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Some Sino-European Xylographic Works, 1662-1718

By C. R. BOXER

THIS article is an attempt, in the nature of things tentative only, to carry a stage further the identification and location of the principal Sino-European works printed in China during the late seventeenth and early eighteenth centuries, as recorded by Henri Cordier in his *L'Imprimerie Sino-Européenne en Chine* (Paris, 1901) and by Paul Pelliot in *T'oung Pao* (vol. xxiii, pp. 356-360) (Leiden, 1924). Considerations of space have obliged me to confine myself to a discussion of some ten of the most interesting of these, that is those which have the whole or the greatest part of the text printed in a European language. I therefore omit all those which have the title-page in Latin and the text in Chinese characters.

Pelliot commences his list of eighteen works with the *Hsi-ju ér mu tzü* (西儒耳目資) of Nicholas Trigault, but this book was printed entirely in Chinese ideographs, judging by the copy catalogued in the *Bibliotheca Lindesiana. Catalogue of Chinese Books and Manuscripts* (Aberdeen, 1895), page 22, item 437, which was sold at Sotheby's in May, 1947. I shall therefore begin my list with the *Sapientia Sinica* of the Jesuit Fathers Ignacio da Costa and Prospero Intorcetta, printed at Kien-chang (建昌) in Kiangsi Province, anno 1662, five copies of which are recorded by Cordier (British Museum; Bibliothèque National, Paris; former Imperial Library, Vienna; National Library, Palermo; and an incomplete copy at the Jesuit College of Siccawei, Shanghai). I cannot locate any further copies at present, but it seems to me that the printer (or rather engraver) of this work and the next one listed, was probably the Chinese convert named Paul, whom Padre Intorcetta took with him from Canton at the start of his trip to Rome in 1669-1671, but who returned home from Goa. This identification is made on the strength of a remark by the waspish Spanish Dominican, Frey Domingo Fernandez Navarrete, on page 61 of his *Controversias Antiguas y Modernas de la Mission de la Gran China* (printed but not published at Madrid in 1679), where referring to the departure of Padre Intorcetta from the group of missionaries

SINARVM
SCIENTIA

POLITICO-MORALIS

殷 yān
鐸 tō
澤 cè

A

耶 iē
穌 sū
會 hoèi

P. PROSPERO INTORCETTA

Sicvlo Societatis

IESV

IN

Lvcem edita

著 chú

INNOCENTIA VICTRIX

SIVE

Sententia Comitiorum Imperij Sinici

PRO

INNOCENTIA

CHRISTIANÆ RELIGIONIS

Lata juridicè per Annum 1669.
e

Iussu R. P. Antonij de Gouvea Soc.
IESV, ibidem V. Provincialis

Sinico-Latinè exposita

In Quàm cheū metropoli provincia Quàm tum in Regno Sinarum.

Anno Salvtilis Hvmanae MDCLXXI.

detained at Canton in 1667-1670, he writes, "he took with him a good Christian, a printer of books named Paul."

2. *Sinarum Scientia Politico-Moralis*, edited by Padre Prospero Intorcetta and published partly at Canton in 1667, being completed at Goa in 1669, presumably by the christian convert Paul *supra*. In addition to the half-dozen copies listed by Cordier and Pelliot (Bibliothèque National, Paris; National Library, Palermo; Ex-Imperial Library, Vienna; School of Oriental Studies, London; Vatican Library, Rome; and the Academy of History at Madrid) there is another copy in the National Library at Peking—or was when I visited that institution in 1932. Friar Navarrete makes some acidulous observations about the allegedly defective nature of Intorcetta's translations in these two works of 1662-9, claiming that the Portuguese Jesuits Antonio de Gouvea and Manuel Jorge both criticized the *Sapientia Sinica* on this score (*Controversias Antiguas y Modernas*, p. 105).

3. *Innocentia Victrix* (Canton, 1671). Usually ascribed by bibliographers to Padre Antonio de Gouvea, S.J., although some authorities give its authorship to the Italian Padre Lubelli, and others to the Fleming, François de Rougement. Since it was obviously drawn up by a group of the Jesuits imprisoned at Canton in 1667-1671, of whom Gouvea was the Vice-Provincial and the senior, the ascription to him is probably the best. Fourteen copies of this work are listed by Cordier and Pelliot (four in the Vatican, Rome; three in the Bibliothèque National, Paris; two in the Academy of History at Madrid; and one each in the School of Oriental Studies, London; British Museum; University Library at Munich; a copy offered for sale by Quaritch in 1898; the late Sir Leicester-Harnsworth's copy [Maggs, *Cat.* 403 nr: 365a]). To the foregoing should be added a magnificent copy in the Lenox Collection at the New York Public Library; another listed as item 441 on p. 29 of the *Bibliotheca Lindesiana*; an imperfect copy formerly in the writer's collection, and a superb copy in the original wrappers recently acquired by him from Messrs. Maggs, making a total of seventeen or eighteen copies in all, since some of the copies offered for sale by Quaritch and Maggs may be identical. This work, therefore, although undoubtedly very rare, is not quite so uncommon as is usually supposed. The Portuguese Padre Antonio de Gouvea, S.J., was one of Navarrete's *bêtes noires*; and it is interesting to note that despite the Dominican's allegations of the

reluctance of the Jesuits to use the crucifix and other common symbols of Christianity, the Cross and emblems of the Passion are depicted on the frontispiece of this work. Possibly it was printed by Intorcetta's protégé Paul, as he must have returned from Goa about this time.

4. *Epistola P. Ferdinandi Verbiest* (Peking, 1678). In addition to the five copies of this rare 20-page folio xylographic tract listed by Cordier and Pelliot (two at Brussels; two in the Vatican at Rome; and one at Siccawei, Shanghai) may be recorded another in the Bollandist's Library, a seventh in the Jesuit Archives at Rome, and an eighth copy which I saw at the National Library, Peking, in 1932. Omitting Father Verbiest's astronomical works which have been fully recorded by previous writers, the latest of whom is Père Henri Bernard in the pages of *Monumenta Sinica*, Vols. iii and v, we come to the

5. *Relatio Sepulturæ* (Peking, 1700) of Father Gaspar Castner, S.J. Cordier and Pelliot record twelve copies of this work (three at Brussels; one each in the British Museum; School of Oriental Studies, London; Tōyō Bunko, Tokyo; Cordier's copy; Pelliot's copy; Maggs Bros., *Cat.* 403 (1921) and 521 (1929); a truncated copy of Mr. Norris; "un exemplaire acquis à Paris par des Japonais en 1922"; and the Academy of History at Madrid). To these I can add a copy in the National Library at Peking (1932); another in the Bodleian at Oxford; and a third, from the Mensing collection, in the Scheepvaart Museum at Amsterdam, making a total of fifteen recorded copies. The Bodleian copy has some MSS. notes in Portuguese, and on a blank leaf between the end of the text and the three crude wood-block sketch-maps, a note in Italian copied from a letter of Padre Francisco de Rossi, Rector of the Novitiate at Goa, dated 18th December, 1728, concerning an alleged miracle on the island of Sanchuan, wrought through the intercession of Saint Francis Xavier who died there in 1552. It is in the original wrappers and in good condition, being bound up with a copy of the

6. *Brevis Relatio* (Peking, 1701), the two variants of which work, perhaps the most famous production of the Sino-European xylographic press, are fully described by Paul Pelliot on pp. 355-372 of his masterly bibliographical essay on the subject in vol. xxiii of *T'oung Pao* (December, 1924). A dozen copies of this work are recorded by Cordier and Pelliot. (Two in the Bibliothèque National,

Paris ; two in the Academy of History at Madrid ; and one in each of the following : British Museum ; Vatican Library ; National Library, Palermo ; Bollandist Library ; University of Petrograd ; Pelliot's own copy, and copies offered by Hierseman, of Leipzig, and Maggs, of London, in 1929-1931.) To these should be added a copy in the University Library of Gottingen ; one in the Scheepvaart Museum at Amsterdam ; two sold by Messrs. Maggs to America in 1946 ; another bought by the present writer in New York the same year ; and no less than four copies in the Bodleian. Allowing for the fact that one or two of the booksellers' copies are probably identical with some of the others listed, this gives a minimum total of eighteen or nineteen recorded copies, thus making the *Brevis Relatio* the least rare, though not the least interesting nor the least important, of these Sino-European xylographic productions. Pelliot's article in *T'oung Pao* disclosed the fact that there were two separate editions of this work, of which the first was printed at Peking in 1701, and the second (in all probability) at Canton in the following year. The French *savant* implied that the Peking edition was the rarest ; but the fourteen copies which I have examined or collated, are equally divided between the Peking edition (Pelliot's edition A) and the Canton reprint (Pelliot's edition B), so there is evidently little or nothing to choose between the two on this score. The easiest way to tell the difference between them is by examining the title-page, where the first word in the penultimate line is printed *Opera* in the Peking edition, and *Operá* in the supposedly Cantonese.

One of the copies in the Bodleian (944 d.l.) has a hitherto unrecorded leaf of *errata sic corrige* at the end, referring to important alterations on pp. 36, 41, 53, and 59 of the text. The interest of this particular copy is further enhanced by its having two leaves at the end covered with autograph notes by the Jesuit Vice-Provincial Antonius Thomas, and by his colleagues, Joachimus Bouvet, Philippus Grimaldi, and Joannis Franciscus Gerbillon, all dated 30th September, 1701, accepting responsibility for the correctness of certain passages in the text. The Red Seal of the Vice-Provincial with the IHS monograph is stamped on the first and last pages of this copy, which from a note on the title-page once belonged to the Jesuit College at Paris. The actual holographic signatures of these Jesuits differ somewhat from the xylographic reproductions on the *verso* of fol. 61 of the text.

*Breuis Relatio eorū,
 quæ spectant ad Declaratio-
 nem Sinarū Imperatoris
 Kam Fā
 circa Celi, Confucij, et Auorū
 cultū, datam anno 1700
 Accedunt Primatū, Doctissimo-
 rūq; viroru, et antiquissimæ Tra-
 ditionis testimonia.
 Opera PP. Societ. Jesu Pekini pro
 Euangelij propagatione laborantium.*

7. *Arte de la Lengua Mandarinina* (Canton, 1703). Some thirteen copies of this rare Chinese grammar, based on the work of the Spanish Dominican Varo completed at Foochow in 1682, are recorded by bibliographers; but one or two of these are almost certainly identical, albeit without collating them all, it is impossible to say which (the Montucci-Klaproth copy sold by Hiersemann, of Leipzig, in his Catalogue, 302, no. 1199; the Fr. J. B. d'Illiceto-Fourmont copy; the De Guignes-Landresse copy; University of Munich; University of Kazan; Asiatic Museum, Leningrad; two copies in the Vatican Library; ex-Imperial Library, Vienna; Bibliothèque National, Paris; School of Oriental Studies, London; Lord Crawford's copy catalogued in the *Bibliotheca Lindesiana*, No. 436, probably identical with the copy sold by Quaritch in 1886; and a copy sold by Maggs Bros., in 1931, *Cat.* 555, no. 49). The second edition of the *Bibliotheca Sinica* lists a total of fifteen copies, but these include manuscript versions and the Naples reprint of 1835. Although this grammar is based on Varo's manuscript draft of 1682, the wording of the title-page makes it clear that its publication in 1703 at Canton was the work of the Mexican missionary Frey Pedro de la Piñuela, O.F.M. It forms an interesting and valuable contribution by the Mendicant Orders to a field in which the Jesuits were pre-eminent.

8. *Exemplar Epistolae* (Peking, 1704). The existence of this xylographic work was deduced by Pelliot from a long note appended by the editors of the *Lettres Edifiantes et Curieuses* to the letter of Padre Gozani written from Kaifeng-fu to the Portuguese Padre Joseph Suares at Peking in November, 1704 (*vide T'oung Pao*, vol. xxiii, p. 361, n. (1)). Neither Pelliot, Cordier, Streit, nor any other bibliographer whose works I have consulted, could locate an example of this rarest of all the productions of the Sino-European xylographic press; and its existence was only recently placed beyond dispute by my purchase of the only copy so far come to light, from H. P. Kraus, of New York, in 1946. As Pelliot had surmised in his note on p. 361 of *T'oung Pao*, vol. xxiii, the work is a xylographic edition of the six items he lists in Spanish and Portuguese, of which the most interesting is the lengthy letter of the Augustinian Governor of the Bishoprick, of Macao, Frei Miguel dos Anjos, dated 18th January, 1670, and dealing with the escape of Fr. Domingos Fernandez Navarrete, O.P., from Canton and Macao, with the help of the Captain-General of the Portuguese

colony, Dom Alvaro de Silva. It has no separate title-page or frontispiece, and is a quarto of fourteen leaves folded in the Chinese manner, and numbered in Latin numerals from 1 to 14 inclusive. The correspondence printed therein is classified as *Juxta originale, quod asseruatur Pekini in Collegio eiusdem Societatis Iesu*. From the Gozani-Suares correspondence of November, 1704, it is clear that the originals of these documents were found by Suares in the archives of the Jesuit College at Peking on the 30th July, 1704, eve of the feast of Saint Ignatius Loyola, and were printed a few months later. Whether or not the title-page is missing, can only be determined by the discovery of another copy. The excessive rarity of this little tract is probably accounted for by the fact that it was printed about a year before the arrival of the Papal Legate de Tournon at the court of Kanghsi in the winter of 1705. A polemical work of this nature on the thorny question of the Chinese Rites could not possibly have met with his approval; and it is likely that either he forbade its circulation, or that the Jesuits withdrew it of their own volition. The editors of the *Lettres Edifiantes et curieuses* state that these letters had been shown to "a Vicar-Apostolic and to a Secretary of the Bishop of Peking" before their publication, but they do not explicitly state that these functionaries authorized their appearance in print.

It may be observed in passing that the majority of these Sino-Jesuit xylographic works are not provided with the ecclesiastical licences obligatory for all books printed under Roman Catholic auspices. This omission is explained by Fr. Navarrete on p. 240 of his *Controversias Antiquas y Modernas* (Madrid, 1679), where writing of the decisions taken by the missionary Junta at Canton on the 18th December, 1667, he states that Pope Paul V had allowed books printed by the Jesuits and the Friars in China and Japan to be published with the permission of their local superiors, without reference to the proper ecclesiastical authority at Macao, where the headquarters of the Far Eastern missions were for long located. The Jesuits at any rate made full use of this concession, as may be seen from the list of works printed under their auspices in Japan and China during the halcyon days of the mission.

9. *Relacion Sincera y Verdadera* (Heungshan, 1712). Hardly less rare than the foregoing item is this curious work, xylographically printed at Heungshan (香山), the modern Chungshan (中山) or Shekki, in defence of the rights of the Portuguese *Padroado*

or Crown Patronage in 1712. I can only trace three recorded copies, two of which were sold by Messrs. Maggs Bros. in 1921, one copy being bought by Sir Leicester Harmsworth (after whose death it was sold again in London in 1946), whilst the second went to Tokyo. The third copy was Paul Pelliot's own. The complete text of this work was reprinted by Padre Gervaix in the *Boletim do Governo Ecclesiastico da Diocese de Macau*, ano xviii, Nos. 208-212, pp. 126-7, 180-5, 213-18, from a manuscript copy in the archives of the Cathedral Chapter. The great rarity of this pamphlet is probably due to the fact that, like the *Exemplar Epistolae*, it dealt with the thorny topics of the *Padroado* and the Chinese Rites, and maintained a viewpoint which was subsequently repudiated by the Vatican.

10. *Informatio pro Veritate* (Peking, 1717). This appears to be the most voluminous publication of the xylographic series of 1662-1718, containing as it does over 180 closely printed pages. I can only trace seven recorded copies (two in the British Museum; two in the Vatican; one each at the National Library, Palermo, and the Bibliotheca Corsali at Rome, besides that listed in Maggs Bros., *Cat.* 403 (1921, no. 387A) apart from the copy in my own collection, which has the frontispiece supplied in facsimile and is identical with that offered in Maggs Bros., *Cat.* 521 (1929), no. 653. Although the date of publication is given (or rather implied) on the title-page as being *Anno 1717*, and although Cordier states that it was printed at Canton, I do not think that either of these attributions will stand up to investigation. Some of the documents printed therein are dated October and November, 1717, and it is difficult to see how the work of engraving the blocks for this relatively extensive volume could have been completed within the year. Most likely the engraving was begun in 1717, but not actually finished until 1718. Regarding Cordier's attribution of the work to Canton, this seems to rest on a misreading of one of the documents printed therein; for others are explicitly stated to be "*quod originale . . . in Archivo Collegij Pekinensis Soc. Iesu*", and from the context it seems obvious that the work was printed at Peking and not at Canton. Practically all of the documents have been translated from the vernacular European and Chinese into Latin; but two letters of the Bishop of Peking, Fr. Bernardino della Chiesa, on pp. 48-9, have been left in the original Italian. *The Informatio pro Veritate* was apparently edited for publication by the German

Jesuit Kilian Stumpf (another argument in favour of its having been printed at Peking rather than at Canton), and was formally condemned by a Decree of the Inquisition at Rome dated 24th January, 1720. This rapid condemnation so soon after publication sufficiently explains its present-day rarity. The work is of great interest for the history of the controversy over the Chinese Rites, and also contains on pp. 17-19 the translation of the recommendation of the Tribunal of Rites on the *Ts'ing-ping* (總兵) Ch'ên Ang's (陳昂) anti-Christian and anti-foreign memorial to the throne in 1717.

The statement of bibliographers that some copies of this work were issued with a Manchu title is erroneous, and is derived from a misunderstanding of Cordier's description of one of the copies in the British Museum. This has a number of related works bound up with it, including some official xylographic rescripts in Manchu and Chinese, but they were not printed as an integral part of the book. A copy of one of these pieces, Kang-hsi's decree of 31st October, 1716, relating to Padres Barros and Beauvolier, is likewise to be found in the *Bibliotheca Lindesiana. Catalogue of Chinese Books and MSS.*, page 30, item No. 31. Two others are Latin rescripts of Bishop Bernardino della Chiesa, dated 15th February and 24th September, 1718, respectively. They are likewise printed xylographically, and with the following number form the concluding items of this curious series, since I do not reckon the early nineteenth century missionary xylographic productions as being on a par with those of 1662-1718.

11. *Jornada que o senhor Antonio de Albuquerque Coelho, etc.* (Heungshan, 1718). This extremely rare work is in some ways the most curious of the whole series. In format it is somewhat smaller than the *Informatio pro Veritate*, and the text of its 186 pages is engraved in much larger type than the closely worded 188 pages of the latter. The *Jornada* is moreover unique of its kind, in that it was not written or edited by a missionary, nor does it deal with an ecclesiastical, scientific, or linguistic theme, as do all the other recorded productions of the early Sino-European xylographic press. Neither Pelliot nor Cordier had ever seen this book, and after an extensive search I am only able to record the following half-dozen copies, the first of which could not be found when I asked to see it. National Library, Lisbon; Torre do Tombo, Lisbon; two copies in the Ajuda Library, Lisbon, one of which is in a perfect state of

RELACION

sincera, y verdadera
De la justa defension
De las
Regalias, y privilegios de la Corona
de Portugal
En la Ciudad de Macao.

Escrita
Por el Doctor D. Felix Leal de Castro
En la misma Ciudad.
A 4 de Febrero de 1712.

Impresa en Hiang Xan,
con las licencias necesarias.

preservation with the original wrappers and was originally in the Convent of the Necessidades; British Museum copy which lacks the frontispiece; and a sixth in my own collection, which has the last page supplied in facsimile and is identical with the copy listed in Maggs Bros., *Cat.* 555 (1931), no. 48. My copy has a partly obliterated but still legible inscription dated 1740 at the foot of the title page, recording that it was a gift from the Jesuit Padre Henrique de Carvalho, Confessor of the Prince (later King) Dom José, of Portugal, and an influential patron of the China Mission in his day and generation (1682-1740).

The *Jornada* is not dated, but it was written by Albuquerque's chief-of-staff, the Algarvian Captain João Tavares de Velles Guerreiro soon after the Governor's arrival in Macao at the end of May, 1718, judging from the wording of the concluding paragraphs. Since the *Relacion Verdadera* of 1712 is explicitly stated to have been printed xylographically at Heungshan (香山) although written at Macao, it seems probable that the blocks for the *Jornada* were engraved there likewise, although the place of printing is usually given as Macao or Canton. Another possibility is that the *Jornada* was actually printed at Peking, through the medium of the Portuguese Jesuit João Mourão, who was a great admirer of Antonio de Albuquerque, and who was directly instrumental in bringing the Governor to the favourable notice of both the Emperor Kang-hsi and the Viceroy of Goa. Pending clarification of this point, I have tentatively listed the work as being engraved at Heungshan in the belief that this is the most likely supposition. This Chinese edition was reprinted at Lisbon in 1732, by a Spanish or Catalan printer rejoicing in the name of Don Jayme La Te y Sagau. This version was reprinted with a scholarly introduction and notes by the Portuguese Orientalist, J. F. Marques Pereira, in 1905, and again in 1913. The 1732 edition is a small octavo of xvi-427 pp. forming a neat specimen of eighteenth century printing. Captain Guerreiro has a lively style and the *Jornada* makes good reading. Particularly interesting to English readers is the account of Albuquerque's stay at Johore (October, 1717-April, 1718) where he became involved in the *coup d'état* of the Sumatran adventurer Raja Kechil, supposed son of the pederastic Sultan Mahmud, who was assassinated by his Prime Minister in 1699. Albuquerque's adventures at Johore, which form the second part of the *Jornada*, were translated by the late Mr. Trevor Hughes, of the Malayan

I N F O R M A T I O

PRO VERITATE

Contra iniquiorem famam sparsam

per Sinas

CUM CALUMNIA in PP. SOC. JESU ,

&

DETRIMENTO MISSI-

ONIS.

CÔMUNICATA MISSIONARIIS

In Imperio Sinensi.

Anno 1717.

Jornada,

Que o Senhor

Antonio de Albuquerque Coelho

Governador, e Capitam' Geral

Da Cidade do Nome de Deos de Macao

na China,

Des de Goa athe chegaz a ditta Cid^{de}

Dividida em duas partes.

Offerece esta obra a Sua Senhozia

O Capitam

Joam Favares de Vêlles Guezreyzo

Seo menor Servidor

Em Goa a 15 de Maio de 1711.

Civil Service, and printed under the title of "A Portuguese Account of Johore" in the *Journal* of the Malayan Branch of the R.A.S., vol. 13, pt. ii (1935), pp. 111-156, to which the reader is referred for details.

Just why this series of Sino-European xylographic works begun in 1662, and continued at intervals for over half a century, should have finished in 1718, I do not know; nor, I suppose, does it matter much. Possibly the acrimony generated by the Rites Controversy, and the Papal ban on the *Informatio pro Veritate* in January, 1720, induced the Roman Curia to forbid the publication of further works in China, although this is pure supposition. The disfavour into which the Jesuits fell in the Middle Kingdom after the death of Kang-hsi in 1722, may also have had something to do with it. Whatever the reason, the series seems to have petered out about this time, although in matters of this kind it is always dangerous to make a categorical statement without being able to quote chapter and verse in justification.

FULLER TITLES OF WORKS QUOTED

1. *Sapientia Sinica, Exponente P. Ignacio a Costa Lusitano Soc. Ies. a P. Prospero Intorcetta Siculo eiusd. Soc. orbi proposita. Kiên cham in urbe Sinarũ Provincie Kiãm St. 1662. Superiorum permissu.* [Kiênchang, 1662.]
2. *Sinarum Scientia Politico-Moralis. . . . P. Prospero Intorcetta Siculo Societatis Iesu in Lucem edita.* [Canton, 1667—Gon, 1669.]
3. *Innocentia Victrix sive Sententia Comitiorum Imperij Sinici pro Innocentia Christiane Religionis Lata Juridicè per Annum 1669. Iussu R. P. Antonij de Gorvea Soc^o Iesu, Ibidem V. Provincialis Sinico-Latinè exposita In Quãm cheũ metropoli provincie Quãm tũm in Regno Sinarum. Anno Salvatis Humane MDCLXXI.* [Canton, 1671.]
4. *Epistola P. Ferdinandi Verbiest Vice-Provincialis Missionis Sinensis, anno 1678 die 15 augusti, ex Curia Pekinensi in Europam ad Socios missa.* [Peking, 1678.]
5. *Relatio Sepultræ Magno Orientis Apostolo S. Francisco Xaverio erecte in Insula Sanciano anno seculari MDCC.* [? Peking, 1700.]
6. *Brevis Relatio eoru, quæ spectant ad Declarationem Sinarũ Imperatoris Kam Hi circa Caeli, Cumfucij, et Auorũ cultũ, datam anno 1700. Accedunt Primatũ, Doctissimorũq. virorũ, et antiquissimæ Traditionis testimonia. Opera PP. Societ. Jesu Pekini pro Euangelij propagatione laborantium.* [Peking, 1701; and Canton, 1702.]
7. *Arte de la Lengua Mandarina compuesto por el M, R^o, P^o, Fr. Francisco Varo de la sagrada Orden de N.P.S. Domingo, acrecentado, y reducido a mejor forma, por N^o, H^o, Fr. Pedro de la Piñuela P^o y Comissario Pror, de la Mission Serafica de China. Añadiose un Confessionario muy util, y provechoso para alivio de los nuevos Ministros. Impreso en Canton ano de 1703.* [Canton, 1703.]
8. *Exemplar Epistolæ R. P. Fr. Dominici Navurrete sacri Ordinis Prædicatorum data Cantone 29 Septembris anni 1669. Ad R. P. Antonium de Gorvea Societatis*

Jesu. Vice Prouincialem V. Prouinciae Sinensis. Juxta Originale, quod asservatur Pekini in Collegio eiusdem Societatis. [Peking, 1704.]

9. *Relacion sincera, y verdadera De la justa defension De las Regalias, y privilegios de la Corona de Portugal En la Ciudad de Macao, Escrita Por el Doctor D. Felix Leal de Castro, en la misma Ciudad A 4 de Febrero de 1712. Impressa en Hiang Xau con las Licencias necesarias.* [Heungshan, 1712.]

10. *Informatio pro Veritate contra iniquiorem famam sparsam per Sinas cum calumnia in PP. Soc. Jesu, & Detrimento Missionis. Communicata Missionariis in Imperio Sinensi. Anno 1717.* [Peking, 1718.]

11. *Jornada, que o senhor Antonio de Albuquerque Coelho Governador, e Capitam Geral Da Cidade do Nome de Deus de Macao na China, Fes de Goa athe chegar a ditto Cid^a Dividida em duas partes. Offerece esta obra a Sua Senhoria O Capitam Joam Tavares de Velles Guerreiro Seo menor Servidor.* [? Heungshan, 1718.]

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1. HENRI CORDIER. *L'Imprimerie Sino-Européenne en Chine. Bibliographie des ouvrages publiés en Chine par les Européens au XVII et au XVIII siècle* (Paris, Imprimerie Nationale, 1901).
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3. PAUL PELLJOT. Articles in *T'oung Pao. Archives concernant l'Histoire, les langues, la Géographie et l'Éthnographie de l'Asie Orientale*. Vol. XXIII, No. 5, pp. 355-372 (Leiden, 1924), and Vol. XXVI, p. 48 (Leiden, 1927).
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