IV – Three Portuguese Best-Sellers in Early Modern Oxford and Cambridge
(with a finding list)

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It is normally assumed that Portugal is an importer of books and ideas from England. In modern times, from the nineteenth century onwards, that has probably been true, but it was certainly not the case in earlier periods. In the sixteenth and seventeenth centuries, a period of rigorous censorship in Portugal, any book by an author who lived in a Protestant country was suspect, and their ownership forbidden. But theological or philosophical creativity could continue without books from England. This was a time of intellectual renewal in the Catholic world, in which Portuguese writers participated fully. They helped to formulate the new doctrines proposed at successive meeting of the Council of Trent, and they flocked to join the new and dynamic Society of Jesus, which soon after its inauguration in 1540 embarked on an ambitious educational publishing programme. In other areas of intellectual enquiry, medicine, for instance, or ethnography, the Portuguese were European leaders because they had access to the information that derived from their voyages of exploration to Africa and Asia. And so it was that, far from being the passive recipient of ideas from elsewhere, Portugal enjoyed a boom period in intellectual exports. And no institutions were more anxious to acquire these exports than the Protestant universities of Oxford and Cambridge.

The century from 1540-1640, the period I am concerned with here, was not altogether a happy one for the English universities. Changes of religious allegiance in the reigns of the children of Henry VIII necessarily involved forced changes of university personnel, which cannot have created an atmosphere conducive to calm reflection. Even when more stability was achieved in the latter part of Elizabeth’s reign and under James I, English scholars spent a disproportionate amount of time in mutual religious recrimination. Some chancellors, like Laud at Oxford, brought an
undue political interference to bear.¹ London was not yet the great publishing centre it later became, and books in Latin, the mainstay of the academic life, were imported from the continent.²

Religious, and consequently academic life in Portugal was much more stable. The country was hardly touched by Protestantism. There was a violent change of regime in 1580, when Portugal lost its independence to Philip II, but that had no religious consequences and academic productivity continued apparently without a break.³ In the long term, the persecution and expulsion of writers suspected of Jewish practises did great harm, but in the sixteenth and early seventeenth centuries such writers, most of them doctors, very often tried to maintain their links with their home country. It is surprising how many of them, even when living and writing in Italy or Germany, were proud to call themselves ‘Lusitani’ on the title-pages of their books. Portuguese publishing, like English, was largely ineffective during the early modern period, but Portuguese scholars were adept at printing their books abroad.

So the Portuguese wrote learned books, and the English acquired, and in some cases read them.⁴ In this short article there is space only to discuss three out of the several hundred that can be found in Oxford and Cambridge. But these three give some idea of the variety of Portuguese academic production in the early modern period, and also of the extent of its penetration in the English academic milieu. There are around forty copies of each, all of them printed before 1640, in the university and college libraries. Most of them, as a glance at the short-title list shows, were acquired before 1750, in other words, at a time when they were read for their academic content, rather than being collectors’ items. Their presence can be attested right across the universities, that is, they are not just to be found in the great central libraries, the Bodleian in Oxford and the University Library in Cambridge. They turn up too in the much smaller working collections, consisting mostly of books acquired for the immediate needs of teaching and research, which the colleges have always

³ At least one famous scholar, Frei Heitor Pinto, was forced into retirement by Philip because of his disapproval of the new regime. But he died soon afterwards, in 1584, and his best work was already done.
⁴ Evidence of reading, in the form of marginalia, is noted in the finding list.
maintained. From Christ Church to Magdalen in Oxford, or from Peterhouse to Caius and Trinity Hall in Cambridge, all wanted their copies of Osório, Góis or Orta.


Jerónimo Osório (1514-80), bishop of Silves in the Algarve, was easily the best known Portuguese writer of the period in England, and there are well over a hundred copies of his numerous works in the libraries. The three books listed here were nearly always published together and will be referred to collectively by the name of the final title, *De Gloria*.

Osório was by profession a theologian, but *De Gloria* and its companions are not technical works. They deal with the role of the leader in society from a Catholic and anti-Machiavellian perspective. Their first great English admirer was Roger Ascham, at the time Queen Mary’s Latin secretary, who thought *De Nobilitate*...might have been written with Cardinal Pole in mind. He had probably seen a copy of the Florentine edition of 1552, which was brought to England by two of Osório’s friends when they were sent there by Pope Julius III to congratulate Philip of Spain on his marriage to the English queen. Osório achieved his greatest notoriety in England in 1563, the date of his open letter to Elizabeth urging her to return to the faith of her forefathers. Protestant writers, especially Walter Haddon of King’s College and John Foxe, came to the defence of reformed religion, and as a consequence had to study Osório’s works closely. There were other men in the universities, including prominent ones like Andrew Perne, Master of Peterhouse, who had leanings towards Catholicism and would have read Osório for quite different reasons. However, his abilities as a Latin stylist were admired by both sides in the religious argument.

Today there are more books by Osório in Cambridge than in Oxford, because Ascham and Haddon were both Cambridge men. However, Oxford still has a good

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number, and there were many more copies in circulation in Elizabethan times than survive in modern libraries. Of the 64 inventories taken after the death of Oxford men between 1570 and 1590 twenty have books by Osório, very often *De Gloria*. They did not form part of the curriculum and may have served as recreational reading.\(^7\)

2. Damião de Góis, *Fides, Religio, Moresque Aethiopum*.\(^8\)

Ethiopia was a country of great interest to early modern scholars. Its association with the ancient myth of the Christian emperor Prester John, and the fact that the first non-Jewish convert to Christianity had been an Ethiopian (see Acts of the Apostles, Chapter 8), meant that all books about Ethiopia were in demand. Perhaps the most widely read one of all was Francisco Álvares’s *Verdadeira informação das terras do Prestes João*, of which there was an abridged version in English prepared by Samuel Purchas, but that only appeared in 1625. Before then Damião de Góis’s short treatise achieved immense, and deserved success.\(^9\)

To a modern reader the attraction of *Fides*...lies, paradoxically, in the fact that Góis (1502-74), unlike Álvares, had never been to Ethiopia. Accordingly, he had to rely on informants, in his case, the Ethiopian ambassador in Lisbon, who Góis calls Zagazabo. At the heart of Góis’s book is Zagazabo’s long statement about religion in his country, one of the first instances in any European literature in which the voice of a black African is heard without interruption or commentary. The use of the international learned language, Latin, has the effect of elevating Zagazabo’s discourse, of making it impossible for him to be seen as comic or barbarous, which was often the fate of black people in early modern literature.

However, books have never sold just because of the importance of their contents. The *Fides* had the advantage of being quite short, so that it could easily be included in collections. Góis, or his publisher, Rescius, put one together themselves (item 3). The book can also be found in other well-known compilations, among

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\(^8\) There is a modern edition (with a Portuguese translation) of the *Fides* by Miguel Pinto de Meneses, included in Manuel Cadafaz de Matos, *Obras de Damião de Góis*, vol. II (1539-1540), (Lisbon: Távola Redonda, 2006), pp. 253-393.

\(^9\) *Fides*... is not Góis’s only book about Ethiopia. Before that he had published *Legatio magni Indorum Imperatoris Presbyteri Ioannis*, which was translated into English by John More, son of Sir Thomas More.
others, those by Johannes Boemus (4-8) and Andreas Schottus (11). All of these compilations, some limited to Spanish and Portuguese authors, others claiming to include ‘Mores, leges et ritus omnium gentium’, can be found widely in Oxford and Cambridge libraries.

3. Garcia da Orta, Colóquios dos simples e drogas e cousas medicinais da Índia

Orta (1501-68) was a New Christian and ‘the first major naturalist to study the main medicinal plants and other therapeutic substances used in coastal Asia’. He was a physician in Goa and there published the Colóquios in 1563. It is probable that he had gone there in order to escape the attentions of the Inquisition (which, however, caught up with him after his death). He is, therefore, an example of that diaspora of Jewish doctors mentioned above.

In the dedication to the governor of India, Martim Afonso de Sousa, Orta explains that he had been persuaded to use Portuguese rather than Latin for his work ‘por ser mais geral’ [because it is more general]. That would have been the case in Goa, but certainly not in Europe. Orta’s Latin translator was Charles de l’Escluse (Carolus Clusius) a Flemish botanist and publicist, who came across the Colóquios while on a tour of Spain with his pupil, Jacob Fugger. Clusius was rightly shocked that so valuable a book was only available in a language that few could understand, ‘Maxime vero me angebat, quod ea lingua conscriptus esse t, quae a paucis intelligatur’ [It grieved me greatly that it should have been written in a language understood by so few]. Clusius translated and abridged the text, added notes and illustrations, and published it through Plantin. In its Latin form the book became one of the most successful of any written by a Portuguese.

It is plain that all three of these writers owed a good deal of their success to the entrepreneurial skills of publishers in Italy, Germany and the Low Countries and to the commercial networks that had developed outside Portugal to serve the book trade. Of all the editions of De Gloria now in Oxford and Cambridge only the first was the responsibility of a Portuguese printer. Góis benefited from the way that publicists,

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11 There is an English translation, by Sir Clements Markham, Colloquies on the simples & drugs of India (London: Sotheran, 1913).
12 See item 2 below, p. 4.
mostly in Germany, included his work in the collected volumes which they issued and which were attractive to institutions like libraries. He himself had only a small hand in this process which happened mostly after his death. It is unlikely also that Orta had any idea of what Clusius had done for his work, even though the first Latin edition of the *Colóquios* was issued while the original author was still alive.

There is no doubt that the failings of Portuguese publishing in the early modern period had a negative effect on the reputation of Portuguese writers abroad. It might not have been obvious to a reader in England where an author writing in Latin and publishing in Antwerp or Cologne came from, even if that author claimed on the title-page of his book that he was a Portuguese, as most of them did. This may obscure their contribution to European, and especially English intellectual life, but should not detract from it. Modern research tools, especially computerised library catalogues, can reveal bibliographical realities unknown to previous generations. One of those realities is the debt early modern Oxford and Cambridge owed to Portuguese scholarship.

**Finding List**

No attempt is made in this list to compete with OLIS or Newton, the computerised library catalogues of Oxford and Cambridge respectively. They both have the potential – not always realised – of providing much more information about a book than what can be given here. However, the reader will find below the location of every copy of the three best-sellers now to be found in the libraries of Oxford and Cambridge. Only editions printed before 1640 are included. Wherever possible, the date of accession is given. Information about binding is included if it helps to date the arrival of a book in one of the libraries. The Bodleian issued a series of very valuable printed catalogues almost from the date of its inception, and a number of the college libraries have old catalogues, usually manuscript. Evidence from these sources is also used here, but only as an aid to understanding the history of the book in question.

**Jerónimo Osório, *De Nobilitate Civili, De Nobilitate Christiana, De Gloria***. These three books were normally published together, though there are exceptions (see below). Altogether 40 copies of editions published before 1640 can be found in Oxford and Cambridge libraries.

1 Opera omnia, Romae, Georgius Ferrarius, 1592. fol (4 tom. in 2)
2 De gloria libri V. De nobilitate ciuili libri II. De nobilitate christiania libri III. Florentiae, apud Laurentium Torrentinum, 1552. 4o

6 De gloria libri V. De nobilitate ciuili et christiana, libri V. Basileae, apud Petrum Pernam, 1651. 16o
(1) CAM CCC W.11.56 From the royal library, deposited in 1715 SJC U.5.18 (Adams O372)

5 De gloria libri V. De nobilitate ciuili et christiana, libri V. 3a ed. Basileae, apud Petrum Pernam., 1576. 4o
(2) OXF EXE 9F 1576.2 Printed signature of N. Crynes, who died in 1745. Previous shelfmark A2-17 Gall JES I.5.28

6 De gloria libri V. De nobilitate ciuili et christiana, libri IV, Coloniae, apud Ludovicum Alectorium, 1576. 16o
(1) CAM EMM 329.6.62 In the 18th-century catalogue by 1712. The library had another copy of this work which it had lost by 1597 PEM 3.7.85 With 3 previous shelfmarks(Adams O373)

7 De gloria libri V. De nobilitate ciuili liber (sic) II Eiusdem de nobilitate christiania, liber tertius, Bilbao, excudebat Mathias Mares, 1578
(1) CAM UL Te.56.1 Acquired in 1911 (Adams O374)

8 De gloria, libri V. De nobilitate ciuili & christiana, libri V. Londinii, H. Middletonus, impensis I.H. 1580. 16o
De gloria libri V… De nobilitate ciuili et christiana, libri V. Londini, excudebat Richardus Field, impensis Iohannis Harrisoni, 1589.

De gloria libri quinque. De nobilitate ciuili et christiana libri totidem, Rothomagi, apud Romanum de Beauvais, 1616. 12o

De gloria libri V. De nobilitate ciuili & christiana libri V. Coloniae, apud Petrum Cholinum, 1612. 12o

De gloria libri V. De nobilitate ciuili et christiana libri V… Addita nunc primum authoris vita ab Hieronymo Osorio nepote eleganter conscripta, Coloniae, apud Petrum Cholinum, 1627. 12o

De gloria libri V. De nobilitate ciuili et christiana libri tres. Olyssipone, apud Ludouicum Rodericum typographum, 1542. 4o

[Editions of De Nobilitate… published separately from De Gloria:]

De nobilitate ciuili, libri duo. Eiusdem De nobilitate christiana libri tres. Olyssipone, apud Ludouicum Rodericum typographum, 1542. 4o

[De nobilitate civile et christiana] A discourse of Civill, and Christian Nobilitie…, tr William Blandie London, Thomas Marsh, 1576. 4o

Góis, Damião de, Fides, Religio, Moresque Aethiopum. 41 copies in all, including many in compilations of books about exotic lands.
1 Fides, religio, moresque Aethiopum, with Deploratio Lappianae gentis, Lovanii, ex officina Rutgeri Rescii, 1540, 4o
(1) **OXF CHC** Allestree R. 2.2. From the Allestree benefaction of 1681, with marginal notes.
(1) **CAM TRI** Grylls 7.23 Bequeathed by William Grylls in 1863 (Adams G819; Leite de Faria 7)

2 Fides, religio, moresque Aethiopum, with Deploratio… Parisiis, apud Christianum Wechelum, 1541.
(2) **OXF BOD** Byw. N 5.20 c20 Bequeathed in 1914 by Ingram Bywater. Marginal notes, dated 18 February 1633 **TAY** Arch.12o.P.1541 Acquired 1936
(1) **CAM CCC** SP.56 (2) (Adams G820; Leite de Faria 8)

3 Aliquot opuscula with, by Góis, Fides, religio moresque Aethiopum, Epistolae…Preciosi Ioannis, Deploratio Lappianae gentis, Lappiae descriptio, Bellum Cambaicum, De rebus & imperio Lusitanorum…, Hispaniae ubertas et potentia, Pro Hispania adversus Musterum…, Lovanii, ex officina Rutgeri Rescii, 1544, 4o
(3) **OXF BOD** 4o D 15 Art.Seld. From the Selden bequest of 1659, but in the 1605 cat., with a list of contents **ASC** SR 36.c.16 Perhaps bought from Stuart in 1821 **QUE** Sel.c.28 Left by Robert Mason, 1841.
(2) **CAM UL** O.4.30 From the royal library, deposited in 1715 **CCC** SP. 369 Left by Matthew Parker in 1575 (Adams G817; Leite de Faria 10)

4 Fides, religio, et mores Aethiopum, with Deploratio…, De Lappiae situ, in Joannes Boemus, Mores, leges et ritus omnium gentium, Lugduni, apud Ioan. Tornaesium, 1582
(1) **OXF BOD** 8o B 90(1) Linc. From the Barlow benefaction of 1691. (Leite de Faria 41)

(1) **OXF HER** xxx.02.17 From Magdalen Hall (extinguished 1874-75).
(2) **CAM UL** N*.13.17 (G) Acquired before 1715 **PET** I.8.31 (Adams B2271; Leite de Faria 44)

6 Fides, religio, et mores Aethiopum, with Deploratio…, De Lappiae situ, in Joannes Boemus, Mores, leges et ritus omnium gentium, Geneva, I. Tornaesium, 1620
(1) **OXF BOD** 8o B 69 Art.Seld. From the Selden bequest of 1659.
(1) **CAM UL** Acton e.23.115 Lord Acton’s library was presented in 1902. (Leite de Faria 48)

7 Fides, religio, et mores Aethiopum, with Deploratio…, De Lappiae situ, in Joannes Boemus, Mores, leges et ritus omnium gentium, [Geneva], apud Ioann. Tornaesium, 1620
(2) **OXF BOD** (2 copies) Crynes 42 Left in 1745 ; Douce A 33 Left in 1834
(1) **CAM EMM** S.12.5.82 Left by Archbishop William Sancroft in 1693 (Leite de Faria 53)
8 [Fides, religio, et mores Aethiopum, with Deploratio..., De Lappiae situ] The faith, religion and manners of the Aethiopians..., tr. by Ed. Aston, in The Manners, Lawes and Customs of all Nations...London, printed by George Eld, 1611
(3) OXF BOD (3 copies) Wood B 28.1 Bequeathed in 1695; 4o Rawl. 535 Bishop Rawlinson’s bequest was made in 1755; Douce B. subt. 103. From the Douce bequest of 1834 (Leite de Faria 50, Kiessling (2002) 1026)

9 De rebus Aethiopicis, Indicis, Lusitanicis & Hispanicis, opuscula qu[a]eda[m] historica doctissima, with, by Góis, Fides..., Deploratio..., Lappiae Descriptio, Diensis...oppugnatio, De rebus...Lusitanorum, De bello cambaico, Hispania, included in Peter Martyr, De rebus oceanicis...decades tres, Coloniae, apud Geruinum Calenium & haeredes Quentelios, 1574. 8o
(2) OXF BOD Crynes 580 From the Crynes benefaction of 1745 JES P.1.11 Given by Thomas Wilkes
(3) CAM UL T.11.67 TRI (2 copies) W.22.7 With 4 previous shelfmarks and some underlining; Grylls.23.11. Left by William Grylls in 1863 (Adams M755; Leite de Faria, 28)

10 De rebus Hispanicis, Lusitanicis, Aragonicis, Indicis & Aethiopicis..., with, by Góis: Hispaniae descriptio, Olisiponensis urbis descriptio, Fides...; Deploratio..., Lappiae Descriptio, Diensis...oppugnatio, De bello cambaico secundo commentarii tres, Coloniae Agrippinae, in officina Birckmannica, sumptibus Arnoldi Mylij, 1602. 8o. All copies also contain a work by Diogo de Teive, Commentarii de rebus...apud Dium gestis.
(2) CAM UL L*.6.28 (F) Acquired before 1715 CLA B1.3.40 With the 1701 college bookplate and the shelfmark P 87 on the fore-edge. In the catalogue of 1677-78 with the same shelfmark. PET K.7.4 Probably a 19th-century acquisition SJC E.13.8, from the Crashawe collection, deposited in 1626 (Leite de Faria 45)

(5) OXF BOD F 6.5-8 Art. Vols 1 and 2 are in the 1605 cat., and the rest in the 1620 cat. CCC M.24.3-6 Chain mark, indicating that it was probably acquired in the 17th-century CHC (2 copies) OV.1.1: Allestree d.2.1-4 From the Allestree bequest of 1681 HER III.5.6.1-4 From Magdalen Hall (extinguished 1874-75) TAY (2 copies) 113.1.9-11, 3 vols in 4. Acquired 1876; Butler.Clarke.Y.1-4 Given to St John’s College in 1905 and loaned to the Taylor Institution
(4) CAM UL (2 copies) Acton a.38.3- Lord Acton’s library was presented in 1902.; Syn.2.60.1- With the bookplate of the Royal Library and the former shelf-mark T.7.13, suggesting that it formed part of the collection deposited in 1715. Fine binding with armorial crest SID L.2.28-9 In the catalogue of 1674 SJC E.4.16-18 In the 1640s catalogue TRI W.11.10 probably acquired after 1800
Orta, Garcia da, *Colóquios dos simples e drogas e cousas medicinais da Índia* 39 copies

1 Coloquios dos simples, e drogas he cousas mediçinais da India, Goa, por Ioannes de Endem, 1563. 4o

(1) **OXF PLS** Sherard 167. From the collection of William Sherard, deposited in 1726 and 1728. Marginalia, some in Arabic.

(1) **CAM UL** Adv.d.3.21 Clusius’s own copy, signed and dated by him from Lisbon 1564 vi Calend. Januarius (i.e., 27 December 1563). MS notes (Adams O323)

2 [Coloquios dos simples, e drogas he cousas mediçinais da India], Aromatum et simplicium aliquot medicamentorum apud Indos nascentium historia, *tr. from Portuguese* by C. Clusio, Antuerpiae, ex officina Christophori Plantini, 1567. 8o

(3) **OXF PLS** Sherard 42. From the collection of William Sherard, deposited in 1726 and 1728. This copy lacks the title page and all before p. 17. Marginalia and 16pp of MS notes at end CCC N.15.3, left by Brian Twine, fellow, in 1644. Chain marks **SJC** l.scam.1.upper shelf.26 With the signature of John Merrick (1671-1757), fellow, or of his son, also John, fellow 1721-1733.

(4) **CAM UL** (2 copies) P*.6.54 (F) Left by Thomas Lorkin in 1591 and with annotations by him; Hhh.249 Probably a 19th-century acquisition **STC** G.6.100 Gift of John Addenbrooke (1680-1719) **TRI** S.23.32 The binding, perhaps Cambridge 17th century, has been repaired. In the catalogue compiled between 1667 and 1675 with the number 44. Some MS notes in Latin and English (Adams O319)

3 [Coloquios dos simples, e drogas he cousas mediçinais da India], Aromatum, et simplicium aliquot medicamentorum apud Indos nascentium historia, *tr. from Portuguese* by Carolo Clusio Atrebate, Antuerpiae, ex officina Christophori Plantini, 1574. 8o

(3) **OXF BOD** 8o I 68(2) Linc. (Barlow benefaction of 1691) **MAG** R.06.14(04) Given by John Goodyear Oxford binding, in use from the 1580s to 1612 **NEW** BT3.226.19 Signature of Thomas Hopper, who gave books to the college in 1623.

(2) **CAM UL** (2 copies) L.6.55 Given in 1874; **CCD**.47.89 Presented by John Mayor in 1874. Underlining (Adams O320)

4 [Coloquios dos simples, e drogas he cousas mediçinais da India], Aromatum et simplicium aliquot medicamentorum apud Indos nascentium historia, *tr. from Portuguese* by Carolo Clusio Atrebate, 3a ed., Antuerpiae, ex officina Christophori Plantini, 1579. 8o

(3) **OXF BOD** 8o H 3 Med.Seld. From the Selden bequest of 1659. In the 1674 cat. **CHC** O.k.6.11 Probably from the Orrery bequest of 1732. Underlining **RSL** RR.z.258(1)

(2) **CAM EMM** 333.3.13 Probably among those left by Archbishop William Sancroft in 1693 **MAG** H.17.16 (1) (Adams O321)

5 [Coloquios dos simples, e drogas he cousas mediçinais da India], Aromatum et simplicium aliquot medicamentorum apud Indos nascentium historia, *tr. from Portuguese* by C. Clusio Atrebate, 4a ed. (of Orta), Antuerpiae, ex Officina Plantiniana apud viduam, & Ioannem Moretum, 1593.

(4) **OXF BOD** Douce O 101 Part of the Douce collection left in 1834 **PLS** Sherard 166. From the collection of William Sherard, deposited in 1726 and 1728. With
marginalia and MS notes on the flyleaf and endpages RSL RR. w. 453 Acquired after 1835 SJC HB4/4.a.4.21(2) The gift of Dr Reanolds President of Corpus (1549-1607).

(5) CAM UL (2 copies) P*.6.53 (F) Given by Henry Lucas in 1663. It was in his library by 1654; CCD.47.88 Given by John Martyn, Prof. of Botany (1699-1768) and with the signature of John Banister (1540-1610) JES M.12.12 Given by Lionel Gatford 1715 PEM 10.12.19 With a college bookplate of 1879 SJC L.l.11.14 In the catalogue of the 1640s (Adams O322)

6 [Coloquios dos simples, e drogas he cousas medicinais da India], Aromatum, et simplicium aliquot medicamentorum apud Indos nascentium historia, with Christophori a Costa… Aromatum & medicamentorum in Orientalis India nascentium liber. Tr. from Portuguese by Carolus Clusius and included by him in his Exoticorum liber septimus, 5a ed., Antwerpiae, ex Officina Plantiniana Raphelengii, 1605.

(6) OXF CHC G.2.4 MAG R.17.7 Given by John Goodyear, 1616 RSL RR. x. 308 (1) Acquired between 1749 and 1835 SJC Y.2.12 From the Crynes bequest of 1745 UNI Given by G. Hudson, and now in MHS, at G/RODxos WAD J 26.7 Given by Richard Warner, 1775. A copy is listed in the Bodley cat. of 1620.

(2) CAM UL L.2.6 From the royal library, deposited in 1715 CLA L.1.1.19 With the bookplate of 1701. In the catalogue of 1577/78 with the shelfmark S.8 EMM 314.2.19 Probably among those left by Archbishop William Sancroft in 1693

7 [Coloquios dos simples, e drogas he cousas medicinais da India], Dell'historia de i semplici aromati, et altre cose che vengono portate dall'Indie Orientali pertinenzi all'uso della medicina, tr. from Latin by M Annibale Briganti, Venetia, appresso Zuane Zenaro, 1597. 8o

(1) OXF BOD Antiq.f.I.1597.2 Copy acquired in 1926 from All Souls.

8 [Coloquios dos simples, e drogas he cousas medicinais da India], Histoire des drogues, espisceries, et de certains medicemens simples, qui naissent és Indes, tr. from Latin by Antoine Colin, 2e ed., Lyon, aux despens de lean Pillehotte, 1619. 8o

(2) OXF BOD Douce CC 41. From the bequest of 1834 PLS Sherard 59. From the collection of William Sherard, deposited in 1726 and 1728.

ABBREVIATIONS


Cambridge Libraries: UL: University Library CCC: Corpus Christi College CLA: Clare College EMM: Emmanuel College JES: Jesus College MAG: Magdalene College PEM: Pembroke PET: Peterhouse SID: Sidney Sussex College SJC: St John’s College STC: St Catharine’s College THA: Trinity Hall TRI: Trinity College
REFERENCE BOOKS MENTIONED IN THE FINDING LIST


Leite de Faria. Francisco Leite de Faria, *Estudos bibliográficos sobre Damião de Góis e a sua época* (Lisbon: Secretaria de Estado da Cultura, 1977)