

## SPANISH BOOKS IN CAPTAIN STEVENS' LIBRARY

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Captain John Stevens was one of the most important translators and compilers of works of the beginning of the eighteenth century in England. He devoted himself to Hispanic subjects, and had a considerable amount of Spanish books in his library. In this paper we shall deal with these books as a means of approaching Captain Stevens and the Spanish literature popular in the epoch in which he lived.

All of the book titles we shall mention hereafter and some notes on their translations are collected in a manuscript<sup>1</sup> kept in the British Library. This manuscript consists of a large list of books, up to one hundred and five, and all of them written in Spanish -with the exception of a few written in Portuguese, and one in the Aragonese tongue- arranged according to their size as if the owner had intended an ordered account of them. The manuscript also provides very useful and important information referring to the books' subjects, style, best editions and translations into English, either by Stevens or by different translators, and some of these comments are written in Spanish, showing Stevens' competence in this language.

From the sixteenth century onwards English people became very interested in Spanish literature; the Spanish book was in fashion and therefore very often found in private libraries.<sup>2</sup> This tendency did not fade throughout the following centuries; moreover, in Stuart times, they turned their eyes to Spain looking for wit. Several Spanish writers enjoyed the popularity of their ingeniousness and were well-known everywhere for this; among these writers were Quevedo, Cervantes, Castillo Solórzano, Céspedes y Meneses and so forth. But not only was wit important, Protestant England was interested in devotional literature too; thus, Santa Teresa, Fray Luis de Granada, or Juan de Santa María were translated into English and the translations had several reeditions.

On the whole, we can say that the Spanish books translated into English are connected with: 1. wit; 2. travel; 3. history, - always considered



as something pleasant and enjoyable; and 4. religion.<sup>3</sup> Accordingly, the Spanish books in Captain Stevens' library can be classified in these four above-mentioned groups; to these, we shall add just one more: the group of those books referring to military instruction. But since Captain Stevens led a military life for some time, it is not surprising that he was interested in this subject and, consequently, had several books on it.

## 1. HISTORY

English people in general and Stevens in particular were interested in history, especially that of remote regions and lands, of exotic places such as the Indies, Persia, Florida, China, Brazil or Mindanao. The list of books dealing with this topic is as follows: *Historia General de Ethiopia a Alta, on Preste Joao, & do Que Nella Obrarao os Padres da Companhia de Jesús*, by the priest Balthezar Tellez, Lisbon, 1660.

This is the first of a series of books on Ethiopia, and according to Captain Stevens, it is a "very curious Collection of the Travels of all the Jesuits that went into Ethiopia. [...] [The author] is too tedious in religious Matters, [...] in all other respects, it is the best account extant of that Country".<sup>4</sup> But as we read on the manuscript we find another book on this subject that the owner considered better than this one and liked best: *Historia de las Cosas de Etiopia, Segun de Todo Fue Testigo de Vista Francisco Alvarez, Capellan de Rey Don Manuel of Portugal*. Translated from Portuguese into Spanish by the Franciscan priest Thomas de Padilla (Anvers: Casa de Juan Steelsio, 1557).

There are two more books on the history of this country written by the priest Manoel d'Almeyda and by the Patriarch Don Alfonso Mendice, the latter being written in Latin. Stevens also had several books on the history of different countries such as China, written by the priest Juan Gonzalez de Mendoza in 1585 or the *Historia de las Guerras de Hungria*, by Francisco de Montalbo (Palermo 1693).

As happened with Ethiopia, Stevens becomes interested in the history of Mindanao, and there are two books on it written by the priests Conbes and Robles respectively. Finally, there is a book in relation to the history of Catalonia written by Raphael de Cervera.

Among these books dealing with history, there is a group centred on the discovery, conquest and history of the Indies. The black legend of Spanish



cruelty in the newly conquered territories reached England, since works by Bartolomé de las Casas and Ellis Veryard had been translated into English in the second half of the seventeenth century.<sup>5</sup> These books are the following: *Historia General de los Hechos de los Castellanos, en las Islas I Tierra Firme del Mar Oceano, Escrita por Antonio de Herrera, Coronista Mayor de su Magd. de las Indias, y su Coronista de Castilla*, 4 vols. Madrid 1601.

According to Stevens, "[Historia General] is the most accomplish'd Work of this Nature, hitherto extant, the Language good and the Author a most Judicious Man, who has compil'd all things in most excelent Order. Besides it contains all the Discoveries and Conquests of the Spaniards in America from Columbus [...]. So that herein is contain'd, whatsoever is in all other Books treating of the Spanish America [...]. This work has never been translated into English entire, nor do I know that it is in any other Language, tho it well deserves it, as being the compleatest History of all America".<sup>6</sup> Besides this "compleatest *History of America*" there are a few books concerning the conquest of certain territories such as *Historia de la Provincia de Santa Cruz, a que Vulgarmente Chamamos Brazil*, by Pedro Magalhaens Gandavo (Lisbon, 1579); *Historia del Descubrimiento y Conquista del Peru*, 2 vols. (Ambers 1555); *Historia de las Indias y Conquista de Mexico*, by Francisco López de Gomara.

Sometimes the historical books are centred on a notable character like a king or an emperor; for instance, Don Rodrigo, Don Pedro de Castilla or El Gran Tarmorlan, as the following titles show: *Historia del Gran Tarmolan. Itinerario y Relación de la Embaxada que Ruy González de Clavijo Hizo por Mandato del Señor Rey Don Henrique 3ro. de Castilla* (Sevilla 1582); *Relaciones de Don Juan de Persia, Divididas en Tres Libros, Donde Se Tratan Cosas Notables de Persia, la Genealogía de sus Reyes, Guerras de Persianos, Turcos, y Tártaros, y las que Vido en el Viaje que hizo a España; y su Conversión y la de Otros Dos Cavalleros Persianos* (4to. Valladolid); *Historia Verdadera del Rey Don Rodrigo, Compuesta por el Sabio Alcayde Abulcacim Tarif, de Nación Arabe* Translated by Miguel de Luna, (Madrid, 7th ed.), *Crónica del Rey Don Pedro de Castilla*.

Other books deal with medicine, such as *Historia Medicinal de las Cosas que Se Traen de Nuestras Indias Occidentales*, written by the Sevillian doctor Nicolás Monardes in 1574.



## 2. RELIGION

Though Protestant, English people had always been interested in Spanish devotional and religious literature. There were many translations of works by Santa Teresa, Fray Luis de Granada and Juan de Santa María: some of these translations had had several reeditions.<sup>7</sup> But literary taste and preferences changed in Stuart times and the reign of William and Mary, when people preferred works of wit to those of devotional matter.

Stevens, on the contrary, who was a Catholic, probably of Irish origin, and an ardent Jacobite who voluntarily exiled himself in France when James II established his court at St. Germain, was deeply interested in devotional themes. In his day he was well known as the translator of Dugdale's *Monasticum Anglicanum or The History of the Ancient Abbeys*. He had a liking for this kind of devotional literature and there was ample evidence of this in his library. However, he was aware of the reader's criteria for book selection, thus he avoided translating them. In this line, when he mentions *La Cuna y la Sepultura*, adds, "too religious to bear in English".<sup>8</sup> There are more examples of works, all of them by Quevedo, that he regrets they cannot be translated into English because of their religious matter. Among these works is *Memorial por el Patronato de Santiago*, "learned enough but an useless subject and quite unfit to translate". The same happens to *Doctrina para Morir*, which is "extraordinary devout and consequently unfit for English". There are two more cases. One, *Virtud Militante*, that was "not translated, but well deserving it, if anything spiritual would be acceptable", and two *Afecto Favorable del Alma Agonizante*, which is "too godly to be translated".

Among the books with religious subjects that he had there are two different versions of the *Bible* in Spanish dating from 1553 and 1569 respectively, and books on a great variety of subjects, as the following titles show: *Annales Ecclesiásticos y Seculares de la Muy Noble y Muy Leal Ciudad de Sevilla, Metrópoli de la Andaluzia, que Contienen sus Más Principales Memorias, Desde el Año de 1246, Hasta el de 1671*, by Diego Ortiz de Zúñiga &ca. Madrid, 1677.; *Obras de F. Luis de Granada*, 3 vols Madrid. & Vol. Lerma, 1619. Madrid, 1657. *Para Todos, Exemplos Morales, Humanos, y Divinos &ca. Repartidos en los Siete Días de la Semana*, by the Doctor Juan Pérez de Montalván (Alcalá. 1666).



Stevens says of this last book that it is very extravagant, that there is much variety in it. He disliked it as a whole, with the exception of the introduction, which he considered pleasant and ingenious and consequently translated it, although it was not printed. Finally, *The Translation of the Alcoran Into the Aragonese Tongue* by John Andreas, a Moor.

### 3. WIT

Wit was much appreciated in that age and it was the feature of Spanish literature English people liked best, and translators used to emphasize it in their prefaces and even in the book titles to attract readers. Picaresque literature stands out among other kinds of literature as a genre full of wit and amusement. Therefore, the novel of roguery became very popular and successful in England<sup>9</sup> and *Lázaro de Tormes*, the *Rogue Guzmán de Alfarache*, *El Buscón Don Pablos*, *La Pícara Justina* or *Estevanillo González* were well-known by the general public. The ingenious works present in the library were, *Obras de Don Francisco de Quevedo Villegas, Cavallero de la Orden de Santiago, Señor de la Torre de Juan Abad*, 3 vols, (Bruselas 1661).

For Stevens, the Brussels edition was the best one. He admired Quevedo's wit deeply, and so stated in the prefaces of his translations. Quevedo was much acclaimed in England, and so were Stevens' translations of this Spanish writer, which enjoyed several editions. In his manuscript Stevens copied down the titles of the works included in these volumes and translated them; he also provided some comments on the works in question. For instance, *Tira la Piedra y Esconde la Mano -Throwing Stones from Behind the Curtain-*, is a very ingenious piece that he did not translate because it dealt with Spanish affairs. Of *The Life of Paul, The Spanish Sharper - Historia y Vida del Buscón Don Pablos-* he affords the interesting observation that though the work was witty and amusing, "some critiks carp at the Beginning as having too much of the childish Actions".<sup>10</sup>

Stevens translated several works by Quevedo, being the first one *Fortune in her Wits* (London, R. Sare, F. Saunders, Th. Bennet), printed in 1697, which was published together with four more works in *The Comical Works of Don Francisco de Quevedo* (London, J. Morphew) in 1707. These four other works were: *The Life of Paul, The Spanish Sharper, The Retentive Knight and his Epistles, A Proclamation, by Old Father Time*, and *A Treatise*



of *All Things Whatsoever*. *The Comical Works of Don Francisco de Quevedo* became very popular and were published in 1709, 1742 and 1745.

*Novelas de Doña María de Zayas y Soto Mayor en Dos Partes*.

He translated several of these novels: *El castigo de la Miseria* as *Miser Punish'd*, but this work was not printed. *Al fin Se Paga Todo*, translated and "mended" as *Design'd Adultery Requited* and published in *The Diverting Works of the Famous Miguel de Cervantes* under the title *The Lewd Wife and the Perfidious Gallant*; *The Inhuman Father and bloody Son*, a novel without any title in Spanish, was also published in this volume. Stevens translated one more novel, *La esclava de su Amante*, printed in *The British Mercury* as *The Slave to her Lover*.

It was a common practice to publish translations in a volume devoted to a certain writer for editorial purposes. The writer in question was well known, as was the case of Cervantes or Quevedo,<sup>11</sup> and his sole name would attract readers.

*Historia de Hipólito y Aminta*, by Francisco de Quintana (Madrid 1627). This book was translated and printed as *The Most Entertaining History of Hyppolito and Aminta*, and had an appendix which consisted of everything that was considered of special interest from a different book, also present in this library, entitled *Corrección de Vicios y Boca de Todas Verdades*.

*Comedias de Don Pedro Calderón de la Barca*. With regard to *La Vida Es Sueño*, he thinks that there are some amusing episodes but, on the whole, it is not true wit. Obviously, Stevens, too concerned about wit in literature, did not translate this work. But he translated *Casa con Dos Puertas Mala Es de Guardar* as *Tale on Thursday*, which was published in *The Diverting Works of the Famous Miguel de Cervantes*.

Despite having translated *La Pícara Justina*, written by Francisco López de Ubeda, and stating in the preface of his translation that the original had a very good reputation in Spanish, Stevens thinks it is a very extravagant work, full of jargon and slang words. In his translation, he radically changed the original and turned López de Ubeda's novel into a "tale" entitled *The Spanish Jilt*.

Stevens translated *La Celestina. Tragicomedia de Calisto y Melibea* written by Francisco de Rojas, because despite being an absurd drama, the matter was pleasant and enjoyable, and, as in the case of *The Spanish Jilt*, he turned the Spanish tragicomedy into a tale entitled *The Bawd of Madrid*. Both



works were published together with two more translations in a book under the general title of *The Spanish Libertines*. The following titles must be added: *Nuevo Teatro de Comedias Varias de Diferentes Autores* (A. Moreto, J. Zavaleta, Diego Enríquez, Guillén Castro, Luys Vélez, J. de Villegas, Alvaro Cubillo, R. Enríquez, Lope de Vega); *Novelas del Doctor Juan Pérez de Montalván*; *Tardes Entretenidas* by Don Alonso de Castillo Solorzano, and *Varia Fortuna del Soldado Pindara* by Gonzalo de Cespedes y Meneses.

Stevens provides some information about the publication of the translation of this last book in the *British Mercuries* of the Sun Office.

He also had, *Obras de Don Diego de Saavedra Faxardo: Castrioto Lusitano, e Restauracao*, by Pernanbucó, a "Libro portugues muy a lo fabuloso de Cavalleros Andantes, que tiene particularidades de Historia, y trata de las barbaridades de los Olandeses en aquellas partes."<sup>12</sup>

### 3. TRAVEL

Travelling was thought of as a way of learning and was very well considered in that day. Consequently, those who had the opportunity of travelling were meant to remember as much as possible to tell other people. There are many books dealing with travels. Stevens himself wrote three bibliographical accounts of his travels: *A Journal of My Travels Since the Revolution*, *A Journal of All my Travels Since I Left London*, to follow our most merciful, most pious and most gracious Sovereign James II, by the Grace of God [...], and *A Journal of my Voyage from London to Lisbon*. Unfortunately, the last two manuscripts disappeared through several sales and only the first one remains.

We can establish two different groups in this literature concerning travel, both of them much related to one another. The first includes books concerning discovery and conquest; the second itineraries and descriptions. The books dealing with discovery and conquest are the following, *Nuevo Descubrimiento del Gran Catayo, o Reynos del Tibet en el Año 1624* (Madrid, 1627); *Conquista de las Islas Molucas*, by Bartolomé Leonardo de Argensola (Madrid, 1609); *Conquista y Antigüedades de Gran Canaria, Su Descripción & ca*, written by Juan Nuñez de la Peña (Madrid); *Descubrimiento de las Islas de Salomón*. *Nuevo Descubrimiento del Gran Río de las Amazonas* by the Priest Christoval de Acuña (Madrid, 1641).



Stevens mentions the following books on itinerary and description, *Relación de la Provincia de Tucuman* by Fernando de Quintana; *Alteraciones del Perú de Pizarro* by Agustín de Zarate; *Relación de las Cosas del Perú, que el Licenciado Polo Escrivió al Arcobispo de los Reyes, D. Jeronymo de Loaysa*; *Milicia y Descripción de las Indias*, by Captain D. Bern de Vargas (Madrid, 1599); *Memorial y Relación de las Islas Philipinas* by Fernando de los Rios Coronel; *Relación de Philipinas* by the Priest Pedro Chirino (Roma, 1604); *Itinerario de España a las Philipinas, y de Allí a la China, y Vuelta por la India Oriental*. Hallanse en *La Historia de China* del P. Juan Gonzales de Mendoza, con el Nombre del Autor en la Edición del año de 1585, pero en la de 1586 han omitido el nombre des Abyssins & ca. A Madrid de l'Imprimiere de Gonzales de Reyes, & se vend chez Francois Lasso, Libraire in 4to. pag: 240. *Grandezas y Cosas Notables en España*, by Pedro de Medina; *Antigüedad De Madrid* by Jerónimo de Quintana. A few more books must be added, *Descripción y Antigüedades de Toledo* by Fran. de Pisa; *Descripción del Escorial* by the Franciscan Priest Francisco de los Santos (Madrid, 1657); *Descripción General de Africa* by Luis de Marmol Caravajal, 3 vols; *Comentarios de Ethiopia* by the Priest Jeronymo Lobo; *Varias Antigüedades de España y Africa* by Doctor Bernardo Aldrete (Ambers, 1614); *Repúblicas del Mundo* by Fernando Román, 2 vols; *Roteyro* by the Priest Jeronymo Lobo; *Navigación del Rio Marañón* by Gonzalo Fernández de Oviedo; *Relación del Naufragio de la Nao Santiago, y Itinerario de la Gente Que Della Se Salvó en el Año 1585* (1602); *Relacam do Naufragio* by Captain Joseph Cabreyra.

When young Stevens left England for France to join and share the misfortunes of King James II in his French exile at Saint Germain, he endured a shipwreck; this might well be the cause of his interest in books dealing with this topic.

## 5. MILITARY

Stevens became a member of the military to serve King James II in his Irish Campaign. He fought in Ireland and in his *Journal of My Travels Since the Revolution, Containing a Brief Account of All the War in Ireland*, Stevens shows himself to be deeply concerned with military life, and refers to many things related to the army, officers and troops. He also adds some comments on military subjects in his manuscript and, for instance, about Calderón's



comedy *El sitio de Breda*, he wrote "it is stark enough & shows the Author knew nothing of martial affairs."<sup>13</sup>

The books included in his library were, *Espejo en Que se Deve Mirar el Buen Soldado* by Juan Márquez Cabrera, Gobernador y Capitán General de la Provincia de Honduras (1664); *Leyes y Ordenanzas de las Armadas Reales* by D. Juan Francisco de Montemayor y Cuenca; *Práctica de la Artilleria, que embía el Artillero Mayor de la Casa de la Contratación de Sevilla, a los Puertos de las Indias* by Andrés de Muñoz el Bueno, and *Biblioteca Oriental y Occidental, Náutica y Geográfica* by Don Antonio de Leon, 3 vols (Madrid. 1621).

To conclude, we can say that Stevens was interested in everything concerning Spain and things Spanish, the country and language he knew so well: His interest is in accordance with his own experience in life, being Stevens, a Catholic, traveller, captain and translator. As a staunch Catholic who fought for his religion against the Protestants, he was attentive to religious books; Stevens the traveller had a special liking for the literature of travel and Stevens the Captain cared for martial affairs. Deeply involved in the history of the time, he was also concerned with historical subjects and he enjoyed the best literature of our golden century, especially that of Quevedo.

As a translator he had to earn his living by rendering those books the English readers demanded and it was not the best moment for translating religious subjects, nor indeed military ones; he wrote for profit and this came through his translations-adaptations of books on history, travel and literature.

## NOTES

1.- Stevens, J., Manuscript number 3093 in the Sloane Collection of the British Museum Library.

2.- See Santoyo, J. C., "El libro español en la Inglaterra Isabelina", in S. Onega (ed.) (1986: 77-92) *Estudios Literarios Ingleses*, Cátedra, Madrid; and Ugo Pane, R. (1944) *English Translations from the Spanish 1484-1943. A Bibliography*, Rutgers University Press, New Brunswick.

3.- See Allison, A. F. (1974) *English Translations from the Spanish and Portuguese to the year 1700. An Annotated Catalogue of the Extant Printed Versions (excluding dramatic*



adaptations), Dawsons of Pall Mall, N. Y.; and Rudder, R. S. (1975) *The Literature of Spain in English Translation. A Bibliography*, Ungarn, New York.

4.- Stevens, J., *op. cit.*, folio 1.

5.- See Shaw, P. (1981: 166-167) *España Vista por los Ingleses del Siglo XVII*, S. G. E. L., Madrid.

6.- Stevens, J., *op. cit.*, folio 11.

7.- See Santoyo J. C., Verdaguer, I. (ed.) (1987) *De Clásicos y Traducciones. Clásicos Españoles en Versiones Inglesas: los Siglos XVI y XVII*, P. P. U., Barcelona.

8.- Stevens, J., *op. cit.*, folio 3.

9.- See Hume, M. (1905) *Spanish Influence on English Literature*, Eveleigh Nash, London; and Russell, P. E. (1953: 65-77) "English Seventeenth-Century Interpretation of Spanish Literature", *Atlante*, I, 2.

10.- Stevens, J., *op. cit.*, folio 3.

11.- Stevens states in the above-mentioned manuscript that his translations: *Tale on Thursday* (*Casa con Dos Puertas Mala es de Guardar*, by Calderón) and *The Lewd Wife and Perfidious Gallant* (*Al Fin Se Paga Todo*, by María de Zayas y Sotomayor) were published in a volume entitled *The Diverting Works of Miguel de Cervantes*. On the other hand, *The Dog and the Fever* (*EL Perro y la Calentura*, by P. Espinosa) and *The Night Adventurer* (*Don Diego de Noche*, by Salas Barbadillo) were published in the volume of *The Comical Works of Don Francisco de Quevedo* (London, J. Morphew, 1707).

12.- Stevens, J., *op. cit.*, folio 11.

13.- *Ibid.*, folio 5.