

THE NEW YORK  
ANTIQUARIAN BOOK FAIR,  
2026

In Saltzberg rüchens ohne Clag vnd Schuff  
bis an dem Jnnigsten tag. 28. Das wird  
gott mein grab vnd dinsten vnd mich für  
Zewigen Freundt vnd Erben  
andere bna Anno 1541 den 24 septemb

 EDITIO ALTERA

BOOTH A32



ILAB  
INTERNATIONAL LEAGUE OF  
ANTIQUARIAN BOOKSELLERS



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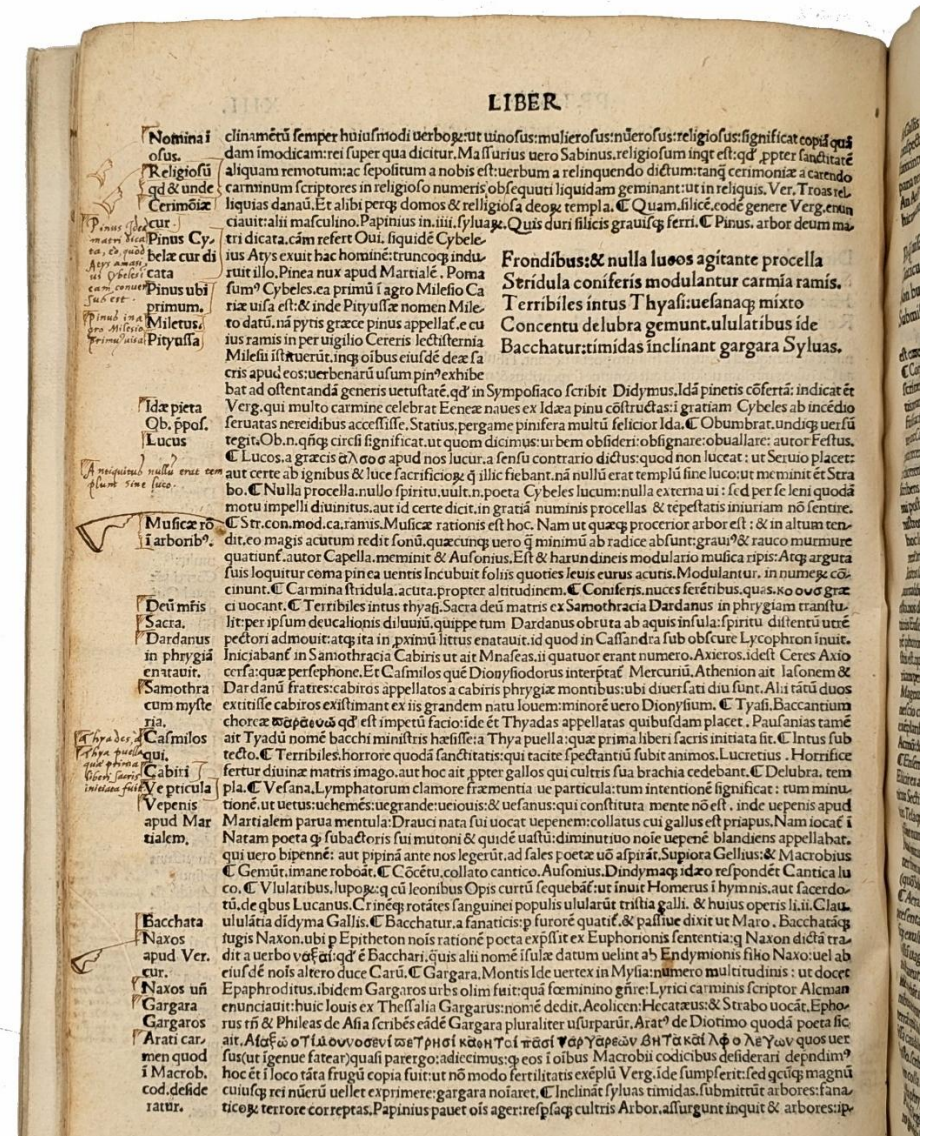
# HUMANITIES

## CHARMINGLY ANNOTATED BY A CONTEMPORARY HUMANIST

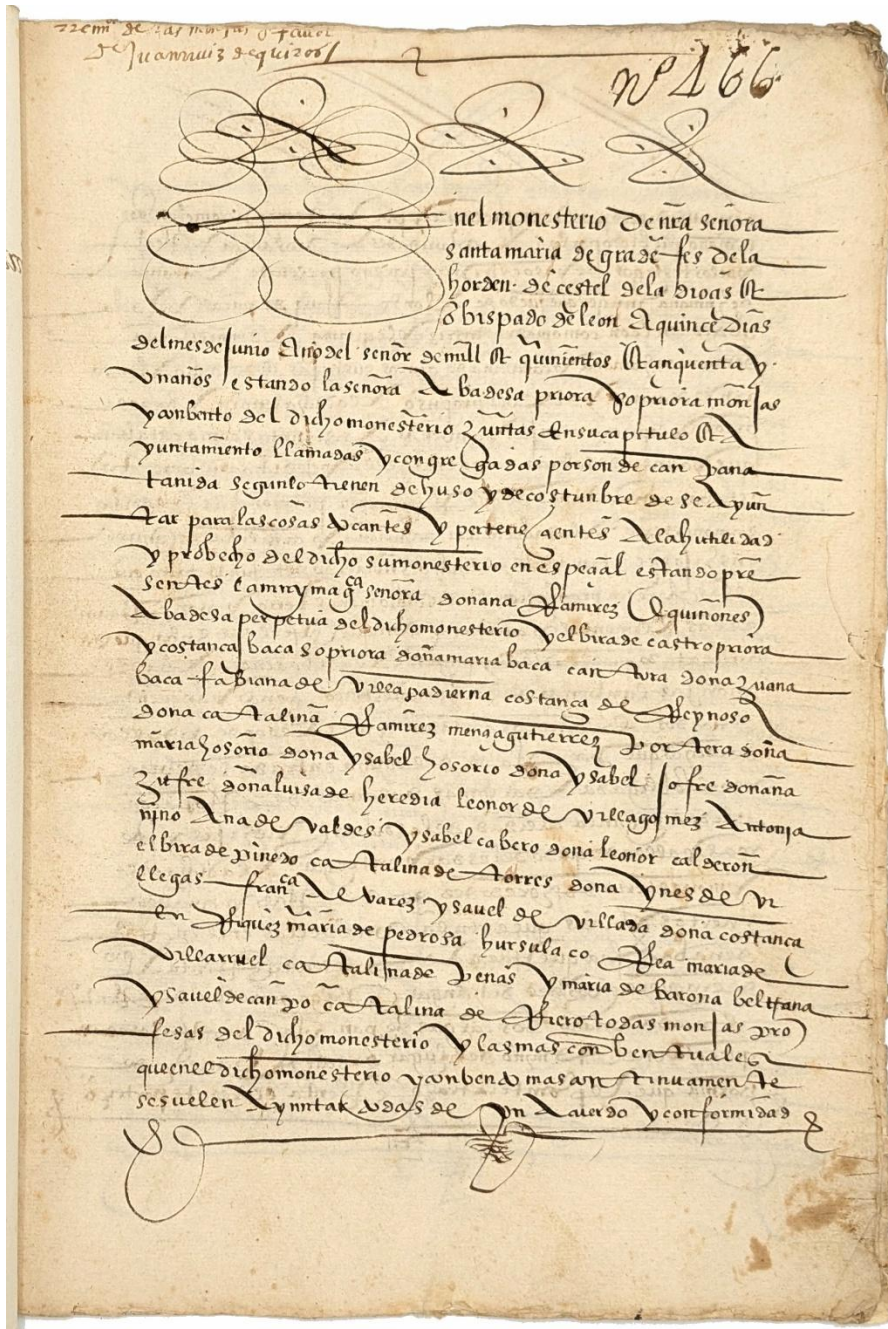
1. **CLAUDIAN / PARRASIO, Aulo Giano (ed.).** *De Raptu Proserpinae: omni cura ac diligentia nuper impressus: in quo multa: quae in aliis hactenus deerant: ad studiosorum utilitatem...* [Milan: Pietro Martire Mantegazza, 1502?]. Folio. (8) ff, (VI) ff, VII-LII ff, a total of 60 leaves. Elegantly bound in a mid-16<sup>th</sup> century Mantuan legal contract on vellum, probably executed in the late 19<sup>th</sup> century. Annotated in a delightful contemporary Italian hand throughout. **\$2,650**

Second edition of *The Abduction of Proserpine* with the extensive commentary of Parrasio, ostensibly an elaborate piracy of the first printed in Milan in 1501. Claudianus' fragmentary poem on Ceres' desperate search for her kidnapped daughter here occupies one-sixth of each page, surrounded by the notes of the "indefatigable textual critic" Aulo Giano Parrasio (1470-1522). Given the block-text format of the page, employing pilcrow rather than line breaks, the text littered with superabundant abbreviations and contractions, the functional usefulness of our reader's own clear, concise, and highly legible glosses becomes apparent.

Considerable debate seems to exist over the place and date of printing, with the ISTC settling on [Venice: Bartolomeo Albertino & Giovanni Rosso of Vercelli, ca. 1510] while EDIT16 invokes Ennio Sandal's *Editori e tipografi a Milano nel Cinquecento* (1977) as an authority in suggesting [Milan: Pietro Martire Mantegazza, ca. 1502]. The ISTC shows copies in US libraries at Harvard, Newberry, Northwestern, Kentucky, Beinecke (untraceable in the online catalog), Columbia, Huntington, and LC.



## A WIDOW SECURES CONVENT ADMISSION FOR HER TWO DAUGHTERS



**2. CISTERCIAN CONVENT.** *Tratados que precederon entre la Abadesa, y Priora y demas monjas del Monasterio de N[uest]ra Señora de Santa Maria de Gradefes de la Orden del Cistel, Diocesis de Leon, y la Señora Antonia de Omaña, Viuda de Alonso Ruiz de Quiros, para que entrasen Religiosas sus hijas Maria, y Cathalina de Quiros, en d[ic]ho Monasterio [19<sup>th</sup> century docket title]. [Gradefes, 17<sup>th</sup> June 1551].* Manuscript in Spanish in an elegant, legible *bastarda* hand, notarized by the different (much less legible) hand of Pedro Melendez on final leaf. Gathering of (8) ff, with later cover-sheet sewn on. Originally folded with Melendez's docketing on verso of final leaf. Marvelously well-preserved. **Offered with a recent Spanish export license. \$1,850**

Well-preserved witness of the kind of legalistic 'tratado' necessary for admission to a prestigious convent in 16<sup>th</sup> century Spain – the era of Juana de la Cruz, Teresa of Ávila, and Jerónima de la Asunción. The present lengthy document outlines the conditions of entry for two sisters, Maria and Catalina de Quirós, to Santa Maria de Gradefes, one of the oldest Cistercian convents in the country (founded 1168). As in other formal legal documents of its time, the large blank upper margins have been 'crossed out' to prevent unauthorized additions; and the document was witnessed by a Royal Notary, Pedro Melendez on the 17<sup>th</sup> June 1551. In a decidedly democratic touch, the names of 32 resident nuns are invoked on the first page of text as approving of the contract.

The girls' widowed mother, Antonia de Omaña, had married off at least one of her daughters (Elvira Ruiz de Quirós) and perhaps could not afford the dowries which might be required for Maria and Catalina, although a smaller 'monastic dowry' was necessary for conventual admission. Their deceased father, Alonso Ruiz de Quirós, seems to have served as a comptroller (*contador de la casa*) in León.

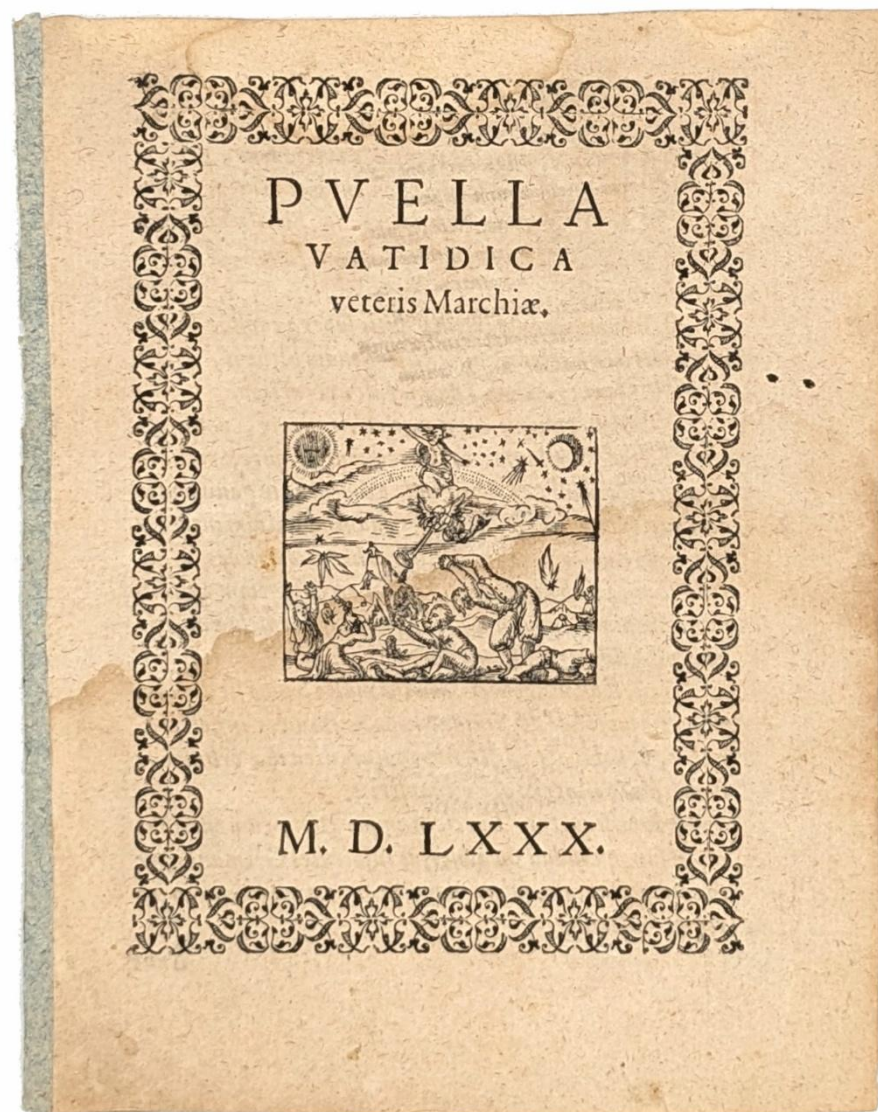
**“YOUNG MEN, LOST IN LUXURY AND IN SPANISH DRESS, [WILL] PUT ON SPANISH MANNERS, AND BECOME A SODOMITE ABOMINATION TO GOD...”**

3. [PROPHECY – TURKISH WAR]. *Puella Vaticinica Veteris Marchiae*. [Leipzig?], 1580. 4to. (8) pp. With decorative title border and woodcut illustration on the title page. Paper-strip spine binding. Faint dampstain to lower half of textblock. **\$2,850**

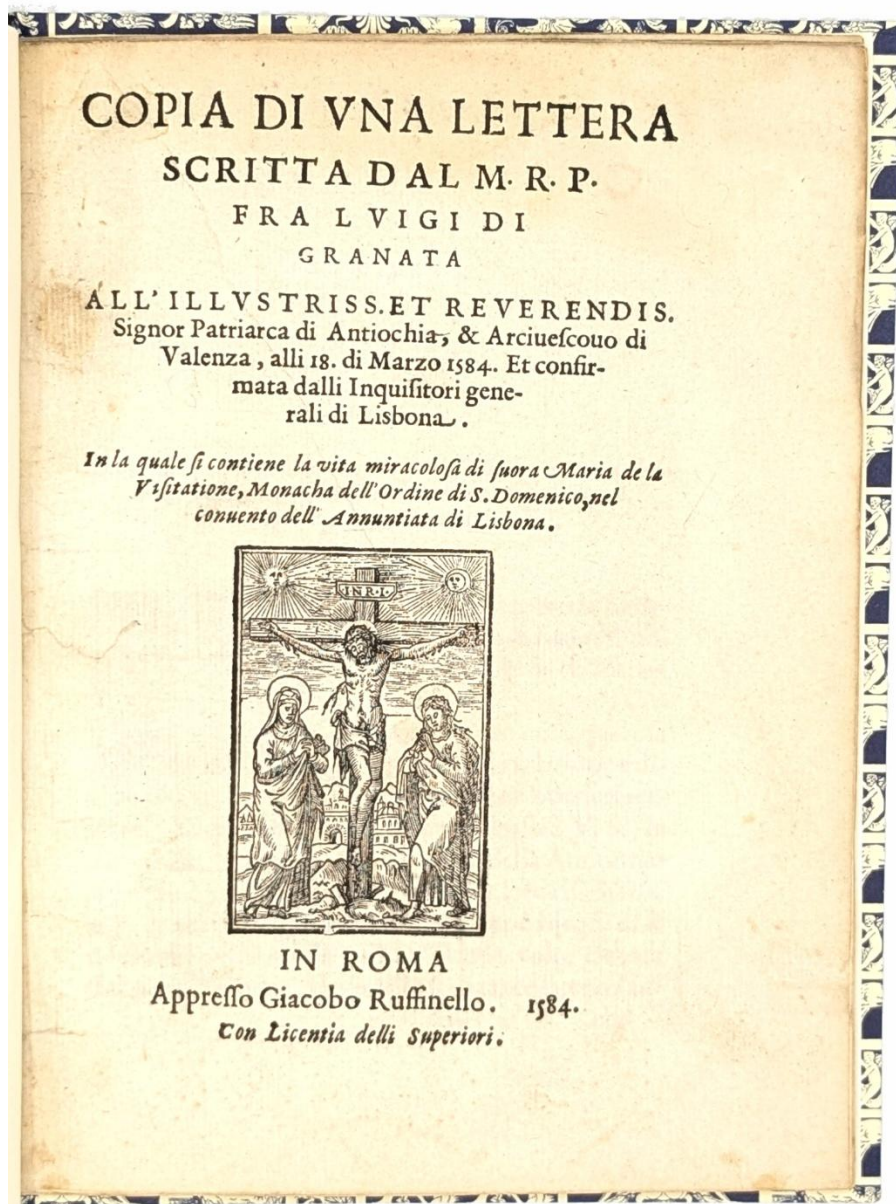
Impossibly rare first edition, later only partially translated into the vernacular, of these apocalyptic prophecies uttered by a thirteen-year-old shepherd's daughter in the Altmark region of northern Saxony in 1580. Illustrated with a title woodcut depicting wailing figures amidst severed limbs, with an angel sounding the heavenly trumpet of prophetic proclamation, this first appearance of the 'Altmark Prophetess' in print is recorded in just one other copy worldwide, at the HAB.

Amidst great physical and spiritual torment, dripping with the sweat of fear, the unnamed *puella vaticinica* from Schönebuch near Stendal had announced “the three apocalyptic punishments of famine, plague, and war, regarding the first punishment as having already arrived... All of Europe was ultimately to be devastated by war,” and the Turks would commit horrific atrocities. (Kofler, “Prophetic als Partizipation am Heilsplan?” 2017, p. 90).

Later in 1580 we find another pamphlet, titled *Neue Prophetin von Schönebeche, in der alten Marck [...] Aus dem Latein ins Deutsche bracht*. However, our Latin text focuses much more on the calamities caused by the Turks; and the German text, for example, does not mention the sodomitical fate of Spanish-obsessed youths. The German text gives far more descriptive context to the prophecies, but greatly truncates the prophecies themselves; it may be a translation of a different pamphlet, *Nova de Sibylla Marchica* (no place, 1580). All versions of the Altmark prophecies are rare, with no copies of any edition or translation recorded in US libraries.



UNRECORDED IN OCLC:  
THE FIRST APPEARANCE IN PRINT  
OF A CELEBRATED EARLY MODERN FRAUD



4. [MYSTICISM / NUNS]. *Copia di una Lettera scritta dal M. R. P. Fra Luigi di Granata... In la quale si contiene la vita miracolosa di suora Maria de la Visitatione, Monacha dell' Ordine di S. Domenico...* Rome: Giacobbo Ruffinello, 1584. 4to. (24) pp. Woodcut of the Crucifixion on title-page. **Offered with a recent Spanish export license. \$3,850**

Impossibly rare first or early edition of the first printed account of Sor María de la Visitación (1551-ca. 1603), a conventual superstar in 16th century Lisbon whose deceptions were ultimately unmasked four years after the publication of the present breathless report of her miracles. It is perhaps no accident that Maria was finally ‘exposed’ by none other than the Discalced Carmelite Jerónimo Gracián (1545-1614), the last confessor and posthumous promoter of rival monastic miracle-worker Teresa of Avila (1515-1582).

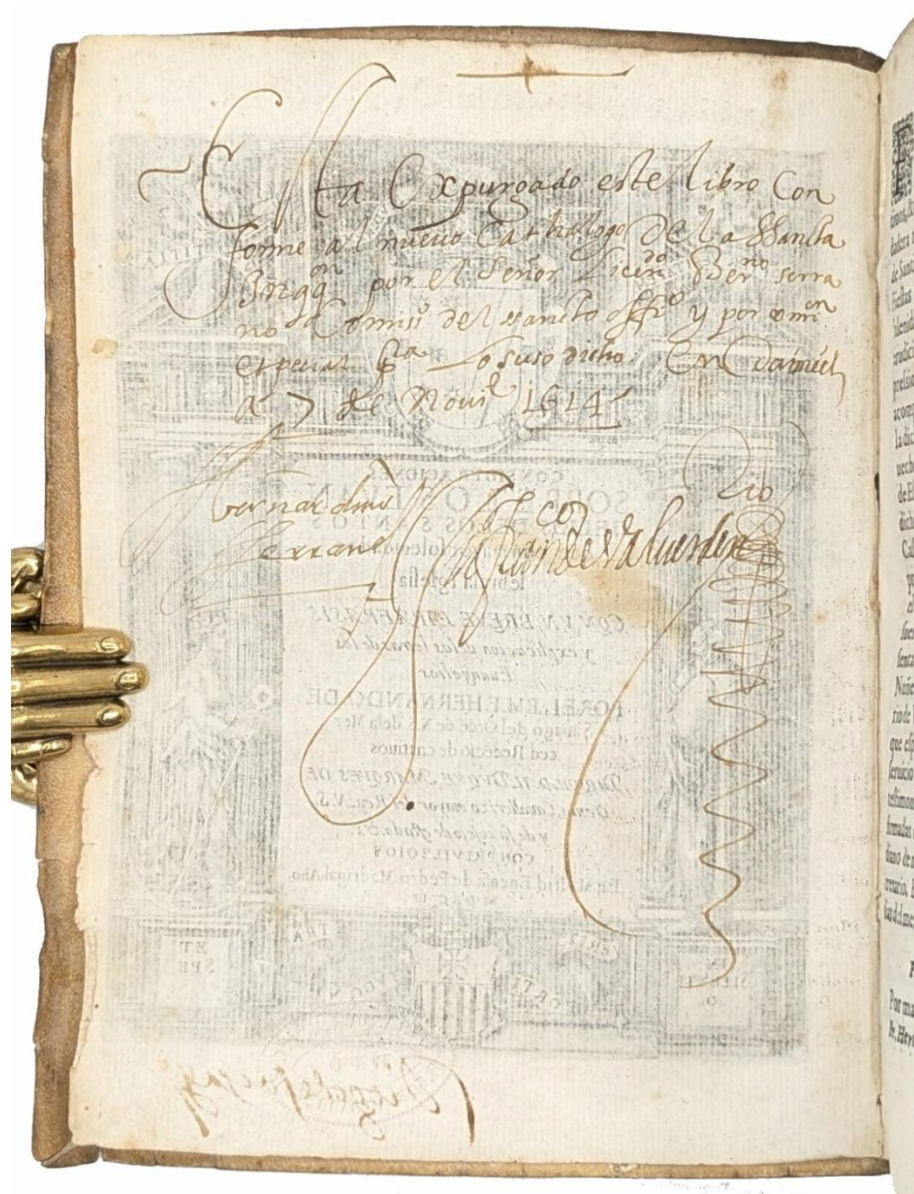
Granada’s text betrays the raw excitement of a career cleric witnessing an inconceivable miracle with his own eyes, following his meeting with her on the 13th March 1584. Our letter is here followed by a “Narratione di quello si sia Saputo della madre suor Maria della Visitatione...” (B1v-C4) recounting Maria’s miracles including the *segni delle piaghe* which she received on 7<sup>th</sup> March. Remarkably, the final paragraph of this text suggests that it was written by Maria herself, in the third person, “because she was so commanded, out of obedience, by the Father Provincial”. The editor then suggests that Maria seems to have grown tired of displaying her stigmata to gawkers; “for which reason, with much anxiety, she asks that she be removed, and sent to places where she is not known, so she can live more safely in secret”. In 1588 Maria, after threatening the King of Spain, was finally condemned by the Inquisition; the shell-shocked Granada penned a brief apology and then died at the end of that year. Although unrecorded in any printing in OCLC, the ICCU shows two variants printed in the same year – each surviving in a single copy, at the Biblioteca Alessandrina in Rome.

## CENSORED IN 1614, AND BROUGHT TO BRAZIL BY THE EARLY 19<sup>TH</sup> CENTURY

5. **SANTIAGO, Hernando de.** *Consideraciones sobre los Evangelios delos Santos que con mayor solemnidad celebra la Yglesia. Con un breve Paraphrasis y explicacion delas letras de Evangelios...* Madrid: Pedro Madrigal, 1603. 4to. (24), 1133 pp, (3). Engraved allegorical title-page. **15 passages censored on 17 pages, with a lengthy note by the *calificador* responsible on verso of title-page dated 1614.** Early ownership inscription on flyleaf, “Es de Fr. Juan de la Serna del habito de San Francisco”, with his manuscript index on rear flyleaves; later inscription of Viceroy Diogo de Sousa (1755-1829), colonial administrator in Brazil, on title-page; 20<sup>th</sup> century blindstamp of the Rio de Janeiro bookseller J. Leite (Rua Tobias Barreto 12, seemingly active from the 1920s-1940s). Contemporary vellum. **Offered with a recent export license.** **\$1,850**

First edition, brought to the press shortly after the author’s release from Inquisitorial prison in Toledo in July of 1601, and during his three-year suspension from preaching. The “indomitable maestro” Santiago, as Henry Charles Lea calls him, was a gifted orator dubbed ‘*Pico de Oro*’ (Golden Tongue) by Philip II, but ran afoul of his own Mercedarian Order during the late 16<sup>th</sup> century. Lea (1907) suggested that the level of nit-picking by the Inquisition in reviewing Santiago’s books was a response to pressure by those in his order to censure him; the Toledo tribunal did not find his writings particularly alarming, but their ruling was ultimately overturned by a higher court. Despite the corrections ordered to Santiago’s *Consideraciones sobre los Santos*, it proved to be a popular text, and the two editions published after 1612 incorporate the Index’s revisions.

OCLC shows just a single copy of any pre-expurgation edition in US / UK libraries, at the National Library of Scotland. Copies of the corrected editions (1615 and 1617) are held at Michigan, the BL, and Exeter.



**ILL-FATED LOVERS, CELEBRATED BY THE  
'ACADEMY OF THE SAVAGES'  
(BOLOGNA, 1606-1629)**

**6. [ACCADEMIA DEI SELVAGGI].** *Nelle Nozze del Co[n]te. Ercole Pepoli et D[onna]. Vittoria Cibo.* Bologna: Heirs of Giovanni Rossi, 1609. 4to. 1 p, (3), 3-72 pp., plus engr. title-page signed by [Giovanni Luigi] Valesio. Bound in early 19<sup>th</sup> century (?) patterned card covers. An excellent copy.

**\$1,450**

Extremely rare sole edition of this collection of poetry composed by various members of the short-lived Accademia dei Selvaggi as well as of the Accademia dei Gelati – two important Marinist groups in 17<sup>th</sup>-century Bologna. Curiously, while the members of the latter are named (Melchiorre Zoppio, Claudio Achillini, Ridolfo Campeggi, etc.) with no reference to the academy itself, the members of the former are referred to only by their academic pseudonyms: “Animoso” (Giovanni Capponi); “L’Elevato” (Lionello Spada); “Soligno” (Cesare Abelli); “Strepitoso” (Marcantonio Arloti); and “Invescato” (Giovanni Valesio). The union was not a happy one: Vittoria managed to escape Ercole’s domestic abuse, and in 1617 Ercole was assassinated for his dishonor. Like the Gelati, the Selvaggi seem to have maintained close ties to contemporary artists: Valesio engraved the title-page as well as contributing two poems on pp. 19-24.

OCLC shows the BnF, V & A, and Chicago; ICCU records just four complete copies in Italian libraries.

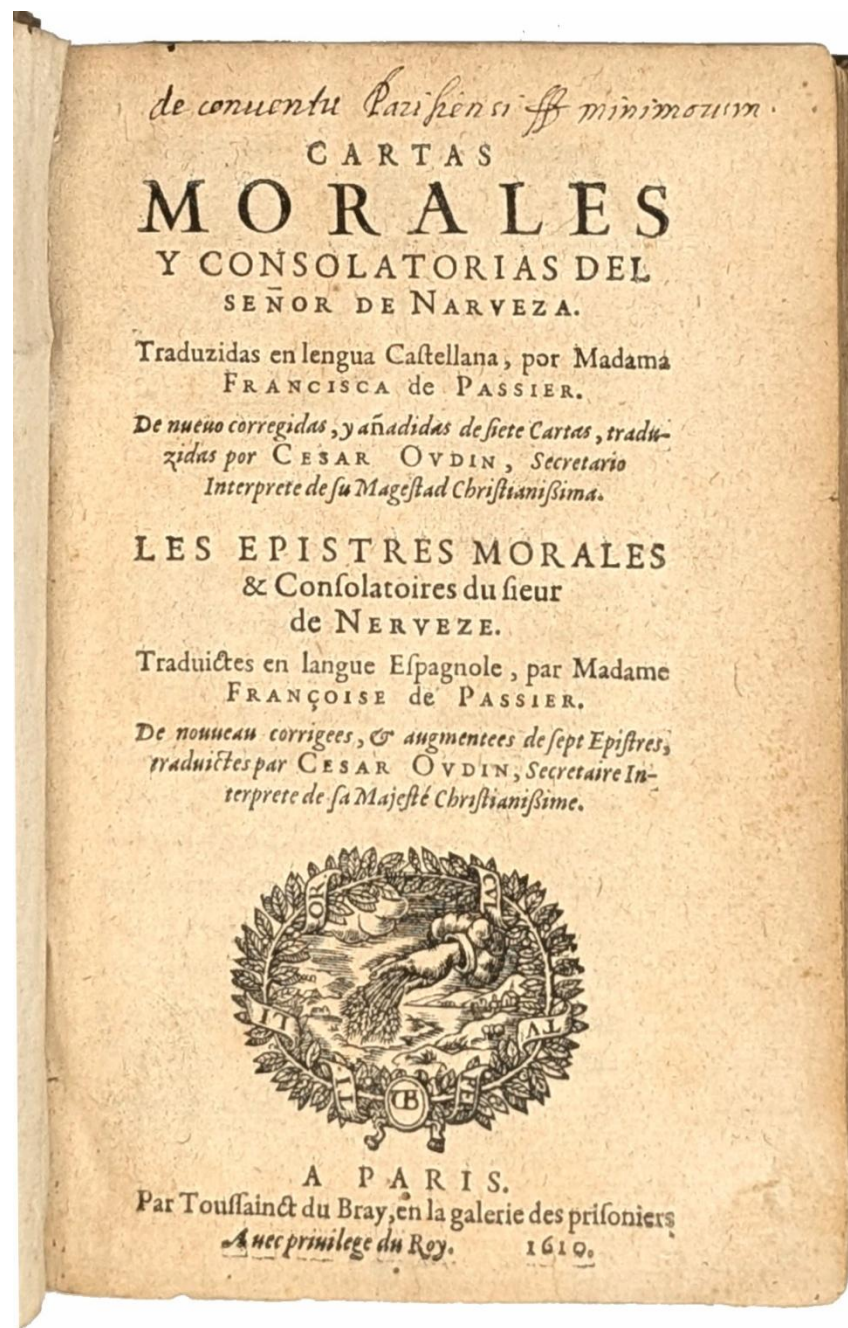


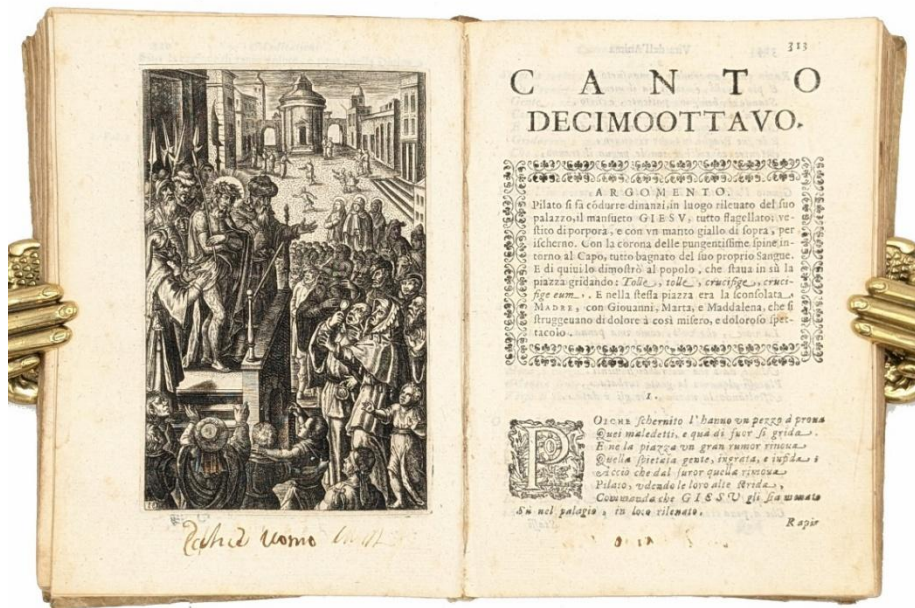
**“THE LIFE OF FRANCES DE PASSIER IS ONE THAT, SUBMERGED IN OBLIVION, CURRENTLY DEPENDS ON A SINGLE SOURCE OF INFORMATION: THE VOLUME OF HER *CARTAS MORALES*, HER ONLY KNOWN WORK” (POUSADA-LOBEIRA)**

**7. PASSIER, Francisca de (trans.).** *Cartas Morales y Consolatorias del Señor de Narveza. Traduzidas en lengua Castellana, por Madama Francisca de Passier. De nuevo corregidas, y añadidas de siete Cartas, traduzidas por César Oudin...* Paris: Toussaint du Bray, 1610. 8vo. (8), 152 ff, (16) including terminal blank. Contemporary vellum. **Provenance:** 17th century inscription of the Parisian Couvent des Minimes on title-page, famously home to Marin Mersenne between 1612-1648 (and where he entertained René Descartes, Pierre Gassendi, Thomas Hobbes, and Blaise Pascal). **\$2,250**

Second edition of the sole printed witness of Francisca de Passier’s writing – a somewhat forgotten bridge between French and Spanish literature during the age of Quixote. “Francisca de Passier (1586-1605), a native speaker of French, was particularly proficient in Spanish – a language she used extensively throughout her short life until she passed away at the age of nineteen in her homeland, Savoy. Following the nine-day funerary ceremonies, her husband, profoundly affected by her death, set all her writings ablaze, with the sole exception of a Spanish translation of *Les epîtres morales du sieur de Nerveze*, which [her editor] Garcilopez himself managed to save from the fire...” (Pousada-Lobeira). **No copy of either edition is recorded in US or UK libraries.**

Cervantes himself had praised Passier’s “rare wit, memory and eloquence”, calling the *Cartas* “brimming with erudition and moral writings - for it is in such writings that the author of the wretched *Don Quixote* ought to have studied”; it was not until 1916 that this Cervantine text was unmasked as a modern forgery. The editor of the present second edition was César Oudin, who praises Passier in much the same language; Oudin would go on to publish the first French translation of *Don Quixote* in 1614.





## DIDACTIC IMAGERY FOR VERNACULAR DEVOTION: A RAMBUNCTIOUS PREACHER'S RICHLY- ILLUSTRATED POETRY

**8. CAMBI, Bartolomeo, detto "da SALUZZO".** *Vita dell' Anima desiderosa di cavar frutto grande della Sant[issi]ma Passione di Giesu Christo...* Rome: Camera Apostolica, 1614. Small 4to. (20), 642 pp, (8), including engr. title, composite plate of miracles, and 34 full-page plates in text. Contemporary gilt-tooled vellum with hand-painted armorials on both covers; all edges gilt and delicately gauffered. **\$2,450**

Rare first edition of this richly-illustrated collection of didactic sacred poetry, in a handsome contemporary binding. Following decades of fiery preaching, some of which had attracted the attention of the authorities (see full description), Cambi was forced into ascetic retreat in the monastery of San Francesco a Ripa (Trastevere), where he composed the present work.

Incorporating 35 full-page engravings, some quite skilled, each part of the text has its own didactic function: "In this book there is rhyme, prose, and image. The Canto, the Meditation, and the Image, which represents to you what is contained in that Canto and in that Meditation. With the poem, therefore, you will be able to enrich your memory, placing within it what is sung of the Most Holy Passion of the Lord. With the meditation in prose you will be able to enrich your intellect with those simple concepts and feelings that you will read in it. And with the Most Sacred Image and figure of the Most Holy Passion you will be able to wonderfully kindle and inflame the loving affection of your will." (\*8r)

The digitized National Library in Rome copy, for example, lacks 13 plates in all. OCLC shows US copies of the present work at St Bonaventure, Berkeley, Yale, St John's, and SMU (presumably all complete); a copy at Trinity College (CT) is recorded with just 27 plates. Venetian editions of the *Vita dell' Anima* were also published in 1614 and 1625, but were unillustrated.



## A GOTH TRAGEDY IN THE VEIN OF TASSO (AND HAMLET)

9. ROTA, Lodovico. *Il Re Gerlando Tragedia... All' Ill[ustriss].mo et Rever[endiss].mo Sig[no].r Cardinale Francesco Barberino*. Venice: Giacomo Sarzina, 1624. 4to. (10) including engr. title-page and full-page engr. *imprese* of Rota, 11-129 pp, (3). Contemporary limp vellum, recased. **\$1,850**

Sole edition of this 'tragedy of blood' inspired by Tasso's *Il Re Torrismondo* (1587), revolving around a brooding Gothic king and his unhappy family. *Il Re Torrismondo* has sometimes been linked to *Hamlet*, and *Il Re Gerlando* is certainly of the same genre, with a notable 'dream narrative' in Act I, Scene I (identified as such by Kragelund). "In Rota's *Re Gerlando*... the tragedy opens with a canonical dialogue between the Nurse and Princess Argilla, niece of the Gothic King Gerlando, who has fallen prey to inner turmoil and spectral visions..." (trans. Selmi).

The charming plate facing p. 11 (lacking in the Getty copy) contains a complex device incorporating books, military instruments, a compass and protractor, and a violin; an *imprese* which we have identified as that of the author, Lodovico Rota. OCLC shows US copies at Yale, JHU, Wellesley, and the Getty.



A CISTERCIAN MYSTIC  
INSPIRES TWO BOURBON QUEENS  
NO COPY IN AUCTION RECORDS,  
NOR US / UK LIBRARIES

10. VILLEGAS, Bernardino de, S. J. *La Esposa de Christo, instruida con la Vida de Santa Lutgarda virgen, Monja de S. Bernardo...* A la Magestad de la Reyna nuestra Señora doña Isabel de Borbon. Colophon: Madrid: Teresa Iunti [Giunti], 1625. 4to. (24), 795 pp, (1), including engraved plate of Lutgardis being escorted by angels to take Holy Communion. Contemporary vellum with remains of ties; later manuscript title on spine. An excellent copy. **\$3,650**

First edition, printed by Teresa Giunti of the Spanish clan, of this lengthy biography of the 13th century mystic St. Lutgardis. Female hagiographies penned by Jesuits (who had none of their own order to celebrate) were generally exercises in patronage, and here the engraver has inserted both Queen Isabel of Spain and Queen Henrietta Maria of England into the portrait of the saint. Villegas addresses both Bourbon queens in his preface: "And since the whole Kingdom of France recognizes and venerates this holy virgin as patroness of births, and invokes her name, experiencing every day her favor in miraculous births, so Your Majesty, and the Most Christian Queen of France, your dear sister, trusting in the intercession of this most pure virgin, may well expect two most blessed and happy births yourselves; for this is the only thing these two Monarchies lack to reach the pinnacle of human happiness: and then the world will rejoice, and will emerge from its anxious pregnancy, when it sees the birth of two firstborn sons of Your Majesties, who will be the two pillars of the Catholic Faith..."

Born in Tongeren in the Low Countries, Lutgardis (1182-1246) had been elected Prioress at the age of 24 but refused the honor. God granted her knowledge of Latin (although she refused to speak French), and she was prone to ecstasies and levitation; her head dripped with blood during these holy encounters.



## A ROMAN LEGAL DIGEST, BOUND FOR A 'SUPREME COURT' JUDGE DURING THE GALILEO ERA

11. **LAMPUGNANI, Girolamo.** *Compendium Introductionis ad Justinianaeas Institutiones. Et de Ratione Studendii in utroq; Jure.* Rome: Francisco Corbelletti, 1627. 12mo. (12), 633 pp, (31); 38 pp, (2). Contemporary red calf, richly gilt by the same workshop responsible for the copy bound for Pope Urban VIII (Urban VIII, pope (Maffeo Barberini) [1623-1644] - [Coats of arms - Digital shelves - Digital Collections of the Casanatense Library](#)). Arms of Cardinal Giacomo Cavalieri (1566-1629) on both covers. Joints cracked (as in the Urban VIII copy); front matter glued closely at gutter; lower half of title-page and outer corners of three leaves of the preface repaired at an early date (loss of a few words of relevant text). Old bookseller's description on pastedown noting the volume with the aforementioned faults (perhaps ca. 1950). **\$1,450**

Sole edition, oddly rare, of this digest of the Institutes by a Milanese jurist, Girolamo Lampugnani (d. 1644). The scion of a patrician family, Lampugnani had his only known publication printed in Rome and dedicated to the Apostolic Protonotary Teodoro Trivulzio (1597-1656); he presented copies to both Urban VIII (see above) and to our own dedicatee, the jurist and Vatican functionary Giacomo Cavalieri (1566-1629).

In 1607 Cavalieri was installed as Auditor (judge) of the Apostolic Tribunal of the Roman Rota, the highest appellate court of the Catholic Church, a role he served for nearly two decades. OCLC shows Museum Plantin (in a plain vellum binding), Hamburg, Rome (in lightly gilt vellum), and the Bibliotheque Cantonale in Switzerland; the ICCU adds a handful of further copies in Italian libraries. **No copy is recorded in US or UK libraries.**



## A CIVIL WAR HERO IN BARBERINI ROME: SONGS BY KENELM DIGBY'S YOUNGER BROTHER

**12. DIGBY, John (alias SALISBURY).** *Pancriides Apes. Musicis Concentibus Advocandae ad Philosophicas Theses... Illustriss[imo]. Principi Franc[esco]. Card[inali]. Barberino venerabundae se dedunt.* Rome: Francesco Corbelletti, 1627. 4to. (2), 3-13 pp, (1), including larger engraved title-page folded down to size. Each page of text within woodcut typographical borders. Modern marbled wrappers. **\$3,450**

Extremely rare sole edition of this curious witness to the activities of the young John Digby (1605-1645) at the English College of Rome, dedicated to the newly-installed Cardinal Protector of England, Francesco Barberini (1597-1679). The work consists of five songs – performed to music, according to the title-page – as an accompaniment to Digby's thesis defense in Philosophy in 1627. Although the corresponding music has not survived, the work is included in Sartori's checklist of *I libretti italiani a stampa dalle origini al 1800* (see below).

John was born just months before the execution of his father for involvement in the Gunpowder Plot. "Unlike his brother Kenelm Digby (1603–1665) he seems not to have been especially tall or handsome, but he was immensely strong... At thirteen he was sent to the English College at St Omer in Flanders under the alias John Salisbury. In 1624 he went on to the English College at Rome, which accepted a proportion of students with no vocation to the priesthood." (*DNB*) Despite his reputation – in the words of John Aubrey – as "a proper person of great strength and courage ... and yielded to be the best swordsman of his time" (*Brief Lives*, 2.241), Digby died of his injuries during the Civil War in 1645.

OCLC shows copies at the British Library, BnF, Biblioteca Casanatense, and the Biblioteca Nazionale in Rome. We note a single copy in auction records, sold at Sotheby's in 1966 as part of a group lot.



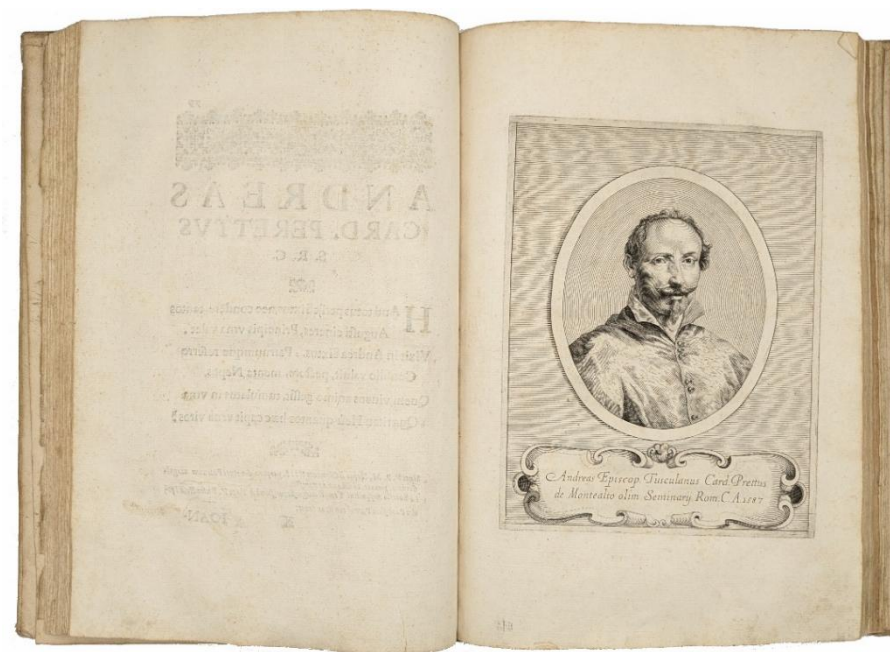
## TWO RARE WORKS ILLUSTRATING THE OUTSIZED ROLE PLAYED BY JESUITS IN EARLY MODERN EDUCATION

13. **ADAMI, Annibale S. J.** *Seminarii Romani Pallas Purpurata siue Eminentissimi S.R.E. Cardinales qui ad hæc usque Tempora e Seminario Romano prodire Imaginibus expressi, Epigrammatis illustrate...* Rome: Heirs of Corbelletti, 1659. Folio. (8), 39 pp, (5), 41-67 pp, (1), 67-196 [i.e. 186] pp, including allegorical engr. frontispiece and 31 plates. Contemporary stiff vellum. **\$4,500**

Sole edition of this visual and biographical catalog of one of the crown jewels of the Jesuit education system: the Seminario Romano, founded in 1565. Unable to celebrate a pantheon of Jesuit cardinals (Ignatius had all but forbidden the acceptance of high-ranking offices by members of his order), Adami (1620-1706) turns to the Seminario and its impressive ranks. OCLC shows a single US copy (Harvard) and a single UK copy (BL).

[bound with]: **ACCADEMIA DEGLI ANIMOSI.** *Gibertum Borromaeum Barberinarum apum Augurio Laureatum Florulentum in Borromaeo Mari Braydenses Syrenes Canunt Concinunt.* Colophon: Milan: Filippo Ghisolfi, [1634]. Folio. (46) pp, Elaborate engr. title, and 12 engr. medallion portraits in text.

Second recorded copy of the earliest publication of the **Accademia degli Animosi**, a curious folio prepared by literary-minded students at the Jesuit College of Brera. The occasion was the graduation of the 18-year-old Giberto III Borromeo (1615-1672), who may or may not himself have been a member of the Accademia degli Animosi. Here we find epigrams, odes, and a lengthy *oratio*, each signed by a different Accademician classmate; the theme is of course the glory of the Borromeos, with engraved portraits of Giberto's illustrious ancestors dating back to Saint Justina herself. The striking title-page features a portrait of the 18-year old Giberto as well as an elephant, the *impresa* of the Accademia, a camel, a unicorn, and a central vignette of the Rocca Borromeo in Angera (Borromeo Castle, on the shores of Lago Maggiore) surrounded by sirens.





## INVITING THEMSELVES OVER FOR “CHOCOLATE AND MILK”: CREEPY CLERICS AND THE DANGERS OF TEACHING WOMEN

14. [CREEPY CLERICS] / ‘ABATE O. G.’. *Discorso Accademico sopra l'Abuso di Quelli Ecclesiastici che insegnano alle Donne Leggere, Scrivere, il Canto, il Suono, il Disegno, la Poesia, le Scienze, le Lingue.* Livorno: Giovanni Paolo Fantechi, 1761. 8vo. 52 pp. Contemporary patterned card covers; spine perished, first few leaves a little stained; otherwise good. **\$1,250**

Sole edition of this treatise attacking “clerics who teach women Reading, Writing, Singing, Music, Drawing, Poetry, the Sciences, and Languages”. Our *Discorso* seems to treat these activities as a malevolent form of *cicisbeatura*, the sanctioned relationship between a noblewoman and a close male attendant in 18<sup>th</sup> century Italy; perhaps unusually, the author is quick to lay the blame for resulting “scandali” on predatory clerics, rather than on the seductive wiles of womankind.

Our author particularly detests “the many stratagems by which ecclesiastics—and members of religious orders in particular—insinuate themselves into our homes whenever a woman of not-unattractive appearance resides therein. They go there to partake of chocolate, and milk; at other times, they arrive bearing books to lend...” (p. 5), impudently believing that they can remain chaste “while sitting assiduously at the side of a tender young maiden—whether to teach her to give voice to song, or to train her soft hands in the playing of a harmonious instrument”.

OCLC shows a single US copy, at Bryn Mawr.

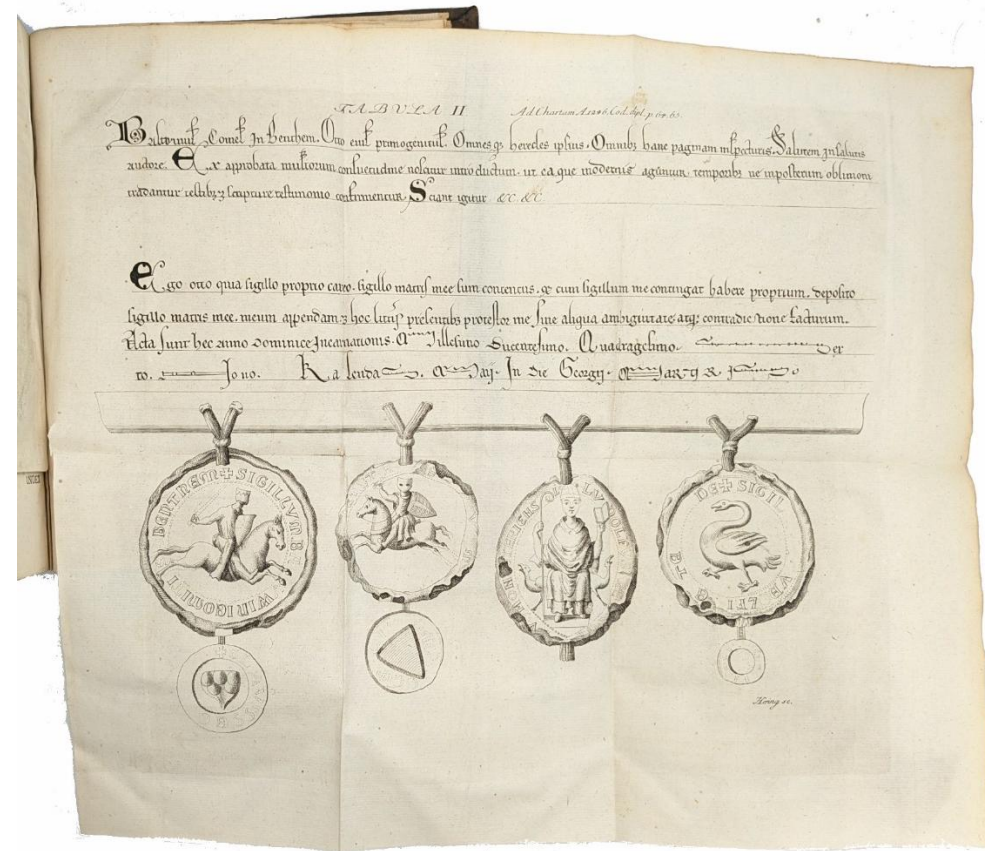
## A NEW KIND OF HISTORIOGRAPHY “EIN MEISTERWERK DER KRITISCHEN METHODE” (ROLING)

15. JUNG, Johann Heinrich. *Historiae Antiquissimae Comitatus Bentheimensis Libri Tres. In quibus subinde explicantur res vicinarum regionum, principum hominumque illustrium; accedit Codex Diplomatum et Documentorum, ex autographis maximam partem editorum, cum Sigillis ac Scripturae veteris Speciminibus in Aes incisis.* Hannover & Osnabruck: Johann Wilhelm Schmid, 1773. Large 4to. 2 vols in 1. XVI pp, 320 pp, (2); 398 pp. With engraved frontispiece and 8 engr. plates (of which 6 folding) depicting original (life sized!) documents and seals from the 13-15<sup>th</sup> centuries. Contemporary mottled calf, spine richly gilt. **ON HOLD \$2,250**

Rare sole edition of this remarkable exercise in 18<sup>th</sup> century historiography. Although parading as a traditional ‘hagiographical’ study of the genealogy and pre-history of a local noble family, Jung’s work in fact proves to be a merciless dismembering of commonly received wisdom, dismantling nearly every historical tie to which the Counts of Bentheim had laid claim. Espousing a new brand of historiography relying exclusively on archival documents, and tracing unsubstantiated claims back to their corrupted historical origins, Jung offers his readers a wholly impartial, stone-cold work of historical record, supported by an appendix of sources lengthier than the principal work itself.

In one case, Jung points out that the evidence for a certain lineage claim rests on documents provided by the notorious forger of inscriptions, Erasmus Stella, whose fraudulent activities Lessing had very recently exposed at Wolfenbüttel. “Above all, this history of Bentheim was a reckoning with the patronage historiography of the 17th century, whose potentate-fixated eulogies Jung rejected... it was important that the sources used up to that point, as the example of the tournament books in particular demonstrates, be appropriately assessed for their value. A princely genealogy that had relied for over two hundred years on the volatile inventions of an aristocratic fiction writer from the 16th century was not worth the parchment it was written on.” (Röling)

OCLC shows a single US copy at Columbia, and a single UK copy at Cambridge.



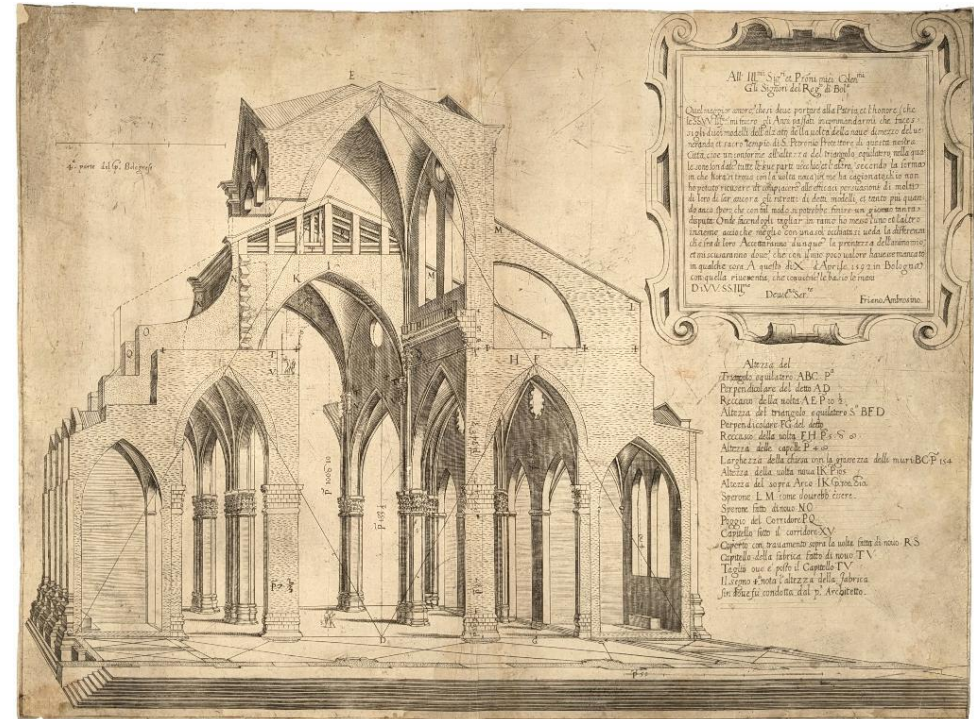
# ART & ARCHITECTURE

## PALLADIAN PROPORTION MEETS CREMONA THE TAILOR: A CELEBRATED ARCHITECTURAL DISPUTE OVER THE THIRD LARGEST CHURCH IN CHRISTENDOM

**16. AMBROSINI, Floriano.** [Competing proposals for the nave of the Church of S. Petronio]. [Bologna: for the architect], 1592. Oblong folio broadside, entirely engraved [53 x 39 cm], on laid, unwatermarked paper. Upper two corners with small visible repairs. Some crease marks and a few repaired marginal tears, but generally well-preserved. **\$4,500**

Sole impression of this remarkable artefact, marking a visual attempt to settle a seething architectural dispute in late 16<sup>th</sup> century Bologna. The gargantuan Church of San Petronio – at the time perhaps the third largest in the world – had a flat roof, unbecoming of such an imposing structure. Its chief architect, called Terribilia, thus began vaulting the nave in 1587 to a height of 105 ½ Bolognese *piedi*. At this stage a certain Carlo Carazzi – whom Wittkower calls “a man of the people... a tailor by profession” accused Terribilia of disregarding the requirements of medieval triangulation in his design. The nave would be 28 *piedi* too low, offending the viewer; its correct height ought to have corresponded to an equilateral triangle based on the width of the church – according to the Gothic system called “the German manner”, *maniera tedesca*, in opposition to the Palladian proportion followed by Terribilia.

The present engraving depicts both competing designs within the same physical space, showing the viewer exactly how they would compare to each other. It did not help to settle the dispute, and Pope Clement VIII eventually forbade any vaulting work at all. We have been able to trace just one other copy in institutional records, in the *raccolta* formed by Cassiano del Pozzo today housed in the British Library.



INSIGNIA NOMINA COGNOMINA

Patrie, Tituli, etc. Reverendissimorum Dominorum S.R.E. Cardinalium nunc viventium.



AN UNRECORDED TWO-COLOR  
BLADO BROADSIDE

17. [COLLEGE OF CARDINALS]. *Insignia, Nomina, Cognomina, Patriae, Tituli etc. Reverendissimorum Dominorum S.R.E. Cardinalium nunc viventium.* Rome: Paolo Bladio, 1593. Large folio [56.5 x 41 cm] broadside consisting of 59 woodcut coats of arms, printed in red and black, arranged chronologically in columns with accompanying letterpress. **\$1,850**

Unrecorded broadside displaying the “insignia, names, last names, countries, titles, etc.” of the College of Cardinals extant in early 1593, following the ascension of Clement VIII in 1592. The genre which would culminate in Brogiotti’s remarkable two-color portrait book (*S. R. E. cardinalium nunc viventium effigies, insignia, nomina, & cognomina*, Rome: Typis Vaticanis, 1628), which added lifelike busts alongside each armorial.

These insignia would have permeated Roman life, emblazoned onto everything from the patrician’s coach door to the uniforms of his retinue, the seals on his letters, official documents in his name, his notebooks and other personal possessions – and of course, those books specially bound for him, whether at his direction or by others. One imagines that Blado’s printed broadside might well have served a community of bookbinders, who would have worked closely with Blado’s own press, the appointed organ of the Camera Apostolica. Conversely, such publications can be quite useful to the modern researcher attempting to match a binding to a cardinal!

Although the ICCU records several other 16<sup>th</sup> century insignia broadsides, the present one is untraced.

## THE ONLY SURVIVING DEPICTION OF A LOST SET OF PAINTINGS FOR THE JESUIT COLLEGE IN MADRID

18. GALLE, Cornelis et al. *Vita Beati Patris Ignatii Loyolae, Religionis Societatis Iesu Fundatoris, ad vivum expressa... deinde Madriti pingi, postea in aes incidi et nunc demum typis excudi curavit.* Antwerp: [no printer], 1610. Large oblong folio [42.25 x 32 cm]. Engraved title-page and 15 numbered plates, interleaved with contemporary blanks – perhaps for an artist’s use. Gilt-stamped contemporary vellum, poorly recased with some splitting to edges; old repair to lower blank margin of title-page. One small patch of abrasion or printing error on Plate 3; otherwise dark, crisp strikes of the first impression. With a custom dark green slip-case. **\$12,500**

First edition of this monumental example of Counter-Reformation visual culture, explicitly utilizing its authoritative size to bolster its case for the canonization of Ignatius of Loyola. We are aware of no other engraved *Vita* of a religious figure – already canonized or not – executed at such scale during this period, attesting to the formidable financial, artistic, and logistical support for Loyola’s *causa* leading up to its fruitful conclusion in 1622. The series is based on a set of paintings executed by the Spanish artist Juan de Mesa, commissioned around 1604 by Pedro de Ribadeneira to decorate the Jesuit College in Madrid. Although most of the original paintings are now lost, drawings for seven of them were recently rediscovered in the Hermitage Museum in St. Petersburg; the present suite thus remains the only surviving witness of the complete series (cf. Catherine Phillips). The process by which the 83-year old Ribadeneira – firmly based in Madrid – was able to commission and presumably oversee such a lavish production in Antwerp remains to be unraveled. Melion records the existence of an altered second edition, reprinted to celebrate Loyola’s canonization in 1622 from worn plates. We note that the copy examined by Melion for his article in *Jesuit Books in the Low Countries* was missing Plate 12; Plate 15 was “damaged”. A copy was last seen at auction in 2010. OCLC locates just eight copies worldwide, two in the US (Boston College and JHU).





## A RARE FESTIVAL BOOK

### WITH A NOD TO GALILEO (WHO OWNED A COPY!)

19. [PARIGI, Giulio, inv.] / STUFA, Alessandro. *Esequie della Maesta Cesarea dell' Imperador Mattia, celebrate dal Serenissimo Cosimo Secondo, Gran Duca di Toscana*. Florence: Ceconcelli, "Alle Stelle Medicee", 1619. 4to. 57 pp, (3), plus folding etched plate by Callot. Printed on thick paper. With full-page printer's device of the Medicean Stars (four moons of Jupiter) on final leaf of *Oratio* (see below). Contemporary vellum, recased. **Offered with a recent export license.** **\$3,500**

Sole edition of this account of the ephemeral catafalque and exequies staged by Cosimo II de Medici in honor of the Holy Roman Emperor Matthias (1557-1619). The present example notably includes the folding plate etched by Jacques Callot for the occasion, absent from most copies; the young Callot (1592-1635) was employed at the court of Cosimo between 1612-1621. Flanked by skeletons enmeshed into the balustrades, the catafalque was designed by the architect Giulio Parigi. "Funereal décors executed by Giulio, including those for... Holy Roman Emperor Mathias in 1619, reflect the artist's preoccupation with the theatrical. The multiple lights from the candles, the pyramidal construction of the podium, and the narrative reliefs and grisaille paintings often give the church of San Lorenzo the appearance of a Medici theater." (Blumenthal, *Giulio Parigi's Stage Designs: Florence and the Early Baroque Spectacle*). Parigi (1571-1635) was best known for his stage designs, credited with at least twenty productions during his lifetime.

On p. 6 we find a brief description of the sunspots discovered by Galileo; and Favaro records a copy of our book in the astronomer's relatively compact library.

OCLC shows US copies at the Getty and Yale, both lacking the plate; but the Getty holds a separate copy of the plate. We also note that the V & A copy is lacking its plate.

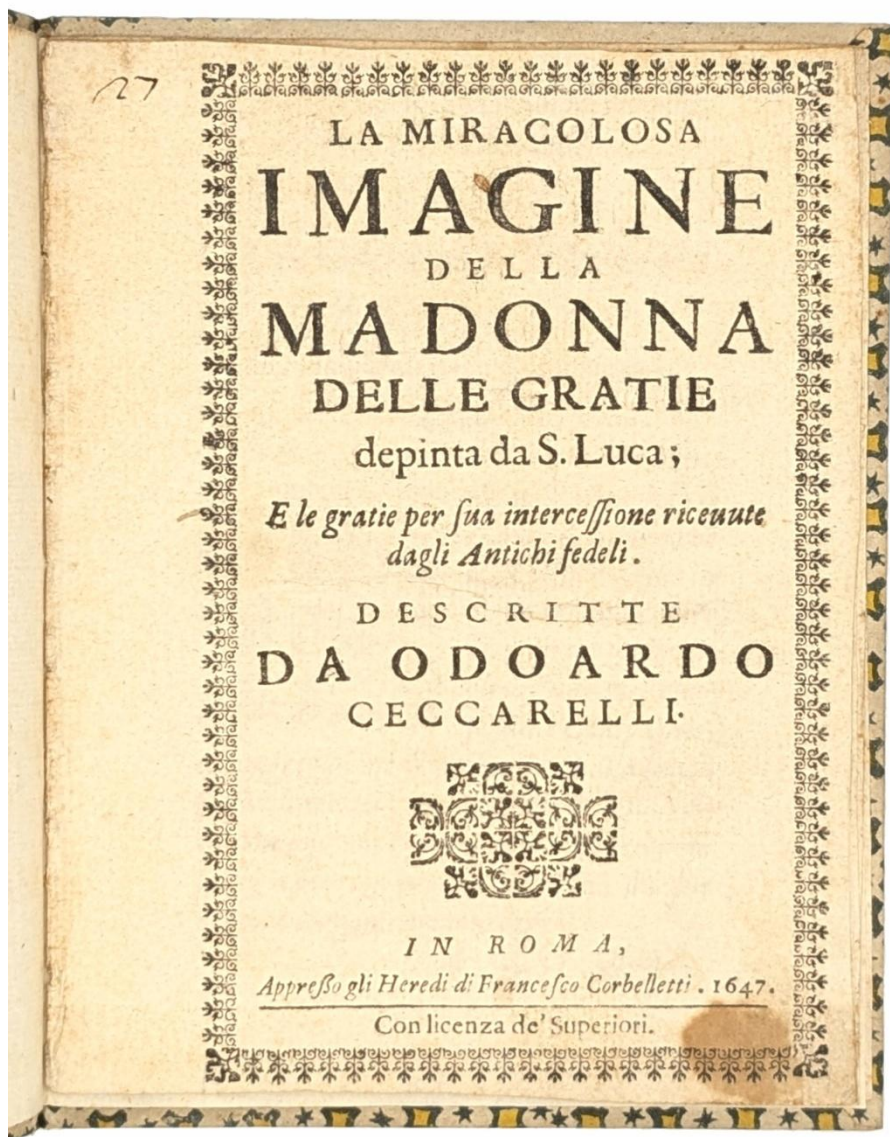
AN EXQUISITE PRODUCTION  
FROM THE SHORT-LIVED CALLIGRAPHIC PRESS  
OF PIERRE MOREAU

20. MOREAU, Pierre. *Office de la Vierge Marie, Avec les Pensées et Elevations d'Esprit surchaque heure. Et Sur les devoirs d'une ame Chrestienne*. Paris: [Pierre Moreau], 1644. 12mo. (12), xii pp, 588 pp, 144 pp, plus added engr. title and 22 [of 23?] plates, including the Seven Deadly Sins personified by women. Finely printed on 'papier vergé'. Early 19<sup>th</sup> century vellum. **\$3,500**

Sole edition (one of two issues) of this charmingly innovative attempt to upend traditional typography in 17<sup>th</sup> century France. The present work is one of the earliest uses of Moreau's 'nouveaux caractères', i.e. his typeface intended to imitate the cursive Batârde script, which he had cut in 1643. The previous decade had seen a mandate by Colbert to use only the Batârde and Ronde scripts in official documents; Moreau seems to have thought that it would be a good idea to extend this to printed books as well. Stanley Morison ("On Script Types") was entranced by Moreau's *oeuvre*, reproducing many examples in his article in *The Fleuron* (he was, however, unaware of the existence of our title). Morison notes that the Parisian printing community did not take kindly to Moreau's innovation; "he was for years harassed by printers, booksellers, and writing masters alike," and in 1648 he finally ceased to operate his printing press (producing one more wholly engraved book thereafter before his death in 1649).

Printed on exceptionally thin paper, Moreau's *Office de la Vierge Marie* survives in just a handful of copies worldwide, per OCLC. Harvard holds a differently-paginated issue with 25 plates; NYPL holds our issue with 23 plates plus engr. title, and both Yale and Harvard hold our issue but with just 14 plates.





## THE ONLY MONOGRAPH ON A STOLEN ICON? NO COPY IN US / UK LIBRARIES

21. **CECCARELLI, Odoardo.** *La Miracolosa Imagine della Madonna delle Gratie, depinta da S. Luca; e le gratie per sua intercession ricevute dagli Antchi Fedeli.* Rome: Heirs of Francesco Corbellotti, 1647. 4to. (2), 3-15 pp, (1). Bound in early 20<sup>th</sup> century patterned boards. Very good. **\$850**

Extremely rare first edition (reprinted in 1708) of this treatise on a now-lost portrait of the Virgin Mary rediscovered in 1610 while renovating the Church of Santa Maria delle Grazie in Rome. Ceccarelli firmly contends that this icon (80 x 45 cm) “was one of the seven images painted by the Evangelist Saint Luke,” giving a fulsome account of its early history. In 1876 the icon was transferred to the nearby Chiesa di Santa Maria della Consolazione; and in 1970 it was stolen; it seems little-discussed in modern literature (a replica was installed in 2003).

Ceccarelli traces the painting’s movement’s through the millennia: in 637, it was transported by Emperor Heraclius from Jerusalem to Constantinople; in 658 Emperor Constans travelled to Rome, personally presenting the holy image as a gift to Pope Vitalian I, who swiftly erected a new church around it; but in the middle ages that church was merged with that of the nearby Consolazione, and fell into disrepair. Finally, in 1610, Abbot Pier Gio Francesco Florentia of Perugia undertook to raise the floor of the old church to meet the modern level, and rediscovered the painting. OCLC shows a single copy worldwide, at the Casanata Library in Rome; ICCU adds five other Italian locations.

**PAINTED BY ST LUKE,  
AND BROUGHT FROM CONSTANTINOPLE IN THE  
MID-12<sup>TH</sup> CENTURY**

**22. [ST LUKE AS ARTIST].** *Vera effigie di N[ost]ra Sig[no]ra dipinta da S. Luca, e dall' Imp. Federico I. trasferita da Costantinopoli, e donata l'anno 1185 alla Citta di Spoleti, nel cui Duomo si conserva: ed in tutti i Sabbati dell' anno vi si cantano in Musica le Litanie della B. Verg[in]e per li bisogni spirituali, e temporali della med[esim]a Citta.* Rome: Albert Clouwet, 1669. Engraved broadside, 35 x 25.7 cm including thin margins on all sides. Certain features delicately highlighted in contemporary pale orange ink wash. All four corners showing discreet pinholes and tears from early mounting; creased on both axes from folding; but mainly well-preserved.

**\$2,250**

**Unrecorded** broadside printed in Rome to celebrate the translation of a Byzantine icon of the Virgin Mary, popularly thought to have been painted by St Luke himself, into the new *capella* at the cathedral church of Spoleto (35 miles south of Perugia). As the broadside explains, the painting had been brought from Constantinople by Frederick Barbarossa, who gave it to Spoleto as a peace offering following his 1155 sack of the town. Our broadside depicts the icon resting on an altar within an early frame (before its re-casing in 1674); in the lower panel of the altar we find an explanatory text alongside a dedication to Cardinal Cesare Facchinetti, Bishop of Spoleto, with three emblems in rondelles. The Greek text on the icon is here imaginatively depicted as almost complete, and the legends at the upper right and upper left corners tell the viewer that the Greek has been translated into a 'dialogue' between Christ and his mother – presented in both Latin (left) and Italian (right).

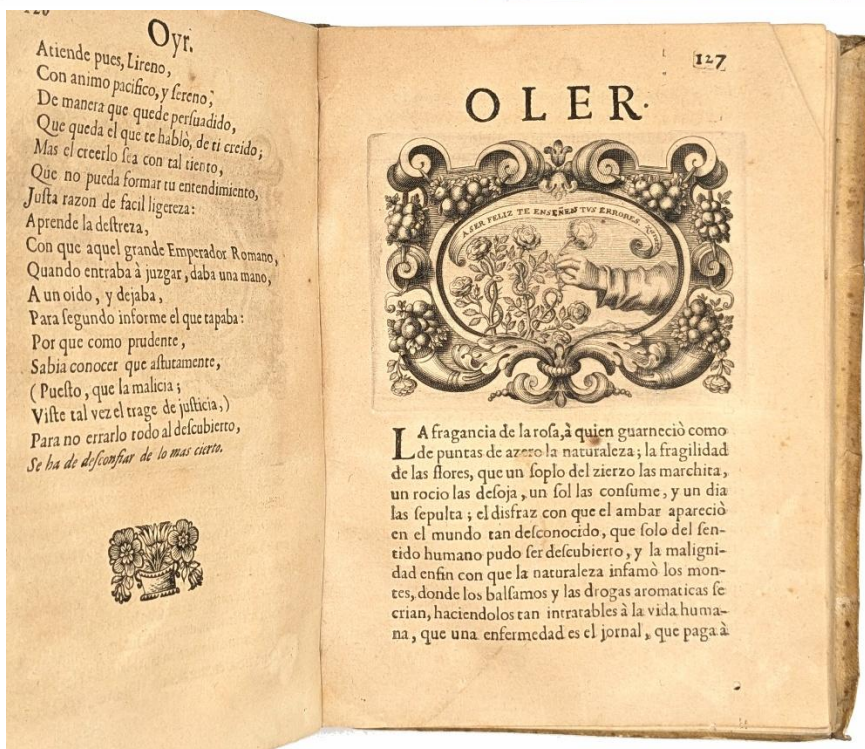


## MISSIONARY-INFLECTED SPANISH EMBLEMS ON THE FIVE SENSES, PRINTED IN LYON



23. [JESUIT EMBLEMS] ORTIZ, Lorenzo, SJ. *Ver, Oir, Oler, Gustar, Tocar, Empresas que Enseñan, y Persuaden su buen Uso, en lo Politico, y en lo Moral...* Lyon: Anisson, Posuel y Rigaud, "A Costa de Francisco Brugieres, y Compañia", 1687 [i.e. 1688]. 4to. (20), 299 pp, (13), plus full-page engraved armorial and 7 half-page engr. emblems in text. Contemporary velum. **\$2,000**

First edition, second issue of this remarkable Spanish emblem book authored by the Procurator of the West Indies, offering discursive musings on the Five Senses drawing heavily on contemporary missionary reports, Spanish poetry, Pliny's *Natural History*, and so on. Ortiz's favored poets include Beatriz de Aguilar, Luisa de Carvajal (a Spanish nun martyred in Jacobean England!), Juan de la Cruz (spiritual confessor to Teresa of Avila), and the secular nun and mystic Marina de Escobar (1554-1633). Our author delights in ethnographic examples: nearly every chapter draws on Bartoli's history of the Jesuit missionaries in Asia and Guzmán's description of the Jesuit missions to Brazil; also used are Acuña's *Nuevo Descubrimiento del Gran Río de las Amazonas* (1641), and Filippo de Marini's accounts of Japan. On pp. 62-63, for example, we find a discussion of Hernando Colon in the Americas; on p. 105 Ortiz describes American Indians who paint themselves for battle; on p. 196 the Nahuatl Hoitzitziltolt [humming?] bird; on p. 193 the cannibals of Brazil; and on p. 297 we find mention of Florencia's *Vida* of the Mexican missionary Nicolas de Guadalaxara, which had only been printed a few years earlier in Mexico City (1684) – evidently the kind of source material readily available to our Procurator.



## SAMMELBAND OF MODEL BOOKS FOR ARCHITECTS AND ARTISANS

24. Attractively fresh Sammelband of 7 folio titles/suites, presumably compiled for an artisan tasked with decorating homes and perhaps bridges (title 1). Alongside two titles by Leonhard Christoph Sturm, we find five separate suites: 12 grotesques, 5 fireplaces, 5 altars, 5 mantlepieces, and a delightful, complete series of animals and flowers after Hollar – unrecorded in this state. \$4,850

1) **STURM, Leonhard Christoph.** *Gründliche und Practische Unterweisung, Wie man Fang-Schlänssen und Roll-Brücken...* Augsburg: Jeremiah Wolff, 1715. (28) pp, plus VIII plates. OCLC shows Illinois, Kentucky, Harvard, Oklahoma. A second edition was printed in 1720 (NYPL, Iowa)

2) 12 grotesques on 6 unnumbered leaves, unsigned.

3) **WOLFF, Jeremiah after BERAIN, Jean.** *Livre de Deseins de Cheminées.* No. 11. Folding title and 4 folding plates

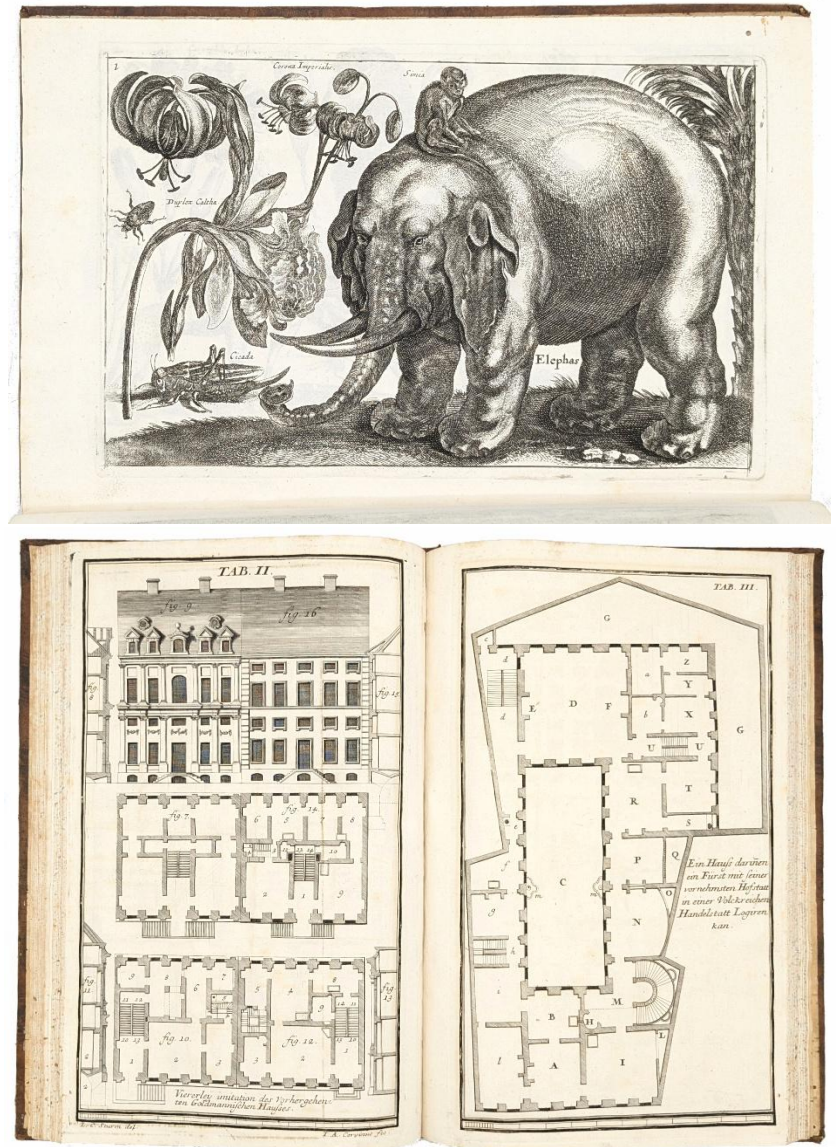
4) **HOLLAR, Wenceslaus.** *Animalium, Ferarum, & Bestiarum, Florum, Fructuum, Muscarum, Vermiumq[ue]: Icones varie, omnes ad vivum delineatae...* Nuremburg: Jacob Sandrart, [ca. 1700?]. Title and 11 numbered plates. This state unrecorded in Hollstein/OCLC. OCLC shows a 1674 edition at the Virginia Museum of Fine Arts and the Fisher Library in Toronto.

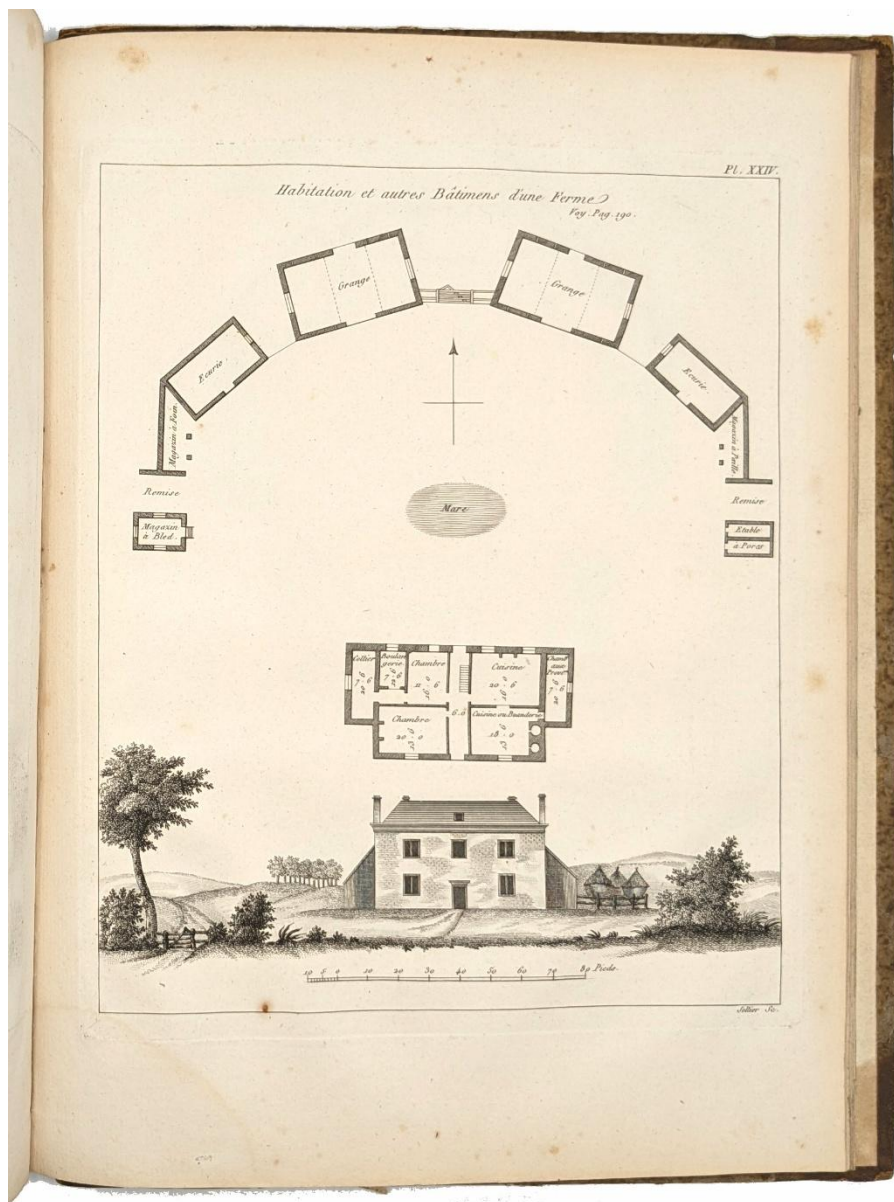
5) **[STURM, Leonhard Christoph].** *Vollständige Anweisung alle Arten von Bürgerlichen Wohn-Häusern...* Augsburg: Jeremiah Wolff, 1715. (16), plus 15 plates. OCLC shows Kentucky only. A second edition was printed in 1721 (Missouri).

6) **WEIGEL et. al.** 5 designs for altars. [Nuremburg]: Johann Christoph Weigel, 1718. Complete as such (per the Staatsbibliothek and Rijksmuseum copies)

7) **WOLFF, Jeremiah.** 5 folding designs for mantlepieces. [Augsburg: Jeremiah Wolff, ca. 1715?].

The Sturm titles also appeared in later years under a collective title, *Der auserlessneste und nach den regeln der antiquen bau-kunst*; most copies seem to be fragmentary, and eg. the Avery copy does not contain our titles.





## ARCHITECTURE IN THE SERVICE OF AGRONOMY

**25. LASTEYRIE, Charles Philibert.** *Traité des Constructions Rurales, dans lequel on apprend la Manière de Construire, d'Ordonner et de Distribuer les Habitations des Champs...* Paris: Buisson, An X (1802). Text volume: 8vo. (4), xii pp, 13-275 pp, (1), plus large folding table. Atlas volume: Folio. (2), 33 numbered plates, of which 2 double-page. Contemporary wrappers and calf, respectively. **\$2,500**

Sole edition of this treatise on rural architecture, presenting designs and practical considerations for cottages, farm houses, stables, and so on. In contrast to the centuries-long preoccupation with architecture for the metropolitan bourgeoisie, Lasteyrie's rural focus was tied to the contemporary movement – in both England and France – to develop the countryside through advancements in both agriculture and quality of life. A large 'plate volume' gives 33 designs for various structures, ranging from small manor houses to pigsties and granaries.

Lasteyrie provides his own running commentary on the text through his footnotes – often extending to nearly a full page – as well as through his preface and a 35-page supplement (pp. 227-263). OCLC shows US copies at the Getty and Columbia; Yale, Arizona, and Texas all hold the plate volume only.

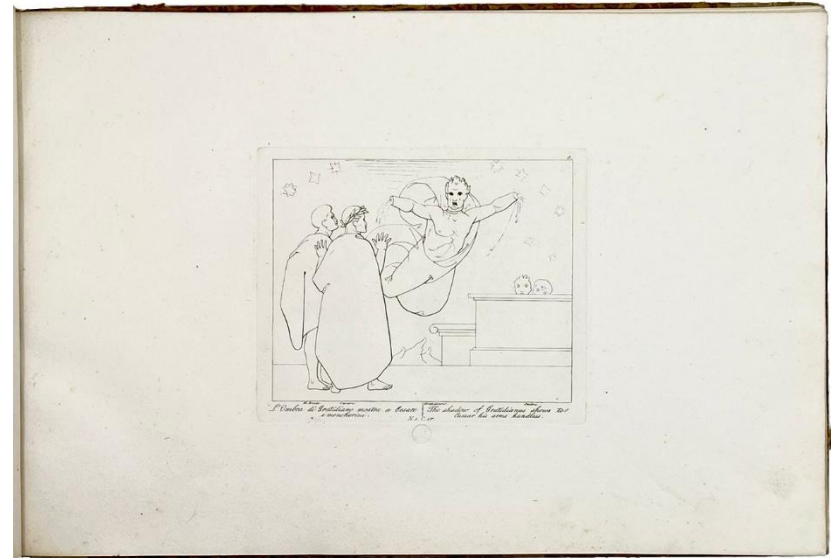
**LAVISH NEO-CLASSICAL DESIGNS FOR  
GRAND TOURISTS, IN THE STYLE OF FLAXMAN  
NO COPY IN US OR UK LIBRARIES**

**26. GAJASSI, Vincenzo.** *A Thorvaldsen queste Composizioni che sulle Notti Romane di Alessandro Verri invento' ed incise consacra.* Rome: [no printer], 1832. Oblong folio [41.5 x 27.5 cm]. Engraved title and 40 numbered engr. plates by Gajassi, with captions in Italian and English. Bound in contemporary half vellum over marbled boards. A broad-margined, crisp copy; Plate 17 with small stain in the upper right corner the image. Small publisher's blindstamp below each plate, as issued. **\$2,250**

Sole edition of this luxurious publication by the child engraving prodigy Vincenzo Gajassi (1811-1861), now at the ripe old age of 21. The present work brings together a delightful cross-section of confluent trans-national artistic movements: Gajassi dedicates his work to the leading neoclassical sculptor of his day, the Italo-Dane Bertel Thorvaldsen (1770-1844); his line-engravings are highly reminiscent of the designs of John Flaxman (1755-1826), while some of the designs are almost pre-Raphaelite in composition. Printed in Rome, the present album was almost certainly produced as a souvenir for English Grand Tourists, evinced by its captions in both Italian and English.

The *DBI* entry sketches Gajassi's checkered career as both a sculptor and an engraver, calling him an *anticonformista*; his first engravings appeared in print when he was just 15.

OCLC shows a single copy worldwide, at the Danish National Library ICCU adds only three further copies in Italian libraries. Gajassi's designs were re-engraved (without English captions) by L. Morghen for an edition of the *Notti Romane* printed in Naples in 1836 in quarto, somewhat more common in census (held at Boston College and Iowa, but lacking all plates in the latter copy).



# AMERICANA & TRAVEL

## ONE OF THE ONLY SURVIVING PRINTED ROTEIROS OF THE 17<sup>TH</sup> CENTURY

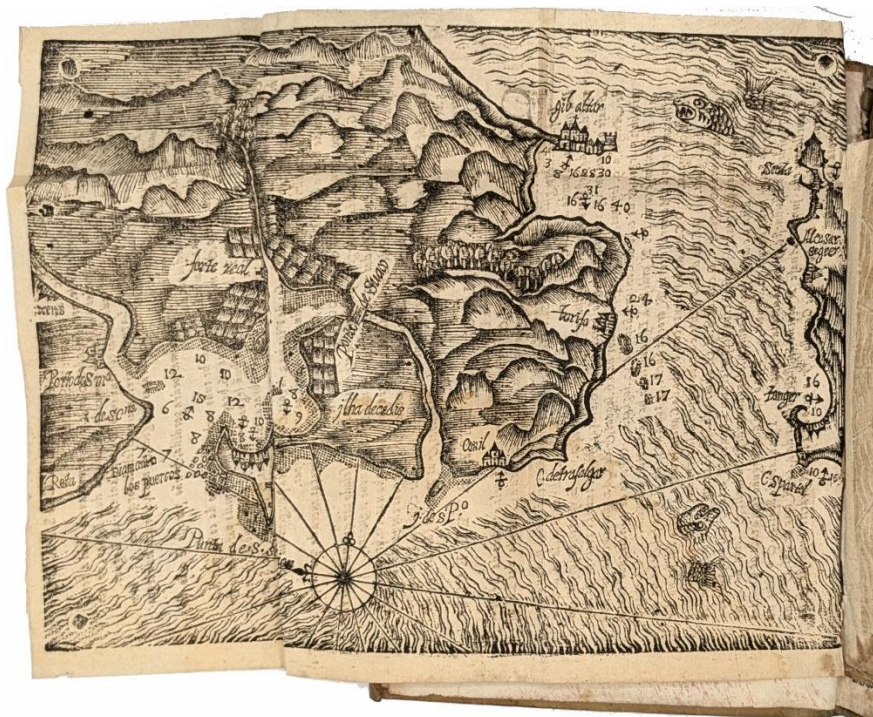
### A NAVIGATOR'S MANUAL FOR THE ANGOLA-BRAZIL SLAVE TRADE

**27. MARIZ CARNEIRO, Antonio de.** *Regimento de Pilotos, e Roteiro da Navegação, e Conquistas do Brazil, Angola, S. Thome, Cabo Verde, Maranhão, Ilhas, & Indias...* Lisbon: Lourenço de Anveres, 1642. 4to. (8), 96 ff, 99-108 ff, (4), 108-112 ff, (1), plus 11 folding woodcut maps. Complete as issued. Contemporary yapp-edged vellum. Lower blank margin of ff 17-47 frayed, with text loss on ff. 25, 26, 31-40 – apparently due to water damage commensurate with seafaring?

**Bound with:** *Regimento de Pilotos, e Roteiro das Navegações da India Oriental. Agora Novamente emendado & acrescentado cõ o Roteiro da costa de Sofala, ate Mõbaça...* Lisbon: Lourenço de Anveres, 1642. (8), 2 ff, (8), 11-40 ff; (8), 80 pp, 51-78 pp. **\$65,000**

Early issue (one of five in the same year) of this fabled rarity of early travel literature. Despite their status as a formidable seafaring nation, Portuguese navigators seem to have guarded their maritime secrets closely, and the first *roteiro* was printed only in 1608.

Our *Roteiro da Navegação, e Conquistas do Brazil* describes in minute detail the seafaring routes from Portugal down to the coast of Angola, and from there across the Atlantic to Brazil and the Caribbean – the principal routes for the transport of slaves and other valuable goods upon which the Portuguese economy had become dependent. Carneiro here follows the so-called ‘viagem larga’ (wide voyage) popular beginning in the late 16th century. This route avoided both treacherous conditions near the Congo estuary, and the danger of French and English corsairs operating around the coasts of Northern Africa. “In order to engage in the African slave trade, a typical Portuguese merchant vessel... would sail south-west from Europe until it came close to the Brazilian East coast. It would then continue south as far as the 27th or 28th parallel, from where it would take the same route as the Brazilian colonist traders, turning east-north-east,

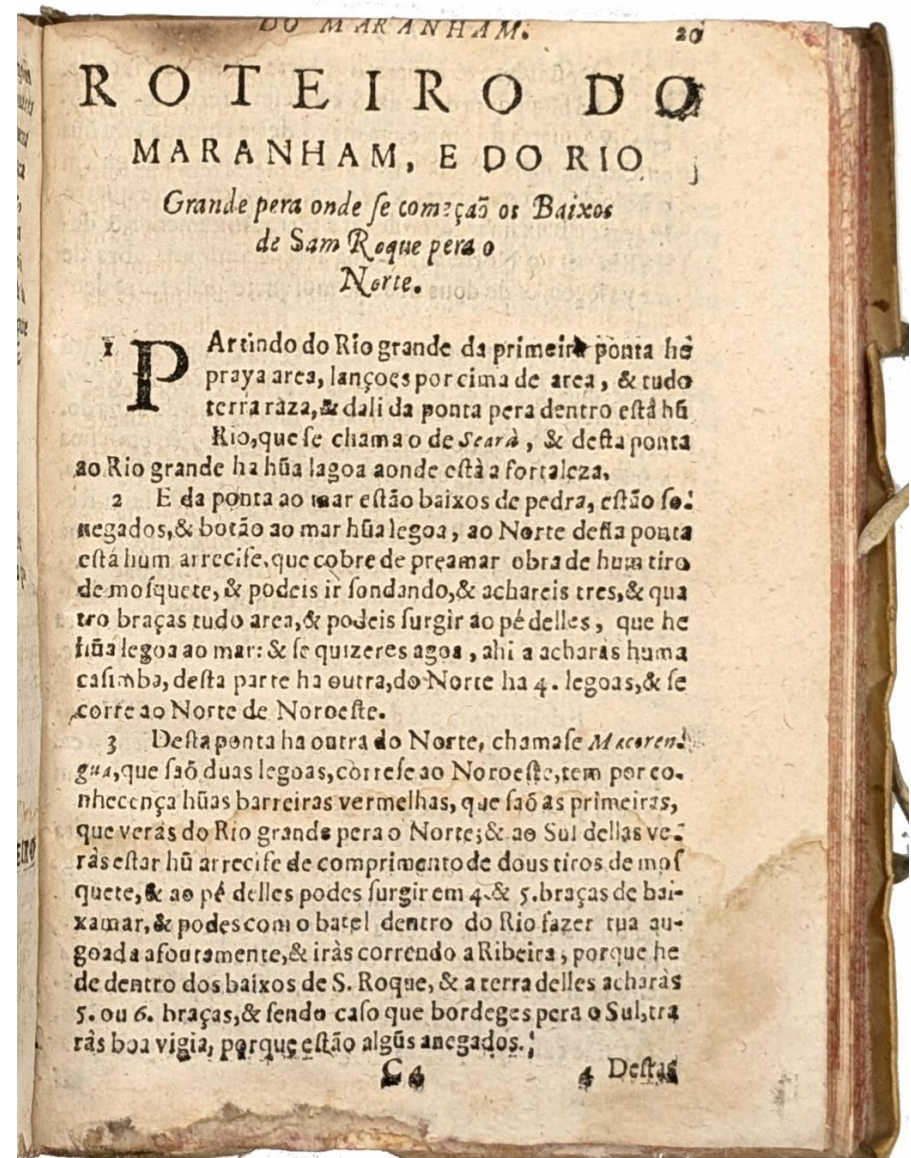


following the South Atlantic Current. Upon reaching the African shores, the voyage would turn northward. Beyond Cape Black was the Bay of Cows and the village of Benguela, the southernmost port in West Africa..." (Menz & Lenk). Carneiro, for example, counsels that "if you wish to sail [from Portugal] to Angola, you should follow the path of the vessels bound to India in March... and the more windward you follow the Brazil's coast the better sailing you achieve" (cf Alencastro, *The Trade in the Living: The Formation of Brazil in the South Atlantic*, p. 254)

Some 76 pages here thus cover the west coast of Africa, moving in a northerly direction from Benguela (Angola) all the way up to Guinea. By the 1700s, Luanda had become "the port with the largest single volume of exportation of African slaves to the New World", and Carneiro spends several pages describing the Angolan coastline. Having loaded his cargo, the navigator then turns to the subsequent "Derrota de Angola para Indias," the journey up the West Coast of Africa in order to catch favorable currents across the Atlantic to Brazil. 50 pages cover that coastline, including notes on sailing to Bahia, Pernambuco, Spirito Santo, Maranhão, Rio de la Plata and Buenos Aires. The Caribbean is accorded 32 leaves, including directions to Antigua, Barbados, Puerto Rico, Virgin Gorda, Santo Domingo, Tortuga, Cuba, and, on the mainland, Campeche, Honduras, and Cartagena.

The instructions for each port are usually accompanied by eyewitness notes, occasionally with some geographical observations "and you will recognize Cabo de Cathacha, on the Northwest side, which is low with white sand, and at the Cabo itself there are a few Indians, and you will not see it until you are at a depth of 5 fathoms." etc.

Almost unheard of in the trade; a copy of the East Indies volume alone (also bound in here) was offered at Arenberg more than 20 years ago in 2004 (est. \$49-58k, unsold). No copy of the first edition of the West Indies volume is recorded in RareBookHub; the second edition (1655) was last sold at Sotheby's in 1952.



RESPUESTA JURIDICA  
SOBRE DIEZMOS,  
A UNA CONSULTA, EN RAZON DE LA  
demanda Fiscal, y Sentencia del Real Consejo  
de Indias.

CONTRA  
EL CONVENTO DE SANTA ANA, Y RELIGIOSOS  
Carmelitas Descalços de Mexico.

ARTICULO PRIMERO.



L. Padre Procurador del Convento de Santa Ana de los Carmelitas Descalços del Reyno de Mexico, vino a mi Estudio a mostrarme una Sentencia, que en veinte y siete de Agosto del año pasado de mil seiscientos y ochenta y seis pronuncio el Real Consejo de Indias, sobre la demanda que el Fiscal de su Magestad, en el mismo Consejo puso a dicho Convento, para que pagassen los Religiosos diezmos enteramente de la fruta, y frutos que cogen de la huerta, y heredad cercada, que está contigua al mismo Monasterio; por la qual dicha Sentencia se manda, que paguen enteramente dichos diezmos, así de la huerta, y heredad que fueren dezimables, como de otras qualesquier posesiones, exceptuando desta paga la fruta, y frutos que los Religiosos gastaren en su regalo, y sustento. Y aviendome pedido, e instado dicho Padre Procurador, que diga ingenuamente mi parecer, lo hago en la forma siguiente.

Y así respondo, y digo, que si esta Sentencia se mira, y considera segun la doctrina de Don Juan de Solorzano, en el *com. 2. de iure Indiar. lib. 3. cap. 1. per tot.* que sirve al Consejo de Pauta, y de Regla para todas las materias de Indias, que en él se traxan, es Sentencia justa; porque de qualquiera manera que se considere esta heredad, sea por prediolo, por hazienda dotal, por huerta, y heredad noval, que el Convento aya. reducido a cultivo, y por estár essempra, segun la Bula de Clemente Sexto, siendo heredad murada, y cercada; De qualquiera manera, pues, que se considere, de nada servirán en el Real Consejo de Indias, quantos Privilegios de essempcion tuviere el dicho Convento, y la Religion, y quantos textos Canonicos, por las circunstancias referidas, le favorecieren; estando, como está, contra todo ello el juicio, y dictamen del señor Solor-

THE TAX-MAN COMETH  
FOR THE MONKS OF CHIMALISTAC:  
BEWARE OF FALSE PROFITS

28. [MEXICO / ARAUJO, Juan de, SJ]. *Respuesta Juridica sobre Diezmos, á una Consulta, en Razon de la Demanda Fiscal, y Sentencia del Real Consejo de Indias. Contra el Convento de Santa Ana, y Religiosos Carmelitas Descalços de México.* [Madrid? No printer, 1687]. Folio. 81 ff. Repurposed old vellum.

\$2,650

Sole edition, unrecorded in US libraries, of this treatise attesting to the interminable struggle between secular and religious authority in the New World. A walled-off orchard attached to the Monastery of Santa Ana in the *barrio* of Chimalistac (Mexico City) had attracted the attention of the Viceregal authorities, who believed that the profits derived from the sale of its fruit (mainly peaches and pears) ought to be taxed at 10%. In 1677, a lawsuit was launched against the Discalced Carmelite monks who oversaw the orchard, and the monks hired a local lawyer, to defend them from this egregious governmental overreach.

On August 27, 1686 the Council of the Indies decreed that the Monastery of Santa Ana was liable for a 10% tithe on the 'profits' of the nearly 15,000 trees in the orchard, after subtracting the operating costs of its indigenous day-laborers. Our own *Respuesta Juridica* was composed as a response to this *sentencia*. Araujo's *Respuesta* essentially argues that per Solorzano's *De Indiarum jure et gubernatore*, the *sentencia* is unwarranted; other legal authorities invoked include Mathias Lagunez (1651-1701), Oidor of Quito and Pedro Frasso (1630-1693), Oidor in both Quito and Lima.

Leclerc believed the present work to have been printed in Mexico, a notion refuted by Medina. No copy is recorded in US institutions.

**THE FIRST APPEARANCE OF THE  
'EDICT OF TOLERANCE'  
IN A WESTERN LANGUAGE (GOLVERS)  
NO COPY IN US LIBRARIES**

**29. COUPLET, Philippe S.J..** *Historie van eene Grootte, Christene Mevrouw van China met Naeme Mevrouw Candida Hiu...* Antwerp: Franciscus Muller for [Michiel] Cnobbaert, 1694. 8vo. (24), 213 pp, (11), including engraved portrait of the subject in traditional dress. Contemporary stiff vellum. Ownership inscription of Catharina Angelet dated from Ghent, 1787 on pastedown. **\$3,850**

Rare sole edition of this greatly-expanded biography of “the most prominent female supporter of the Jesuit mission in seventeenth-century China” (Golvers). Couplet’s work had originally appeared in French in 1688, perhaps the first full-length Western biography of a Chinese woman. “The purpose of Couplet’s biography was to inspire support for the Chinese mission and to generate increased devotion among Catholic women” (*Western Travellers in China*, p. 26).

Relative to the original French version, the present text has been “seriously extended by additional information, taken from recently arrived letters from China” up to 1692, as well as incorporating a poetic ‘Appeal to all sorts of people’ to follow the example of Xu (\*7-8); an original poem by Emanuel Van Outers, SJ (\*\*4r); 20 pages of “notable events, both secular and religious, currently taking place in the Empire of China” (pp. 179-198); a comprehensive list of Jesuits and their arrival dates in China (pp. 199-204); a eulogy for Xu (pp. 212-3); and finally, “a translation of the text of the so-called *Edict of Tolerance* (1692), published here probably for the first time in a Western language” (Golvers), found on pp. 205-211. While the 1688 French original is somewhat more common in census (9 US copies), the present version is unrecorded in US libraries; only the BL holds a copy in the UK.





# Regimiento de Infantería de AMERICA.

## RELACION DE LAS PARTES DE

Mathematica, pertenecientes á la Aritmetica, y

Geometría, que se examinan los CADETES de el

REGIMIENTO de INFANTERIA de AMERICA por

Sortéo de sus Proposiciones, hoy dia

de la fecha; y es como se

expresan.

*Del Tratado de Aritmetica.*

**L**A Teorica, y Practica de sus quatro Operaciones vulgares, como son, Sumár, Restár, Multiplicar, y Partir, con sus demonstraciones.

La

## QUADRATIC EQUATIONS FOR AMERICA-BOUND CADETS

**30. [MATH FOR THE COLONIES].** *Regimiento de Infantería de America. Relacion de las Partes de Mathematica, pertenecientes á la Aritmetica, y Geometría, que se examinan los Cadetes de el [citado] Regimiento de Infanteria de America por Sortéo de sus Proposiciones, hoy dia de la fecha; y es como se expresan.* [Cadiz, 1773]. Folio. (4) pp of which the last blank. **\$950**

Unrecorded 'examination paper' of topics presented to a class of cadets in the newly-formed 'Regimiento de Infantería de America' before their dispatch to Mexico. Following the humiliation of the Seven Years War, the Regiment of the Americas was created in 1764 to bolster the colonial army. As Castañón (2011) has pointed out, the new corps was not only an instrument of national defense, but was also intended to participate in civilian infrastructure projects; hence, perhaps, the need for cadets to understand fairly advanced mathematics including quadratic roots and geometrical transformations, as required here.

The exam is divided into three sections: Arithmetic (covering addition, subtraction, multiplication, division, fractions, common denominators, the *regla de tres* for unknown variables, quadratic roots, arithmetic series, etc.); Geometry – specifically the material covered in Books 1-3, 6, 11, and 12 of Euclid (lines, figures, the properties of the circle, tangents and secants, etc.); and Transformations (“De la semejanza de la Figuras Planas”). According to the title, the cadets were not tested on each one of these topics; instead, they were examined by means of a random lottery (*sortéo*) on the day stated. The document bears no printer, but is signed by Agustin Gutierrez de Tovar from Cadiz (home of the Spanish Navy) on July [??] 1773.

Unrecorded in OCLC, REBIUN, or KvK.

**NO COPIES IN AUCTION RECORDS:  
A VIOLENT DENUNCIATION OF AMERICAN SLAVERY  
ON THE EVE OF THE REVOLUTION**

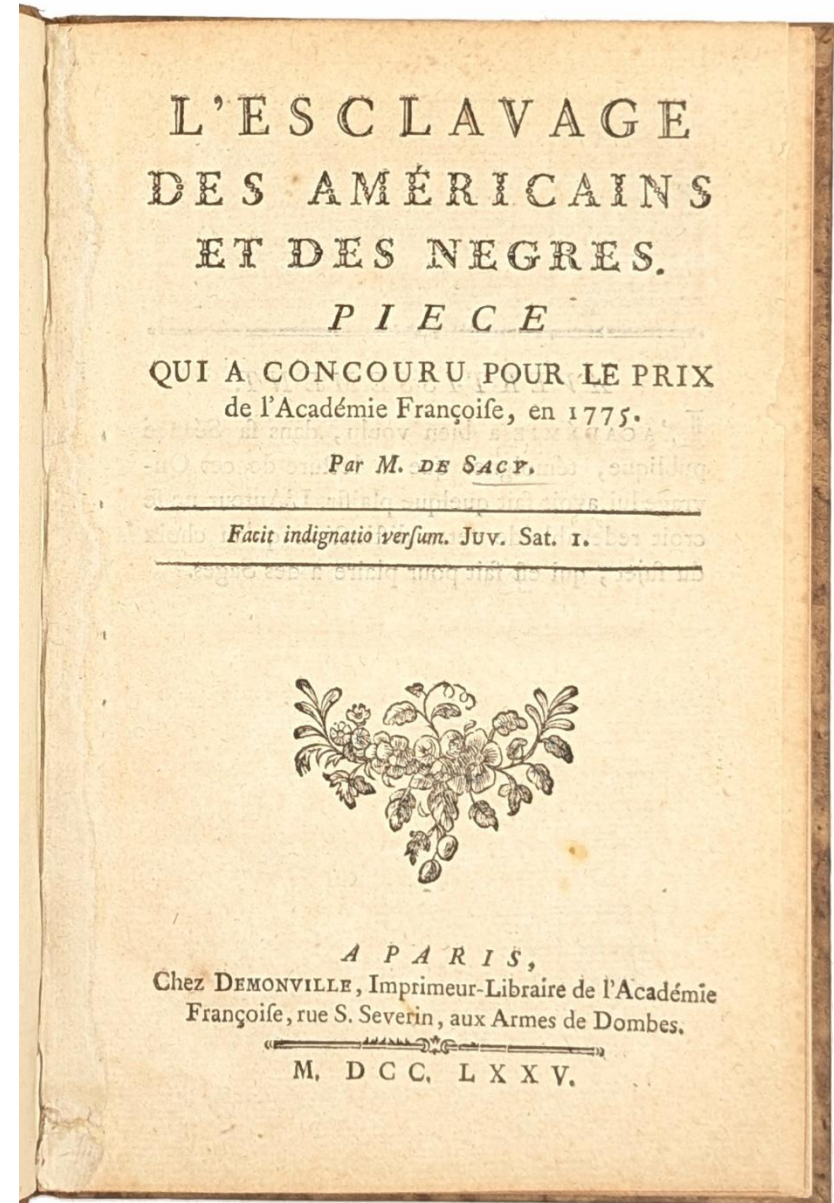
**31. SACY, Claude de.** *L'Esclavage des Américains et des Nègres. Piece qui a concouru pour le Prix de l'Académie Française, en 1775.* Paris: Demonville, 1775. 8vo. (3), 4-12 pp. Neat modern marbled boards.

**\$1,450**

Sole edition of this virulently abolitionist work, in the form of Sacy's submission for the annual Poetry Prize of the Académie Française. The first glimmerings of French anti-slavery thought had only appeared among *philosophes* during the 1750s and 1760s, suggesting that the present work is an early specimen of these sentiments; the *Société des Amis des Noirs* was founded much later, in 1788.

Sacy castigates his fellow Frenchman engaged in the trade: "Tyran! Tu n'es plus homme, après ce crime atroce" (p. 7) and minces no words in describing the horrors of slavery: "For a hundred thousand Africans, this luxury is a coffin" (p. 7); the cruelties of slave-masters' punishments are described on p. 9. Sacy eventually implores the young King Louis XVI to intercede on behalf of the victims; "the New World," he laments, "does not have enough slaves; our needs, our desires are greater than the continent itself." Perhaps unsurprisingly, during the Revolution Sacy (1746-1794) was an unapologetic anti-Royalist, voting for death at Louis XVI's trial in 1793.

OCLC shows US copies at Stanford, Cornell, Yale, Princeton, Lafayette, and the JCB. According to RareBookHub, no copy has even been seen at auction.



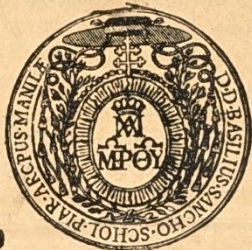
# CARTA PASTORAL,

QUE

en gracia, y fomento del bien temporal, y  
espiritual de la Sociedad de los hombres

DIRIGE

A LOS VICARIOS FORANEOS, Y  
CURAS DE SU DIOCESI



EL ILLVSTRISSIMO, Y RMO SEÑOR

D. BASILIO SANCHO

DE SANTA JVSTA, Y RVFINA AR-  
ZOBISPO METROPOLITANO DE ESTAS IS-  
las Filipinas, del Consejo de su Magestad, su Predica-  
dor, y Teniente de Vicario General de los Reales  
Exercitos por Mar, y Tierra en estas par-  
tes Orientales. &c.

Con permiso de los Superiores.

Manila: en la imprenta del Seminario Eclesiastico: por Pedro Ignacio  
Ad-Vincula. Año de 1783.

## EXHORTING THE WOMEN OF THE PHILIPPINES TO GO TO TRADE SCHOOL THE SECOND SURVIVING COPY?

32. SANCHO de SANTA JUSTA Y RUFINA, Basilio. *Carta Pastoral, que en gracia, y fomento del bien temporal, y espiritual de la Sociedad de los hombres...* Manila: Pedro Ignacio Ad-Vincula at the Imprenta del Seminario Eclesiastico, 1783. Folio. (2), 19 pp, (1), with woodcut emblem on title-page. Printed on rice paper. Bound in early 20<sup>th</sup> century cloth, preserving both original rice-paper wrappers. Bookseller's label of Luis Bardon, Madrid on pastedown. **\$6,500**

Second recorded surviving copy of this textually important Pastoral Letter by the Archbishop of Manila, partly focused on the education of women in the new network of provincial trade schools known as *escuelas patrioticas*. While pages 1-10 remind the clerics in his diocese that unbridled capitalism is sinful, the final 10 pages exhort them to ensure that their female parishioners enroll in the *escuelas*, “as [they are] eminently suited for the proper upbringing of women. In these schools, they will be raised to work with modesty and diligence, and will learn to earn – through the labor of their own hands – the means necessary to lead a decent life.” (p. 11). As further encouragement, Sancho proceeds to list a handful of examples of female virtue. Pardo de Tavera declares that the printer, Pedro Ignacio Ad Vincula, “whose name allows us to assert with certainty that he was an indigenous man”, was also an engraver, presumably responsible for the woodcut emblem found on the title-page here.

OCLC shows a single copy worldwide, at the BNE; REBIUN adds no further copies in Spanish institutions. We find a single copy in auction records, offered by Swann in 1988.

## THE EARLIEST SPANISH ACCOUNT OF THE CAP-FRANÇAIS REBELLION

33. [HAITI]. *Relacion Circunstanciada de los deplorables sucesos acaecidos en el Cabo Frances desde el 18 hasta el 23 de junio del presente año, extractada de la Gazeta de Norfolk en Virginia* [caption title]. [Colophon] Cadiz: Antonio Murguía, [1793 or 1794]. 4to. 7 pp, (1). Modern marbled wrappers. **\$1,450**

Unknown to Palau; the sole edition of this Spanish pamphlet describing recent events in Cap-Français, “one of the great turning-points of the Haitian Revolution... It led directly to the passage of the French Abolition Decree of 1794, which abolished slavery throughout the French empire.” (Bell). The present account, printed in Spain’s main gateway to the Caribbean, offers a breathless narrative of the uprising of Black and Mulatto inhabitants between June 20-22<sup>nd</sup> – no doubt greatly alarming the Spanish merchants who had enjoyed robust trade with the richest colony in the region.

The account is dated “Norfolk, 10 July 1793,” and thus seems to describe events which had taken place just a few weeks earlier; as it happens, Norfolk was the first destination for thousands of white Saint Domingue colonists fleeing the uprising. “Over July and August 1793, at least 6,000 people from Cap-Français arrived in port towns along the eastern seaboard of the United States, of whom several thousand were enslaved, taken from revolutionary Haiti at the first moment of legal abolition... In Norfolk, Virginia, where the Cap-Français fleet first dropped anchor, one English traveler estimated that there were ‘two to three thousand’ French residents from the West Indies in the mid-1790s” (Bell).

OCLC shows two US copies, at the Lilly Library and the JCB, as well as a single copy in Spain.

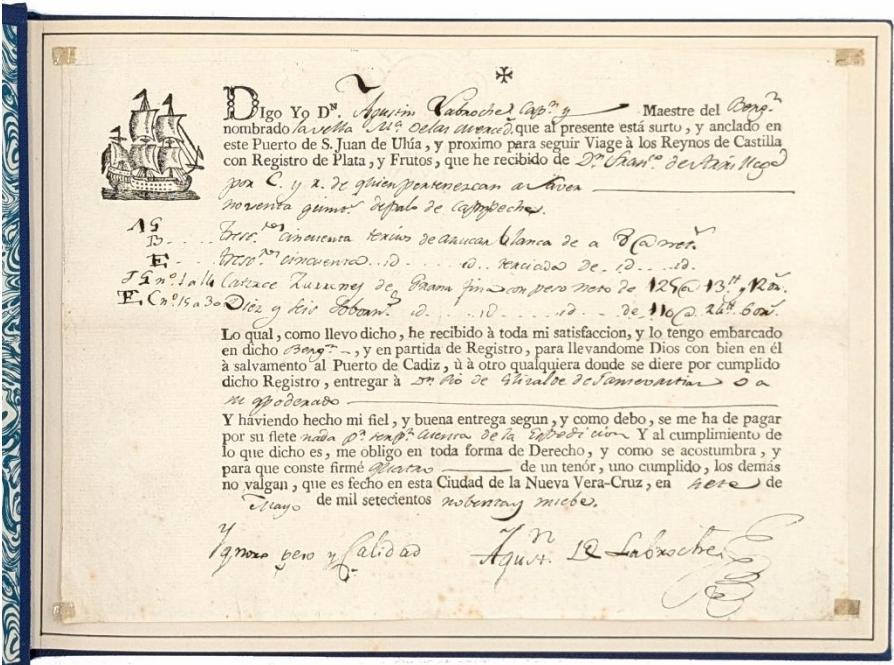
20  
RELACION CIRCUNSTANCIADA DE  
los deplorables sucesos acaecidos en el  
Cabo Frances desde el 18 hasta el 23  
de Junio del presente año, extractada  
de la Gazeta de Norfolk  
en Virginia.

Norfolk, 10 de Julio de 1793.

**H**abiendose suscitado una disputa en  
la tarde del 18 de Junio entre algunos  
Marineros, Mulatos, y Negros libres,  
llegaron á las manos, y quedaron deba-  
xo los Mulatos, y Negros, pero sin  
pérdida de vidas: Estos se quexaron á los  
Comisarios de lo Civil los Señores Pul-  
bery, y Sentonax; (los quales exercen  
el mando Supremo en la Isla) estos in-  
mediatamente promulgaron un Bando, por  
el qual se mandaba que toda la gente de  
mar se fuese á bordo de sus respectivas  
embarcaciones al toque de las 7 de la  
tarde de cada dia; y dispusieron patru-  
llas de Caballeria, y de Infanteria para  
vigilar la execucion de esta providencia.

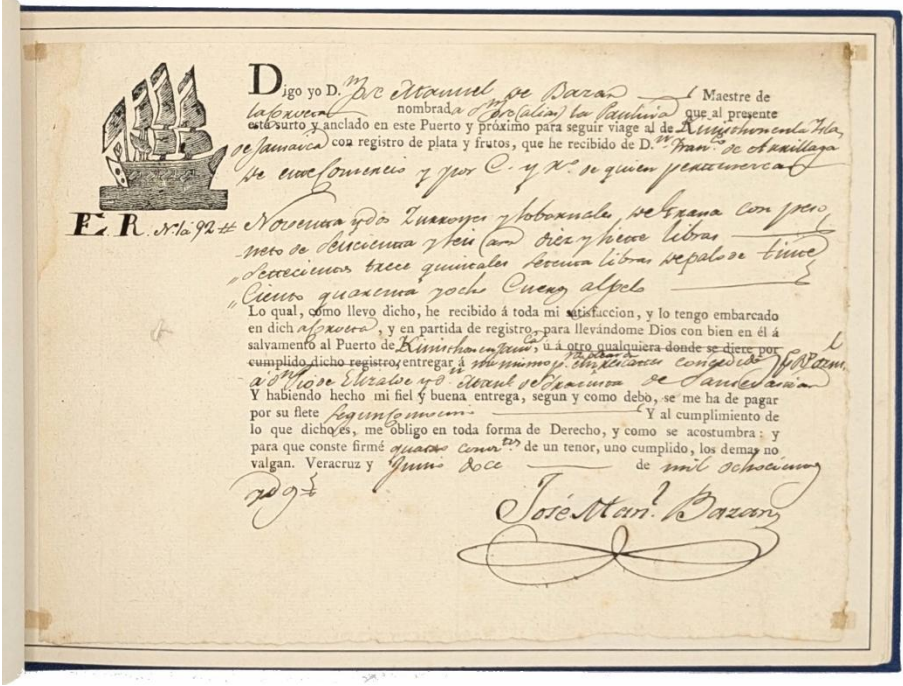
El

# AMERICAN TRADE CONTINUES DURING THE ANGLO-SPANISH WARS: SEIZED SHIPS RANSOMED IN JAMAICA



**34. [RESCATES].** Album of 18 certificates of lading, 15 of which signed and dated from Veracruz (the other 3 from San Sebastian). Veracruz etc., 1799-1806. Each ca. 21 x 15.2 cm, completed in manuscript by various hands, some with additional MS notes on verso. Loosely mounted on mid-20<sup>th</sup> century album pages, bound in blue percaline. **\$3,450**

Collection of partially-printed bills of lading illustrating the trans-Atlantic activities of the Basque merchant Pio Elizalde and his agent in Veracruz, Francisco de Arrillaga (future Finance Minister of Mexico) through the Anglo-Spanish War of 1796-1802 and its aftermath. At least two of the bills directly relate to the system of *rescate*, a ‘free trade’ loophole under which Spanish merchants were allowed to trade directly at British ports despite the two nations being at war: a ship seized by the British would be offered for ransom, and Spanish merchants could apply for a license to pay the ransom and recover the cargo. Our album contains two bills of lading documenting the ransoms paid for the ships *Bella Maria de las Mercedes* and *Volante* in Jamaica in 1802/3, dispatched by Elizalde and Arrillaga on the *Paulina* and *Casto* from Veracruz to Kingston.



Quite aside from these dramatic examples (our album also contains the last two bills of lading for the *Bella Maria de las Mercedes* herself just before her seizure!), the 18 bills illustrate the surprisingly active wartime trade in this region, not just across the Atlantic, but also within the Caribbean, including routes from Veracruz to La Guaira (Caracas), Havana, and Kingston. Each bill records the captain’s name, ship’s name, the port of origin, the port of destination, the exporting merchant’s name, a list of the goods, the name of the receiving merchant, and the declared value. As noted, all of the examples here involve the mercantile house of Don Pio Elizalde and his agent Don Francisco de Arrillaga. The cargos include cinnamon, sugar, dyewood (palo de tinte, *Haematoxylum campechianum*), cochineal, iron bars (planchuela), silver, and gold.

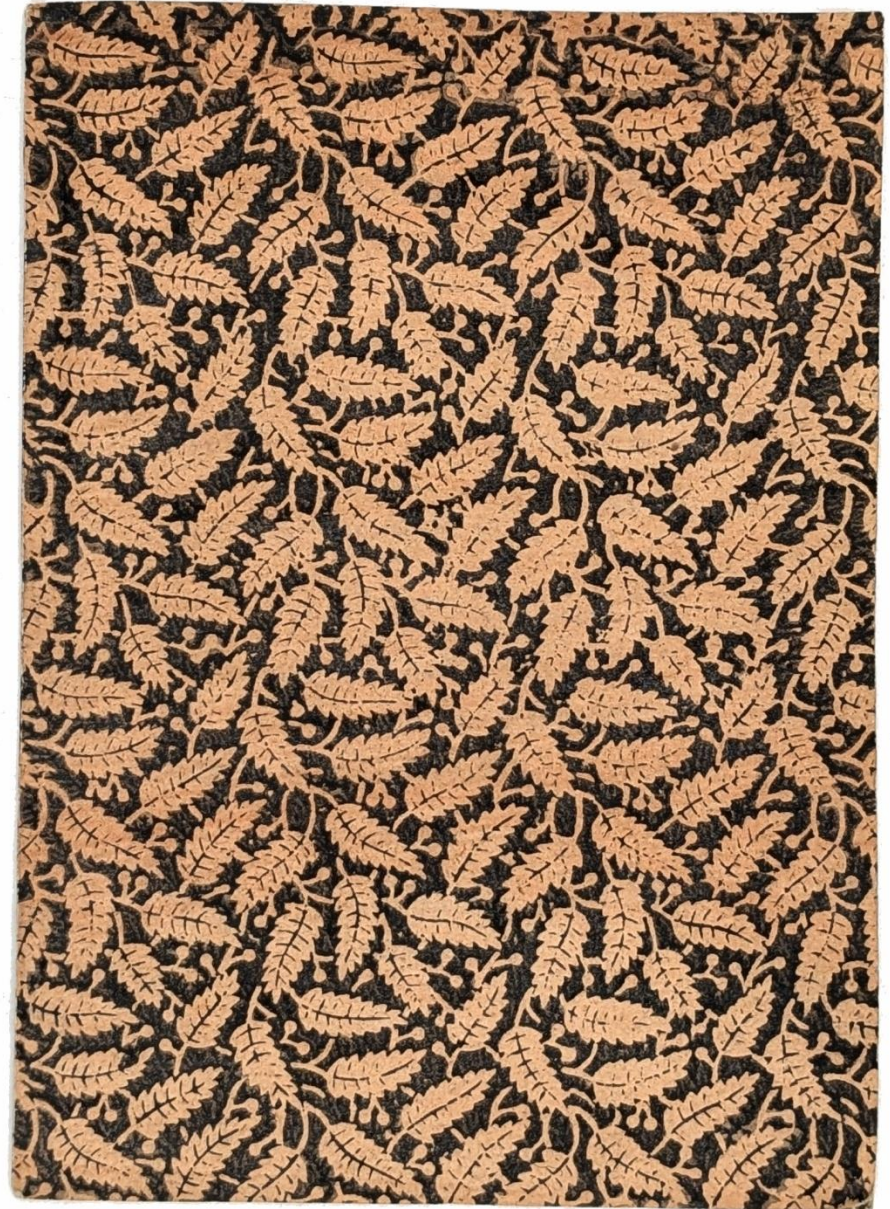
## EXEQUIES FOR QUEEN ISABEL, ON THE EVE OF INDEPENDENCE

**35. CASAUS Y TORRES, Ramón Francisco.** *Oracion Funebre, que en las Solemnes y Reales Honras de la Reyna Nuestra Señora Doña Maria Isabel Francisca de Braganza y Borbon, celebradas... en la Iglesia Metropolitana de Guatemala...* [Nueva Guatemala]: “por Beteta”, [1819]. 4to. (2), 28 pp. Bound in contemporary patterned wrappers – dare we hope original? **\$1,850**

Sole edition of these Guatemalan exequies mourning the loss of the 21-year old Queen Maria Isabel during childbirth on 26<sup>th</sup> December 1818. Some 10 months later, according to our text, Ramón Francisco Casaus y Torres (1765-1845) delivered the present oration at the Cathedral Church, printed by “the foremost printer in Nueva Guatemala” (Fry, *Historical Dictionary of Guatemala*) – a strong display of Royalist sentiment in a country which would declare independence from Spain just two years later.

The text touches not only on Isabel’s character, but on her response to the political turmoil of the early 19<sup>th</sup> century. She had been raised in Rio de Janeiro from the age of 10, only leaving when her marriage had been contracted in 1816, at the age of 19. Casaus y Torres invokes the “noche aciaga y tempestuosa de 29 Noviembre” when the Portuguese royal family was forced to flee to Brazil in 1807 on p. 12 – comparing Napoleon to Nebuchadnezzar’s exile of the Judeans. Isabel was profoundly affected by this calamity: “Isabel, que tanto deseaba la pacificacion de toda la America, y veia tantos desastres, podia no afligirse?” (p. 24).

OCLC shows US copies at Berkeley, Iowa, Princeton.



**“EL FRAILE DE LOS PIES ALADOS”  
[FRIAR OF THE WINGED FEET]**

**AN EARLY ULTRAMARATHONER AND MISSIONARY  
TO EAST TEXAS AND LOUISIANA**

**36. GUZMÁN, José Maria.** *Notizie della Vita, Virtù, Doni e Miracoli del Ven. Servo di Dio Fr. Antonio Margil di Gesù, Missionario Apostolico... estratta dai Processi compilati per la Causa della sua Beatificazione e Canonizzazione...* Rome: Tipografia delle Belle Arti, 1836. Large 8vo. VIII pp, 216 pp, plus engr. plate. Contemporary half-vellum over marbled boards. Spine, first and last few leaves with a few minor wormtracks (repaired on verso of title); engr. plate somewhat foxed. **\$2,250**

Rare sole edition of this ‘official’ report on the life of Antonio Margil (1657-1726), published by the postulator of his *causa* who had himself travelled from Mexico to Rome in 1834 to promote Margil’s beatification. José Maria Guzmán belonged to the Seminario de Guadalupe in Zacatecas, one of the colleges founded by Margil for the propagation of the faith, and he seems to have conducted much original research in preparing the present biography, based on his submissions to the Congregazione dei Riti. Many of the miracles described here – and the witness testimonials – were evidently unavailable to earlier biographers such as Espinosa (1737) and Vilaplana (1763). The engraved plate illustrates one such example, depicting Josepha Flores’ miraculous escape from bow-and arrow wielding Indians in Texas in 1777 – thanks to the posthumous intercession of Margil. According to his biographers, he often refused the offer a horse to cover long distances – earning him the modern moniker of ‘the friar of the winged feet’. According to the text here (pp. 190-199), “witnesses generally testify that couriers on horseback could not keep up with him, and that it was not uncommon for him to cover sixty or even a hundred leagues of road [ca. 150-260 miles] in the space of a night, or even less.”. OCLC shows US copies at Berkeley, Georgetown, U of T, San Jacinto Museum, and the Washington (DC) Theological Union.



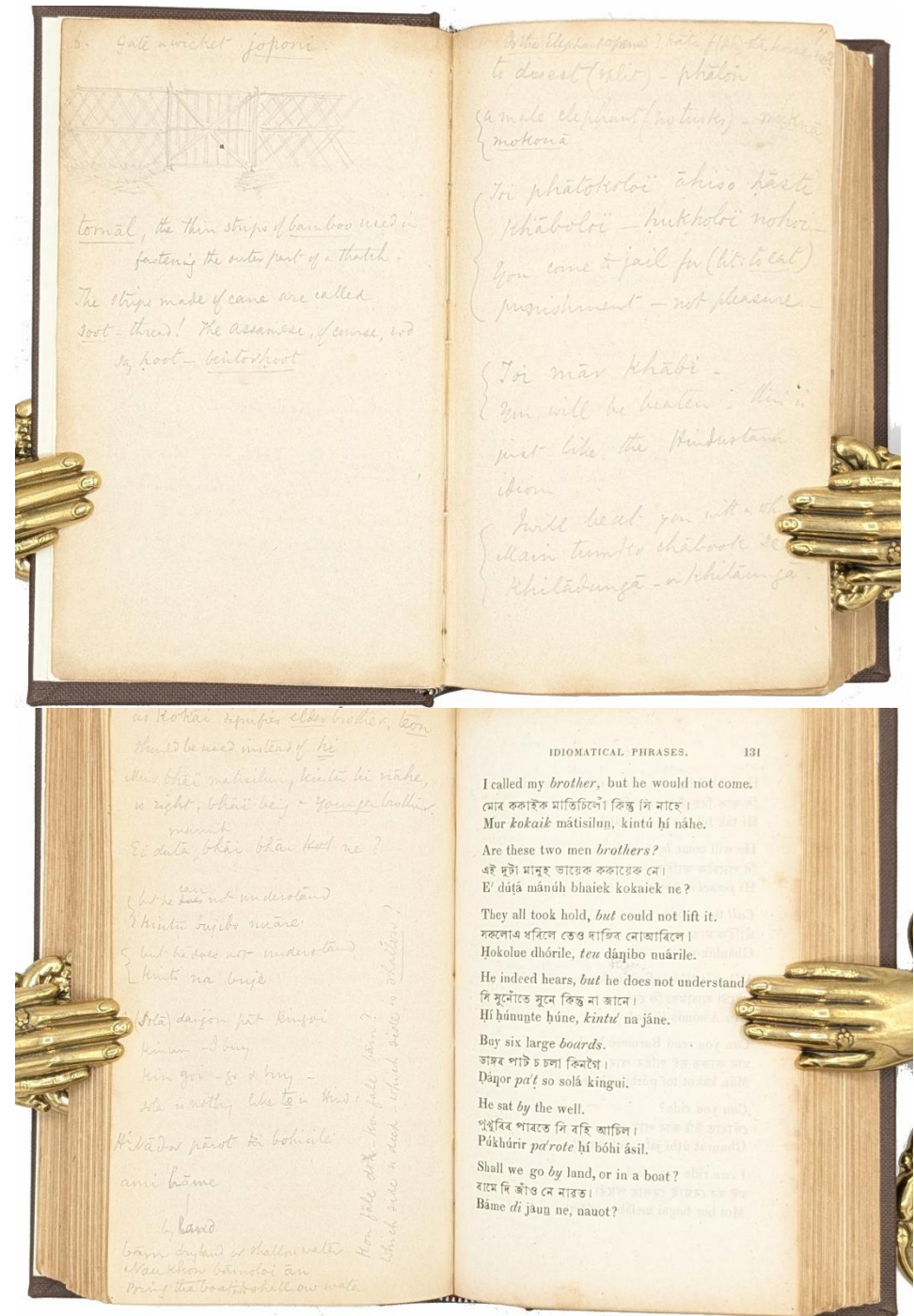
**ONE OF THE EARLIEST  
ENGLISH-ASSAMESE VOCABULARIES,  
COMPILED BY AN  
AMERICAN MISSIONARY'S WIFE IN JAIPUR**

**THIS COPY RICHLY-ANNOTATED**

**37. CUTTER, Harriet B. Low.** *Vocabulary and Phrases, in English and Assamese.* Jaipur: American Baptist Mission Press, 1840. 8vo. (5), 6-251 pp, (1), fully interleaved with 250 blanks, and with 16 blanks used as front and rear flyleaves; most of these annotated in English and Assamese (some heavily), including two ink sketches. Modern buckram with gilt title on spine; a few flyleaves mounted at gutter. **\$3,500**

Sole edition, and a heavily-annotated copy of one of the earliest productions of the first printing press to operate in Assam. Harriet Cutter (1811-1884) was born in Milton, MA, and set sail for Burma with her husband in 1831. Cutter, as well as her annotator, pay homage to the rich Assamese language and its highly precise terms, eg. “tomal: the thin strips of bamboo used in fastening the outer part of a thatch” (MS note on flyleaf); for ease of consultation, her work is divided into thematic sections. Aside from the usual parts of speech (nouns, pronouns, adjectives, “numeral adjectives”, verbs, adverbs, prepositions, conjunctions, interjections), the majority of her *Vocabulary* in fact consists of “Idiomatical Phrases” (pp. 107-251). It is this latter section which is particularly heavily annotated by several hands, who supplement Cutter’s own vocabulary with their own manuscript additions gathered in the field: e.g. “Bulta charg, lit: a learned man or philosopher; a respectful term”; “mudi, a retail shop-keeper / box-wallah”; or the delightful “kanir (sanir): any domestic animal let loose without an attendant”.

OCLC shows copies at Cornell, LC, Newberry, Harvard, Minnesota, Vermont, and Wisconsin.



Please contact [info@editioaltera.com](mailto:info@editioaltera.com) for full-length descriptions and photos

**ORARIO**  
Omnia tempus habent. Eccl. c. 3.

Mesi	Levata di letto.	Orazione.	Studio.	Lezione di contro.	Officio divin. messa conv. e mese.	Lezione di lingua.	Pranzo.	Vespere e Complet.	Lezione di morale.	Passagio.	Mattino.	Studio.	Coma.	Esame di coscienza, e riposo.
	Ore min.	Ore min.	Ore min.	Ore min.	Ore min.	Ore min.	Ore min.	Ore min.	Ore min.	Ore min.	Ore min.	Ore min.	Ore min.	Ore min.
Giugno	11. 30.	12. 00.	13. 00.	14. 30.	15. 45.	17. 30.	Mozo di	20. 30.	21. 00.	22. 00.	00. 15.	1. 15.	3. 00.	4. 15.
Febbraio	11. 00.	11. 30.	12. 20.	14. 00.	15. 15.	16. 45.	idem	20. 30.	21. 00.	22. 00.	00. 15.	1. 15.	3. 00.	4. 15.
Marzo	10. 30.	11. 00.	12. 00.	13. 15.	14. 30.	16. 00.	idem	20. 30.	21. 00.	22. 00.	00. 15.	1. 15.	3. 00.	4. 15.
Aprile	10. 00.	10. 30.	11. 30.	12. 45.	14. 00.	15. 30.	idem	20. 30.	21. 00.	22. 00.	00. 15.	1. 15.	3. 00.	4. 15.
Maggio	9. 30.	10. 00.	11. 00.	12. 15.	13. 30.	15. 00.	idem	19. 00.	20. 30.	21. 00.	00. 30.	1. 00.	3. 15.	
Giugno	9. 00.	9. 30.	10. 30.	11. 30.	12. 45.	14. 15.	idem	19. 00.	20. 30.	21. 00.	00. 30.	1. 00.	3. 15.	
Luglio	9. 00.	9. 30.	10. 30.	11. 30.	12. 45.	14. 15.	idem	19. 00.	20. 30.	21. 00.	00. 30.	1. 00.	3. 15.	
Agosto	9. 30.	10. 00.	11. 00.	12. 15.	13. 30.	15. 00.	idem	19. 00.	20. 30.	21. 00.	00. 30.	1. 00.	3. 15.	
Settembre	10. 00.	10. 00.	11. 30.	12. 45.	14. 00.	15. 30.	idem	19. 00.	20. 30.	21. 00.	00. 30.	1. 00.	3. 15.	
Ottobre	10. 30.	11. 00.	12. 00.	13. 15.	14. 30.	16. 00.	idem	20. 30.	21. 00.	22. 00.	00. 15.	1. 15.	3. 00.	4. 15.
Novembre	11. 00.	11. 30.	12. 30.	14. 00.	15. 15.	16. 45.	idem	20. 30.	21. 00.	22. 00.	00. 15.	1. 15.	3. 00.	4. 15.
Dicembre	11. 30.	12. 00.	13. 00.	14. 30.	15. 45.	17. 30.	idem	20. 30.	21. 00.	22. 00.	00. 15.	1. 15.	3. 00.	4. 15.

NOTA

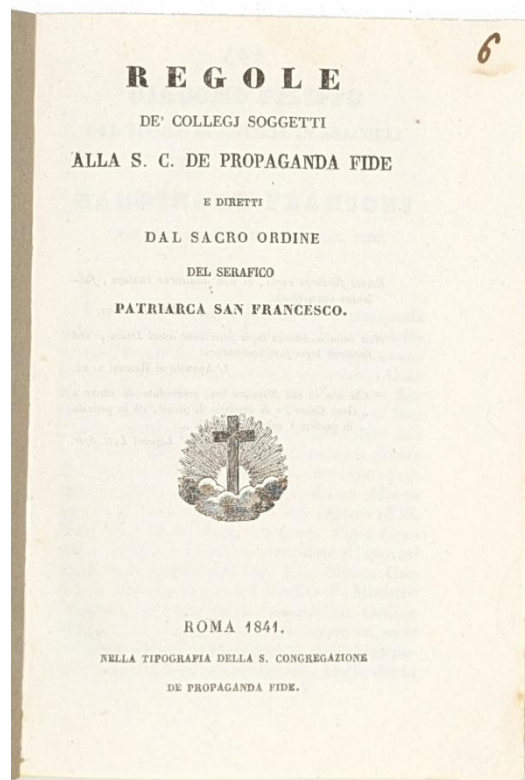
1. L'orario per la migliore distribuzione delle occupazioni è rimesso all'aggià discrezione del Reverendissimo Padre Generale.  
 2. Quando non si dormisse di notte sette ore, in questo caso il tempo del riposo tolto alla notte, sia dato dopo il pranzo, finita la ricreazione.  
 3. Nei giorni di scuola avranno i Collegiali un'ora e mezzo di passaggio o nell'orto, o fuori di Collegio, come piacerà al Reverendo Padre Guardiano. Nei giorni poi di vacanza avranno (come sta nell'Orario) ore due di passaggio.  
 Fili, conserva tempus Eccl. 4. 23. Ne te pretereat particula boni diet Eccl. 4. Tempus redimus, si quae facere neglexeris, factis. S. Anselmo.  
 G. F. CARD. FRANSONI PREFETTO  
 I. ARCV. DI REDDA SEGRETT.

## SUPPER AT 3AM, LANGUAGE TRAINING THREE TIMES A WEEK

## THE GRUELING SCHEDULE OF A MISSIONARY-IN-TRAINING

38. [PROPAGANDA FIDE]. *Regole de' Collegj soggetti alla S[anta].C[ongregazione]. de Propaganda Fide e diretti dal Sacro Ordine del Serafico Patriarca San Francesco.* Rome: Tipografia della S. Congregazione de Propaganda Fide, 1841. 8vo. (2), 3-31 pp, (1), plus a folding letterpress. Modern marbled wrappers.

\$950



Extremely rare publication intended as a handbook for missionary-training schools in Italy towards the mid-19th century. Franciscan Colleges of the Propagation of the Faith had enjoyed their heyday in the late 17th and 18th centuries – with 29 being founded in the Spanish Americas alone during this period; but the institutions referred to by the present work were more likely to be directed eastwards (the main languages taught are Arabic, Greek, and Albanian, according to p. 27). The Propaganda Fide had originally been tasked with countering the influence of Protestantism and converting souls in the furthest reaches of the globe. However, another important function was promoting the union of the Eastern Churches – Abyssinians, Greeks, Syrians, Nestorians, etc with the Church of Rome. As our folding 'orario' suggests, these young missionaries faced a particularly grueling daily routine at college, with a bizarre schedule in the dead of winter (waking at 11:30am, final prayers and sleep at 4:15am). Unrecorded in OCLC.

# SCIENCE & MEDICINE

## A WELL-PRESERVED COLLECTION OF RECIPES BY SEVERAL FOLLOWERS OF PARACELUS

39. [HECKER, Johann / ECKHARDT, Adam / KNAUFF, Stefan]. *Der Barmhertzige Samariter oder Warbafftige undt einfaltige Ahnweiffung mit geringer Mühe und Kosten herliche unndt oft bewerte Arzeney mittell wider innerliche undt eyßerliche Gebrechen deß Menschen zu zu richten* [and other sections]. [Southern Germany, late 16th century up to 1619]. 8vo. 187 written pp on 175 unnumbered ff. German manuscript on paper by at least three different hands; gilt calligraphic frontispiece in micrography, 2 full-page portraits and 1 coat of arms, all in watercolour and gilt. Contemporary blindstamped calf, edges gauffered and gilt, cover stamped 'Adam Eckhart'. **\$16,500**

Charmingly illustrated medical manuscript by several hands, all belonging to the late 16th or the earliest decades of the 17th century. The first part is a compendium of surgeon's recipes, comprising ointments, powders, and bandages against stabbings and other bleeding wounds, as well as preparations against cramps and other conditions. The anonymous author makes no secret of his admiration for Paracelsus, to whom he dedicates a colored double-page illustration showing the portrait, arms, and coffin of the great physician and alchemist. While the portrait is based on a well-known design which circulated from at least 1568 onwards, the doctor's coffin is iconographically untraceable by us.

A second extensive section is captioned 'The Good Samaritan' (fol. 55 ff.), signed by Stephan Knauff – very likely the barber surgeon of this name based in Vianden near Trier. A full-page illustration at the end of the volume shows a priest with a cross and a Vanitas skull – apparently a self-portrait by Johann Martin Hecker, who presented the volume as a New Year's gift in 1619 with a two-page dedication to his 'good friend' Adam, very probably the Adam Eckhardt whose ownership is stamped to the upper cover.



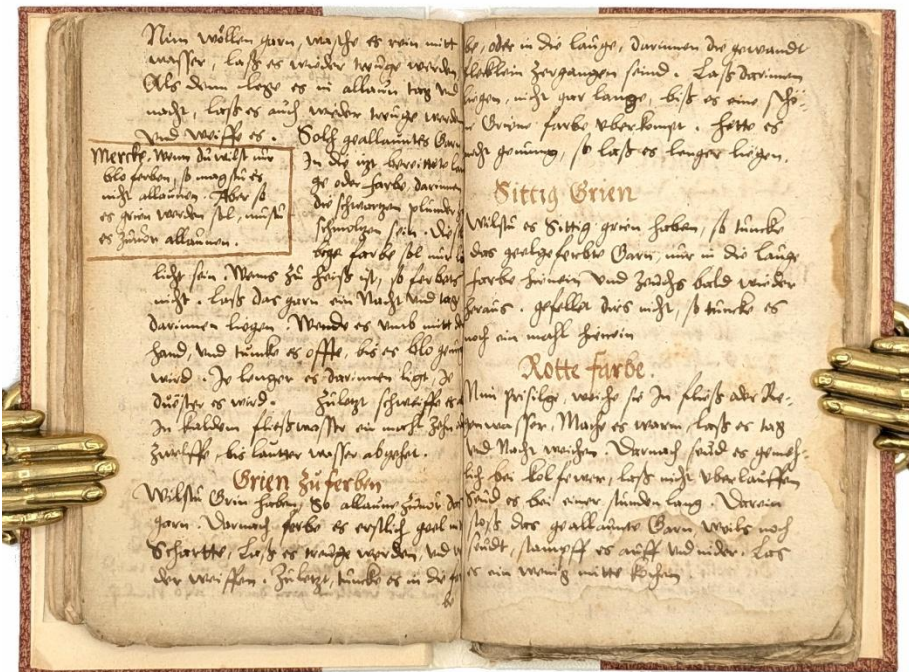
## THE BUSINESS OF PIGMENTS



40. [A collection of recipes for the preparation of pigments, gilding, etc]. Probably Germany, ca. 1630. 8vo [17 x 10.5 cm]. German and Latin manuscript on paper, in brown ink with red headlines (now faded to a striking orange). 58 ff. with a total of 97 written pages, including three sketches of laboratory equipment. Modern quarter vellum. **\$9,500**

A 'working manuscript', with numerous marginal annotations, sometimes perpendicular to the main text – alongside interlinear notes, and several different temporal layers of revisions. A separate section, inserted in a different hand, provides a detailed breakdown of the costs for setting up an alchemical laboratory with sublimating jars, flasks, and vials, as well as the expected profits (namely 18,208 guilders).

The recipes can be broadly categorized as 'artisanal', with much alchemical content but also strongly devoted to colors and gilding. Chapters include: "salis amoniaci", "aqua de albumine ovorum", "nota de calcinatione", "cinobrium fixum", "how to make borras", "aqua auripigmenti", "how to make arsenic metallic", "aqua ardens", "de antimonio & sublimatio antimonii" (with two small drawings), "praeparatio antimonii", "vitrum antimonii", "de Jove", "de Saturno", "praeparatio plumbi", "crocus martis", "how to dealbate Mars", "de venere & cupro purgatio", "aqua purgans", "a goldsmith's album", "tinctura pulcra ad album", "alia tinctura and lapis philosophorum", "how to colour something yellow", "cousin Andrew's yellow pigment", "green", "red pigment", "brown red", "dark brown", "white paint", "violet brown", "dull brown", "pretty rose red and permanent", "fired yellow, or golden yellow", "on paints", "how to apply gold", "argentum musicum", "a gold pigment", "sap green", "how to etch with water", "gold ink to be written with a quill pen", "gold powder for writing and painting", "how to make vermilion", "how to make verdigris", "how to make rubrica or minium out of white lead", "how to prepare a scumble", "rose paint", "green twine", "how to silver-plate brass" (with a small drawing), "how to assay saltpetre", etc.



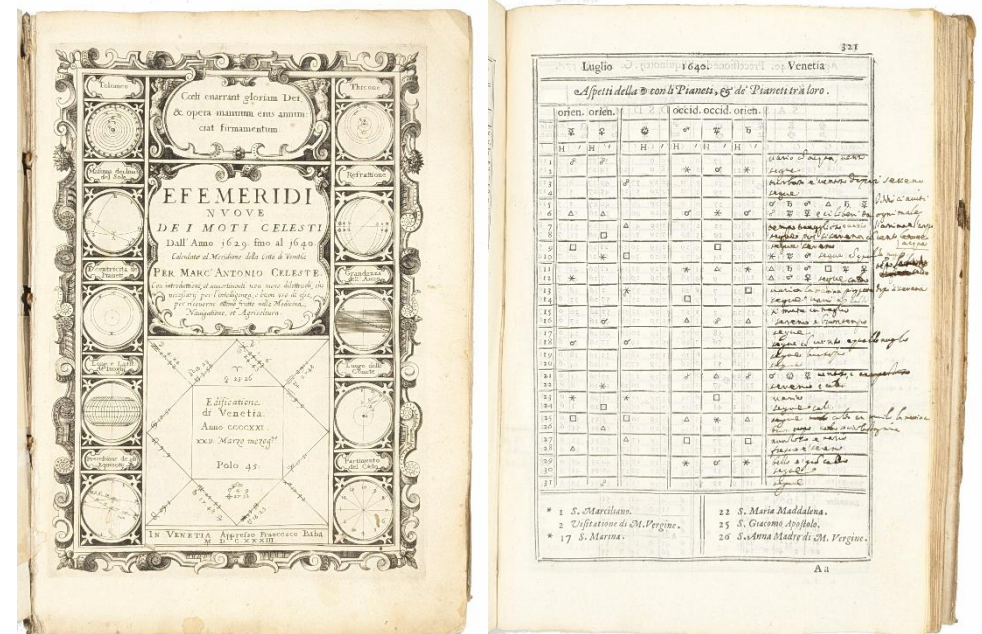
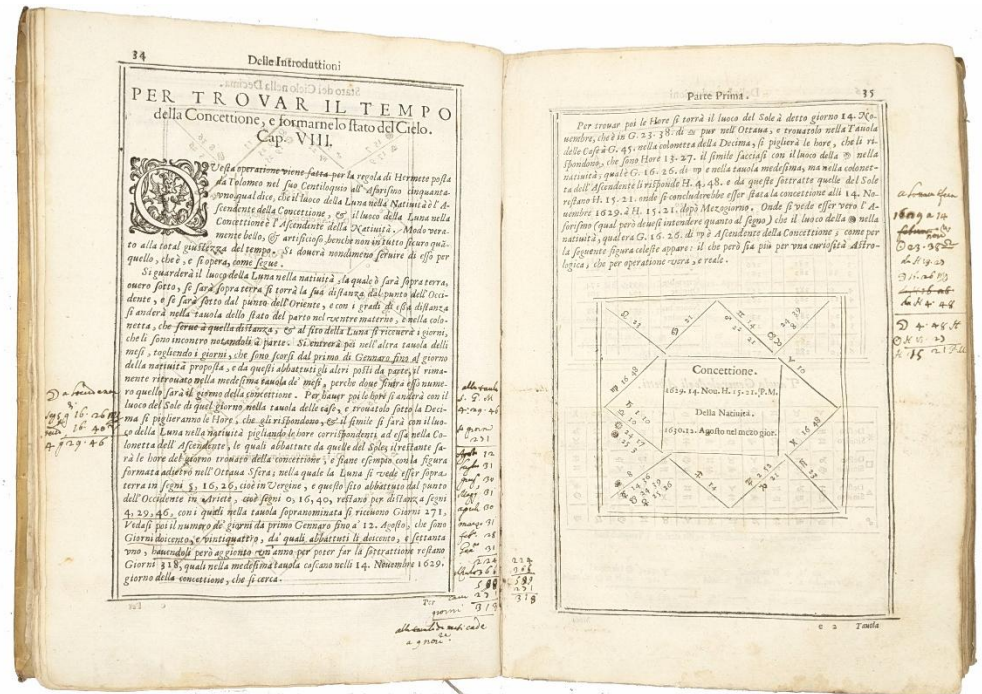
## ANNOTATED BY A CONTEMPORARY READER, WHO USED IT TO PLANT ARUGULA

**41. CELESTE, Marcantonio.** *Efemeridi Nuove dei Moti Celesti, dall Anno 1629 fino al 1640. Calculate al Meridiano della Citta di Venetia... con introduzioni, et avvertimenti non meno dilettevoli, che necessari per l'intelligenza, o buon uso di esse, per riceverne Ottimo frutto nella Medicina, Nivagazione, et Agricoltura.* Venice: Francesco Baba, 1633. Folio, 2 parts in 1 vol. (8) including engr. title-page, 55 pp, 335 pp, (1); 204 pp, with 10 engravings of the solar and lunar eclipses of 1630-1639 in text. Contemporary vellum; elaborate contemporary presentation inscription on flyleaf to Ippolito Santini of Cerreto, "Al servizio delle suoi Amici presenti e future, questo di primo Gennaio 1634 con consenso del Patrone"; contemporary annotations to specific sections (see full description).

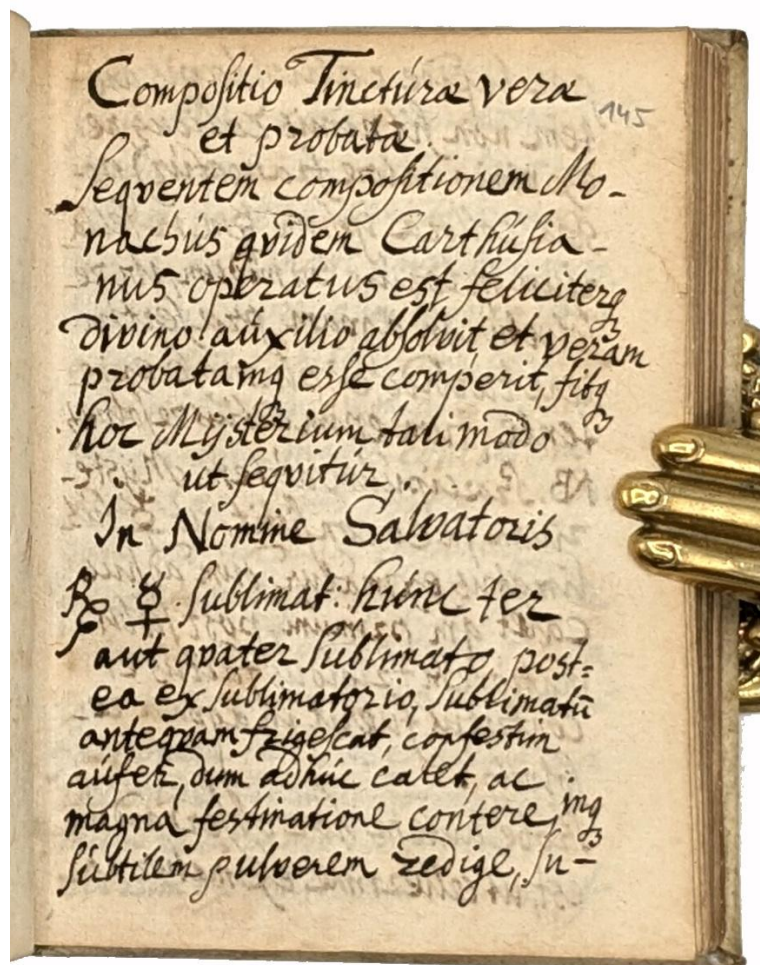
\$2,850

Rare sole edition of this lavishly-printed treatise on the motions of celestial bodies. "Scholars are advised that all the tables in the various Works, such as the Alfonsine, Prutenic [i.e. Copernican], Bianchino, [the] Progymnasmata of Tycho, Danish Astronomer, and finally the Rodolfine tables [of Kepler], are all different, so much so that they cause great astonishment, and no one should use them..." writes Celeste on n4r; he hopes that "my new Ephemerides can also bring greater benefit to the fields of Medicine, Navigation, and Agriculture". Our copy was presented to one Ippolito Santini in the village of Ceretto (Lucca) as a New Year's gift in 1634, and was meticulously annotated by him between 1637-1640.

OCLC shows US copies at Michigan and BPL.



## ON THE 'PRIMA MATERIA' OF THE PHILOSOPHER'S STONE



42. [ALCHEMY]. *Ein Tractat von dem Lapide Philosophorum, darinnen kürtzlich begriffen wirdt, was derselbe sey, undt seine prima materia? wie sie genennet, colligirt, eingesetzt, biß zur Vollkommenheit praeparirt, fermentirt u. augmentirt werden.* Germany, ca. 1650. 12mo [11.5 x 8.7 cm]. German manuscript by several hands on paper. Title-page and 82 written ff. (as well as 96 blanks). Contemporary vellum. lower corner of title-page remargined, otherwise exceptionally well preserved. **\$7,500**

Dense, pocket-sized alchemical manual by at least two different scribes, extensively discussing classic problems of alchemy: on the nature and composition of the Philosopher's Stone, on the transmutation of metals, the "vera et naturalis Via Tinctura universalis", etc., with repeated reference to Paracelsian writings.

Under the same umbrella, we find numerous recipes for ointments, tinctures, etc., the whole interspersed with chemical symbols. Ff 145-151, for example, contain a lengthy recipe attributed to a divinely-inspired Carthusian monk ("Compositio Tincturae vera et probatae, sequentem compositionem Monachus quidem Carthusianus operates est feliciterque divino auxilio absoluit, et veram proba tamque esse comperit, fibque hoc Mysterium, tali modo ut sequitur..."), appropriately commencing with the incantation "In Nomine Salvatoris".

The front flyleaf shows a 19<sup>th</sup> century provenance note according to which the volume was a gift from the Baltic physician and professor of natural history, Johann Gottlieb von Groschke (1760-1828) ("geschenkt erhalten von Prof. Groschke 1819"), with later pencil notes about the donor.

## JESUIT ASTRONOMY AT THE COLLEGIO ROMANO

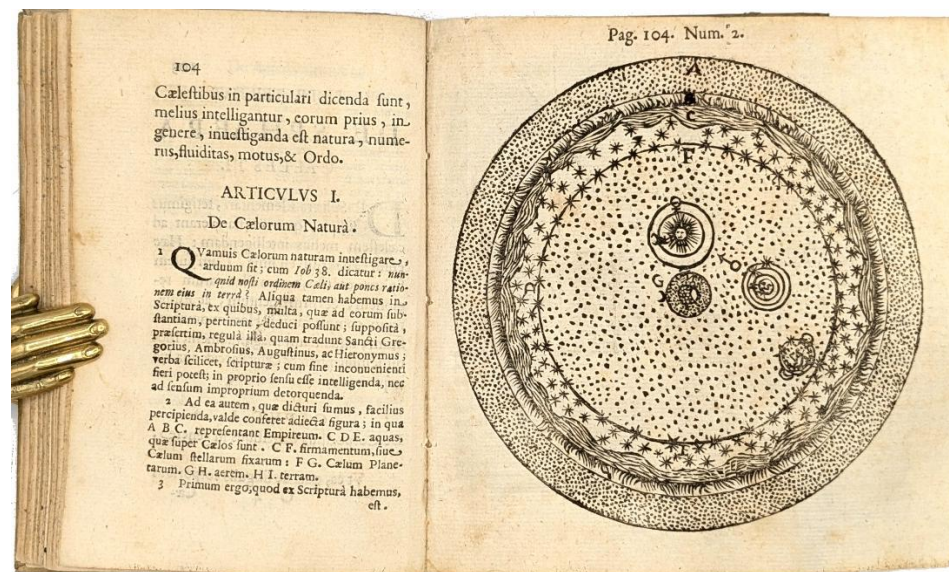
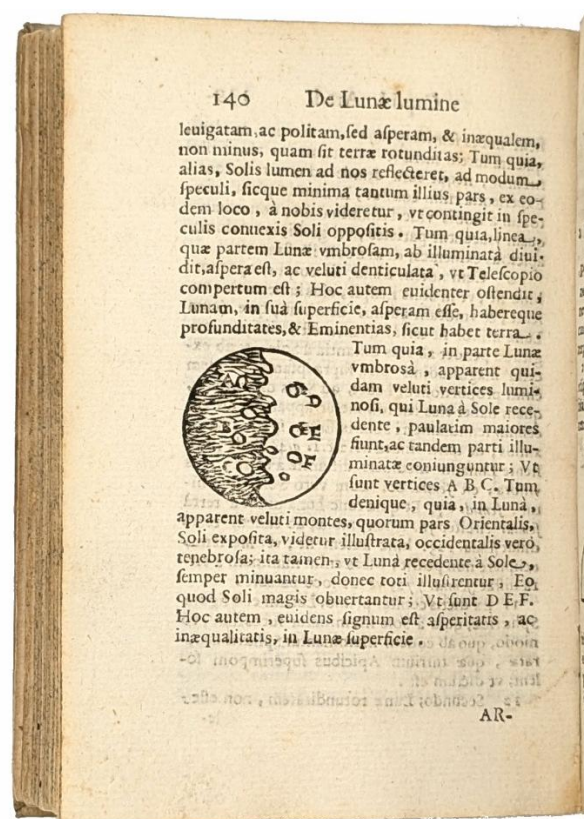
**43. BEATI, Gabriele.** *Sphaera Triplex Artificialis, Elementaris, ac Caelestis. Varias Plantarum affectiones; & praesertim Motus, Facillime explicans...* Rome: Varesii, 1662. 8vo. (16), 274 pp, (14), plus 5 leaves of woodcut plates (of which 3 folding). With dozens of woodcut diagrams in text. Contemporary vellum. Annotation on plate facing p. 131, suggesting that almost everyone now follows the semi-Tychonic model. **\$2,850**

First edition, first issue of this well-illustrated Jesuit treatise on the nature and motion of the heavens, including crude renditions of Galileo's own drawings of the lunar surface (here on p. 140) and sunspots (here on p. 197). Beati was a lecturer at the Collegio Romano, an audience for whom the present text might have been composed.

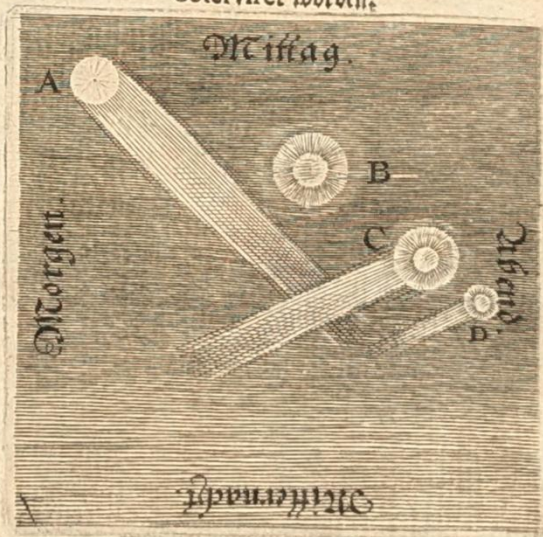
"Despite Galileo's rhetorical attempt to cast cosmological debate as a choice between two chief world systems, Beati's cosmic section is neither Ptolemaic nor Copernican. The solid spheres of Ptolemy and Copernicus have dissolved. Unlike the Ptolemaic system, Mercury and Venus revolve around the Sun. Unlike the Copernican, the Earth rather than the Sun lies at the center of the world." (Magruder)

Of particular note is Beati's unusual representation of the physical cosmos, found here facing p. 104. Departing from the usual models of planetary spheres, Beati instead places his planets in a fluid heavens. "Jesuit mathematicians up until about 1620 generally followed the cosmology of Aristotle and the astronomy of Ptolemy, but then they began to switch over to the Tychonic system, because it had most of the advantages of the Copernican system but retained a central and stationary Earth... Riccioli was the foremost Jesuit authority on astronomy and cosmology at mid-century, and Beati adopted most of his cosmological viewpoints. But Riccioli never provided a picture of the fluid heavens. Beati did, and it is a memorable and unprecedented image." (ibid)

OCLC shows US copies at the Morgan, Loyola, Chicago, Oklahoma (stained), and Linda Hall.



Nun folget  
 Eine ausführliche Beschreibung  
 des erschienenen  
**COMETEN,**  
 Wie solcher nicht nur im Decembri  
 Anno 1664. Sondern auch im Januario 1665  
 observiret worden.



Galileus Galilei.

In tenebris igitur in mediis spectantur astra,  
 Crines tamen illorum diurna lux abradere potest.

Leipzig/  
 Verlegtes Johann Friedrich Schneider.  
 Gedruckt bey Johann Erich Hahnen.  
 Im Jahr 1665.

BY AN AVID READER OF THE *SIDEREUS NUNCIUS*  
 THE SECOND COPY IN AMERICA

44. [BEUTEL, Tobias]. *Nun folget eine ausführliche Beschreibung des erschienenen Cometen, Wie solcher nicht nur im Decembri anno 1664, Sondern auch im Januario 1665 observiret worden.* Leipzig: Johann Friedrich Schneider, 1665. 4to. 47 pp, (1). Half-page engraving on title of the ‘Great Comet’ in various positions. Modern boards. **\$2,650**

Rare sole edition of this description of the Great Comet of 1664, generally attributed to the mathematician/astronomer Tobias Beutel (1627-1690). Beutel’s name does not appear anywhere in the text; and in fact the only name found on the title-page is that of “Galilaeus Galilaei” above a quotation from the *Sidereus Nuncius*: Our Protestant Beutel continues his admiring tone in his text, which includes only a single mention of Kepler, Copernicus, and heliocentrism (p. 21), but two further lengthy quotations from the *Sidereus Nuncius* (pp. 31/2 and p. 36, the latter half-a-page).

“In November 1664, an immensely bright comet appeared in the European skies. When it disappeared in March 1665, another comet appeared, even brighter than the first one. These two comets were the occasion of one of the first scientific debates that took place on an international scale: astronomers formed for the first time truly international networks and exchanged observational data to determine their trajectories. The debates also involved, with different modalities in different countries, the ‘public,’ that is to say here all those who were not astronomers...” (Steinle).

Outside of Germany, we have traced copies at the BL and Cornell.