author, it seems that King Philip II found some amusement in his stories.

The account of Ulrich Schmidt (or Schmidel) is that of a German soldier-conquistador in the expedition of Don Pedro de Mendoza to the Rio de la Plata in 1534, of interest for information on the southern part of Brazil. Schmidel spent twenty years in South America, and wrote his memoirs after his return to Europe. These appeared as the second volume in a collection of voyages published by the German printer Sigmund

Feyerabend at Frankfurt in 1567 under the title: *Warhafftige Beschreibunge aller und mancherley sorgfeltigen Schiffarten ... durch Ulrich Schmidt von Straubingen, und andern mehr, sodaselbst in eigener Person gegenwertig gewesen, und solches erfahren*. Schmidel makes very clear from the title that he was there and experienced it all. A somewhat similar account came from another German soldier of fortune, Hans Staden, but it was published by a rival and very successful German firm.

The Lima Library has the first edition of Hans Staden's voyage to Brazil published in 1593 under the title *Dritte Buch Americae, darinn Brasilia durch Johann Staden von Homberg ausz Hessen, ausz eigener Erfahrung in Teutsch beschrieben*. It was published by Theodore De Bry as part of his famous collection of voyages. This enterprising German printer and publisher (1528-1598) was influenced by Richard Hakluyt, the English publisher of voyages of discovery, and followed his example by producing a series of works generally referred to as the *Great and Small Voyages*, different parts of which were published in German, Latin, French, and English. The history of these series, continued by De Bry's two sons after his death in 1598, is too complex to be discussed here but can be found in the John Carter Brown Library Catalogue (1875), in E.D. Church, *A Catalogue of Books relating to the discovery and early history of North and South America* and to some extent in Borba de Moraes' *Biblioteca brasiliana*. Staden's account, *Dritte Buch Americae*, printed at Frankfurt in 1593, is part of the third series that deals with America. It is perhaps most famous for its title page which shows the title enclosed in an elaborate architectural border, embellished with the figures of two Indians, male and female on either side, portrayed as cannibals, feasting on respectively an arm and a leg. To reinforce the picture of cannibalism, the illustrator has added a small vignette underneath the title, showing a number of Indians roasting human body parts over an open fire.

Bernal Diaz del Castillo, who styles himself as "Conquistador" (or perhaps his publisher did so?) on the title page, is somewhat in the same class of soldier-adventurer turned author as Hans Staden and Ulrich Schmidel. His *Historia verdadera de la conquista de la Nueva-España*, published at Madrid, 1632, has been characterized as a heroic adventure story of the conquest of Mexico by the Spanish, written not with great literary skill but with verve and intense energy. The author had gone to the New World as early 1514, as a soldier in the expedition of Pedro Arias de Vila, served under Cortès throughout the entire campaign, and lived to a very advanced age to tell about it. As one of the earliest detailed accounts of an unknown world – described as a paradise and known primarily through rumors – it is also a classic to this day of explorers' accounts and is read particularly because of its descriptions of the Aztec kingdom, where sacrificial, bloody Inca rituals were held in the temples, according to the author. But the marvels of the Spanish conquest of Mexico that Bernal Diaz described with so much gusto were darkened by the horrors inflicted on the indigenous population, as this was chronicled in Bartolomé de las Casas *Brevissima relacion de la destruycion de las Indias*,\* Seville, 1552. De las Casas' work has been characterized as an "unbridled denunciation of Spanish cruelty and oppression of the Indians, full of questionable statistics and harsh accusations." However, it remains one of the most influential treatises of all time dealing with the plight of the South American Indians at the time of the conquests. It is somewhat of a mystery why there is only a late nineteenth century copy of the many editions in the Lima Library. But

Garcilaso de la Vega's *La Florida del Inca*, the history of Hernando de Soto's expedition to Florida, first printed in 1605\*, is there in a Madrid 1723 edition, as well as his equally famous *Primera parte de los Commentarios Reales, que tratan de el origen de los Incas*, also printed at Madrid, 1723. Antonio de Herrera y Tordesillas' *Descripcion de las Indias Occidentales*, first published in 1601, is there in a late Madrid, 1726-1730 edition. The author had been appointed first historiographer of the Indies by Philip II, and compiled what is considered the classic work as regards the first Spanish overseas conquests beginning in 1492. It is considered one of the most accurate and unprejudiced studies of the early colonies and their native inhabitants.

Although the Portuguese had been among the earliest navigators and explorers who followed Columbus beyond the regions of the Mediterranean – *pace* those who prefer the Vikings as having ventured across the Atlantic centuries before Columbus – the Dutch, and somewhat later the French and the English, soon became powerful rivals, seeking to trade, and later to conquer and colonize areas that Portugal and Spain considered indisputably part of their territories. Territorial disputes between Spain and Portugal during the fifteenth century had led to the Treaty of Tordesillas in 1494 that established new demarcation lines for colonial expansion, the western part belonging to Spain, the eastern to Portugal. In actual practice, this meant that discovery and conquest accorded the right *per se* to territories and shipping routes used for trade. It became a generally accepted concept that the Portuguese chose to apply to their territories in the Americas as well as in Asia. Not surprisingly, it was soon disputed by other nations, among them the Dutch who had been trading on the islands in the Indian Ocean. In 1608 the Dutch jurist Hugo Grotius published a tract entitled *Hugonis Grotii Mare Liberum sive De iure quod Batavis competit ad Indicana commercia, dissertatio\**, known to this day by its shortened title *Mare Liberum*. In it he makes forceful arguments for the freedom of the seas, a concept which is now generally accepted by all nations. This thesis, however, was soon disputed by Seraphino de Freitas, a Portuguese cleric and professor of law at the University of Valladolid, in his *De Inusto Imperio Lusitanorum Asiatico*, Valladolid, 1625, considered “a most serious adversary of Grotius,” according to Oliveira Lima.

One Laurence Bicker, a Dutch merchant undertook a trading venture early in the seventeenth century, outfitting two ships, *The Silver World* and *The Golden World*, to carry him across the Atlantic. Their ocean crossing and the venture up the river Plata was written down in the form of a daily register kept by the skipper Hendrick Ottsen: *Journael oft Dagbelijcx-register van de voyagie na Rio de la Plata gbedaen met het schip gbenoemt de Silveren Werelt*, (Journal, or Daily register of a voyage to Rio de la Plata undertaken with the ship “The Silver World”), printed at Amsterdam, 1603. Its lengthy title, which alludes to almost every event described in the fifty-two pages of text, was meant no doubt to attract the reading public. The *Silver World* traveled some 60 miles up the river, until they reached “Bonas Airis” where they were mistaken for mercenaries and as a consequence suffered misfortunes at the hands of the Spanish settlers. Cornelis Claesz, the Dutch publisher, provided the title page with an arresting image that has been copied so frequently, it is probably as well-known as the illustrations in L ery's *Histoire*: in the foreground the artist has pictured a very large, fierce-looking armadillo, with on its back the seated figure of an Indian woman complete with a feather headdress and bow and

arrow; in the background some animals are peacefully grazing and a few hunters chase a deer. Several of the illustrations, among them one portraying “inhabitanter fluvij Rio de la Plata,” make clear that the artist had to rely on his imagination for these drawings. Ottsen’s *Journal* was the first of a steady flow of Dutch exploration and trading histories all through the sixteenth and seventeenth centuries, as they sought to rival and oust the Spaniards and Portuguese from their colonial settlements in the Western hemisphere and East Asia.

One of the best known is that of Jan Huygen van Linschoten, first published in Amsterdam in 1596, under the Dutch title *Itinerario, Voyage ofte Schipvaert van Jan Huygen van Linschoten naer Oost ofte Portugaals Indien\**, of which the Lima Library has a French translation *Histoire de la navigation de Jean Hugues de Linschot hollandois aux Indes Orientales*, in a third edition, also printed at Amsterdam, 1638. As reading habits changed and the reading public grew in numbers and became more sophisticated, the publishers saw in explorers’ accounts an unending stream of profitable publications. Van Linschoten’s series of “Voyages” are a combination of his own experiences as a navigator with material he found in Spanish and Portuguese accounts. They cover a good part of the then-known world, including not only the East Indies, but South America, Florida, the Antilles, Cuba, Jamaica, the coastal areas of Africa, and ultimately the northern parts along the coast of Norway and the northern most reaches of the coast of Russia and the China Sea. These accounts were printed with numerous maps and illustrations and were used for many years as a guide to navigation, but they also sold to the public in general, to those who could afford to indulge their taste for the new world stories full of unknown wonders. His name lives on in the Linschoten Vereeniging which, like the Hakluyt Society, reprints works of early explorers and voyagers.

There are several works by Dutch seventeenth century authors and travelers which deal more exclusively with South America than did van Linschoten. One of the better known is Arnoldus Montanus’ *De nieuwe en onbekende wereld : of Beschryving van America en ’t Zuid-land* (The new and unknown world or, Description of America and the South Land), dedicated to Count Johan Maurits van Nassau-Siegen, the first Dutch governor in Brazil. It was published with many famous illustrations in a handsome edition by Jacob van Meurs, Amsterdam, 1671, whose printing house produced several works of this same nature, embellished with numerous maps, city views, and woodcuts of the natives, and the animal world of this new world. It has the distinction that one of its illustrations gives the first views ever of New York. The part that deals with Brazil covers some two-hundred pages – for which the author seems to have consulted all the printed material he could lay his hands on. Montanus, of whom little is known, probably never crossed the ocean, but the publisher did not hesitate to include maps of Olinda, Itamaracá, Paraíba, Porto Calvo, etc. It was printed again at Amsterdam in 1673, also by Jacob van Meurs, in a German translation by Olfert Dapper. His name was listed on the title page with initials only, as “Durch O.D.” (by O.D.), leading to confusion and accusations of plagiarism, until it was confirmed that he was not the author but the translator.

At about the same time, Jacob van Meurs also published Johan Nieuhof’s *Gedenckweerdige Brasiliaense zee- en lant-reize*, Amsterdam, 1681. Nieuhof, unlike Montanus, had spent several years in Brazil, from 1640 until 1649. The author included a good deal



of the history pertaining to the Dutch West India Company settlements in Pernambuco and Recife along the Northeast coast of Brazil, and as an eye witness described the revolt of the Portuguese settlers starting in 1645. He died in 1672, murdered by the inhabitants of one of the many regions he visited on his journeys in the East. His notes and drawings apparently were preserved, so that it was possible for his brother Hendrik Nieuhof to compose the “Memorable Brazilian Journey,” as he explains in the preface, and to have it published in an edition with numerous illustrations, not only maps, but flora and fauna, although most of them, particularly the fauna, are hardly “true to nature,” and images of the native Indians. The Lima Library also has the 1703 English translation, as part of the Churchill collection of voyages: *Voyages and travels into Brasil and the East-Indies : containing, An exact description of the Dutch Brasil and divers parts of the East-Indies ... with a most particular account of all the remarkable passages that happened during the author's stay of nine years in Brasil; especially in relation to the revolt of the Portugueses, and the intestine wars carried there from 1640 to 1649.*

The Dutch had long been investigating and trading along the coast of South America and specifically that of Brazil. Spain was the enemy; the ongoing war to throw off Spanish dominion had been suspended with a twelve-year truce beginning in 1609. With the success of the East India Company in mind, a draft had been presented to the States General in 1607 for the formation of a West India Company, primarily for the purpose of trade with South America. In 1622 the Company was formally incorporated, by which time its primary goal was to continue the war with Spain in its overseas dominions. Joannes de Laet, for many years one of the directors of the West India Company, had complete access to the Company's documents and archives. He had used this to write a history of the Company covering the years 1624-1636, under the title *Historie ofte Jaerlijck verhael van de verrichtinghen der geotroyeerde West-Indische Compagnie, zedert haer begin tot het eynde van 't jaer seshien-hondert ses-en-dertich\** (History, or Annual report of the activities of the West India Company from its beginnings until the year sixteen hundred six and thirty), printed in Leyden in 1644, by the house of Elzevier. The Lima Library has two volumes of the four-volume set of this publication, as it was reprinted by Martinus Nijhoff in the Linschoten Society series, The Hague, 1933-1937. This edition has extensive notes which help the modern reader understand some of the complexities of the failed Dutch colony on the coast of Brazil. There is also a valuable French translation of 1640 of De Laet's history, published by the Elzeviers: *Histoire du Nouveau Monde, ou Description des Indes Occidentales.*

The Pernambuco-Paraiba-Recife coastal area was Oliveira Lima's home land and therefore dear to his heart. The Dutch invasion, begun in 1624, and the subsequent attempts at colonization by the West India Company, are well documented in the Lima Library. The capture of Bahia by the Dutch in 1624 was told by Jacobus Willekens, one of the officers under the command of the admiral and general Diederik van Waerdenburgh under the title *Relation de la prinse [sic] de la Ville de Saint Salvador, scituee dans la Baya de Todos los Santos au Brasil, par Jacques Vvillerens*, Paris, 1624. It is a broadside, showing a map and view of the city under siege, with clearly delineated activities depicting the attack on the forts and principal buildings. Underneath is the text, in Dutch and French, giving a succinct account of the event. This was a short-lived victory for within a year

Spanish forces had retaken the city, which the Dutch never again managed to recapture and control. Tomás Tamayo de Vargas, chronicler of the king of Spain, wrote the history of the Spanish victory: *Restauracion de la ciudad del Salvador, I Baia de Todos Sanctos en la Prouincia del Brasil. Por las armas de Don Philippe IV. El Grande. Rei Catholico de las Españas I Indias &c.*, Madrid, 1628. The re-conquest was written up as well by Bartolomeu Guerreiro in his *Jornada dos vassallos da coroa de Portugal, pera se recuperar a cidade do Salvador, na Bahya de Todos os Santos*, Lisbon, 1625.

The Dutch tried again a few years later and succeeded in capturing the city of Olinda in 1630. The contemporary pamphleteers – somewhat in the nature of our newspaper journalists – were not slow to sing the praises of Henrick Lonck, the Commander of the fleet sent out by the West India Company: *Veroveringh van de stad Olinda ... door den E.E. manhaften gestrengben Hendrick Lonck* (Capture of Olinda, by His Excellency Hendrick Lonck), Amsterdam, probably 1630. It includes the articles of surrender and a list of the ammunition found in the city. Several more pamphlets on the same subject and with virtually the same title, singing the praises of this conquest, are also in the Lima Library. There is also a 1635 map of Parayba, *Afbeelding der Stadt en Fortressen van Parayba*<sup>o</sup>, printed by Nicolas Jansz. Visscher, with text underneath in Dutch and French that recounts the history of the city since the arrival of the Europeans.

However, it gradually became apparent that the West India Company was not doing well in its Brazilian settlements, in spite of the capture in 1632 of a large Spanish fleet carrying considerable treasure. The directors of the Company decided to appoint a governor for the colony and selected Count Johan Maurits of Nassau-Siegen, a cousin of the Dutch Stadtholder, to fill that position.

Count Johan Maurits, who spent almost eight years in Brazil, turned out to be a man of many talents. Under his governorship comparative peace reigned in the colony, making it possible for the entourage of artists and scientists he had brought with him to do work considered as the first scientific attempts at mapping and describing the region, portraying the native population, and giving accounts of the country, its flora and fauna, and its geographical dimensions, based on *in situ* observations that have retained their importance to this day. The painters Albert Eckhout and Frans Post are known for their faithful representations of what they saw around them, Eckhout for his images of the native peoples and drawings of the flora and fauna; Frans Post for his paintings of the Brazilian landscape and his drawings that were reproduced in the history of the Count's governorship. Willem Piso was the Count's physician who had accompanied him to Brazil. His work and that of the astronomer and cartographer Georg Marcgraf was published in 1648 under the Count's aegis as *Historia naturalis Brasiliae, Auspicio et beneficio Illustriss. I. Mauritii Com. Nassau* (A Natural history of Brazil, published under the auspices of Count Johan Maurits of Nassau), at Leyden and Amsterdam, published by Franciscus Hackius and Lodewijk Elzevier. The work has numerous woodcuts, besides the descriptions of native flora and fauna, and a section dealing with Piso's observations on indigenous diseases, set forth in "Medicina Brasiliensi," which is considered of medical significance to this day. Just ten years later Piso published another edition, amended and rewritten by him in many parts: *De Indiae utriusque re naturali et medica libri quatuor decim*, also published

by Elzevier, Amsterdam 1658. Its title page is an almost exact copy of the 1648 work and so are many of the illustrations.

The official history of Count Johan Maurits' eight years in Brazil as governor of the WIC was written by the Dutch scholar and humanist Caspar van Baerle, and published by Ioan Blaeu, the preeminent Dutch publisher of the seventeenth century, at Amsterdam in 1647, under the title *Gasparis Barlaei Rerum per octennium in Brasilia et alibi nuper gestarum sub praefectura Illustrissimi Comitis I. Mauritii, Nassoviae &c. Comitum ... Historia* (A History of the events that have recently occurred during the eight-year governorship of Count J. Maurits of Nassau). The Lima Library has a beautiful copy of this important work, with more than fifty centerfold plates and maps drawn by Frans Post and Georg Marcgraf. The illustrations and maps, and the portrait of the Count have contemporary hand coloring. The copy has retained its original blind-stamped vellum binding, with the bookplate of the Huth Collection on the inside front cover. Franciscus Plante, the Count's chaplain who was also part of his entourage in Brazil, composed a history of the Count's governorship in the heroic epic style of Vergil's *Aeneid*, divided into twelve "books:" *Francisci Plante Brugensis Mauritiados libri XII. Hoc est, rerum ab Illustrissimo Heroe Ioanne Mauritio, comite Nassaviae &c. in Occidentali India gestarum descriptio poetica*, published in 1647 at Leiden by Johan van Maren, the same year as van Baerle's *Historia*, and illustrated with many of the same plates and a full-page portrait of the author. Although its style, structure, and language are distinctly derivative, it does add some information on the Count's years in Brazil.

The work of Manuel Calado, a Catholic priest residing in Recife, who was well acquainted with Count Johan Maurits, is in sharp contrast to Plante's rather fawning epic. Calado seems to have valued the Count as a person, even though he was also considered the governor of a country that oppressed the Portuguese settlers. Calado's *O Valeroso Lucideno e triumpho da Liberdade*, printed at Lisbon, 1648, is an encomium to the Portuguese and Brazilians who started the revolt in 1645 and brought it to a successful conclusion in 1654.

As a counterweight to van Baerle's *Historia*, who as a Dutchman and as the Count's official historian could not be expected to be entirely without bias, there is the work of Duarte de Albuquerque Coelho *Memorias diarias de la Guerra del Brasil, por discurso de nueve años, empeçando desde el de M.DC.XXX*, printed at Madrid, 1654, which covers the years 1631-1635. The author took part in the fighting against the Dutch and kept a diary that he used as the basis for his *Memorias*, making it a work of great historical importance for its accuracy. The historian Francisco de Brito Freire published the Portuguese view of the Dutch colonization almost thirty years later: *Nova Lusitania, historia da guerra Brasilica*, Lisbon, 1675, but his work covers only the early years of the war, from 1624 to 1638. Like Duarte de Albuquerque Coelho, he had been present at many of the events. Apart from its historical interest and significance, it is one of the most beautiful Portuguese books of the seventeenth century, purposely produced by the publisher in such a manner that it could rival Ioan Blaeu's sumptuous work, according to the author's explanation in the preface. Another attempt at beautiful book production and on the same subject, is João José de San Teresa's *Istoria delle guerrre del regno del Brasile ... e la repubblica di Olanda*, written by a Portuguese Carmelite who received a considerable subsidy for his efforts. It

was published in Rome, 1698, embellished with many beautifully engraved maps and city views, and is described as “one of the most sumptuous works published in the seventeenth century on a Brazilian subject” (Borba de Moraes). As a history of the struggle between the Dutch and the Portuguese, it is generally considered less than reliable and rather one-sided, one of its most interesting contributions being the remark that Count Johan Maurits had wished to see himself crowned Emperor of Dutch Brazil.

Count Johan Maurits left Brazil in the spring of 1644; the Lima Library has great riches in documentation of the crucial years 1640-1654 by Dutch and Portuguese authors, when the last Dutch fort, held at Recife, surrendered to the Portuguese. Only a few of the most important can be mentioned here. There is the journal of Matheus van den Broeck, who spent the period of June 1645 to August 1646 as an eye witness and participant in the events of this crucial period: *Journal ofte Historiaelse beschrijvinge van Matheus van den Broeck* (Journal or Historical description by Matheus van den Broeck), printed at Amsterdam, 1651. The author adds to the title “What he has seen and what truly happened concerning the beginning of the revolt of the Portuguese in Brasil”. It is a rare work indeed and all the more valuable because it has a map and views of Pernambuco, based on the author’s observations. Pierre Moreau’s *Histoire des derniers troubles du Bresil. Entre les Hollandois et les Portugais*, Paris, 1651, and the Dutch version of this account *Klare en waarachtige beschrijving van de leste beroerten en afval der Portugeezen in Brasil*, Amsterdam, 1652, is an eye witness account by a man who favored neither side but bemoaned the destruction that ensued as part of the drawn-out guerilla warfare. His description of the fate of Count Johan Maurits’ gardens is touching in its listing of all the beauty created there over the years which vanished in a few hours. Roulox Baro, a somewhat mysterious figure who traveled into the interior on behalf of the West India Company to consult the Indian tribes on their participation in this conflict, contributed an account known as *Relation du voyage de Roulox Baro*, translated from the Dutch by Moreau. It was also published by Courbé as part of the *Histoire des derniers troubles*. It is of importance for narrating the politics of the local Indians who were caught in the complexities of battles and treaties. The treaties that finally signaled peace and an end to the West India Company venture in Brazil are also well represented in the collections, in several languages, Latin, Dutch, French, and Portuguese. The official treaty *Tractaet ende alliantie ... geslooten, geteekent ende gezegelt*, between the king of Portugal and the States General, was signed and ratified in August of 1661. It was the end of what Charles Boxer had called a “curious colonial episode.” The numerous pamphlets that appeared during the thirty-year period are listed in the Knuttel Collection catalogue (*Catalogus van de Pamfletten-Verzameling*) in the Royal Library in The Hague, under the years 1624-1654. A total of some twenty-five of these titles are part of the Lima Collection.

The rare book collection in the Lima Library has as its focus the voyages of discovery and exploration over the first three centuries and well into the first half of the nineteenth century. Literary works, with some exceptions, are not well represented, but there is a small collection of famous seventeenth century love letters which no collector would have passed up. They are purportedly written by a Portuguese nun, first published anonymously in Paris in 1669, and generally referred to as *Lettres portugaises*, or *Lettres d’amour d’une religieuse portugaise*, translated into French by the Vicomte de Guilleragues.

They were for many years ascribed to one Mariana Alcoforado, a Portuguese nun who died in 1723. The letters were immediately a publishing success, due in part to their subject matter and speculations about the author, and went through numerous translations and editions. The Vicomte de Guilleragues was finally identified as the author early in the twentieth century, when a royal license to publish was found with his name, but this identification has also been questioned. The notes in *Rarest Books* give a list of the several editions in the collection: an expanded version of 1669 with the title *Responses aux lettres portugaises*, a similar version of 1688 entitled *Lettres Portugaises avec les responce*s, a 1696 edition, without imprint, *Lettres d'amour d'une religieuse portugaise, ecrites au Chevalier de C., officier François en Portugal*, and a two-volume edition of 1742 with the same title, printed at Lyons. Firmin Didot published a French edition in 1824 with a Portuguese translation. Not surprisingly, and in view of their complex publishing history, Oliveira Lima in these notes still ascribes the letters to the nun.

In addition to literary forgers, the seventeenth century had its share of enterprising adventurers. Whether as traders, missionaries, or pirates, they used the seas as their territory in different ways. In 1678, toward the end of the century, one Alexandre Olivier Exquemelin, a French Huguenot who had fled to the Netherlands, published a work that became the forerunner of an endless stream of adventure stories, frequently romanticized, of pirates, buccaneers, and outlaws in all languages, to this day. First published in Dutch as *De Americaensche Zee Roovers* \*at Amsterdam, it was soon translated into French, English, and Spanish, and copied and expanded by enterprising publishers with additional tales of piracy on the high seas. The Lima collection has a 1681 Spanish translation *Piratas de la America, y luz à la defensa de las costas de India Occidentales*, published at Cologne by one Lorenzo Struickman. He had no doubt realized that one of the attractions of the original Dutch edition was the inclusion of very expressive portraits of some of the most famous of these characters, such as Rock Brasiliano, Bartholomeus de Portugees, John Morgan, and François Lolonois, and copied these in his edition. The outlaw/adventurer as hero has never lost his appeal.

One more attempt had been made in 1710 by a European power to seize part of Portuguese America. The French had landed 1500 men near Guanabara Bay, hoping to conquer Rio de Janeiro once more, after their incursions into the territory in the middle of the sixteenth century had failed. The attack turned into disaster and total defeat for the invaders. However, not to be outdone, the French then sent the dashing corsair René Duguay-Trouin in 1711 to avenge the losses of the previous year. He took the Portuguese by surprise and after a siege of only six weeks captured the city and sacked it thoroughly. His success was turned into a publishing success as well. His victory at Rio de Janeiro was first commemorated in a publication of 1712, the *Relation de la prise du Rio de Janeiro* \*. The Lima Library has a copy of the *Recueil des combats de Duguay-Trouin*, probably printed at Paris, with a portrait of the hero and a half title page signed by Nicolas Ozanne. It seems a “made up” copy, perhaps put together by a book seller, for it contains primarily plates of battle scenes, and some explanatory text and it lacks an imprint. The Library has a 1740 edition of his *Memoires*, which went through many editions, apparently also to serve as an example for aspiring mariners.

The “long” eighteenth century is as rich in tales of discovery as the previous two. They are no longer primarily accounts of warfare and conquest but attempts to map and explore with an emphasis on expanding verifiable knowledge of these areas. One of the most famous of these world travelers was Charles-Marie de la Condamine, whose scientific and mapping journeys were made at the order of the French king: *Journal du voyage fait par ordre du roi, à l'équateur, servant d'introduction historique à la mesure des trois premiers degrés du méridien*, Paris, 1751. The Lima Library also has a copy of the 1778 edition of his explorations along the Amazon: *Relation abrégé d'un voyage fait dans l'intérieur de l'Amérique meridionale ... descendant la riviere des Amazones*, first published Paris, 1745. No less well-known, perhaps because his name was given to a flowering shrub, was Louis de Bougainville who also went around the world: *Voyage autour du monde par la frégate du roy 'La Boudeuse' et la flûte 'L'Etoile' en 1766, 1767, 1768 & 1769*, Paris, 1779. The expedition was known “for having been organized with true scientific precision “(Borba de Moraes). But the modern imagination is more fascinated with Captain Bligh's ill-fated voyage. The Lima Library has a London 1792 edition of *A Voyage to the South Sea in His Majesty's ship 'The Bounty' ... including an account of the mutiny*, with a handsome portrait of Bligh and illustrations of the bread-fruit tree.

The historians followed closely on the foot steps of the explorers, traders, and missionaries. Antonio de Santa Maria Jaboaão's *Orbe serafico Novo Brasilico*, printed at Lisbon, 1761, is a history of the Franciscan missions but also a most important work for its information about the country. The first history of Brazil, written by a Brazilian, was Sebastião da Rocha Pita's *Historia da America portugueza, desde o anno de mil e quinhentos do seu descobrimentao, até o de mil e setecentos e vinte e quatro*, Lisbon, 1730, and according to a note in *Rarest books* “the result of the historical period of the ‘Bandeirantes’ – the cruel and epic inland explorers.” Nuno Marques Pereira's *Compendio narrativo do peregrino da America*, Lisbon, 1731, is a moral tract of interest because the author discusses the problems of slavery. Jorge Juan and Antonio de Ulloa were sent to America by the Spanish government in 1735 and reported on their findings in *Relacion histórica del viage a la America meridional*, printed in two volumes at Madrid, 1747, with beautifully engraved maps, illustrations, and the head-pieces and vignettes that make so much of pre-nineteenth century book production attractive. João de Barros' and Diogo de Couto's *Da Asia* is in the library in an eleven volume set published in 1777-1778. It contains the most complete accounts of the Portuguese voyages in the East, including Brazil and is considered stylistically a master piece. Antonio Caetano de Sousa's *Memorias historicas e genealogicas dos grandes de Portugal* of 1755 is a history of Portugal's aristocracy filling twenty volumes, printed in a handsome edition on large paper, and with a nicely engraved coat of arms at the head of each family's chapter. Finally, there is a seventy-six volume set of voyages *Histoire generale des voyages, ou Nouvelle collection de toutes les relations de voyages par mer et par terre*, Paris, 1749, published in a rather small size (17 cm.), so that its maps and illustrations are not very impressive, but with a portrait of the Abbé Prévost, one of its editors, in the first volume.

There are works on the Inquisition, only a few of which can be mentioned here. First, a seventeenth century text by Jacques Marsollier, *Histoire de l'Inquisition et son origine*, which purports to have been printed in Cologne, by Pierre Marteau, 1693, but was

probably printed in Holland, and possibly by the Elzevir's, according to a note in the catalogue of Annibal Fernandes Thomaz. There is a copy of Pedro Monteiro's *Historia da Santa Inquisição do reyno de Portugal e suas conquistas*, of 1749 and that of an English divine, the Rev. J. Baker, *The History of the Inquisition as it subsists in the kingdoms of Spain, Portugal, &c. and in both the Indies, to this day*, published at London, 1734. It has very interesting illustrations, portraying the costumes the accused had to wear during the *auto-da-fé*. Gabriel Dellon, born in 1648, had his *An account of the Inquisition at Goa, in India, translated from the French of M. Dellon who was confined two years in its cells*, published in Boston in an English translation of 1815, based on the French original of 1709.

The attack on José I, the king of Portugal, in 1758, is noteworthy for the role played by the prime minister, the Marquis de Pombal, who saw this as an occasion to further curb the power of the Inquisition (he had already made all sentences passed by the Inquisition subject to revision by the Crown). It was also an opportunity to rid himself of powerful aristocrats and the hated Jesuits who, according to the official reports, had conspired to kill the king. The Tavora plot, as it is known after the several members of that unfortunate family who were ruthlessly executed, also implicated several Jesuits, only one of whom, Gabriel Malagrida, was sentenced to burn at the stake. These events, and the expulsion of the Jesuits from Portugal in 1760, are documented in a hundred or more pamphlets and other works, collected perhaps by a later bookseller, and available in the Lima collection under their individual titles, such as *Mandement de S.E. le Cardinal de Saldanha, patriarche de Lisbonne. Au sujet de l'expulsion des Jésuites*. There are separate works written for and against the Jesuit case, such as *Les Jésuites criminels de leze majesté dans la théorie et dans la pratique* Amsterdam (i.e. Paris), 1760, and *Les Jésuites marchands, usuriers, usurpateurs*, Hague (i.e. Paris) of 1759. An Italian Jesuit, under the name of Urbano Tosetti, dealt with the Jesuits' alleged political crimes and offenses in a number of publications. One of the most expressive titles is that of an Italian anonymous work *I lupi smascherati ... nella traduzione e confutazione del libro intitolato 'Monita secreta Soc. Jesu,'* with a false imprint "Aletopoli," which is probably Venice. *Les Jésuites démasqués, ou Annales historiques de la Société* of 1759, has its author identified by Barbier, *Ouvrages anonymes*, only as "Roussel, avocat a Epinal." It is worth noting that many of these works have false imprints.

The power of the Crown and the Inquisition reached out to the Iberian colonies as well, certainly in matters concerning the press, for all publications had to be approved, bearing a number of licenses granted by various government and religious authorities. Brazil, unlike Spanish America, had no printing press until the court moved to Brazil in 1808. All works produced there had to be approved and printed in Portugal. The Lima Library has a copy of the one and only pre-1808 work printed in Brazil, a small, twenty-page pamphlet celebrating the official entrance into Rio de Janeiro of its bishop in 1747. The printer Antonio Isidoro da Fonseca, may have thought that merely having the bishop's approval, "com licenças do Senhor Bispo", as it says on the title page, was sufficient. However, Luis Antonio Rosado da Cunha's *Relação da entrada que fez o Excellentissimo e Reverendissimo Senbor D. F. Antonio do Desterro Malheyro*, was confiscated because it lacked the proper licenses. The typesetter had made an error in the date, set in the usual roman alphabet, forgetting to include the "D" for the number five hundred. It was hastily corrected,

so that this unusual and rare Brazilian incunabula exists in two states; the Lima Library has the version that reads “Anno de M.CC.XLVII.”

Another work that fell victim to the Inquisition’s long arm was that of Father Alexandre Perier, a Jesuit missionary in Brazil, published under the title *Desengano dos peccadores, necessario a todo genero de pessoas ... acrescentado com o tratado do inferno aberto*, in Rome, 1724. Although it was meant as a book of devotion, the descriptions of the tortures awaiting sinners in Hell are so detailed that they seem a form of sadism. Its illustrations, beginning with the ‘Mouth of Hell,’ opposite the title page, shows a monster with a huge, gaping mouth, serpents curling on either side and the fires of hell burning within. There are several more with such headings as “Tormento do carcere do Inferno,” all of them such graphic monstrosities that it is a wonder the book was published at all. Yet it went through several editions, before its doctrines were declared erroneous and the work was banned and put on the Index in 1771. It was then prohibited to print, sell, or distribute this work, explaining its rarity. As an additional warning to the horrors that can afflict a human being there is the medical study of Antonio Nunes Ribeiro Sanches: *Observations sur les maladies vénériennes*, Paris, 1785, with a portrait of the author, perhaps himself a victim to this deadly disease, at least to judge by his appearance in this image.

One of the more amusing works – as opposed to Father Perier’s and Ribeiro Sanches’ horror shows – is that of Father Bartholomeu Lourenço de Gusmão’s “flying machine;” *Petição do Padre Bartholomeu Lourenço, sobre o instrumento que inventou para andar pelo ar, e suas utilidades*, printed at Lisbon, 1774, although the illustration of this wonderful invention is dated 1709. It is undoubtedly a forerunner of Montgolfier’s hot air balloon but judging by what one sees on the engraved illustration it seems doubtful that it ever rose even a few feet in the air. It makes one wonder at the imagination that could conjure up Perier’s tortures of hell while Gusmão’s contraption, a “nova barca” as he called it, from about the same period, can only make one laugh at his inventiveness.

Another form of delight can be found in the work of Manoel Carlos de Andrade’s treatise on horsemanship, in a beautiful production of 1790 of the Lisbon royal printing press, under the title *Luç da liberal, e nobre arte de cavalleria*. It has distinguished typography but is remarkable for the particularly sharp and clear engravings of the illustrations, designed by Joaquim Carneiro da Silva, and engraved in Lisbon and Madrid. They show the various exercises used to train the horses, the animal’s physiognomy, and their performance in the tournaments, as well as images of the Principe João de Brazil, the dedicatee, on horseback.

In 1808, with the French invader at the gates of Lisbon, the court, i.e. the government, fled to Brazil. This inaugurated a period of renewed interest in Europe in this vast and largely still unknown territory, leading to a series of voyages and expeditions seeking to study and map these areas. One of the most interesting personal accounts is that of Maria Graham (also known as Lady Maria Calcott), who visited Brazil three times in the early eighteen-twenties, and published her account as *Journal of a voyage to Brazil, and residence there during part of the years 1821, 1822, 1823*, published in London, 1824. The Lima Library has the author’s own copy, interleaved with blank pages she used to make corrections and notes on her observations. She also was quite an artist, for most of the illustrations in her *Journal* are based on her drawings.



Europe's curiosity about this unknown South American continent is evident from John Mawe's *Travels in the interior of Brazil, particularly in the gold and diamond districts of that country*, first published in London in 1812, and again in Philadelphia in 1816, and translated into French, German, Dutch, Italian, and Swedish by 1820. Not much is known about the author, except that he traveled extensively in South America, and began his journey into Minas Gerais from Rio de Janeiro. The subject of his book, diamonds and gold, no doubt appealed to the public. The frontispiece illustration in the London 1812 edition shows a row of African slaves, bent over the stream to wash the precious stones, while an overseer, whip in hand, and seated high up in a chair, makes sure no diamonds are stolen, a problematic reminder of the realities of the slavery that furnished the labor for this and so many other industries.

The diaries of the German Prince Maximilian von Wied leave the reader with far more idyllic images in his *Reise nach Brasilien in den Jahren 1815 bis 1817*, first published at Frankfurt, 1820, of which the Lima Library has a Berlin 1847 edition. He traveled through Brazil for two years in the company of two naturalists, assembling a huge collection of specimens (acquired by the American Museum of Natural History in 1870), and making sketches that illustrate the separate album of plates, *Abbildungen zur Naturgeschichte Brasiliens*, of 1822. This work, too, went through a number of reprints and editions, a testimony to the curiosity of the reading public. But the prize for identifying and describing the country's flora and fauna and publishing these findings in one of the nineteenth century's most beautifully illustrated volumes must go to two German naturalists, Johan Baptist von Spix and Karl von Martius. The Lima Library has six volumes of their studies of birds, monkeys, bats, frogs, lizards, turtles, fishes, and river molluscs – *Animalia nova*, new species, as the Latin addition *species novae* to each title indicates, published in München, 1823-1825. The illustrations, consisting of hand-colored lithographs, are truly memorable. These volumes, beautifully bound in gold tooled morocco, were bought from the library of Prince Metternich at the Vienna sale, certainly a distinguished provenance. Moreover, this is the first scientific account of the Brazilian natural world since Piso and Marcgraf's *Historia naturalis* of 1648.

Equally impressive but more limited in scope is René Primevère Lesson's three-volume study and description of humming birds: *Histoire naturelle des oiseaux-mouches*, Paris, 1829-1831, in three volumes, with two hundred fifteen beautifully colored illustrations. From a visual perspective Henry Chamberlain's *Views and costumes of the city and neighbourhood of Rio de Janeiro*, London, 1822, with beautifully colored, lithographed plates after drawings by the author, is just as pleasing. The cityscapes and scenes of the city's inhabitants that he presents are made particularly vivid and interesting, for each one is accompanied by an explanatory text. Talented artists were apparently drawn by the wonders of the Brazilian natural world, for the French artist Jean Baptiste Debret, a "historical painter" according to *Rarest Books*, spent fifteen years in Brazil and published his travels as *Voyage pittoresque et historique au Brésil, ou Séjour d'un artiste français au Brésil, depuis 1816 jussqu'en 1831 inclusivement*. It was published in Paris by Firmin Didot, in twenty-six fascicles over a period of five years, 1834-1839. Regrettably, it did not sell well, and a good part of it was destroyed as waste, until his work became once more fashionable in the nineteenth-thirties.

Louis Claude Freycinet was sent on his world travels by the French government, early in the nineteenth century. It was primarily a scientific expedition, which included several visits to Rio de Janeiro: *Voyage autour du monde entrepris par ordre du roi ... pendant l'années 1817, 1818, 1819 et 1820*. The findings of these expeditions were published in a series of atlases over a period of twenty years, 1824-1844, each one devoted to a different subject. The natural history atlases and the views of the places visited during the expedition are particularly impressive. Francis de Castelnau, another Frenchman whose work rivals that of Freycinet in scientific importance, traveled through most of the South American continent documenting the observations of his expedition members. Unfortunately, a good part of their records was lost when a member of the expedition was killed by Indians. It is nevertheless a monumental work, *Expédition dans les parties centrales de l'Amérique du Sud, de Rio de Janeiro a Lima, et de Lima au Para ... pendant les années 1843-1847*. It took twenty-five years to finish the publication of the twenty volumes with numerous charts and beautiful colored plates. Because of its scientific interest and rarity, it was reproduced in a facsimile edition in 1922.

Dom Pedro II, emperor of Brazil, was interested in opening up the country for settlers, for trade, and for further scientific investigations and had encouraged the building of railroads. The Lima Library has a most unusual publication under the title: *Brasil, estrada de ferro de D. Pedro II. Vistas dos pontos mais importantes desde a estação da Côte até a do Commercio e plantas das pontas sobre os rios Sant'Anna, Sacra Família, Rio das Mortes, Pirahyba*, published by the Imperial Instituto Artistico in Rio de Janeiro, probably between 1865 and 1870, perhaps for the World Exposition of 1868. The title is also given in English, French, and German, no doubt with the intention of attracting foreign settlers or investors. It is a very large, oblong book, with numerous interesting lithographed plates showing the various river crossings. It has a fascinating binding of blue morocco, the covers with decorative, gold-tooled designs, the central panels on the covers with the title of the work and on the back the imperial arms, perhaps to indicate that this was the emperor's copy?

Unlike some book lovers and collectors, it was apparently not Oliveira Lima's habit to annotate or sign his books. There are quite a number of works that are inscribed to him, too many to list here, and one must assume that these were gifts for the collector. On the question of his manner of book buying there seems little information, unless this is hidden in stray observations in his correspondence. The correspondence is vast, and addressed to a great many of his friends and colleagues. Distilling information from that source would be an enormous task. It is possible, however, to determine for quite a number of books where these came from. Some were bought at auction because the name of the previous owner is there on a book plate, and the collection would be sold by the well-known auction houses such as Sotheby's, so that a particular title would be listed in the auction catalogue. This is the case for several works that bear the book plate of the Huth Collection, such as Caspar van Baerle's *Rerum per octennium in Brasilia ... Historia* of 1647, and several other titles dealing with the Dutch West India Company, as well as Diaz Castillo's *Historia verdadera de la conquista de la Nueva-Espana* and Pedro Cieça de Leon's *Chronica del Peru*. Jean de Lery's *Histoire* has the bookplate of William Beckford and can be traced via the auction catalogue of his collection. There are several titles that

have the stamp and a bookplate of Judice Bicker, from the collection of Alfredo de Carvalho, with his bookplate, and from the collection of Annibal Fernandes Thomaz, which again can be identified via the auction catalogue of his collection. There are numerous works that have the book sellers ticket of Charles Chadenat of Paris. Probably Oliveira Lima made most of his purchases via book sellers such as Maggs, who would also bid for him at auction. That of course is speculation, but it is a reasonable assumption, for a skilled book seller can be of enormous help in building a collection of the size and depth of the Lima Library.

The above observations about the Lima Collection offer no more than a sketch of some of the most interesting or rare titles in the collection. It is intended as a brief survey of the riches gathered together by Oliveira Lima, until the entire rare book collection can be listed in bibliographical format, and to honor his work as a collector, which now serves for the benefit and pleasure of those coming after him.