



Bulletin of Portuguese - Japanese Studies

ISSN: 0874-8438

bpjs.cham@fcsb.unl.pt

Universidade Nova de Lisboa  
Portugal

Golvers, Noël

The Library Catalogue of Diogo Valente is Book Collection in Macao (1633). A Philological and  
Bibliographical Analysis

Bulletin of Portuguese - Japanese Studies, vol. 13, december, 2006, pp. 7-43

Universidade Nova de Lisboa  
Lisboa, Portugal

Available in: <http://www.redalyc.org/articulo.oa?id=36101301>

- How to cite
- Complete issue
- More information about this article
- Journal's homepage in [redalyc.org](http://redalyc.org)

[redalyc.org](http://redalyc.org)

Scientific Information System

Network of Scientific Journals from Latin America, the Caribbean, Spain and Portugal

Non-profit academic project, developed under the open access initiative

## THE LIBRARY CATALOGUE OF DIOGO VALENTE'S BOOK COLLECTION IN MACAO (1633)

### *A Philological and Bibliographical Analysis*<sup>1</sup>

---

Noël Golvers<sup>2</sup>

*The Catholic University of Louvain*

The task of studying the collections of Western books that were available to the Jesuits in the East Asian missions (China and Japan) is a painstaking one. It requires the patient collecting of individual references in books and letters, since contemporary inventories are very rare. Fortunately, some of the inventories from the 'Macao-phase' of the Japan mission in the 17<sup>th</sup> century have survived.<sup>3</sup> One was published by Pierre Humbertclaude,<sup>4</sup> and represents apparently the contents of the *procur(atur)a* of the Province of Japan in Macao, which contained books – oftentimes two or three copies of each – which were waiting there for shipment to other destination inside the Japanese Province. Another list is that of the *livraria* of bishop Diogo Valente, who died in Macao in 1633, and which contains about 280 different titles. This list is equally relevant for the Jesuit mission in China and the Western book culture and reading of the missionaries in that country, the broad theme of my present research. Indeed, one could expect that – because the Jesuits of

1 The research for this contribution is part of a more comprehensive and systematic investigation program, bearing on the Western book culture in the Jesuit mission roughly between 1650 and 1750; the results of this project should be presented in my forthcoming book *Of Jesuits and Books. One Century of Western Book Acquisition, Library Formation and Reading in the China Mission (ca. 1650 - ca. 1750). Testimonia confronted with H. Verhaeren's Pei-t'ang Catalogue (1949)*. I owe particular thanks to H. Leitão (Lisbon University) and Rui Loureiro (the Macao University), and Liam Brockey (Princeton University, USA), for their comments and suggestions on an earlier version of this paper, and for various other forms of support, including the linguistic revision.

2 Ferdinand Verbiest Instituut, Katholieke Universiteit Leuven, Blijde Inkomststraat 21, B-3000 Leuven (Belgium) (noel.golvers@arts.kuleuven.be).

3 One of the book inventories which seems to be lost is the *Rol dos livros que estão na livraria da Procuratura de China em Macau*, mentioned in JA 49-IV-62, f° 556v.

4 Pierre Humbertclaude, "Investigações sôbre um catalogo de livros pertencentes à Procura do Japão em Macau, em 1616", in *Boletim eclesiastico da diocese de Macau*, nr. 449, 1941, pp. 147-161.

both missions had identical educational and intellectual backgrounds, they were motivated by the same books and interests. Moreover, we may assume that the books inventoried in 1633 in Macao were – in accordance to the normal rules within the Company – merged into the residence library after Valente’s death, and therefore all the following generations of China missionaries, who passed through the *Colégio Madre de Deus* in Macao could have consulted these books. Some occasional testimonia demonstrate the China Jesuits indeed occasionally did so. Therefore, this collection of books – the only closed group we know from the Macao collections, since the inventory made by M. Alvarez at the very end of the library’s history is missing – and the study of its contents has a more than common relevance for the in-depth study of the Jesuit intellectual and spiritual life within China, after the Manchu invasion (1644). The following pages therefore divulge the second book list, identify the titles and fields of interest it mentions, and discuss its relevance for the intellectual aspect of the mission.

We know a considerable amount about the *curriculum* of Diogo (Correia) Valente due to contemporary documentary sources: born in Lisbon in 1568, he was appointed bishop of Funai in Japan in 1617 (confirmed in 1618). Valente embarked for China in April 1618, and arrived in Macao in July 1619 where he was appointed administrator of the Macao bishopric on 10 July 1623 and ‘administrator apostolic’ on 27 August 1626. He remained in Macao until his death on 28 October 1633.<sup>5</sup> It is in the aftermath of his death that this inventory had been made, during the ‘inspection’ of his room in November 1633, in keeping with church tradition. This inspection was made by some fellow fathers, among them the Jesuit ‘procurator’ of the Macao residence house. Valente’s room had been for about 15 years the particular room (*cubiculo/-um*) of the Bishop of Japan (at that point residing in exile in South China); therefore, it may have had, apart from its ‘personal’ character, a ‘professional’ one, if not an almost ‘institutional’ character. This aspect is probably also reflected in the book list proper, – and in the books listed there. Apart from the conspicuous presence of several ‘technical’ books which deal with the internal organization of the Portuguese church and its structures (especially the *Constituições* of various bishoprics of Portugal, on which see below), there are also other indications of this character once we take into account the fact that the collection did not represent simply Valente’s ‘private’ books, but also books belonging to, and/or originating in the Japan mission.

5 Cf. Padre Manuel Teixeira, *Macau e a sua diocese, II. No ano dos centenários da fundação e restauração*, Macao, 1940, p. 98 ff.; J. Dehergne, *Répertoire*, nr. 194.

## 1. The list or Inventory

The list bears the inscription: *Inventario que se fez das cousas que se acharão por morte do Senhor D. Diogo Valente Bispo de Japão, em 11 de Novembro de 1633, estando presentes o P(adr)e João Marques Moreira, o P(adr)e João Bap(tis)ta Bonelli Proc(urad)or da Prov(ínci)a de Japão da Comp(anhi)a de Jesus, o Ir(mão) Belchior Ribeiro, da mesma Comp(anhi)a, assim mais Valentim No[u]geira, M(ano)el (?) da Costa, e Manoel de Lima, que actualm(en)te estavam em casa do Senhor Bispo q(uan)do morreo.* I know of two copies of this inventory, which I systematically compared: one copy (in fact the first which came to my knowledge) at the Biblioteca da Ajuda (Lisbon), shelfmark Jesuitas na Asia (JA), 49-V-11, f° 117v.-122v.<sup>6</sup>; the other in Madrid, Real Academia de la Historia, shelfmark Leg(ajo) Jesuitas, 21, 9/7236.<sup>7</sup> Due to the manifest errors in the transcription of author names and titles – easily understandable in such a long, terse name/title – we can safely say that neither the Ajuda copy nor the version in Madrid represents the original. This is hardly surprising in the case of the Ajuda text, as all the documents in the Jesuitas na Asia collection are mid-18<sup>th</sup> century copies from the originals in Macao; but the Madrid text – despite the fact that it is part of a collection with many originals – cannot be seen as the original either. Because the errors in the two lists are almost completely identical, both may be almost simultaneous copies of the same (not located, and probably lost) model, but the Madrid list has preserved, for some hardly readable items, more letters than the Ajuda copy has (e.g. in nrs 81; 166). At any rate, because Portuguese officials at Macao made the inventory, it is not a surprise that the ‘language’ of the document is primarily Portuguese. For example, sometimes, a remarkable variant of a foreign name is spelled in a rare Portuguese variant: see *Estrapleton* as a colloquial (?) variant for the English name Stapleton; see also such hybrid Latin-Iberic orthography as *Cat(h)equismus* (nrs 168; 179; 195; 198). Yet this Portuguese

6 This I found thanks to its being mentioned by Francisco G. Cunha Leão, *Jesuitas na Ásia. Catálogo e Guia*, vol. 1, 1998, p. 274 (nr. 4234).

7 This copy is mentioned in the catalogue of J. Schütte, ‘*El Archivo del Japon*’. *Vicisitudes del Archivo jesuitico del Extremo Oriente y descripcion del fondo existente en la Real Academia de la Historia de Madrid* (*Archivo documental español*, 20), Madrid, 1964; I thank Miss Esther Gonzalez Ibarra of the *Real Academia de la Historia*, who was so kind as to send me a JPG copy of good quality. The Madrid copy was the basis of the transcription and commentaries made by Manuel Cadafaz de Matos, and published in *Actas do Congresso Internacional de História ‘Missiões Portuguesas e Encontro de Culturas’*, Braga, Universidade Católica Portuguesa e Comissão Nacional para as Comemorações dos Descobrimentos Portugueses, 1993, vol. 2, pp. 407-444. An earlier study, apparently not known to Cadafaz de Matos was published by P. Humbertclaude, *Recherches sur deux catalogues de Macao (1616 & 1632)*, Tokyo (Sociedade Luso-Niponica), 1942; only after my investigation was finished, I received a copy of this very rare booklet from the Newberry Library, to which I am grateful for this exceptional favour.

aspect is hard to detect among the titles of the books, since most of them are originally in Latin.

There appears to be no visible order within the list of books, whether as to their contents, language, author or whatever other criterium. This reflects in all probability the order, in which they were found in Valente's room. In that case, the list shows how they were 'accumulated' in his room, supporting the assumption that the collection was not personal (and in this sense: well organized, classified etc.), but represents a kind of more or less hazardingly grown 'repository' of books.

There are other properly material aspects of the library, which come to light at moments when the list and the contents of the collection are subjected to a more systematical analysis. It will suffice to indicate a small series of notations regarding the formal aspect of the books and their format. The printed books contained such various types as parchment books (*membrana*: nr. 48) and books in-folio: *in folio*, *in folio majore*, *in folio cum auro*; *grandes* (nrs. 37; 38; 40; 45; 46); gilded features (*auro*) are mentioned in nrs. 45 and 46. As all these material indications are to be found in the beginning of the Inventory (before nr. 50), I have the impression that their complete absence between nrs. 50 – 286 may be due to a deliberate decision of the original compiler of the list, to skip over after these first attempts these indications, probably for a shortage of time. Apparently not only printed books were accumulated, but also some manuscripts (cf. *manuscripta*: nrs 199; 277; 281).

Some particular books were only incompletely available, for one reason or another: see nrs 10 (only vol. 3 of Gergorius Nazianzenus is present); 13 (vol. 2 of Suarez' *De Gratia* is lacking); 26 (2 of the 3 vols. available); 41 (*tomus 1us* and *3us*, not the 2nd one); 70 (only the 1<sup>st</sup> vol.); 77 (Villegas: only vol. 3); 87 (only vol. 2); 120 (only vol. 1); 144 (only vol. 1 and 2, of 4 vols.); 148 (1 vol. of.); 157 (only vol. 2); 183 (fragments of *Ciceroniana*); 241 (only vol. 2); 243 (the first part); 270 (only the 5<sup>th</sup> part), to call just the most striking examples. This suggests, that the acquisition had happened in an unsystematic way, and the collection was constituted with books from various origin. On the other hand, in at least two cases, several volumes of the same book seem to have been bound together; this is, at least, my understanding of the expression *simul*, used with regard to the parts of the *Opera Omnia* of St. Jerome (sub nr. 15), of which vols. 1,2 and 3 were bound together (*tomus 1s, et 2s et 3s simul*), 4 and 5; 6, 7 and 8; see also sub nr. 42, where vols. 1 and 2, and 3 and 4 of Cartagena's *Homiliae* were probably bound together.

The clear 'Iberian' imprint of the collection may be attributed to Valente's own origin and formation, and to the strong Portuguese connection of the College of Macao: this Iberian aspect appears in the language of many books, in the place where a large part of the books was printed (Coimbra; Lisbon;

Madrid; Salamanca, etc.), and in the (Portuguese or Spanish) themata many of these books were dealing with, albeit 'ecclesiastical' but also pure historical and general 'cultural' themes.

Apart from this, there is also the clear 'Jesuit' imprint, a factor that is unsurprising in light of Valente's origin and the Macanese context of the collection. Yet Jesuit authors do not represent a clear majority of the collection's authors, and there are other books that were composed by Benedictine Fathers (OSB), Carthusians (O.Carth.), Dominicans (OP), Franciscans (OFM), Oratorians (Orat.), Theatine Fathers (O.Theat.), Trinitarians (O. Trin.), etc.

The more fundamental questions, which emerge at this point are: how to understand the 'constitution' of this library (i.e. the question of the 'provenance' of the books), and especially the 'composition' and 'contents' of this book collection.

## 2. The constitution of the collection

It seems possible to get some clues as to the different phases in the constitution of this book collection. In the absence of any external source of information, we have to rely completely on an analysis of the books themselves, especially their date and place of publication.

As many titles recognized in this list were reprinted in different countries (esp. Portugal, Spain, France and Germany) and often were translated also into various languages, the date of the first edition is our first, albeit ambiguous, clue. On the one hand it gives an interesting indication on how far back – in terms of time and chronology – the Jesuits' intellectual and spiritual roots and preferences in China went. But, on the other hand, it says nothing about which edition of the book they actually acquired and used, and often a much older text was acquired at a later date. Therefore, the date of the first edition can only afford a general *terminus post quem* for its acquisition and arrival in China. Only in case the first edition postdates the departure of Valente from Europe in mid-1618 (which is rather easy to establish), can we safely conclude that it did not belong to his own luggage, and was acquired after he had arrived in China. On the basis of the Inventory itself and after the identification of the individual books mentioned in it (cf. below), we can accept this 'later' acquisition for the following numbers: 33; 36 (vol. 2); 50; 52; 53; 54; 55; 57; 59-60; 62; 63; 67; 86; 87; 89; 106; 109; 115; 116; 126; 129; 134; 136; 154; 157; 162; 186; 202; 208; 219; 225; 230; 239; 250; 276; 283. That is, 37 items in total, or more than 11 % of the total. The latest publication date mentioned in the titles itself is the year 1628 (cf. nr. 250), but – if my identification is correct – at least two books, which are mentioned in the Inventory,

were only published in 1630, viz. nrs. 202 and 231, which arrived therefore in China only in 1631 or 1632, i.e. one or two years before Valente died. This seems to prove at least that, also after Valente left Portugal, there was a steady delivery of 'new' publications, at least in terms of individual books, and in quantitative sense on a rather limited scale.

Among the books in this inventory, there are not only Portuguese editions (mainly from Lisbon, from the Craesbeeck printing house, but also some other places/publishers), but many other titles which were published or reprinted in Spain (in Spanish or not), and, outside the Iberian peninsula, in other European cities such as (in alphabetical order) Cologne (*Colonia Agrip.*), Lyon (*Lugdunum; -i*) – with a substantial number of books from the Cardon publishing house –, Paris (*Parisiis*), Rome (*Roma/-ae*), Venice (*Venetiae/-iis*). The presence of these cities is too conspicuous to be put aside as irrelevant, and moreso since most of the same editions are situated in the last decades of the 16<sup>th</sup>, and in the first decades of the 17<sup>th</sup> century, that is, before or just after 1618. As most of these European cities were visited as part of N. Trigault's propaganda tour in 1616,<sup>8</sup> I surmise that at least part of these books may have been brought by Nicolas Trigault to Macao. Trigault left Lisbon in April 1618, and he arrived in Macao on 22 July 1619. We know that the books, which he brought with him from Europe remained in Macao until 1623 when they were finally transmitted to Peking. Nevertheless, that was only part of Trigault's book shipment, since other books were distributed to other mission posts in China, or remained in Macao. At any rate, I think part of the books in the Valente-inventory and published in Europe before mid-1618 could have been brought by Trigault, and finally may have acquired by the bishop's *livraria*, after the latter had arrived in Macao – only some months after Trigault, more precisely in November 1619.

Apart from the Trigault-layer and the post-1618 acquisitions, a third source of books in this collection can be considered, and some items may have been borrowed by the Bishop from the library of the *Procura* of the Japan Province, whose first documented traces date back to 1616 (cf. above) within the walls of the College of Macao. To support this assumption, we may see an indication in the fact, that several titles mentioned by P. Humbertclaude, often in several copies, in the *Procura* in 1616, i.e. only three years before Valente arrived in Macao (in the list below indicated with "H"), can also be found in the Valente-collection (in the same list indicated as "V"), in principle estab-

8 For a description of this tour, and the original report N. Trigault made of it, see E. Lamalle, "La propagande du P. Nicolas Trigault en faveur des missions de Chine (1616)", in *AHSI*, 9, 1940, pp. 49-120; for the involvement of Cardon in Lyon in this book acquisition program, see *ibid.*, p. 100.

lished at the earliest in 1619, that is, at the occasion of his 'instauration' in Macao. These titles are:

- the Augeri-catechism: cp H, nr. 2 and V, nr. 90;
- Molina, *de Iustitia et Jure*: H 7 cp. V nr. 125;
- Serrarius, *Commentarius in librum Jozue*: H 9 = V 85;
- *Vocabulario da lingoa de Japão*: H 10 = V 242;
- *Manuale* of Azpilcueta/Navarrus: H 12 = V 176; 180; 260;
- *Martyrologium Romanum*: H 13 = V 174; 246;
- *Vita do Pe Gaspar (Barzaei)*: H 17 (6 copies!) = V 163;
- *Meditações da Paixão de Christo*: H 18 = V 188;
- *Vita Scti Ignatii* in Latin: H 23 = V 142;
- *Vida Gonzalo da Silveyra*: H 24 = V 233;
- *Concílio Tridentino*: H 26 = V 146;
- *Constituições da Companhia*: H 30 = V 181;
- Lopo de Abreu, *Summa*: H 33 = V 94;
- *Catechismus* of Valignano: H 41 = V 198.

One can tentatively assume that these concordances are the result of a temporary 'loan', made by Valente at the *Procura*-depository after his own arrival in Macao. At his death, of course, these books had to be restituted to the same procure; this may have been one of the reasons for the presence of the 'procurator' during the inspection of the room.

Only this heterogeneous provenance of the books on his shelves could help to explain why the list – and the library's inventory – contains an unexpectedly large group of duplicates and even triplicates (besides a series of incomplete titles, as I suggested already before). There appear to be two different categories for such duplicates. First, there are the items qualified as *semelhantes*: see nrs. 135 (two copies of the biography of Father Anchieta by Seb. Berettari), and nr. 173 (two copies of the *Historia da perseguição da Inglaterra*). More frequently is the Latin counterpart of this qualification, such as *duplex tomus (similis)*; this is found in nrs. 195 (*Catechismus Romanus duplex tomus similis*), 196 (*Rituale Romanum duplex tomus similis*), 228 (*Litaniae duplex libellus*), 240 (*Sallustius: duplex tomus similis*), 246 (*Martyrologium Romanum Vetus duplex tomus similis*), 273 (*Caesar, Commentarii: tomus duplex similis*), 275 (*L. de Granada Conciones de Tempore*), 286 (*Horatii Poetae: duplex tomus similis*). See also sub nr. 7 (Covarrubias): *alius tomus similis*.

Moreover, the inventory contains also several titles which are apparently mentioned twice or even three times, and thus may have been found twice on the shelves (it is hard to believe, indeed, that the list's makers would have



proceeded so inattentively and clumsily, that they would have counted one and the same book volume a second time, after it was already described a first time). Recurrent are indeed the following numbers:

- 30: B. Pereira, *in Genesim tomus primus*; cf. nr. 148;
- 136: Est. do Castro, *Breve aparelho para ajudar à bem morrer*: “outro tomo do mesmo”; cf. nr. 223;
- 138: Flamma, *In Evangelium Contiones Italiae*; cf. nr. 272;
- 166: *Ceremonial (da Missa)* de Alcocer (Alcoser); cf. nrs. 204; 234;
- 173: *Historia da perseguição da Inglaterra*; cf. nr. 177;
- 176: Navarrus (Azpilcueta), *Manuale*; cf. nrs 180; 260;
- 179: *Catechismo Romano em Portuguez*; cf. nrs. 247; 255;
- 183: the Cicero items.
- 216: Martial’s *Epigrammata*; cf. nr. 274;
- 232: *Officium Hebdomadae Sanctae*; cf. nr. 256;
- 241: Luis de Granada, *2us tomus Concionum de Tempore*,/Tomus duplex; cf. nr. 275.

Almost all these titles are unambiguous enough to exclude the possibility that their recurrent appearance is only due to mere homonyms, or to other sorts of confusions. Both types of recurrent titles therefore seem to warrant the presence of several duplicates/triplicates, in all probability due to a multiple provenance of the books in the collection on Valente’s room. Also, the extant books of the former Pei-t’ang collection, described in the 1949 catalogue of H. Verhaeren, display the same figure: books available in several copies can be brought back to different provenances, thanks to the book inscriptions, which in the case of the books mentioned in the Valente list are unfortunately lacking.

### 3. The ‘contents’ and the areas covered by these books

To a certain degree, books are the mirror of the readers, their interests and their *Sitz im Leben*. The analysis of their contents and the areas covered by them is therefore very revealing of the real interests and intellectual (spiritual) occupations of the Jesuits in Japan/China. This picture wholly depends, of course, of the recognition/identification of each individual title of this hand written list. Due to the relatively bad condition of the name list, the many apparent errors, the abbreviations and misreadings, this has not been a very easy task, and one that has not been entirely successful since about ten items have been left unidentified.

Nevertheless, an initial overview demonstrates the overall 'religious' and 'ecclesiastical' character of the collection, compared to which the aspect of *bellettrie* and even that of science – however important this may have been in the history of the Far Eastern Jesuit Mission – appears as marginal. Science is indeed almost absent from the picture, and is only represented by a copy of Clavius' *Epitome Arithmeticae Practicae* [nr. 248], an old book on medicine [Mesua: nr. 97] and another one, the contents of which are rather balancing on the edge of science and pseudo-science, viz. the *Repertorio dos tempos* [nr. 285]. The class of *belles lettres* is also rarely represented, namely by some authors from Antiquity and the contemporary literary scene: see the names of such classical authorities as Caesar [nr. 273], Cicero [112; 183], Horace [286], Martial [216 = 274], Sallust [240], Sedulius [206], side by side with contemporary Lusitanian glories such as de Vega Carpio (*Pastores de Belem*: 139), Pimenta [239], and the author which is hidden behind the corrupt † de Semesii (vel simile) † [277].

Finally, directly linked to the 'Japanese' aspect of this book collection itself, as being linked to the institutions of the Japan Province of the Society of Jesus, incorporated in the person of the Bishop of Japan, are the few but unmistakable 'Japanese' elements in the collections, appearing in such (few) titles as:

- *Cartas dos P(ad)res do Japão* [152];
- *Catechismus Japonicus Christ(ianae) Fidei* [198];
- *Dous libros em lingoa Japão* [261];
- *Vocabularium Linguae Japponicae* [242];
- *Manuale ad Sacrum Ministranda, empr. em Japão* [165].

Apart from these three categories, most substantial appear the following sections, with a tentative attribution of the individual titles/authors:<sup>9</sup>

### **3.1. Bible: editions, exegetical comments, concordances and studies on Old & New Testament**

Apart from the many copies of Bibles – old and more recent ones, and in various formats – (signaled in nrs. 37; 38; 207; 238), I would refer to concordances between Old and New Testament (*Concord<ant>ia* [49]; *Concordantiae Bibliorum* [81]), and to a series of comments on (parts of) both Testaments. From the Old Testament are cited commentaries on *Genesis* by Lupercius Gueta [169: commentaries on chapter 1 of Gen.]; by Ben. Pereira [30 = 148!]

<sup>9</sup> With abbreviated titles and author names; for detail information, see the catalogue and the footnotes.

and Ben. Fernandez [36]); on *Deuteronomium* (J. Lorin, in *Deuter(onomium) t(omu)s 1s et 2s*. [52]); on *Iudices* (Magalhães [62]); *Reges* (Mendonça [87]; Serrarius [107]); *Paralipomenon* (Serrarius [107]); *Job* (Comitolo's *Catena in Beatissimum Job* [264]; D. Gregorius' *Moralium in Job* [9]); the *Psalms* (Janssenius [14]); the *Proverbia Salomonis* (Janssenius [14]); the Book *Ecclesiasticus* (Janssenius [14]); the *Cantica Canticorum* (Luis of Leon [266]; de Ponte [50]); the *Prophets* (Corn. A Lapide [33]; Maldonado [35]; F. Ribera [102]), including separate commentaries on *Jeremias* (Sanctus [117]), *Josue* (Nic. Serarius [85]), *Ezechiel* (D. Gregorius [9]; Pais [*In Canticum Ezechiae*: 57]), and the *Cantica Mosis* (Magalhães [63]; Pais [29]).

Dealing with the New Testament, in its entirety or in parts, are the book on the 4 *Evangelists* of Maldonado [nr. 34]; the comments on the Gospel of *Joannes* (Escobar [89]; Gregorius Baptista [86]; Toledo [114]); on the *Decalogue* (the unidentified Cisnerius [119]; Sanchez [22]); on the *Letters*, either those of St. James [Daza: 106] or St. Paul (Letter to the Romans: by Toledo [151]); on the Book of *Apocalyps* (F. Ribera [88]).

For more general comments: Baeza's *Commentaria Moralia in Evangelicam Historiam* [55]; D. Lopez [243].

Reflections on the Gospels were given by Stapleton, *Promptuarium Moral(e) Super Evangelium* [140]; Almenara, *Pensamientos literales y morales sobre los Evangelios de las dominicas después de Pentecostes* [154]. Cf. also Belch[i]or Pr<i>eto, *Josephina Evangelica* [171].

Bibliography of exegetical authors: Rob. Bellarmino, *De Scriptoribus Ecclesiasticis* [253].

More peripheral studies on Biblical themes are Barradas, *Itinerarium Filiorum Israel* [16], and the studies on the geography of the Holy Land of Adrichem [113].

### 3.2. Church Fathers

Represented are D(ivus) Ambrosius [17], D.S. (!) Augustinus (nr. 1: *Opera Omnia* in 10 vols.), D. Basilius [11], D. Bernardus [18], Cyprianus [84], Sanctus Cyrillus Alexandrinus [39]; D. Gregorius Nazianzenus [10], D. Hieronymus [15].

### 3.3. Theology books

Lobo de Abreu (*Summa* [94]), Ambrosius (*Hexaameron* [17]), Azor (*Summa*: [41]), Canisius (19; *de Doctrina*), Granada (*Symbolo da Fé* [270]) Laymann (*Theologia Moralis* [59-60]), Lessius (71; *de Iustitia et Iure*), Molina (*de Iustitia et Iure* [125] and his ms. Commentaries on Thomas' *2am 2ae* [199]); Corn. Musso (*O Symbolo dos Apostolos*; [191]); Sanchez (*de Matrimonio* [22]);

Silvester (the so-called *Summa Silvestrina* [73]); Soto (various titles [27; 28; 192; 236]); Suarez ([tit. var.; 13]); Theodoretus (*Opera Omnia* [47]); Thomas Aquinas (*Opera Omnia* [8]); Toledo (*Summa*: [143]); Vasquez' Comments on the 3<sup>rd</sup> part of Thomas ([70-71]).

#### 3.4. Liturgical books; books for the Cult, officia etc.

– The basic liturgical 'instruments': *Missalia* [61; 100]; *Breviarium* [99; 254]; *Diurnal(e)* [218];

– Church music: *Passionaria, cum notis musicis* [105]; *Litaniae Sanctorum cum Hymnis, Precibus et Orationibus* [228]; *Directorium Chori J. Guideti* [245]; *Manoal de coro secundum usum Fratrum Minorum* [263]; *tres libros de coro de solfa grandes; assim hum antifonario Romano* [282]; *hum libro de Missas de Duarte Lobo* [283]; *outro livro de magnificat* [284]; all this stresses the presence of the 'musical' element in the church services in the Chinese-Japanese mission.

– On the Holy Mass: Alcocer (-sser), *Ceremonial de la missa* [166 = 204 = 234]; H. (in fact Pedro?) da Reyna, *Ceremonias da Missa* [186]; *Ordinarium Missae* [48]; *Ceremoniale Romano para missas cantadas e rezadas* [268]; cf. Biel, *Super Canones Missae* [149]; P. Ruiz, *Tratado para saber rezar* [252].

– On the Offices (*officia*): Sandoval, *de Officio Ecclesiastico* ([210]; *Ordo Officii Divini recitandi ad decem annos usque ad annum 1616* [279]; with particular 'regional' connotations, referring to the Iberic peninsula: *Officium Sancti Antonii Olyssiponensis* [219]; *Officia Propria Olyssiponensis Ecclesiae* [226]; *Officia Sanctorum Toletanae Ecclesiae* [214].

– Rites of particular feasts: *Officium Hebdomadae Sanctae* [232 = 256]; *Octavarium Romanum (...) 2 et 3 nocturni anni 1628* [250].

– On the ceremonial: *Ceremoniale Romanum de Sacramentis* [197]; *C. Romanae Ecclesiae* [205]; *Sanctarum Caeremoniarum Rom. Ecclesiae* [258].

– On the Rituals: *Rituale Romanum* [196].

– Ecclesiastical calendar: *Kalendarium Perpetuum para a reza* [164; cf. nrs. 254]; *Kalendarium Romanum Perpetuum* [178]; *Kalendarium Gregorianum Vetus* [259].

#### 3.5. Pastoral praxis: confession and conscientia, preaching and conciones, catechisms, a.o.

– *Confession* and the formation of the private conscience: Anon., *Clavis Regia Sacerdotum Casuum Conscientiae sive Theologiae Moralis locos omnes aperiens* [122]; Azpilcueta (*Doctor Navarrus*), *Manual de Confessores & Penite(n)tes* [176 = 180 = 260]; Castro, *Breve aparelho para ajudar a bem morrer* [136 = 223]; Fornari, *Institutio Confessariorum* [222]; L. Lopes,

*Instructorium Conscientiae* [137]; Manuel Roiz (Rodriguez), *Summa de los casos de consciencia* [64]; J. Valero, *Differentiae inter Utrumque Forum* [96].

– *Catechisms*: Augeri's catechism [90]; the *Catechismus Romanus* [168; 195; 235; 278]; *Catechismo Romano em Portuguez* [179 = 247 = 255]; Valignano's *Catechismus Christianae Fidei* [229]; the Church's Commands: Fagundez, in *Quinque Ecclesiae Praecepta* [67].

– *Conciones/sermons/preaching*: Bellarmino [145: *Contiones habitae Lovani*]; Diaz [Contiones; 144]; Fiamma [138 = 272: *In Evangelium Contiones Itali<c>ae*]; Labata, *Loci Communes in Contiones* [51]; Lopes B. [182: *Teatro sacro de Christo y su iglesia donde se contienen todos los sermones que se predicán en el discurso del año*]; Luys de Granada [175: *Sylva Locorum Communium, Omnibus Divini Verbi Concionatoribus Variarumque Lectionum Studiosis non minus Utilis quam Necessaria*; 241 = 275: *Conciones de Tempore*). For particular preaches on *Quadragesima*, see the *Quadragesimale et Adventus* of Gaspar Lopez Serrano [109], and similar books by Avedanha (*Sermones del Adviento* [160]), Galvão [131], Diogo Niceno [162] and Vega [130].

– On the *sacraments*: Toledo, *Summa de Instructione Sacerdotum* [143]; L. Lessius, *de Sacramentis* [110]; Sanchez, *de Matrimonio* [22]; *Ceremonial dos sacramentos Romanae Ecclesiae* [271].

### 3.6. Devotional books

Juan Bautista Poza, *Elucidarium Deiparae* [74]; Antonio Perez, *de Virgine* [172]; Vasques, *de Cultu Adorationis* [267].

### 3.7. Spiritual, meditative and edifying books, including Martyrologia and hagiography

Edifying literature counts primarily hagiographies, and collections of moral exempla: see especially the particular *Vitae/Vida* of Jesuit and other Saints: Saint Francis Xavier (Lucena [76]; Tursellinus [203]; Fernando Alvia de Castro's translation of an Italian biography [231]); St. Ignatius (Ribadeneyra [142]); Padre Gaspar, i.e. G. Barzaeus, SJ (N. Trigault [163]); Gonçalo da Sylveira, SJ (B. de Cienfuegos [233]); Jos. Anchieta, SJ (S. Berettari [135]); Beatus Stanislas (prob. Casimierczyk, not Kostka [133]); S. de Roxas, OFM (B. de Sancto Antonino 276); Madre Tereza de Jesus (F. Ribera [69]); Arcebispo de Braga, i.e. Frei Bartolomeo dos Martires (Luis de Sousa [115]). For a more general treatment, see (H)Anapi, *de Virtutibus et Vitiis* [249]; a small series of books titled *Flos Sanctorum* (D. de Rosario [91]; de Villegas [77]; Ribadeneira [78]), Marcus Marulus/Marulic [209: *das vidas dos Santos do Testamento Velho e Novo*]; Lipomani [*Historia*: 95]; Sixtus Senensis (*Biblio-*

*theca Sancta* [nr. 44]; Surius [2]). The Martyrologies are well represented: *Martyrologium (Romanum) Vetus* [174; 246]; Baronius' *Martyrologium* [40]; *Martirologium Romano em Portuguez* [217].

– Other pious exempla were offered by Bartolomé de Martyribus, *Stymulus Pastorum ex Gravissimis SS. Patrum Sententiis Concinnatus, in quo Agitur de Vita & Moribus Episcoporum Aliorumque Praelatorum* [251], and Saraiva de Sousa, *Baculo Pastoral* [129]; of a more secular character may have been the 'virtues' of the *Comes (de) Oropes* [134], if it is Don Iuan Garcia Alvarez de Toledo, Monroy y Ayala, quinto Conde de Oropesa y Deleitosa, 'hero' of a *Breve Tratado de las virtudes* etc. (Madrid: 1621).

– For spiritual edification and self-perfection, see Paiz (i.e. Angel del Paz), *De Vita Spiritualis eiusque Profectione* [56]; Luys de Granada (*Opera Omnia* [83] and a Spanish *Contemptus Mundi* [221]); *Pratum Spirituale* [58]; Alonço Rodriguez, *Exercicio de perfeccion y virtudes cristianas* [128].

More specific meditative books are: Bruno, *Meditationes in Passionem* [185]; N. Diaz, *Tratado da paixão do Christo nosso Senhor* [188]; L. Pinello, *Libretto di brevi meditazioni del Santissimo Sacramento* [220].

### 3.8. Canon Law and Secular Law

Canonist authors are well represented as well, probably also in connection with the responsibility of Valente as a bishop. See, always in alphabetical order: Ant. Agustin (*Epitome Iuris Pontificii Veteris* [26]); de Avila (*de Censuris Ecclesiasticis Tractatus* [108]); Azpilcueta (i.e. *Doctor Navarrus*: var. tit. [187; 190; 257; 260]); Barbosa (*De Potentia Episcoporum; Collectanea Doctorum* [53-54]); D. de Brito (*Diversorum Titulorum Iuris Pontificii* [126]); Cabedi (*Decisiones* [211]); Covarrubias (*Opera Omnia* [7]); Delrio M. (*Disquisitiones Magicae* [111]); N. Eymerico (*Directorium Inquisitorum* [98]); Gregorius (*Decretalia* [5]); *Index Librorum Prohibitorum* [75]; *Iustiniani Institutiones* [20]; Locati (*Praxis Iudiciaria Inquisitorum* [189]); Luis Lopez (*de Contractibus* [155]), Lopez Salcedo (*Practica Criminalis Canonica* [184]); *Pandecta Iuris Iustiniani* [23]; *Pontificale* ([45; 101; 103; 104]); Quintiliano Mandosio (*Reperitorium Inquisitorum Pravitatis Haereticæ* [156]); Rebello (*de Contractibus* [31]); E. Roiz/M. Rodriguez (*Nova Collectio* [65] and *Quaestiones Regulares* [66]); Sandoval (*de Officio Ecclesiastico* [210]); Suarez (*de Censuris* [13]).

### 3.9. Apologetic books; books on controversies

Azpilcueta (Doctor Navarrus), var. tit. [194; 265]; M. Becanus, *Privilegia Calvinistarum* [193]; Bellarminus, *Controversiae* [120].

Against heresies: A. Castro (*adv. Haereses* [121]).

### 3.10. Books on internal church organization

*Caerimoniale* (var. tit.); *Ceremoniale Episcoporum* [46]; *de Caerimonia Cardinalium* by P. de Grassi [269];

*Constitutiones/Constituições (synodales)* of the Portuguese (archi)dioceses of Coimbra [200]; Guarda [116], Lisboa [123]; Miranda [132];

*Regimento do Auditorio Ecclesiastico do Arcebispado de Evora* [213];

*Institutiones Catholicae* (J. de Simancas ([262])).

### 3.11. Religious life and communities, Jesuit and other

General: Plato/Piatti, *de Bono Status Religiosi* [159];

With regard to the secular church: cf. the title *Jornada do Arcebispo de Goa (...)* [212];

More in particular, with regard to particular religious communities:

– SJ: *Relação das festas q. fez a Comp.a na canonização do S.to Ignacio e S. Francisco Xavier* [208; 227]; *Compendio Privilegiorum SJ* [280]; *Constitutiones* of the SJ [181]; for particular SJ saints: cf. *supra* sub 7.

– OFM: *Ceremonial dos Officios divinos p.a hum religioso de S. Francisco* [244]; *Manual de Coro secundum usum Fratrum Minorum* [263]; M. Roiz (Rodrigues), *Nova Collectio et Compilatio Privilegiorum Apostolicorum Regularium Mendicantium et non Mendicantium* [65];

– Clariss.: *Declaração da regra de Santa Clara* [158];

– OP: *Fundação do Mosteiro de S. Salvador em Lisboa* [237];

### 3.12. Ecclesiastical and profan history

– cf. Eusebius, *Historia Ecclesiastica* [43]; S. Antoninus [21]; Illescas, *Historia Pontifical* [24]; J. de Barros, *Decada* [25];

– the *Concilia*: cf. *Conciliorum Tomus 1-5us* [68]; *Concilium Tridentinum* [146]; *Declarationes Cardin(alium) in Tridentinum* [147], and the anonymous *Decisiones <Concilii> Tridentini* [170];

– the ‘regional concilia’: *Concilium Provinciale Olyssiponense* [215];

– contemporary church history: *Historia da perseguição da Inglaterra* [173 = 177].

Profane, national history of Portugal is represented by the *Cronicles* of King João II and III [92-93] and Manoel [150]; the anonymous *Compendio das cousas notaveis que acontecerão no reyno de Portugal depois da perda do rey Don Sebastião* [202], and the unidentified, enigmatic *Diluvio do Reyno de Portugal* [201].

#### **4. Epilogue: the post-Valente period**

One final question, which grabs our attention concerns the story of this collection after the death of Valente in 1633, and, much later, at the end of the Jesuit presence in South China at the moment of the confiscation of Jesuit possessions in Macao.

According to the normal rules, the books from 'individual' rooms were merged in the 'general' library of the local Jesuit residence; it is not impossible that the books, which were probably 'borrowed' from the *Procura*, were also retituted to the latter; the presence of the 'procurator' was a warrant for this. As to what happened to the books after 1762 (the public selling of the Macao Jesuit College library), I think the books – which in the mean time had been inserted in the main residence library – knew the same fortune as the other books from the Macao Jesuit institutions, that is, they were victim of a general negligence, and mostly were lost. In fact, we have not the slightest information on it; it is probably not by pure chance that only one (!) book has survived in the so-called Pei-t'ang collection, with a book inscription indirectly referring to D. Valente: see Verhaeren, nr. 3864, a copy of Juan Sardinha Mimoso, *Relacion de la real tragicomedia con que los Padres de la Compañia de Jesus en su Colegio de S. Anton de Lisboa recibieron a la Magestad Catolica de Felipe II (...)*, 1620, with the inscription: *1621. Do bispo de Jappão.*





## APPENDIX

## Edition of the Inventory

This part contains an edition of the Valente library inventory, mainly based on the Madrid list; in the footnotes I present in short my identification of the titles, if possible with reference to the first edition; more details on the editions and the printers etc. I will present in the repertory of my forthcoming book. At the end of my research, only some 5 titles remain unidentified, viz. nrs. 119 (Cisnerius *in Decalogum*, for which I couldn't find any confirmation); 158 (*Declaração* of the Rule of St. Clara); 201 (*Diluvio de Portugal*, a rather absurd title without any external confirmation, to my knowledge); besides, also not clearly legible names/titles such as in nr. 167 (*Libro dos † a..s †*) and 277 (*Carmina manuscripta † de remesis†*) remain unidentified.

Symbols used here in the transcription:

- <..>: letters to be added;  
 [..]: letters to be deleted;  
 (...): part of an abbreviation to be complemented; ms. readings corrected;  
 † ..... †: obscure/illegible spot in the ms.

- (1) D(ivus) S(anctus) Augustinus<sup>10</sup>  
 Tomus p(rimu)s et 2us, complectens ep(istu)las et alia  
 Tomus tertius et 4us complectens qu(a)e ad proprie docendum  
 (ms.: decendum) pertinent.  
 Tomus quintus et sextus de Civitate Dei et Contra Hereses.  
 Tomus septimus adversus Donatistas et Pelagianos (ms.: Delagranos).  
 Tomus octavus in Psalmos.  
 Tomus nonus et decimus continens Expositiones ad populum.
- (2) Surio<sup>11</sup>  
 Septem tomi Laurentii Surii a mense (ms.: monte) Januarii usque ad  
 mensem (ms.: montem) Decembris.

<sup>10</sup> The following description concerns a 10-vols edition, such as that published in Basilea (1528 etc.), Paris (1531-32), Lyon (1561-63), etc., and that, which was prepared by the Theologians from Louvain (Lyon-Paris, 1586).

<sup>11</sup> Lorenzo Surio, O.Carth., (1522-1578); this item refers to the 7-vols. ed. of Surio's *De Probatis Sanctorum Historiis (...)*, Coloniae Agr., 1576-1581.

- (3) Baronio  
Tomo 1.° 2.° 3.° 4.° 5.° 6.° 7.° 8.° 9.°<sup>12</sup>
- (4) Glos<s>a Ordinaria  
Tomi quinque: p(rimu)s, 2s, 3s, 4s, quintus.
- (5) Decretalia D(ivi) Gregorii  
Tomus p(rimu)s, 2s, tertius.
- (6) Opera Navarri  
Tomus p(rimu)s in Decretalia (ms.: Digesta)  
Tomus 2s in Decretalia  
Idem Navarrus in quinque libros et tit(ul)os Decretalium  

---

  
(f° 735v.)
- (7) Co<v>arruvas  
Tomus p(rimu)s complectens Omnia Opera Co<v>arruvas  
Tomus 2s de Testamentis etc.  
Alius tomus similis
- (8) S(anctus) Thomas  
Prima pars (ms.: pras).  
P(rim)a 2(ecund)ae  
Secunda Secundae  
Tertia Pars  
Opuscula omnia
- (9) D(ivus) Gregorius  
Tomus p(rimu)s Moraliu in Job  
Tomus 2s super Ezechielem etc.
- (10) D(ivi) Gregorii Nazianzeni  
Tomus 3s
- (11) D(ivi) Basili  
Operum D(ivi) Basili unicus tomus
- (12) Bibliotheca Patrum  
Tomus p(rimu)s

<sup>12</sup> Cesare Baronio, *Orat.* (1538-1607); apparently an incomplete copy, as the complete series of his *Annales Ecclesiastici* counts 12 vols.

Tomus 2s pars p(rim)a  
Tomus 2s pars 2a  
Tomus tertius  
Tomus quartus

(13) Opera Suarii<sup>13</sup>

Tomus p(rimu)s de Religione  
Tomus 2s de Religione  
Tomus 3s de Religione  
Tomus 4s de Religione  
Opuscula Theologica  
Tomus p(rimu)s de Gratia  
Tomus 3s de Gratia  
Suar<ii> de Opere se<x> di[c]erum  
Suarez de Vita Chr(ist)i tomus  
Suarez de Angelis 2a pars  
Suarez de Legibus  
Suarez de Censuris tomus quintus  
Suarez de Fide, Spe et Caritate  
Suarez adversus errores Ang[e]licanae Ecclesiae  
Suarez de Poenit(enti)a tomus 4s  
Suarez de (?) varia opuscula theologica  
Suarez ad p(rim)am 2ae D(ivi) T(h)omae (ms.: Somae).

---

(f° 736r.)

Suarez in 3a(m) <partem>, tomus 1s, de Incarnatione  
Suarez in 3am partem, de Sacramentis

(14) Opera Jansenii<sup>14</sup>

Jansenius in Psalmos t(omu)s p(rimu)s.  
Jansenius in Psal(mos); Proverb(ia); Ecclesiasticum etc. tomus 2us.

(15) D(ivi) Hieronimi (ms.: Hierormi)<sup>15</sup>

Tomus p(rimu)s et 2s et tertius simul  
Tomus 4s et quintus simul  
Tomus 6s, septimus et octavus simul  
Tomus non[i]us

13 Francisco Suarez, SJ (1548-1617)

14 It concerns the Flemish Jesuit Cornelius Jansenius, Sr. (1510-1576)

15 An edition in 9 vols. is that published by the bros. N. & E. Episcopi (Basileae, 1565).

- (16) Barradas<sup>16</sup>  
Tomus p(rimu)s in Evang(elium)  
Tomus 2s in Evang(elium)  
Tomus 3s in Evang(elium)  
Tomus 4s et ultimus in Evang(elium)  
Barradas de itinerario filior(rum) Israel ex Aegypto.
- (17) D(ivi) Ambrosii  
S(ancti) Ambr(osii) Hexaameron (ms.: Exameron) etc.  
S(ancti) Ambrosii Tomus 4s complectens sermones et ep(istu)las etc.
- (18) D(ivi) Bernardi  
Tomus p(rimu)s complectens Sermones etc.  
Tomus 2s Ep(istu)lar(um) et super Cantica.
- (19) Canisii e Soc(ieta)te Jesus  
Canisius de Sum(m)a Doctrinae Christianae, de Fide et Simbolo etc.  
Canisius de Sum(m)a Doctrinae Christianae, de Venia Eucharistiae etc.
- (20) Justiniani  
Justiniani Lib(ri) XII  
Justiniani Institutionum (libri?)
- (21) S(ancti) Antonini<sup>17</sup>  
1a pars a Mundi Exordio usque ad Silvestr(um) pont(ificem)  
2a pars usque ad Innocentium  
3a pars usque ad Pium 2um.
- (22) P(atris) Sanchez<sup>18</sup>  
Tomi tres de Matrimonio  
Tomi duo in Decalogum  

---

  
(f<sup>o</sup> 736v.)
- (23) Pandecta Iuris Tomus 1s, 2s et 3s.<sup>19</sup>

<sup>16</sup> Sebastião Barradas, SJ (1542/43-1615).

<sup>17</sup> Sanctus Antoninus, i.e. Antonio Pierozzi (1389-1459): mentioned here are the 3-vols of his *Chronicon, seu Summa Historialis, in 3 Distributa Partes (...)*, Lugdunum: Junta, 1587.

<sup>18</sup> Thomas Sanchez Cordubensis (1550-1610).

<sup>19</sup> Unidentified edition.

- (24) *Historia Pontifical* p(rim)a e<t> 2a parte(s).<sup>20</sup>  
 (25) *Decada de João de Barros* pr(im)a e(t) 2a e(t) 3a parte(s).<sup>21</sup>  
 (26) *Juris Pontificii pars* p(rim)a, pars 2a.<sup>22</sup>  
 (27) *Soto de Just(iti)a et Iure* (ms. iura).<sup>23</sup>  
 (28) *Soto de Nat(ur)a et Gratia*<sup>24</sup>  
 (29) *Balthasar Pais in Cant(icum) Mosis* tomi duo.<sup>25</sup>  
 (30) *Benedicto Pereira in Genes(im) tomus* p(rimu)s.<sup>26</sup>  
 (31) *Fernão Rebello Soc. Jesu de Contract(ibus)*.<sup>27</sup>  
 (32) *A(e)gid(ii) de Coninck e Soc(ieta)te Jesu de Sacris*.<sup>28</sup>  
 (33) *Cornel(ius) a Lapide in 4 Prophetas mayores*.<sup>29</sup>  
 (34) *Maldonat(us) in 4 Evangelist(as)*.<sup>30</sup>  
 (35) *Maldonat(us) in 4 Prophetas Mayores*.<sup>31</sup>  
 (36) *Benedict(us) Fernan<dez> e Soc(ieta)te Jesu in Genes(im) t(omu)s p(rimu)s et t(omu)s 2s*.<sup>32</sup>  
 (37) *Biblia Sacra unico tomo majori in folio mayore*  
 (38) *Biblia Sacra tribus tomis divisa in fol(io) mayore*.  
 (39) *S(ancti) Cirilli (ms.: -elli) Alex(andri)ni t(omu)s p(rimu)s et t(omu)s 2s*.  
 (40) *Martirologium Baroni (ms.: Boroni) in folio mayore*.<sup>33</sup>  
 (41) *Sum(m)a Azor tom(u)s p(rimu)s, t(omu)s 3s*.<sup>34</sup>  
 (42) *Cartagena t(omu)s p(rimu)s 2s et 3s 4s*.<sup>35</sup>

20 *Historia Pontifical*: variae edd., e.g. Gonzalo de Illescas et al., *Historia Pontifical y Catholica: en la que se contienen las Vidas y Hechos notables de todos los Summos Pontifices Romanos*, vol. 1, Dueñas: Bernardino de Santo Domingo, 1565; vol. 2, Salamanca: Vicente de Portonaris, 1573.

21 **João de Barros**, *Asia de Joam de Barros, dos factos (-ei--) que os Portuguezes fizeram no descobrimento & conquista dos mares & terras de Oriente*, Prima Decada, Lisboa: G. Galharde, 1552; Segunda Decada, *ibid.*, 1553; Terceira Decada, *ibid.*: I. de Barreira, 1563.

22 Probably part 1 and 2 of the 3 vols. edition of Antonio Agustin, *Juris Pontificii Veteris Epitome in Tres Partes Divisa, de Personis, de Rebus et de Judiciis*, Roma: Typogr. Aegidii Spadae, 1611.

23 **Domingo de Soto**, *OP, De Iustitia et Iure*, 1<sup>st</sup> ed. Salamanca, 1556.

24 **D. Soto**, *De Natura et Gratia*, 1<sup>st</sup> ed., Venetiis, 1547.

25 **Balthasar Paez, O.Trin.**, *Commentaria in Canticum Moysis*, 1<sup>st</sup> ed. Lisboa, 1618.

26 **Bento Pereyra, SJ**, *In Genesim, Tomus 1s (...)*, Romae, Zannetti, 1591.

27 **Fernando Rebello, SJ**, *Opus de Obligationibus Iustitiae, Religionis & Caritatis*, 1<sup>st</sup> ed. Lugdunum: H. Cardon, 1608.

28 Prob. Aeg. De Coninck, SJ, *Commentariorum ac Disputationum in Universam Doctrinam D. Thomae de Sacramentis et Censuris Tomi Duo*, 1<sup>st</sup> ed. Antwerpiae: M. Nutius, 1616.

29 **Corn. A Lapide, SJ**, *Commentaria in 4 Prophetas mayores*, 1<sup>st</sup> ed. Parisiis, 1622.

30 **Juan Maldonado, SJ**, *Commentarii in 4 Evangelistas*, Mussiponti, 1596-1597.

31 **Juan Maldonado, SJ**, *Commentarii in 4 Prophetas (...)*, Lyon: Cardon, 1609.

32 **Bento Fernandez, SJ**, *In Genesim Libri*, Lugdunum: Cardon, 1618 (vol. 1); 1621 (t. 2).

33 **Caesar Baronius, Or.**, *Martyrologium Romanum*, Roma, 1586.

34 **Juan Azor, SJ**, *Institutionum Moralium... breviter Tractantur*, 1<sup>st</sup> ed. Lyon, 3 vols., 1600-1613.

35 **Juan de Cartagena, SJ**, *Homiliae Catholicae* etc., vols. 1-4, Romae, 1611-1616.

- (43) *Historia Ecclesiastica Eusebii*.<sup>36</sup>  
 (44) *Bibliotheca Sixti (ms.:Sexti) Senensis Ord(inis) Predicatorum*.  
 (45) *Pontificale Romanum † dec[...].si† tomis, in folio cum auro*.<sup>37</sup>  
 (46) *Ceremoni[d]ale Episcop(orum), in folio cum auro*.<sup>38</sup>  
 (47) T(h)eodoret(us) t(omu)s ps  
     *Theodoretus (ms.: Tudoresus) t(omu)s 2s*.<sup>39</sup>  
 (48) *Ordinarium (ms.: -enanum) Missae cum Canone et Praefatione, in membrana*.  
 (49) *Concord<ant>ia Bibliorum*.  
 (50) *Ponti, In Cant(icum) Canticor(um) t(omu)s p(rimu)s*.<sup>40</sup>  
 (51) *Loci <Communes ad> C<onti>ones Labatae*.<sup>41</sup>  
 (52) *Lorinus (ms.: Lonnus) in Deuter(onomium) t(omu)s p(rimu)s et ts. 2s*.<sup>42</sup>  
 (53) *Collect(anea) Barbos(ae) t(omu)s p(rimu)s*.<sup>43</sup>  
     *Collect(anea) Barb(osae) t(omu)s 2s*.  
 (54) *Barb<o>s(ae) de Potest<at>e Ep<iscop>or(um)*.<sup>44</sup>  
 (55) *Baeza t(omu)s p(rimu)s et t(omu)s 2s*.<sup>45</sup>  
 (56) *P(adre) Paiz de Vita Sp(iritu)ali*.<sup>46</sup>  
 (57) *Pais, in Canticum Ezechiae*.<sup>47</sup>  
 (58) *Pratu(m) Sp(irit)uale pars p(rim)a et pars 2a*.<sup>48</sup>  
 (59) *P(adr)e Laymanus e Soc(ieta)te Jesu de Virtute e(t) Statu Religionis*.<sup>49</sup>  
 (60) *P(adr)e Laymanus Theolog(ia) Moral(is)*.<sup>50</sup>

36 Eusebio of Caesarea, *Ecclesiastica Historia*, Basileiae: E. Episcopi & N. fratris haer., 1587.

37 I.e. *Pontificale Romanum Clementis Octavi P.M. Iussu Restitutum*, Roma, 1595.

38 *Caeremoniale Episcoporum Jussu Clementis VIII Pont. Max.*, 1<sup>st</sup> ed., Roma, 1600.

39 *Theodoretus, Opera*, Coloniae Agr., 1567.

40 Luis de la Puente, SJ, *Expositio Moralis et Mystica In Canticum Canticorum*, Coloniae: J. Kinckius, 1622.

41 Francisco Labata, SJ, *Apparatus Concionatorum seu Loci Communes ad Conciones*, 1<sup>st</sup> ed. Lyon: H. Cardon, 1614.

42 Jean Lorin, SJ, *Commentarii in Deuteronomium*, 1<sup>st</sup> ed., Lugduni: J. Cardon & P. Cavellat, 1625-1629, 2 vols., in-2°.

43 Agostinho Barbosa, *Collectanea Doctorum tam Veterum quam Recentiorum, qui super Rubricas (...) Scripserunt (...)*, Roma: ex typographia Reverendae Camerae Apostolicae, 1626.

44 Agostinho Barbosa, *Pastoralis Sollicitudinis, sive de Officio et Potestate Episcopi Tripartita Descriptio (...)*, Romae, ex Typographia Camerae Apostolicae, 1623; Parisiis: M. Sonnius, 1625.

45 Diego de Baeza, SJ, *Commentaria Moralia in Evangelicam Historiam (...)*, vol. 1 first published in Vallisoleti (Valladolid): Jo. Bapt. Varesius, 1623; vol. 2, *ibid*: H. Morillo, 1625.

46 Angel del Pas (-z), *Admonitiones Vitae Spiritualis*, Genova, 1584.

47 Balthasar Paez, O.Trin., *In Canticum Ezechiae (...) Commentarii*, 1<sup>st</sup> ed. Paris, 1621.

48 Moschus Eucrates, *Pratum Spirituale*, 1<sup>st</sup> ed. at least since 1558.

49 Paul Laymann, SJ, *De Virtute et Statu Religionis*, i.e. the *Liber quartus* of the next item;

50 Paul Laymann, SJ, *Theologia Moralis*, 1<sup>st</sup> ed., Monachii, 1625.

- (61) Missalia duo  
 (62) Magal(hães) in Iudic(es) tomus 1s.<sup>51</sup>  
 (63) Magal(hães) in Mosis Cantica.<sup>52</sup>  
 (64) Sum(m)a Manoel Roiz.<sup>53</sup>
- 
- (f<sup>o</sup> 737r.)
- (65) Nova Collect(i)o Manoel Roiz.<sup>54</sup>  
 (66) Quaest(iones) R(e)g(ulares) Manoel Roiz.<sup>55</sup>  
 (67) P. Fagu<n>d(ez) in Quinque Ecc<lesi>ae Praecepta.<sup>56</sup>  
 (68) Conciliorum Tomus p(rimu)s.2s.3s.4s.5s.  
 (69) Vida da B(eata) Madre Tereza.<sup>57</sup>  
 (70) Gabr(iel) Vasquez t(omu)s p(rimu)s.  
 (71) Gabr(iel) Vasquez in 3(iam) partem S(anctae) T(h)omae.<sup>58</sup>  
 (72) L. Lessius (ms. Hessius) de Iust(iti)a et Iure.<sup>59</sup>  
 (73) Silvester, Summa.<sup>60</sup>  
 (74) Elucidarium Deiparae (ms.: Ruparae).<sup>61</sup>  
 (75) Index Libror(um) prohibitorum.  
 (76) Vida de S. Francisco Xavier do P(adr)e Lucena.<sup>62</sup>  
 (77) Flos Sanctorum de Vil(l)ega 3a pars.<sup>63</sup>  
 (78) Flos Sanctorum do P(adr)e Rybadene(i)ra p(rim)a (et) 2a pars.<sup>64</sup>  
 (79) Bart(olom)eo de Med(ina) in 2am p(artem) D(ivi) T(h)omae.<sup>65</sup>

51 Cosmo Magalhães, SJ, *In Sacram Iudicum Historiam Explanaciones et Annotationes Morales*, 1<sup>st</sup> ed. Lyon: Cardon & Cavellat, 1626.

52 Cosmo Magalhães, SJ, *In Mosis Cantica*, 1<sup>st</sup> ed. Lyon: Cardon, 1619.

53 Manuel Roiz (Rodriguez), OFM, *Summa de casos de Consciencia, con advertencias muy provechosas para Confessores (...)*, 2 vols., 1<sup>st</sup> ed. Lisboa: A. Alvarez, 1567.

54 Manuel Roiz (Rodriguez), OFM, *Nova Collectio et Compilatio Privilegiorum Apostolicorum Regularium Mendicantium et non Mendicantium*, 1<sup>st</sup> ed., Venetiis, 1611.

55 Manuel Roiz (Rodriguez), OFM, *Quaestiones Regulares*, 1<sup>st</sup> ed., Salamanca, 1598.

56 Estevão Fagundez, SJ, *Tractatus in Quinque Ecclesiae Praecepta*, 1<sup>st</sup> ed., Lyon, 1626.

57 Francisco Ribera, *La Vida de la Madre Tereza de Jesus, Fundador de las Descalças y Descalços Carmelitas*, 1<sup>st</sup> ed., Salamanca, 1590.

58 G. Vasquez, SJ, *Commentariorum ac Disputationum in Tertiam Partem S(ancti) Thomae, tomus Ius-4us*, Ingolstadii: A. Angermarius, 1610-1615.

59 Leonardus Lessius, SJ, *De Iustitia et Iure*, 1<sup>st</sup> ed., Lovanii: J. Masius, 1605.

60 Silvestro Mazzolini, *Summa Summarum quae nuncupatur Silvestrina*, Strassbourg, 1518 etc.

61 Juan Bautista Poza, SJ, *Elucidarium Deiparae*, Compluti, 1618.

62 João de Lucena, SJ, *Historia da Vida do Padre Francisco Xavier*, Lisbon: P. Craesbeeck, 1600.

63 Alonzo de Villegas, *Flos Sanctorum*, Toledo, 1578 etc; the 3<sup>rd</sup> part appeared in 1588.

64 Pedro de Ribadeneyra, SJ, *Flos Sanctorum*, 1<sup>st</sup> ed., Madrid, 1599.

65 Bartolomé de Medina, OP, *In 2am Partem Divi Thomae*; apparently inexistent, and therefore prob. an error for *In 1(ma)m Secundae Divi Thomae* (Salmanticae, 1577)?



- (80) Bart(olom)eo de Med(ina) in 3am p(artem) D(ivi) T(h)omae.<sup>66</sup>  
 (81) Concordantiae Bibliorum in 4<sup>o</sup>.  
 (82) Stella in Lucam.<sup>67</sup>  
 (83) Obras do P(adre) Luiz de Granada em 2. tomos grandes.  
 (84) Opera de Cypriani, in fol.<sup>68</sup>  
 (85) Se<ra>rius in Jos<ue>.<sup>69</sup>  
 (86) Gregorii Bapt<istae> in cap(ut) 13 Joannis.<sup>70</sup>  
 (87) Mendonça (ms.: Ms.: -onia) in Lib<rum> Reg<um> 2s tomus.<sup>71</sup>  
 (88) Francisco Riber<a> in Apocalyps<im>.<sup>72</sup>  
 (89) Escovar in cap<ut> 6 Joannis.<sup>73</sup>  
 (90) Edmundi Augerii (ms.: Aregerii) Catechismus Soc(ietatis) Jesu.<sup>74</sup>  
 (91) Flos S(an)ctorum f(ratris) Diogo de Rozario.<sup>75</sup>  
 (92) Cronica del Rey D. João o 3<sup>o</sup>.<sup>76</sup>  
 (93) Cronica del Rey D. João o 2<sup>o</sup>.<sup>77</sup>  
 (94) Sum(m)a do P(adre) Lopo de Abreu.<sup>78</sup>  
 (95) Historia Lipoman<i> (ms.: Liponam.).<sup>79</sup>  
 (96) Diff(erenti)ae inter utrumque forum Valeri Valentini.<sup>80</sup>

66 Bartolomé de Medina, OP, *Expositio in 3tiam Divi Thomae Partem usque ad Quaestionem Sexagesimam (...)*, 1<sup>st</sup> ed., Salmanticae, 1580.

67 Diogo Estella, OFM, *Commentarii in Sacrosanctum Jesu Christi Evangelium secundum Lucam*, Alcalà, 1587.

68 Thascius Caecilius Cyprianus, *Opera Recognita & Illustrata (...)*, 1<sup>st</sup> ed., Roma, 1471.

69 Nicolaus Serarius, SJ, *In Josue*, 2 vols., Lutetia Parisiorum, 1610.

70 Gregorio Baptista, *Annotationum in Caput Decimum Tertium Sacrosancti Jesu Christi Evangelii secundum Johannem, Prima Pars*, Conimbricae, 1621.

71 Francisco de Mendonça, SJ, *Commentarii in Quatuor Libros Regum*, 2 vols., Conimbricae, 1621 (vol. 1); 1624 (vol. 2).

72 Francisco Ribera, SJ, *In Sacram Beati Joannis Apostoli et Evangelistae Apocalypsim Commentarii*, Antwerpiae, 1593.

73 Antonio de Escobar, SJ, *In Caput Sextum Joannis de Augustissimo Ineffabilis Eucharistiae Arcano*, 1<sup>st</sup> ed., Valladolid, 1624.

74 Edmond Auger, SJ, *Catéchisme et Sommaire de la religion chrestienne (...)*, 1<sup>st</sup> ed. Lyon, 1563.

75 Diogo de Rosario, OP, *Historia das Vidas e Feytos heroicos e Obras insignes dos Santos*, etc., 1<sup>st</sup> ed., Braga, 1567.

76 Francisco de Andrada, *Cronica do muyto alto e muito poderoso rey destes reynos de Portugal Dom João o III deste nome (...)*, Lisboa: I. Rodriguez, 1613.

77 In all probability Garcia de Resende, *Choronica que trata da vida e grandissimas virtudes e bondades (...) do Christianissimo Dom João o Segundo deste nome (...)*, feyta per Garcia de Resende, Lisboa: J. Rodrigues, 1607.

78 Lopo de Abreu, SJ, *Suma de Moral*, ms. (!?), 1603 (sic in Gr. Enc. Port. & Bras., s.v.).

79 Luigi Lipomano, *Sanctorum Priscorum Patrum Vitae*, 7 vols., Romae, 1551-1558.

80 Juan Valero Valentinus, O.Carth., *Differentiae inter Utrumque Forum, Iudiciale videlicet et Conscientiae*, 1<sup>st</sup> ed., Cartusia Maioricarum, 1616.

- (97) Joannis Mesuae Medici de Medicamentis purgantibus (Ms.: purgantibus).<sup>81</sup>  
 (98) Direct<or>ium Inquisitorum Nicolai (Ms.: Aicolat.) Emerici.<sup>82</sup>  
 (99) Breviarium Magnum, in fol(io) majori.  
 (100) Missale (ms.: Mass-) Romanum Vetus.  
 (101) Aliud Pontificale simile (Ms.: so) vetus.  
 (102) Riber<a> e Soc(ieta)te Jesu in 12 Profetas.<sup>83</sup>  
 (103) Pontificale Romanum vetus.  
 (104) Aliud Pontificale simile (ms.: so-) vetus.  
 (105) Tria passionaria cum notis musicis.<sup>84</sup>  
 (106) Didaci Daza in Ep(istulam) Jacobi.<sup>85</sup>

---

(f<sup>o</sup> 737v.)

- (107) Nicol(as) Serar(iu)s in lib<rum> Reg<um> et Paralipom<enon>.<sup>86</sup>  
 (108) Avila (ms.: Arcila) de Censuris.<sup>87</sup>  
 (109) Quadragesimale (ms. –so-) et adventus Serrani.<sup>88</sup>  
 (110) L. Lessii (ms.: Hessii) de Sacramentis.<sup>89</sup>  
 (111) Martim del Rio, Disquisitionum Magicarum.<sup>90</sup>  
 (112) Ciceronis Opera Omnia.  
 (113) T<h>eatrum Terrae Sanctae.<sup>91</sup>  
 (114) Tolet<i> in J<o>annem.<sup>92</sup>

81 Johannes Damascenus Mesue, *Opera de Medicamentorum Purgantium Delectu*, etc., Venetiis, 1589.

82 Nicolas Eimerico, *OP, Directorium Inquisitorum*, 1<sup>st</sup> (?) ed., Barcelona, 1503 etc.

83 Francisco Ribera, *In Librum XII Prophetarum Commentarii* etc., 1<sup>st</sup> ed., Roma, 1590.

84 One possible example is the *Passionarium iuxta Capellae Regis Lusitaniae Consuetudinem* (...), by Manuel Cardoso, publ. in Leiria: Ant. A Mariz, 1575; another one the *Passionario da Semana Santa, em latim*, por Diogo Fernandes Formoso, Lisboa, 1543.

85 Diego Daza (Daça), SJ, *Exegetica iuxta ac Paraenetica Commentatio in Epistolam Beati Jacobi*, 1<sup>st</sup> ed., Compluti, 1626.

86 Nicolaus Serarius, SJ, *In Libros Regum et Paralipomenon Commentaria Posthuma*, 1<sup>st</sup> ed. Moguntiae, 1617.

87 Esteban de Avila, SJ, *De Censuris Ecclesiasticis Tractatus*, 1<sup>st</sup> ed., Lugduni: H. Cardon, 1608.

88 Gaspar Lopez Serrano, *Discursos para todos los Evangelios, que canta la Iglesia en los Domingos y Fiestas del Adviento, y en todos los Dias y Domingos de la Quaresma*, Cordoba: G. R. Vejarano, 1620.

89 Leonard Lessius, SJ, *In D(ivum) Thomam De Beatitudine. De Actibus Humanis. De Incarnatione Verbi. De Sacramentis et Censuris* etc., Lovanii: Coenesteni, 1645 (!); acc. to Sommervogel, s.v. Lessius, nr. 22, the lecture (*praelectio*) *de Sacramentis* was first made public (*proposita*) in the Academia Lovaniensis in 1588 and 1589, and 1596 and 1597; had this text been diffused afterwards before its first publication?

90 Martin del Rio, SJ, *Disquisitionum Magicarum Libri VI*, Moguntiae, 1593.

91 Christiaan Adrichem, *Theatrum Terrae Sanctae*, 1<sup>st</sup> ed., Coloniae Agr., 1590.

92 Francisco de Toledo, SJ, *In Sacrosanctum Joannis Evangelium Commentarii*, 1<sup>st</sup> ed., Romae, 1592.

- (115) Vida do Arcebispo de Braga.<sup>93</sup>  
 (116) Constit(ution)es do Bispado da Guarda.<sup>94</sup>  
 (117) Gaspar Sanch<ez> in Jer<emiam> Profetam.<sup>95</sup>  
 (118) Calepinus.<sup>96</sup>  
 (119) P(ater) Cisnerius in Decalogum.<sup>97</sup>  
 (120) Controvers(iae) Bellar<mini> t(omu)s p(rimu)s.<sup>98</sup>  
 (121) Alfonsus a Castro adversus Hereses.<sup>99</sup>  
 (122) Clavis Regia (ms.: -is) Casuum Cons(cien)tiae.<sup>100</sup>  
 (123) Constit(ution)es do Arcebispado de Lisboa.<sup>101</sup>  
 (124) P(adr)e Molina in P(rim)am D(ivi) T<h>omae.<sup>102</sup>  
 (125) P(adr)e Molina de Just<iti>a et Jure.<sup>103</sup>  
 (126) Didac<i> a Brito Diversorum Titulorum Iuris Pontificij.<sup>104</sup>  
 (127) Do P(adr)e Ponte nove tomos.<sup>105</sup>  
 (128) Do P(adr)e Alonço Roiz, tomi tres.<sup>106</sup>  
 (129) Baculo Pastoral.<sup>107</sup>  
 (130) Quaresmal de Vega.<sup>108</sup>

93 Frei Luis de Sousa, OP, *Vida de Dom Frei Bertolomeu dos Martyres, da Ordem dos Pregadores, Arcebispo e Senhor de Braga, Primas das Espanhas (...)*, Viana: N. Carvalho, 1619.

94 Prob. the *Constituições synodaes do Bispado da Guarda, impressas por ordem do Rev.mo Sr. Bispo D. Francisco da Costa*, Lisboa: P. Craesbeeck, 1621.

95 Gaspar Sanchez (Sanctus), SJ, *In Ieremiam Prophetam Commentarii cum Paraphrasi*, 1<sup>st</sup> ed., Lugduni: H. Cardon, 1618.

96 A copy of the well-known dictionary, of which many editions were distributed: see A. Labarre, *Bibliographie du Dictionarium d'Ambrogio Calepino (1502-1779)*. Bibliotheca Bibliographica Aureliana, XXVI, Baden-Baden, 1975.

97 Still unidentified.

98 Roberto Bellarmino, SJ, *De Controversiis Fidei, 3 Tomis Comprehensis*, 1<sup>st</sup> ed., Ingolstadii, 1586.

99 Alfonso a (= de) Castro, OFM, *Adversus Omnes Haereses Libri XIII*, 1<sup>st</sup> ed. Parisiis: Ascensius, 1534.

100 Gregorius Sayrus, OSB, *Clavis Regia Sacerdotum Casuum Conscientiae sive Theologiae Moralis Locos Omnes Aperiens*, Venetiis: B. Baretius, 1615.

101 *Constituições do arcebispado de Lixboa*, Lisboa: G. Galharde, 1537.

102 Luis de Molina, SJ, *Commentaria in Primam Divi Thomae Partem, in 2 Tomos Divisa*, 1<sup>st</sup> ed. Conchae (Cuenca): Ex officina Christiani Barnabae Typographi, 1592.

103 Luis de Molina, SJ, *De Iustitia et Iure Tractatus, qui est de Iustitia Commutativa circa Bona Corporis (...)*, vol. 1, Conchae (Cuenca): ex Off. Jo. Masselini, 1593; vol. 2, *ibid.*: ex Off. Michaëlis Serrano de Vargas, 1597; vol. 3, *ibid.*: ex Off. Cornelii Bodani, 1600.

104 Diogo Brit(t)o de Carvalho, SJ, *Compendium Diversorum Titulorum Iuris Pontificii*, 1<sup>st</sup> ed., Lisboa, 1619.

105 A nine vol. edition of an author called Ponte (Puente/Puerta v.s.) remains unknown to me.

106 Alonço Roiz (Rodríguez), SJ, *Exercicio de Perfeccion y Virtudes Cristianas (...)*, 1<sup>st</sup> ed. Sevilla, 1609.

107 Francisco Saraiva de Sousa, *Baculo Pastoral de flores de exemplos, colhidos de varia e autentica historia espiritual sobre a Doutrina Christãa*, 1<sup>st</sup> ed. Lisbon, 1624.

108 Diogo de Vega, OFM, *Quadragesimale Opus (...)*, 1<sup>st</sup> ed. Toleti, 1600.

- (131) Quaresmal de Galvão.<sup>109</sup>  
 (132) Constit(ution)es Episcopatus Mirand(a)e (ms.: Mo-).<sup>110</sup>  
 (133) Vita B(eati) Stanislai.<sup>111</sup>  
 (134) Vida Comit(um) Oropez.<sup>112</sup>  
 (135) Vida do P(adr)e Anchieta, dous tomos semelhantes.<sup>113</sup>  
 (136) Ap[p]arelho de bem morrer do P(adre) Estevão de Castro.<sup>114</sup>  
 (137) Frey Luis Lopez Instruct(orium) Conscientiae.<sup>115</sup>  
 (138) Flamma, Contiones Itali<c>ae (or: Italice).<sup>116</sup>  
 (139) Pastores de Belem.<sup>117</sup>  
 (140) Promptuarium moral<e> super Evang<.elium> Estrapletoni.<sup>118</sup>  
 (141) Pars Estivalis et Pars Hiemalis (ms.: Eermalis).  
 (142) Vita B(eati) Ignatii P(atris) Ribadene(i)rae.<sup>119</sup>  
 (143) Sum(m)a Toleti.<sup>120</sup>  
 (144) Philippi Dias t(omu)s p(rimu)s et 2s Contionum.<sup>121</sup>  
 (145) Roberti Bellarmini Contiones habitae Lovani (ms. Levavi).<sup>122</sup>  
 (146) Concil<iu(m)> Tridentinum.

109 Francisco Fernandez Galvão, prob. his *Sermões, Primeira Parte, que começa de quarta feira de cinza até a primeira oitava da Pascoa*, 1<sup>st</sup> ed. Lisboa, 1611.

110 *Constituições synodales do bispado de Miranda*, 1<sup>st</sup> ed. Lisboa: Francisco Correia, 1565.

111 In all probability the *Vita, Gesta et Miracula Beati Stanislai Poloni*, i.e. part 2 of the *Vitae, Gesta et Miracula Sanctorum Quinque Fratrum Polonorum Eremitarum Casimiriensium, Ordinis S. Romualdi Abbatis Camaldul(...), a Martino Baronio Iaroslaviense Clerico*, Cracoviae: B. Skalski, 1610 (1<sup>st</sup> ed., Cracoviae, 1609).

112 Probably Bartolomé de Molina, *Breve Tratado de las virtudes de don Iuan Garcia Alvarez de Toledo, Monroy y Ayala, quinto Conde de Oropesa y Deleytosa*, Madrid: por la viuda de Cosme Delgado, 1621.

113 Sebastião Berettari, S.J., *Josephi Anchietae S.I. Sacerdotis in Brasilia Defuncti Vita (...)*, Lugduni: H. Cardon, 1617.

114 Estevão de Castro, SJ, *Breve aparelho e modo fácil pera ajudar a bem morrer hum Christão*, 1<sup>st</sup> ed. Lisboa, 1621; cfr. nr. 223 and 224.

115 Luis Lopez, OP, *Instructorium Conscientiae Duabus Contentum Partibus (...)*, 1<sup>st</sup> ed. Salmanticae, 1585.

116 Gabriele Fiamma, *De' Discorsi sopra l'Epistole e vangeli di tutto l'anno, parte prima*, Venetia, 1584; cf. nr. 272.

117 Felix Lope de Vega Carpio, *Pastores de Belen y versos divinos*, 1<sup>st</sup> ed. Pamplona: N. de Assiain, 1612; Sevilha: L. Manescal, 1612.

118 Thomas Stapleton, *Promptuarium Morale super Evangelia Dominicalia etc.*, 1<sup>st</sup> ed., Venetiis, 1596.

119 Pedro de Ribadeneira, SJ, *Vita Ignatii Loyolae etc.*, 1<sup>st</sup> ed. Naples, 1572.

120 Francisco de Toledo, SJ, *Summa Casuum Conscientiae sive de Instructione Sacerdotum*, 1<sup>st</sup> ed. Coloniae Agrippinae, 1599.

121 Felipe Diez (Lusitano), OFM, *Quadruplices Contiones*, 1<sup>st</sup> ed., Salmanticae, 1583-1584 (4 tom.).

122 Rob. Bellarmino, SJ, *Contiones habitae Lovani ante Annos circiter Quadraginta*, 1<sup>st</sup> ed. Coloniae Agrippinae, 1615.

- (147) Declarat<ion>es Cardinal<ium> in Tridentinum.<sup>123</sup>  
 (148) P(adr)e Pereira in Genes<im> p(rimu)s t(omu)s.<sup>124</sup>  
 (149) Gabriel Biel (ms.: Brel) Super Canon<es> Miss<ae>.<sup>125</sup>  
 (150) Cronica del Rey D. Manoel.<sup>126</sup>  
 (151) Tolet<i> In Ep(istulam) B(eati) Pauli ad Romanos.<sup>127</sup>  
 (152) Cartas dos P(adr)es de Japão.

---

(f<sup>o</sup> 738r.)

- (153) Dialogos do Frei Amador Arraijs.<sup>128</sup>  
 (154) Dominica(s) de Almenara, dous tomos.<sup>129</sup>  
 (155) Lopez (Ms.: Lozus, Lopus v.s.), de Contractibus.<sup>130</sup>  
 (156) Repertor<i>um Inquisitorum.<sup>131</sup>  
 (157) P(adr)e Vasconcel<os>, de Angelis (ms.: Arigalis), t(omu)s 2s.<sup>132</sup>  
 (158) Declaração da regra de S(an)ta Clara.<sup>133</sup>  
 (159) P(adr)e Jeronimo Plato, de bono [e]stat<us> reliogiosi.<sup>134</sup>  
 (160) Avedanha in Fest(a) San<c>torum.<sup>135</sup>  
 (161) Avedanha, t(om)o 1.<sup>o</sup>; 2.<sup>o</sup>  
 (162) Diogo Niceno, super va<ri>os quadrag(esimales) dies.<sup>136</sup>  
 (163) Vida do P(adr)e Gaspar.<sup>137</sup>

123 Prob. a copy of one of the editions of *Concilium Tridentinum, Additis Declarationibus Cardinalium (...)*, ed. by J. Gallemart, Lugduni: J. Cardon, 1631; cf. nr. 170.

124 Bento (de) Pereyra, SJ, *Commentariorum et Disputationum in Genesim (...)*, 1<sup>st</sup> ed., Romae, 1591-1599.

125 Gabriel Biel, *Super Canone Missae cum Additionibus (...)*, 1<sup>st</sup> ed. Toledo, 1523.

126 In all prob. Jeronimo Osorio, *De Rebus Emmanuelis Regis Lusitaniae Invictissimi Virtute et Auspicio Gestis Libri Duodecim*, Olyssipone: A. Gondisalvum, 1571.

127 Francisco de Toledo, SJ, *Commentarii et Adnotationes in Epistolam Beati Pauli Apostoli ad Romanos*, 1<sup>st</sup> ed., Romae, 1602.

128 Amador Arrais, O.Carm., *Dialogos*, 1<sup>st</sup> ed. Coimbra: Ant. de Mariz, 1589.

129 Miguel Angel Almenara, *Pensamientos literales y morales sobre los Evangelios de las dominicas etc.*, 1<sup>st</sup> ed. Valencia, 1619.

130 Luis Lopez, OP, *Tractatus de Contractibus et Negotiationibus*, 1<sup>st</sup> ed. Lugduni, 1594.

131 Quintiliano Mandosio, *Repertorium Inquisitorum Pravitatis Haereticae*, Venetiis, 1575.

132 Antonio Vasconcellos, SJ, *Tractado do Anjo da Guardia*, 3 vols., Vallisoleti (Valladolid), 1623-1628; the 2<sup>nd</sup> part was printed in 1627 by H. Morillo.

133 Cf., for instance, Luis de Miranda, OFM, *Exposicion de la regla de S. Clara (...)*, Salamanca, 1610.

134 Girolamo Piatti, SJ, *De Bono Status Religiosi Libri Tres*, 1<sup>st</sup> ed. Romae, 1590.

135 Cristobal Avedaño, O. Carm., *Sermones del Adviento con sus festividades y Santos*, 1<sup>st</sup> ed., Madrid, 1603.

136 Diogo Nis(s)eno, *Asuntos Predicabiles (...)* de Quaresma, 2 vols., Madrid, 1627-1628.

137 Nic. Trigault, SJ, *Vita Gaspari Barzaei (...)*, Antwerpiae, 1610.

- (164) Kalendar(ium) perpetuum p(ar)a a reza.  
 (165) Manuale ad sacrum ministranda (sic), empres(s)o em Japão.  
 (166) Ceremonial de Alcoser.<sup>138</sup>  
 (167) Libro dos †A..s† de Portugal.<sup>139</sup>  
 (168) Catequismus Romanus.  
 (169) Luperc(i)us (ms. L†operus†) Gue<ta> in p(rimu)m cap(ut) Geneseos.<sup>140</sup>  
 (170) Decisiones (ms.: Dec Sionis Tridentini) <Concilii> Tridentini.<sup>141</sup>  
 (171) Josephina Evang(eli)ca Belch[i]or Pr<i>eto.<sup>142</sup>  
 (172) Petrus Ant(oni)us de Virgine.<sup>143</sup>  
 (173) Historia da perseguição da Inglaterra. Dous tomos semelhantes.<sup>144</sup>  
 (174) Martirologium Vetus.  
 (175) Silva Granatae.<sup>145</sup>  
 (176) Manuale Navarri.<sup>146</sup>  
 (177) Historia da perseguição da Inglaterra.<sup>147</sup>  
 (178) Kalendarium Romanum perpetuum.  
 (179) Catequismo Romano em Portuguez.<sup>148</sup>  
 (180) Manual<e> Navarri.<sup>149</sup>  
 (181) Constit(ution)es Societatis (ms.: -e) Jesu.  
 (182) Theatro de Christo do fr(ey) Hernando Lopes.<sup>150</sup>

138 Juan de Alcocer, OFM, *Ceremonial de la Missa*, Caragoca (sic), 1607; cf. nrs. 204; 234.

139 Unreadable (*Libro dos autos*, v.s.??).

140 Lupercius de Huete, *Metaphrastica Expositio in Primum Caput Geneseos ex Sanctis Patribus (...) Collecta...Auctore F. Lupercio de Guete (sic)*, Valentiae: apud Philippum Mey, 1589.

141 Probably *S(acri) Concilii Tridentini Decisiones et Declarationes Illustriss. S.R.E. Cardinalium Eiusdem Sacri Concilii Interpretum (...)*, ed. Jean de Gallemart, Coloniae Agrippinae: sumptibus Antonii Hierat, 1616; however, exactly the same title as in the Valente list is signaled in Coimbra: cf. M. Augusto Rodrigues, *Inventario da Livraria do extincto Colégio de S. Tomas de Coimbra*, Coimbra, 1987, p. 142: *Decisiones Concilii Tridentini*, Colonia [Agr.], 1610.

142 Belchor Prieto, *Josephina Evangelica, literal y mistica (...)*, 1<sup>st</sup> ed., Madrid, 1613.

143 Apparently to be identified as Antonio Perez, SJ, *Tractatus pro Conceptione Incontaminata Deiparae Virginis Unus*; no edition of this title is known, but it is mentioned by Pedro Alva y Astorga, *Bibliotheca Virginalis, Mariae Mare Magnum (...)*, Matriti, 1648, col. 116 (cf. Sommervogel, s.v., col. 515, nr. F); *Militia Immaculae Conceptionis Virginis Mariae, contra Malitiam Originblais Infectionis Peccati (...)*, Lovanii, 1663, p. 116.

144 Diego de Yepes, *Historia particular de la persecucion da Inglaterra*, Madrid, 1599; cf. nr. 177.

145 Luis de Granada, *Sylva Locorum Communium, Omnibus Divini Verbi Concionatoribus etc.*, Lugduni, 1582.

146 Martin Azpilcueta (Doctor Navarrus), *Manual de Confessores & Penitentes (...)*, Coimbra: J. da Barreira & J. Alvarez, 1549 (Latin version: *Manuale sive Enchiridion*, Salmanticae, 1557); cf. nrs. 180 and 260.

147 Cf. nr. 173.

148 Cf. nr. 247 and 255.

149 Cf. sub nr. 176 and 260.

150 Bernardo Lopez Susarte, *Teatro sacro de Christo y su iglesia*, Madrid, 1614.

- (183) Orationum Cic(eronis) vol. 2m et 3um; aliud 2um volum(en); aliud vol(umen) 3; aliud 3(i)um par volum.es (?) p(..)i (?).
- (184) Pratica Criminal Canonica Ignatij Lopes Salcedo.<sup>151</sup>
- (185) Meditações do Pe Bruno em Italia, quatro tomos.<sup>152</sup>
- (186) Ceremonias da Missa de Hernando da Reyna.<sup>153</sup>
- (187) Navarr(us) in cap(ut) “Si quando”.<sup>154</sup>
- (188) Nicolao Dias, da Paixão de Christo Nosso S(enho)r.<sup>155</sup>
- (189) Praxis Iudiciaria Inquisitorum.<sup>156</sup>
- (190) Navarrus in cap(ut) “Non dicatis”.<sup>157</sup>
- (191) Cornel(io) Musso o Bispo sobre o Simbolo dos Apostolos etc.<sup>158</sup>
- (192) Soto, in 4 Sententiarum.<sup>159</sup>
- (193) Privilegia Calvinistarum.<sup>160</sup>
- (194) Apologia Navarri.<sup>161</sup>
- (195) Catequismus Romanus; duplex tom(us) similis.
- (196) Rituale Romanum; duplex tomus similis.<sup>162</sup>
- (197) Ceremonial[um] Romanum de Sacramentis.

---

(f° 738v°)

- (198) Catequismus Japon[t]icus Christianae Fidei.
- (199) Com(m)entar(ia) in 2am 2ae D(ivi) Thom(ae) Aloysii Molinae Manuscript(a).
- (200) Constit(ution)es synodales (ms.: sono clasis v.s.) Episcopatus Conimbricensis.<sup>163</sup>

151 Iñacio Lopez de Salcedo (i.e. Diaz de Luco/Juan Bernal), *Practica Criminalis Canonica*, 1<sup>st</sup> ed. Venetiis, 1543.

152 Vincenzo Bruno, SJ, *Meditationi sopra I Principali Misteri della Vita (...)*, Venezia, 1588.

153 This title seems to correspond to Pedro (sic) de Reyna (Maldonado), *Libros pertenecientes a los que se han de ordenar y demas ecclesiasticos (...)*. *El uno (libro) trata de las ceremonias sagradas de la Missa en lengua española (...)*, Madrid, 1623.

154 Mart. Azpilcueta, *Praelectiones in Cap. ‘si Quando’* etc., Conimbricae, 1543.

155 Nicolas Dias, OP, *Tratado da Paixão de Nosso Senhor Jesu Christo*, 1<sup>st</sup> ed. Lisboa: A. Ribeiro, 1580.

156 Umberto Locati, OP, *Praxis Iudiciaria Inquisitorum*, 1<sup>st</sup> ed. Romae, 1583.

157 Martin Azpilcueta, *Commentarius in Cap. ‘Non dicatis 12.q.1 Amplissimus de Religionis sine Debito’* etc., Romae, apud Victorium Elianum, 1574.

158 Cornelio Musso, O.M.Conv., *Prediche sopra il Symbolo de gli Apostoli*, Venetia, 1590.

159 Domingo de Soto, OP, *Commentariorum Fratris Dominici Soto Segobiensis Ordinis Praedicatorum... in Quartum Sententiarum*, 3 vols., Salmanticae: I. A Canova, 1557(1558)-1560.

160 Martinus Becanus, SJ, *Privilegia Calvinistarum*, Moguntiae, 1611.

161 Martin Azpilcueta, *Apologia Libri de Reditibus Ecclesiasticis* etc., Romae, 1571.

162 *Rituale Romanum*: var. edd.

163 Affonso de Castel Branco, *Constituições synodaes do bispado de Coimbra, feytas & ordenadas... pelo... Dom Affonso de Castel Branco*, Coimbra: Ant. de Mariz, 1591; no Latin versions of this title are known to me.

- (201) Diluvio do Reyno de Portugal.<sup>164</sup>  
 (202) Compendio das couzas notaveis q(ue) acontecerão no Reino de Portugal depois da perda do Rey Sebast(ião).<sup>165</sup>  
 (203) Horatii Tursel<l>ini Vita B(eati) Xaverii.<sup>166</sup>  
 (204) Ceremonial da Missa do Fr(ey) João de Alcos[s]er.<sup>167</sup>  
 (205) Ceremoniale Romanae Ecclesiae.<sup>168</sup>  
 (206) Caelii Sedulii Mirabilium Divinorum Libellus.<sup>169</sup>  
 (207) Biblia vetustissima.  
 (208) Rel[ia]ção das festas q(ue) fez a Comp(anhi)a de Jesus em Portugal na canonização do S.to I<g>nacio e S. Fran(cis)co Xavier.<sup>170</sup>  
 (209) Marcos Marulo (ms.: Manelo), das vidas dos S(an)tos do Testam(en)to Novo e Velho.<sup>171</sup>  
 (210) Sandoval, de Off(ici)o Ecclesiastico.<sup>172</sup>  
 (211) Decisiones Cabedi.<sup>173</sup>  
 (212) Jornada do Arcebispo de Goa D(on) Aleix<i>o de Menezes q(uan)do foi à Malavar.<sup>174</sup>  
 (213) Regim(en)to<s> do Auditorio Ecclesiastico do Arcebispado de Evora.<sup>175</sup>  
 (214) Officia Sanctorum Toletanae Ecclesiae.<sup>176</sup>

164 Still unidentified (wrong reading in *Diluvio*?).

165 Luis de Torres de Lima (Lyma), *Compendio das mais notaveis cousas q. acontecerão no Reyno de Portugal desde a perda del Rey D. Sebastião até o anno de 1627*, Lisboa, P. Craesbeeck, 1630.

166 Horatii Tursellini, SJ, *De Vita Francisci Xaverij*, 1<sup>st</sup> ed. Romae, 1593.

167 Cf. sub nr. 162 and 229.

168 *Caerimoniale seu Exercitium Altaris secundum Usus Romanae Ecclesiae*, Salmanticae: J. Perier, 1570.

169 In all prob. *Sedulii Mirabilium Divinorum Libri Quatuor Carmine Heroico*, a.o.Venetiiis, 1501.

170 *Relação geral das festas q. fez a religião da Companhia de Jesus (...) na canonização dos gloriosos Sancto Ignacio de Loyola, seu fundador, & S. Francisco Xavier (...), no anno de 1622*, Lisboa, P. Craesbeeck, 1623; tentatively attributed to Jorge Cabral, S.J.

171 Marcus Marulus (Marulic), *Livro insigne das flores e perfeições das vidas dos gloriosos santos do Velho e Novo testamento (...), per Marco Marulo Spalatense de Dalmacia, novamente traduzido em lingoagem... per F. Marcos de Lisboa frade menor*, Lisboa, 1575.

172 Bernardino Sandoval, *Tratado del officio ecclesiastico canonico (...)*, Toledo: F. de Guzman, 1568.

173 Jorge de Cabedo, *Decisiones Senatus Regni Lusitaniae Collectae per Doctorem Georgium de Cabedo*, Olyssipone: G. Rodriguez, 1602 (1<sup>st</sup> vol.); 1604 (2<sup>nd</sup> vol.).

174 Antonio de Gouveia, SJ, *Jornada do archebispo de Goa Dom Frey Aleixio de Menezes Primaz da India oriental (...)*, Coimbra, 1606.

175 *Regimentos do auditorio ecclesiastico do arcebispado d'Evora e da sua relaçam e consultas (...)*, Evora: M. de Lyra, 1598.

176 *Officia Propria Sanctorum Ecclesiae Toletanae, Gregorio XIII Approbata et Illustrissimi ac Reverendissimi...Gasparis de Quiroga S.R. et Cardinalis Archiepiscopi Tolet(ani) Iussu Edita*, Madriti, 1583.



- (215) Concil(ium) Provinciale Olyssiponense.<sup>177</sup>  
 (216) Martial(is) Epigram<m>ata.<sup>178</sup>  
 (217) Martirologium Romano (sic) em Portuguesez.  
 (218) Diurnale magnum novum.  
 (219) Officium S(ancti) Anto(nii) Olyssiponensis.<sup>179</sup>  
 (220) Medit(ation)es S(anctissi)mi Sacr(ament)i P(atris) Lucas (ms.: Lacas) Pinello.<sup>180</sup>  
 (221) Contemptus Mun<di> en Castelhana.<sup>181</sup>  
 (222) Instit(uti)o Confessariorum Martini Fornarij.<sup>182</sup>  
 (223) Breve aparelho para ajudar à bem morrer de Estevão do Castro (ms.: Crasto).  
 (224) Outro tomo do mesmo.<sup>183</sup>  
 (225) Estado das almas do Purgatorio do P(adr)e Martini de Ro<a>.<sup>184</sup>  
 (226) Officia propria Olyssiponensis ecclesiae.<sup>185</sup>  
 (227) el[ ]jação das festas da beatificação de S. Xavier em Portugal.<sup>186</sup>  
 (228) Litaniae Sanctorum cum hymnis, precibus et orationibus duplex libellus.<sup>187</sup>  
 (229) Cat[h]equismus Christianae Fidei P(atris) Alex(andri) Valignani.<sup>188</sup>  
 (230) Rel[ ]jação do Recebim(ento) q(ue) se fez em Braga ao Arcebispo D(on) Rodrigo da Cunha.<sup>189</sup>  
 (231) Traduc<ç>ão do Compend(i)o Italiano (ms.: -a!) da Vida de S. Fran(cis)co Xavier.<sup>190</sup>

177 *Sacrum Provinciale Concilium Olyssiponense Secundum, Anno a Christo Nato 1574 Celebratum*, Lisboa, 1575.

178 Cf. nr. 274.

179 **Fernando Martinez Mascarenhas**, *Officium Sancti Antonii Ulissiponensis*, Lisboa, 1623.

180 **Luca Pinelli**, SJ, *Libretti di brevi meditazioni del Santissimo Sacramento*, 1<sup>st</sup> ed., Napoli, 1597.

181 *Contemptus Mundi. Nuevamente romãcado y corregido (...), por el R.P. Fray Luys de Granada*, 1563 etc.

182 Mart. Fornari, SJ, *Institutio Confessariorum (...)*, 1<sup>st</sup> ed. Romae: Zannetti, 1606.

183 Cf. nr. 134.

184 **Martini de Roa**, SJ, *Estado de las almas de purgatorio*, 1<sup>st</sup> ed. Sevilla: G. Bejarano 1619, in-12<sup>o</sup>.

185 *Officia propria Ylyssiponensis Ecclesiae, accuratius nunc Collecta & in Ordinem Redacta (...)*, Lisboa: P. Craesbeeck, 1598.

186 **Diogo Marques Salgueiro**, *Relação das festas que a religiam da Companhia de Jesu fez em a cidade de Lisboa, na beatificação do beato P. Francisco de Xavier (...)*, Lisboa: J. Rodriguez, 1621.

187 *Litaniae Sanctorum cum Hymnis, Precibus et Orationibus pro Necessitate Temporis & Devotione Fidelium. Additae sunt Litaniae Deiparae Virginis in Aede Lauretana Dicit Solitae*, Lisboa: P. Craesbeeck, 1619.

188 **Alessandro Valignano**, *Catechismus Christianae Fidei*, Lisboa: A. Riberius, 1586 (Book 2: *ibid.*).

189 *Relação do recebimento e festas que se fizerão na Augusta cidade de Braga à entrada do Dom Rodrigo de Cunha (...)*, Braga: Fructuoso Lourenço de Basto, 1627.

190 *Traducion del Compendio italiano de la vida del Santo Francisco Xavier, hecha por Don Fernando Alvia de Castro*, Lisboa: P. Craesbeeck, 1630.

- (232) *Officium Hebdomadae Sanctae*.<sup>191</sup>  
 (233) *Vida do P(adr)e G(onza)lo de Silv<ei>ra em Portugues*.<sup>192</sup>  
 (234) *Ceremonial de Alcocer*.<sup>193</sup>  
 (235) *Cathequismo Romano*.  
 (236) *Dom(ini)ci Soti Com(m)entar(...)*.<sup>194</sup>  
 (237) *Fundação do most(eir)o do Salv(ad)or de Lisboa*.<sup>195</sup>  
 (238) *Biblia sacra vetustissima*.  
 (239) *P(adr)e Manoel Pimentae Carmina tom(us) unicus*.<sup>196</sup>  
 (240) *Crispus Sal<l>ustius duplex tomus similis*.  
 (241) *2(us) tom(us) Concion(um) de Tempor(e) fr(ey) Luis de Granada*.<sup>197</sup>  
 (242) *Vocabularium Linguae Jap[p]oniae*.

---

(f<sup>o</sup> 739r.)

- (243) *Prim(ei)ra parte dos tratados sobre os evangelhos do fr(ey) Diogo Lopez*.<sup>198</sup>  
 (244) *Ceremonial dos officios divinos (ms.: decimos v.s.) p(ara) hum religiozo de S. Fran(cis)co*.<sup>199</sup>  
 (245) *Direc<to>rium Chori Joannis Guideti (ms.: Ghideti)*.<sup>200</sup>  
 (246) *Martirologium Romanum Vetus duplex tom(us) similis*.  
 (247) *Cat[h]echismo Rom(an)o em Portuguez*.  
 (248) *Clav<ii> Epitome Arithmeticae Practicae*.<sup>201</sup>

191 See, a.o., *Officium Hebdomadae Sanctae, secundum Consuetudinem Sanctae Romanae Ecclesiae (...)*, Coimbra: J. Barrerius, 1562, etc.; cf. nr. 256.

192 An unidentified Portuguese translation of Bernardo de Cienfuegos, *Vida del bienaventurado Padre Gonzalo de Sylveira, Sacerdote de la Compañia de Jesus, martirizado en Monomotapa*, Madrid: L. Sanchez, 1614.

193 Cf. nr. 162 and 200.

194 Dom. de Soto, OP, *Commentarii Fratris Dominici Soto Segobiensis... in Quartum Sententiarum*, Salmantica, 1<sup>st</sup> ed. 1557 – 1560.

195 Baptista, Soror Maria de, OP, *Livro do Mosteiro do Salvador da Cidade de Lisboa e de alguns casos dignas de memoria*, Lisboa, 1618.

196 Manoel Pimenta, SJ, *Poematum Tomus Primus*, Conimbricae, 1622.

197 Luis de Granada, *Contiones de Tempore. Tomus Secundus. De Quartis et Sextis Feriis & Dominicis Quadragesimale ad Pascham in Ecclesia haberi solent*, Lisbon, 1575; cf. nr. 275.

198 Diego Lopez de Andrade, OP, *Tratados sobre los Evangelios de Quaresma*, vol. 1, Madrid: casa de la viuda de Alonso Martin, 1615; vol. 2, *ibid.*, 1617.

199 Apparently a copy of *Ceremonial dos officios divinos, ansi para el altar, como para el choro, y fuera del: segun el uso de la Sancta Iglesia Romana. El qual compusieron ciertos Religiosos de la orden de San Francisco*, Toledo: P. Rodriguez, 1591.

200 Giovanni Domenico Guidetti, *Directorium Chori ad Usum Sacrosanctae Basilicae Vaticanae (...)*, Roma, 1582.

201 Christophorus Clavius, SJ, *Epitome Arithmeticae Practicae*, 1<sup>st</sup> ed., Roma, 1583.

- (249) Nicolai Anapi de virtut<ibus> et vitiis.<sup>202</sup>  
 (250) Octavarium Romanum scilicet (ms.: †culcet†) 2 et 3 nocturni anni 1628.<sup>203</sup>  
 (251) Stimulus Pastorum fr(ey) Bart(olome)o de Martiribus Archiep(iscop)i Bragaxensis.<sup>204</sup>  
 (252) Tratado p(ar)a saber rezar, p(..) Pedro Ruiz.<sup>205</sup>  
 (253) De scriptoribus ecclesiasticis liber unus Roberti Bellarmini.<sup>206</sup>  
 (254) Breviarium Romanum Novum.  
 (255) Cathequismo rom(an)o em Portuguez.  
 (256) Officium Hebdomadae S(anc)tae.<sup>207</sup>  
 (257) Martini Az<pil>quetae Doc(toris) Navarri Relectio de iudiciis.<sup>208</sup>  
 (258) Sa<c>rar(um) Ceremoniarum Rom(an)ae Ecclesiae.<sup>209</sup>  
 (259) Kalendarium Gregorianum vetus.  
 (260) Manuale Navarri.<sup>210</sup>  
 (261) Dous libros em lingua Japão (ms.: Japoa).  
 (262) Instit(ution)es Catholicae Jacobi Sep<timan>censis.<sup>211</sup>  
 (263) Manual de coro secundum (ms.: †sno†) Usum Fratrum Minorum.<sup>212</sup>  
 (264) Catena in Beatissimum Job.<sup>213</sup>  
 (265) Apologia Doc(toris) Navarri lib(er) de re ditibus ecclesi<as>ticis.<sup>214</sup>

202 Nicolas de Hannapes, *Virtutum Vitiorumque Exempla (...)*, before 1530.

203 Bartolomeo Gavanto, *Octavarium Romanum sive Octavae Festarum; Lectiones 2di scilicet et 3tii Nocturni Singulis Diebus Recitandae (...)*, Antwerpiae, 1628.

204 Bartolomé dos Martyres (de Martyribus), *OSB, Stymulus Pastorum*, 1<sup>st</sup> ed. Lisbon, F. Correa, 1565.

205 Pedro Ruiz Alcoholado, *Tratado muy util y curioso para saber bien rezar el officio romano (...)*, Toledo, 1577. Cf. sub nr. 263.

206 Rob. Bellarmini, SJ, *De Scriptoribus Ecclesiasticis Liber Unus*, Roma, 1613.

207 Var. edd., a.o. *Officium Hebdomadae Sanctae, secundum Consuetudinem Sanctae Romanae Ecclesiae*, Coimbra: J. Barrerius, 1562.

208 Mart. Azpilcueta, *Relectio c. novit. "de iudiciis" non minus sublimis quam celebris (...)*, Lugduni, 1576.

209 I.e. *Sacrarum Cerimoniarum, sive Rituum Ecclesiasticorum Sanctae Romanae Ecclesiae Libri Tres, post Omnes Omnium Editiones Summâ denuo Vigilantiâ Recogniti*, Coloniae Agripp., 1572.

210 Cf. nr. 172 and 176.

211 Diego Septimancensis (I.e. de Simancas), *Institutiones Catholicae (...)*, Vallisoleti (Valladolid), 1552.

212 Cf. Fr. Pedro Navarro, *Manuale Chori secundum Usum Ordinis Fratrum Minorum Nunc Denuo Correctum et Eliminatum iuxta Missale (...)*, Salmanticae: G. Foquel, 1586.

213 Paolo Comitoli, SJ, *Catena in Beatissimum Job*, Lugduni, 1586.

214 Martin Azpilcueta, *Apologia Libri de Reditibus Ecclesiasticis, a Martino ab Azpilcueta...super c. ultimo XVI, q. 1, Sermonem primum Hispano Compositi, et ab eodem postea Latinitate Donati, adversus N. in Nonnullis ei Contradicientem, eodem Doctore Martino ab Azpilcueta Autore*, Romae: J. de Angelis, 1571.

- (266) Aloysius Leg<io>nensis in Cantic(um) Canticor(um).<sup>215</sup>  
 (267) P.Vasquez de Cultu Adorat(ion)is.<sup>216</sup>  
 (268) Cerimoniale Romano p(ar)a missas cantadas e rezadas.<sup>217</sup>  
 (269) De Cerimon(is) Cardinalium Paridis Crassi.<sup>218</sup>  
 (270) Parte quinta do Symbolo da Fè de Fr(ey) Luiz de Granada.<sup>219</sup>  
 (271) Ceremonial dos Sacram(en)tos Rom(an)ae Ecclesiae.  
 (272) Flamma in Evang(elium) Conciones Itali<c>ae.<sup>220</sup>  
 (273) Julii C<a>esar(is) Com(m)ent(arii) tomus duplex similis.  
 (274) Martialis Epigram(m)ata.  
 (275) Concionum de Tempore fr(ey) Aloysii Granatensis tomus duplex.<sup>221</sup>  
 (276) Rel[l]ação da vida e morte do fr(ey) Simão de Roxas (ms.: Rexas).<sup>222</sup>  
 (277) Carmina manu scripta †de remesis (vel sim.)†.<sup>223</sup>  
 (278) Cathequismus Romanus.  
 (279) Ordo Officii Divini recitandi ad decem annos usque ad annum 1616.<sup>224</sup>  
 (280) Compend(i)o Privilegiorum Soc(ieta)tis (ms.: -e) Jesu.<sup>225</sup>  
 (281) Onze cartapacios manuscritos de varias materias.  
 (282) Tres libros de coro de solfa grandes; ass(im) hum antifonario Romano.  
 (283) Hum libro de Missas de Duarte Lobo.<sup>226</sup>  
 (284) Outro livro de Magnificat.<sup>227</sup>  
 (285) Repertorio dos tempos.<sup>228</sup>  
 (286) Horatii poetae (ms.: portae) duplex tomus similis.

215 Aloysius Legionensis/Fray Luis Ponce de Leon, *Expositio in Cantica Canticorum Salomonis Explanatio (...)*, Salmanticae: L. a Junta, 1580.

216 Gabriel Vasquez, SJ, *de Cultu Adorationis Libri Tres*, Compluti (Alcalà), 1594.

217 *Ceremonial Romano para missas cantadas y rezadas (...)* Todo nuevamente ordenado, facilitado y revisto por Pedro Ruiz Alcoholado, Alcalà, 1589 (cf. nr. 247).

218 Paride de Grassi, *De Caerimoniis Cardinalium et Episcoporum (...)*, Romae, 1564.

219 Luys de Granada, *Introduccion al Symbolo da Fè*, Barcelona, 1603 (the only edition I know in 5 parts; the 5<sup>th</sup> part was publ. in Salamanca: M. Guast, 1582).

220 Cf. *supra*, sub nr. 136.

221 Cf. sub nr. 236.

222 Bernardino de Sancto Antonino, O.Trinit., *Summaria Relação da vida e morte do grande servo de Deus, o Rev. P. Mestre Fr. Simão de Roxas (...)*, Lisboa, P. Craesbeeck, 1625.

223 Name of the author illegible (de Resende?).

224 Not identified.

225 *Compendium Privilegiorum et Gratiarum Societatis Jesu*, Romae, 1684.

226 Duarte Lobo, *Eduardi Lupi Lusitani Civis Olyssiponensis (...)* Missarum IV.VVI et VIII Vocibus, Antwerpiae, 1621.

227 Duarte Lobo, *Eduardi Lupi (...)* Cantica B(eatae) Mariae Virginis, vulgo Magnificat, Antwerpiae, 1608.

228 *Repertorio dos Tempos*: var. ed., a.o. by Andre do Avel(l)ar, Lisboa: 1585.

### Abstract

Among the sources on Western books in the Jesuit mission in China and Macao, the 1633 inventory of the collection of Diogo Valente, bishop of Japan, is one of the most striking documents. Investigation of the ca. 280 different titles – most of them identified – shows Valente's major interest in religious topics and church organization, and an almost inexistent presence of books on science. The inventory reflects a rather chaotic library organization, with several duplicates and triplicates; other books were apparently incomplete. This may be due to the different sources of the book supply, partly by Valente himself, partly by Trigault (both arriving in Macao almost simultaneously), whereas other items may have been received *in deposito* from the Macao *Procura*, and new acquisitions kept arriving from Europe until the late 1620s/early 1630s. One may suppose that these books, after Valente's death, returned to the *Procura*, whereas most of them entered the main library of the *Colegio Madre de Deus*, and were consulted there by the next generations of Jesuit residents and novices, preparing their passage to China.

### Resumo

Entre as fontes sobre livros ocidentais na missão jesuíta na China e em Macau, o inventário de 1633 da coleção de Diogo Valente, bispo do Japão, é um dos documentos mais impressionantes. A investigação dos cerca de 280 diferentes títulos – a maior parte dos quais já identificados – revela o profundo interesse de Valente em assuntos religiosos e organização da Igreja e uma quase inexistência de livros sobre ciência. O inventário reflecte uma organização algo caótica da biblioteca, com vários exemplares duplicados e triplicados, enquanto que outras obras estavam, aparentemente, incompletas. Esta situação podia dever-se às diferentes fontes de fornecimento dos livros: em parte pelo próprio Valente e por Trigault (ambos chegaram quase simultaneamente a Macau); outros exemplares podiam ter sido recebidos *in deposito* da Procuradoria de Macau, enquanto novas aquisições continuaram a chegar da Europa até final da década de 20 e início dos anos 30 do século XVII. É possível supôr que esses livros foram devolvidos à Procuradoria, após a morte de Valente. A maior parte destas obras acabaram na biblioteca principal do Colégio da Madre de Deus, sendo ali consultadas pelas seguintes gerações de residentes e noviços jesuítas, que preparavam a sua entrada na China.

## 要約

中国やマカオでイエズス会が所有した西洋の出版物中、日本司教ディオゴ・ヴァレンテのコレクション目録は大変興味深い。およそ280のこれらのタイトルに関する研究結果として、ヴァレンテの関心が宗教論題と教会組織論に集中しており、科学に関連する本はほとんど存在しないことが分かった。同じ図書が2、3冊重複していることや、一部の巻を欠く図書の存在等、混沌とした本の整理状況をこの目録は反映している。この事実は図書が複数の異なる手を得て入手されたことによるものであろう。一部はヴァレンテが、あるいはほぼ同時にマカオに到着したトリガルトが持ち込み、またさらにはマカオの「プロクラ」から委託され、そして他にも1620年代後半、1630年代前半にヨーロッパから購入されたものもある。ヴァレンテの死後、この図書は「プロクラ」に返却され、それからマドレ・デ・デウスのコレジオ図書館本館に入り、中国本土への渡航準備をする次世代のイエズス会士や修練士によって利用された。