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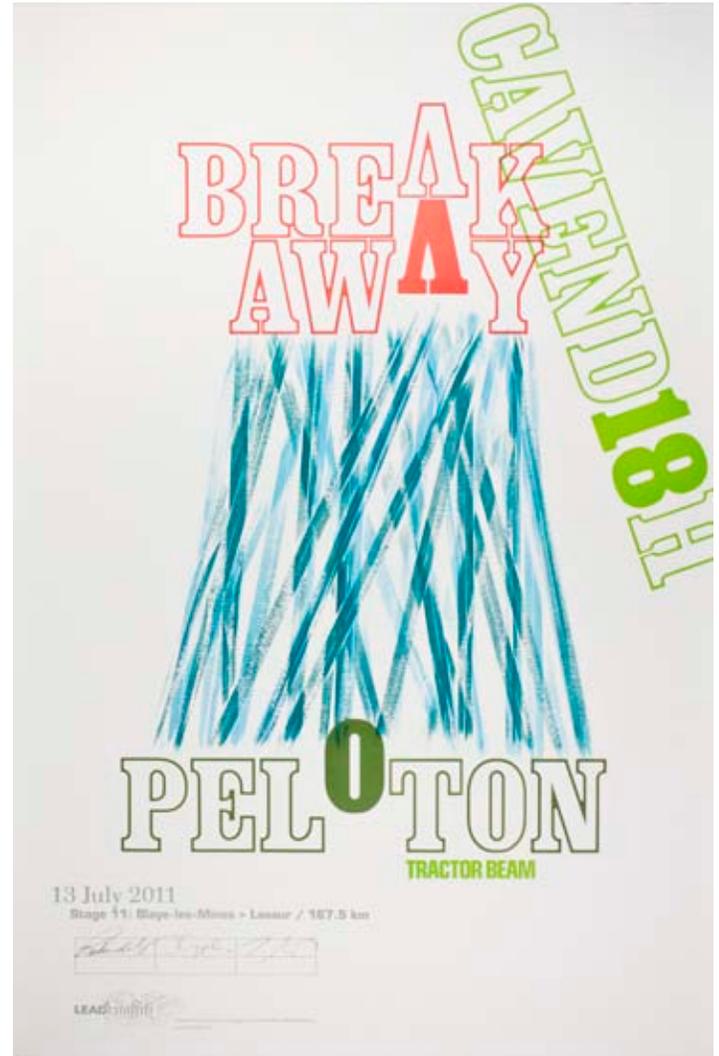
Clark Library Acquisitions: Winter and Spring 2012

Gerald Cloud, *Clark Librarian*

The tide of booksellers' catalogs, lists, and offers remains steady and acquisitions have proceeded accordingly. In my first six months as Clark Librarian, I have aimed acquisitions toward the subject areas in which the Clark has traditionally collected with an emphasis on manuscript materials. Manuscript additions to the collections include an unpublished and anonymous epistolary novel "Marie, Comtesse de Valence" (ca. 1804); an English manuscript notebook written in an exceptionally neat copperplate hand ["Guide to Christian conduct and devotion"] (ca. 1790); and an extensive volume (500 pages) of manuscript notes compiled from either the first (1655–73) or the second edition (1682–83) of Dugdale and Dodsworth's *Monasticon Anglicanum*. This last item was written by an anonymous British antiquarian working at the end of the seventeenth century or beginning of the eighteenth century. Two exceptional French manuscripts were acquired. "La Russiade, Poëme Heroique en XII Chantes," an anonymous work from the 1750's was dedicated to Empress Elizabeth of Russia (r. 1741–1762), daughter of Peter the Great. The binding of the manuscript, although showing wear, is done in contemporary Morocco and suggests a prestigious provenance. Equally splendid for its aristocratic binding and its polychrome script, is "Abregé chronologique de l'histoire universelle, depuis Jesus Christ jusqu'à present" (1723). The text of the manuscript, which has not been traced to a published source, describes world rulers from the time of Julius Caesar to the eighteenth century, and covers not only western Europe but also Persia, the Ottoman Empire, the Holy Roman Empire, Byzantium, and beyond.

Several wonderful items were added to the fine press collections, including *Tour de Lead Graffiti*, a portfolio of broadsides printed from wood type in bold colors. The piece was spontaneously produced by Lead Graffiti, Newark, Delaware, during the 2011 Tour de France and includes one broadside for each of the race's 20 stages, designed and hand printed after each day's race. Two acquisitions that provide pedagogical opportunities in addition to displaying the art of fine printing are Richard Goodman's *The Bicycle Diaries* and Cathleen Baker's *The Paste Papers of Louise Lawrence Foster*. Baker's book provides descriptions and samples of Foster's contemporary paste papers. Many of the elegant examples included are inspired by the papers used in the eighteenth century as an inexpensive but decorative way to bind books—the Clark's collection includes many examples of such papers. Goodman's post-9/11 diary contains woodcut engravings by Gaylord Schanilec, including a set of progressive proofs for one of the engravings, demonstrating how Schanilec printed the individual colors from separate successive blocks to achieve the final result.

Building further on the Clark's collection of eighteenth-century culture and social history, the following titles were added: *Easy Les-*



"Breakaway" from *Tour de Lead Graffiti*: 23 posters in 23 days paralleling the 2011 Tour de France by Lead Graffiti (Firm). [Newark, Del.]: Lead Graffiti, [2011]. [Press coll ff Lead Graffiti 1]

sons for Young Children (1790) and *The Oeconomy of Charity* (1787) both by the writer, critic, and philanthropist Sarah Trimmer; *Plans of Education, with Remarks on the Systems of Other Writers* (1792) by Clara Reeve, treats education and the role of women in society. Expanding on the theme, a presentation copy of Joseph Baret's *Easy Phraseology for the Use of Young Ladies, Who Intend to Learn the Colloquial Part of the Italian Language* (1775) was also acquired. Literary acquisitions include a copy of Lewis Theobald's only novel, *History of the Loves of Antiochus and Stratonice* (1717), in a contemporary binding. Another Theobald title, *The Rape of Proserpine* (1727), further adds to the Clark's theatrical holdings. *L'École du scandale* (1788), a French translation of Richard Brinsley Sheridan's important play and *Les Mystères d'Udolphe*

“Wicked Beasts, Gluttons, and Lazy”: A Catholic Examines the Greek Orthodox in the Early Modern Mediterranean

Andrew W. Devereux, *Ahmanson-Getty Postdoctoral Fellow*
2011–2012

On May 29, 1453, Ottoman forces breeched the walls of Constantinople, soon taking control of the city and marking the end of the Byzantine Empire. In the Latin West, news of the momentous event instilled fear among many Christians that Ottoman expansion would soon threaten Catholic Europe. In response, numerous western Europeans advocated a union of Christian princes, arguing that only through a united front would Latin Christians be able to vanquish the Ottomans and “recover” Constantinople and the Holy Land for Christendom. Proponents of a crusade against the Ottomans ranged from the erudite (Aeneas Sylvius, later Pope Pius II from 1458–1464) to the martial (Pedro Navarro, the renowned Spanish naval commander, fl. 1460–1528).

The profusion of crusading literature during the fifteenth and sixteenth centuries suggests irreconcilable antagonisms between the worlds of Islam and Christianity. Such rhetoric was an integral component of the early modern imperial rivalries that centered on the Mediterranean basin, such as that between the Ottoman Empire and Habsburg Spain. Numerous modern scholars have argued that the sixteenth century witnessed a hardening of boundaries in the Mediterranean world, generally along confessional lines.¹ This has prompted certain theorists to posit that there exists today a “clash of civilizations” between Islam and the West, a conflict whose roots can be traced to the early modern division of the Mediterranean into Ottoman and Habsburg spheres of influence.

Such a thesis, however, presents Christendom and the Dar al-Islam as hermetically sealed categories, cultural and religious monoliths. Closer examination of the diversity of the early modern Mediterranean basin gives the lie to such a reductionist view of the sixteenth and seventeenth centuries. The early modern Mediterranean did not fracture into two halves that existed in binary opposition, and neither Islam nor Christianity was as monolithic as such a portrayal implies.

The Clark Library houses a wealth of early modern travel narratives, many of these chronicling western Europeans’ journeys through lands ruled by the Ottoman Empire. My particular interest in these accounts, one angle of a larger project I am working on that addresses early modern conceptions of the “Christian Commonwealth,” lies in Catholic (Latin) portrayals of Greek Orthodox Christians, a demographic that constituted a significant portion of the population of Ottoman-ruled lands in the eastern Mediterranean. One account in particular, Girolamo Dandini’s *A Voyage to Mount Libanus*, illustrates

the complexities of Latin Christian views of their Greek coreligionists then living under Islamic rule.

Girolamo Dandini (1554–1634) was an Italian Jesuit professor of theology. In 1596, Pope Clement VIII sent Dandini to what is now Lebanon, in the capacity of papal nuncio, to preside over a council of the Maronite Church. The Maronite Christians had been accused of a number of errors and heresies, and Dandini’s task was to look into these accusations. Fortunately for the modern researcher, Dandini recorded an account of his voyage, describing his impressions of the various lands and peoples he encountered on his travels. Although published only posthumously (in 1656), his narrative is considered noteworthy for its proto-anthropological attention to cultural difference and its

root causes. The Clark Library’s edition is a translation of the Italian original, from the first English printing of the work at London in 1698.

While Dandini’s *Voyage* offers a treasure trove of information on a variety of peoples he encountered during his sojourn in the eastern Mediterranean, my focus is specifically on his representation of Greek Orthodox Christians living under Ottoman rule. As is to be expected, the Jesuit theologian pours forth his vitriol in his description of the Greek Christians he met on the island of Crete.

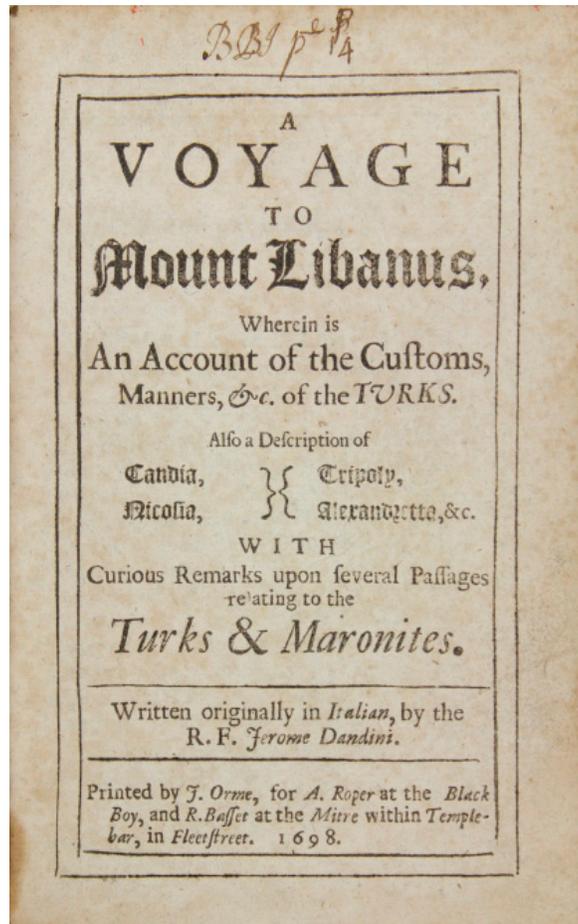
I should have work to do to reckon up all the Impurities of the Prelates, Priests, and other Ecclesiasticks of this Nation; their Separation from the *Latine* Church, their Maledictions and Excommunications they fulminate upon the most sanctified Days against it, when we pray for their Welfare. I shall also say nothing of their Right, Pride, Obstinacy, Defection of Faith, of the difficulty to Treat with them, of their Enchantments, Superstitions, horrible and continual Blasphemies, which cannot be heard without horror.²

Throughout this passage, Dandini ascribes the Greek Christians’ shortcomings to the fact that they are schismatics. Immediately following this, however, the author presents a more damning indictment:

“Finally, St. *Paul* had reason to say according to one of their own Poets, *Those of Creet [sic] are always Lyars; they are wicked Beasts, Gluttons, and Lazy.*”³ By invoking St. Paul, Dandini suggests that the Cretans suffer from something deeper, more essential, than their current status as schismatics.⁴

Whatever character flaws Dandini associated specifically with the inhabitants of Crete, it is clear that for the Jesuit traveler the Great Schism rendered the Greek Orthodox (as a whole) irredeemable. This moved Dandini to view the Ottoman conquest of Cyprus (1570) as an act of divine retribution for the refusal of the Greeks to admit the primacy of Rome.

Some years ago it was so, that God, by his Justice, was willing to punish the Sins and Schism of the Greeks in those places. They adored there formerly, with much veneration, the Holy Trinity, but now, to the great regret of all good Christians,



Title page from *A Voyage to Mount Libanus* by Girolamo Dandini. [London]: 1698. [*DS99 L4 D2E]

you can hear but the impious Invocation of the false Prophet *Mahomet*.⁵

This is a formula that interprets the rise of the Ottoman Empire as an instrument of God's punishment, a castigation meted out upon the Orthodox for their disobedience to Rome.

For all the scorn Dandini heaped on Greek Christians, he indicates that the feeling was mutual:

The *Greeks* have another sort of Church, of which I shall observe only; That if a *Latin* Priest should celebrate Mass therein, they could not believe that all the Water in the Ocean was sufficient to cleanse it, so much they wash the Altar, and all the Church also, from a belief they have that a *Latin* Service renders it impure and profane. Their usage in the Consecration of the Bread, and their other Rights, are very well known; they are generally as great enemies to the *Latins* as the *Turks*.⁶

Dandini may have included this last assertion as a means of impugning the faith of the Greek Christians. Dandini's intended audience at the papal curia would clearly believe that any Christian who preferred Turkish rule to Latin must be in error. Yet much evidence suggests that Dandini's assessment was more than a rhetorical trope; there was very good reason for the Greeks to bear as much enmity to the Latins as they did to the Turks.

In the sixteenth-century Mediterranean, there was a long and bitter history of Latin rule over Orthodox populations, and in numerous locales where Ottoman rule had replaced Latin, the Greek Christians had generally fared better under the new Islamic regime. In Venetian Crete, for example, Orthodox Christians occupied a position of legal inferiority, and throughout the five centuries of their rule, the Venetians forbade the entry into the island of Orthodox bishops.⁷ As historian Molly Greene has shown, the Ottoman conquest of Crete from the Venetians (1669) actually resulted in a revival of fortunes for the island's Orthodox inhabitants and their restoration to the Patriarchate of Constantinople.⁸ Greene even describes the Ottoman capture of Crete from Venice as "the completion of the Orthodox reconquest of the eastern Mediterranean ..."⁹

In addition to the relative religious freedom the Orthodox enjoyed under Ottoman rule compared to Latin, economic factors may have contributed to Greek antipathy toward Catholics. As a result of Ottoman ascendancy, there was an attendant decline in the Italian maritime powers' economic hegemony over eastern Mediterranean commerce. The deleterious impact on Venetian and Genoese trade, however, redounded to the favor of Greek merchants, resulting in a rise in the economic fortunes of the Greek Orthodox community.¹⁰ The combination of Ottoman policies toward the Orthodox Church and the revival of Greek commerce points to a convergence of complementary forces: the ideological and cultural sentiments of Greek Orthodoxy and the pecuniary interests of the Greek commercial class. Thus, at both the level of the institutional church and among the popular laity, many Greeks experienced material and spiritual benefits that were directly linked to the Ottoman conquest and absorption of Byzantium.

Girolamo Dandini's assessment of the sentiments of the Greek Christians vis-à-vis Latins and Turks was therefore probably accurate. And in light of this fact, the edifice of an early modern Mediterranean neatly cleaved along confessional boundaries of Islam and Christianity begins to crumble. In truth, the inner sea was more complex than this, and the boundaries that rulers and religious officials attempted to impose often proved permeable and unstable. Well into the early modern period, the ideal of Christian union continued to hold appeal to some western Europeans, but it could only be attained at a great cost. The

division between Catholics and Protestants proved insurmountable, and the demand that the Greek Orthodox recognize the primacy of Rome was a cost the Greeks under Ottoman rule were unwilling to pay.

I would like to thank the staff at the Clark Library, all of whom have been extremely helpful and accommodating. In particular, Nina Schneider shared with me a useful bibliography of early modern travel narratives held at the Clark. The expertise the staff has shared has been of invaluable assistance.

1. See, for example, Andrew Hess, *The Forgotten Frontier: A History of the Sixteenth-Century Ibero-African Frontier* (Chicago: University of Chicago Press, 1978)
2. Girolamo Dandini, *A Voyage to Mount Libanus, wherein is An Account of the Customs, Manners, &c. of the Turks*. Translation (from Italian). (London, 1698), p. 13. [Clark *DS99.L4 D2E]
3. Dandini, *A Voyage to Mount Libanus*, p. 13.
4. Dandini's impression of Cretans seems to have been shared by his contemporary Italians. The historian Molly Greene writes that the Venetian Fra Paolo Sarpi's consul (1615) portrayed the Greeks of Crete as animals, and not to be trusted. See: Greene, *A Shared World: Christians and Muslims in the Early Modern Mediterranean* (Princeton University Press, 2000), p. 44.
5. Dandini, *A Voyage to Mount Libanus*, p. 15.
6. Dandini, *A Voyage to Mount Libanus*, pp. 17–18.
7. Greene, *A Shared World*, p. 175.
8. Greene, *A Shared World*, p. 11. "The Ottoman victory in Crete meant that, after 500 years of Latin rule, the Greek Orthodox Cretans were rejoined to the Patriarchate in the old Byzantine capital."
9. Greene, *A Shared World*, pp. 5–6.
10. Molly Greene, "Trading Identities: The Sixteenth-Century Greek Moment," in *A Faithful Sea: The Religious Cultures of the Mediterranean, 1200–1700* ed. Adnan Husain and K.E. Fleming (Oxford: Oneworld, 2007): pp. 121–148.

English Writers on Spain: New Insights into Anti-Spanish Propaganda

William S. Goldman, *Ahmanson-Getty Postdoctoral Fellow 2011–2012*

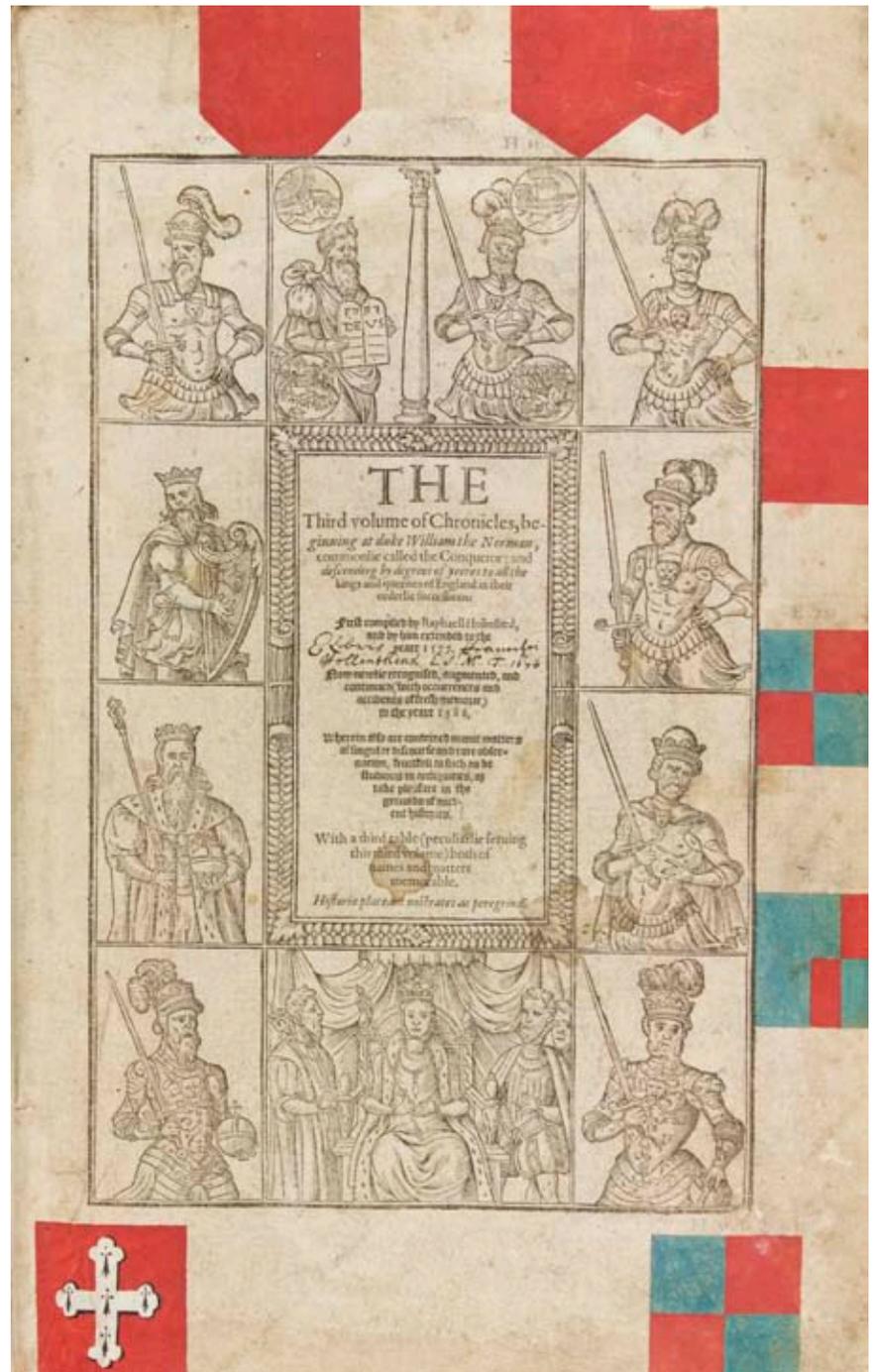
During my Ahmanson-Getty Fellowship at the Clark Library, I have had the opportunity to continue and expand an ongoing project on travel writing and rhetoric in early modern Europe. As a historian of Spain, I have worked over the years on Spanish views of other Europeans, and written about the amazing gulfs that existed between cultures, even within Europe itself, during the sixteenth through eighteenth centuries. Many of these differences and misunderstandings were best illuminated through the medium of travel writing. The Clark's rich collection of early modern English texts on travel throughout Europe and the world allowed me to focus on English views of Spain in contrast to the Spanish views of England that I had encountered elsewhere, giving my work a broader view of cultural differences. The English, to no one's surprise, did not view Spain highly during this period, but the rhetoric English writers employed in the documents I discovered at the Clark gave me quite a new perspective on cultural and religious differences in early modern Europe.

Travel writing is a genre of literature that encompasses much more than the musings of writers infatuated, or horrified, by a certain place or culture, especially in the early modern period. As the act of travel was beyond the means and abilities of the vast majority of the popula-

tion—even the literate population—of England, the accounts of those who had seen Spain and could report on England’s erstwhile foe and continuing commercial rival during the seventeenth century were sometimes the only connections between various peoples. Following many years of warfare in the late-sixteenth century, there were not very many Englishmen and women who traveled to Spain for recreation, as so many did to Italy and France on the Grand Tour of the seventeenth and eighteenth centuries. Instead, the English relied on compilations of reports from travelers real and imagined to augment widely held views of Spain.

Though not a traditional work of the travel-writing genre, Raphael Holinshed’s *The Firste Volume of the Chronicles of England, Scotlande, and Irelande...* (1577), better known as *Holinshed’s Chronicle*, is a prime example of how early English views of Spain were shaped by travel accounts and how they changed over time. The Clark, conveniently, has not one but two first-edition copies (1577) and a later edition of the *Chronicle* (1587) that allowed me to compare the rhetoric on Spain both before and after the beginning of the great Armada War in 1585. In the 1577 version, accounts of Spain are generally negative given Spain’s association with Catholicism and with Catherine of Aragon, but not excessively so. In the 1587 edition, however, the anti-Spanish rhetoric is over-the-top in its portrayal of Spain as the brutal and barbarous enemy against which all upright and sound Protestants must struggle. The later edition even reprints Queen Elizabeth’s incendiary Proclamation to the Lowe Countries of 1584 in which she excoriates the Spanish as “rogues” and “brigands” after the Spanish arranged for the assassination of William of Orange, the leader of the Dutch Protestant rebellion against Spanish Habsburg rule. Such rhetoric was common in pamphlets and other works of the anti-Spanish Black Legend published by authors including Thomas Scott, whose works are also held at the Clark, yet the use of such loaded terms from the Queen herself was not something I had expected to find.

Later works that have more in common with what we today consider to be travel writing continue the anti-Spanish theme from England, but do so in some startling ways. For example, Alexander Doriack Chancel’s *A New History over Europe* was published in 1714. The Clark’s first edition is bound in the original leather and contains some novel efforts at anti-Spanish rhetoric. In addition to the standard fare of this genre concerning the “laziness of the inhabitants” of Spain, he includes a passage on bullfighting, a sport the English routinely considered to be barbarous due to the danger to the matadors, not to the bulls. He was horrified by the “Moorish spectacle” of a bullfight in the Plaza Mayor in Madrid, claiming that the Spaniards “don’t think it a fine Bull-fighting unless ten or more Persons lose their Lives.” However, quite possibly the most creative way that Chancel attacks the Spanish is in his description of Milan, which until the recently concluded War of the Spanish Succession had been a Spanish possession. Of Milan, he notes that there are six-times as many women as men “insomuch that in several years after *Milan* came to be under the *Spaniards*, there was not known to be any Male-Child born in it.” The Spanish were



Title page with painted armorial shields from *The First and Second Volumes of Chronicles* by Raphael Holinshed (3 vols. in two; second volume contains vol. 3). London: 1587. [*Chrzanowski 1587h v.2]

so effeminate, in essence, that the Milanese were unable to sire males when under their rule. This is in even more direct contrast to his rhetoric on England itself, in which walls are “stately,” streets are “broad and straight,” and churches are “grand.” Catholic churches in Spain are never grand in Chancel’s estimation, despite some of them being objectively far grander than any but St. Paul’s in England. Objectivity, it would seem, was far from Chancel’s main goal.

Working at the Clark as an Ahmanson-Getty fellow has allowed me the time and resources to investigate some of the more spectacular accounts of anti-Spanish rhetoric in English travel writing. From academic conferences to a helpful and dedicated staff, my year at the Clark has been one I will always remember fondly as a time to further my research and make lasting friendships.

THE COUNTRY WIFE



Last fall, Director Barbara Fuchs announced her plan to bring theater to the Clark on a regular basis. On March 3, 2012, we saw the first production under this new initiative, William Wycherley's *The Country Wife*. Wycherley (c. 1640 –1716), was considered one of the leading comic wits of the late seventeenth and early eighteenth centuries and he held a prominent place in the circle of courtiers around George Villier, second duke of Buckingham. He was best known for his comic dramas *The Country Wife* and *The Plain Dealer*.

The Country Wife, considered Wycherley's masterpiece, was first performed at London's Theatre Royal, Drury Lane, January, 1675. Although the play's sexual themes were thought scandalous by some contemporaries, the piece was a success during Wycherley's lifetime. One certain sign of that success is that the play was reprinted in 1683, 1688, and 1695. The Clark owns each of the later printings but is still searching for the 1675 edition. Public taste changed after the 1740s and the play's licentious jokes no longer seemed comical. In 1766, David Garrick wrote a sanitized version, renaming it *The Country Girl*. Twenty different editions of it were published during its heyday, and it continued to be performed through the nineteenth century. Finally, in 1924 Wycherley's original returned to the London stage. Seven years later, *Country Wife* debuted in America.

The UCLA School of Theater, Film and Television's theater department, staged *The Country Wife* in the library's drawing room under the direction of Paul Wagar. The audience enthusiastically received this inaugural performance. The baroque room was imaginatively transformed with "lit" fireplaces and candelabra, period music, Reformation-style costumes and movement, thereby harmonizing with the witty repartee expertly rendered by the actors. All aspects of this production were executed by graduate students enrolled in courses on scenery, costuming, lighting, sound, and in advanced theater acting laboratories.

The cast featured Christopher Adams-Cohen, Mallin Alter, Anne Butler, Lauren Dunagan, Josephine Keefe, Evan Lipkin, Kaitlin Mchugh, Liam Jesse McCoy, Mary Beth Menna, Adam Mondschein, Alex Oberheide, Venkatesh Potula, Philicia Saunders, Bryan West, and Dash You.



From the Garden to Granada: Vocabularies of Racial Difference in Sixteenth-Century Dictionaries

Emily Weissbourd, *Ahmanson-Getty Postdoctoral Fellow 2011–2012*

Early dictionaries are an invaluable resource for students of the histories of “race,” in other words, theories of different kinds of human identity, sometimes visible on the body, passed down by blood from parent to child. The Clark library has a large collection of these early dictionaries, ranging from the sixteenth to the eighteenth century, many of which appear in multiple editions. Such works are particularly rich objects of study because they show us—quite literally—how people in the early modern period defined what we now call racial categories.

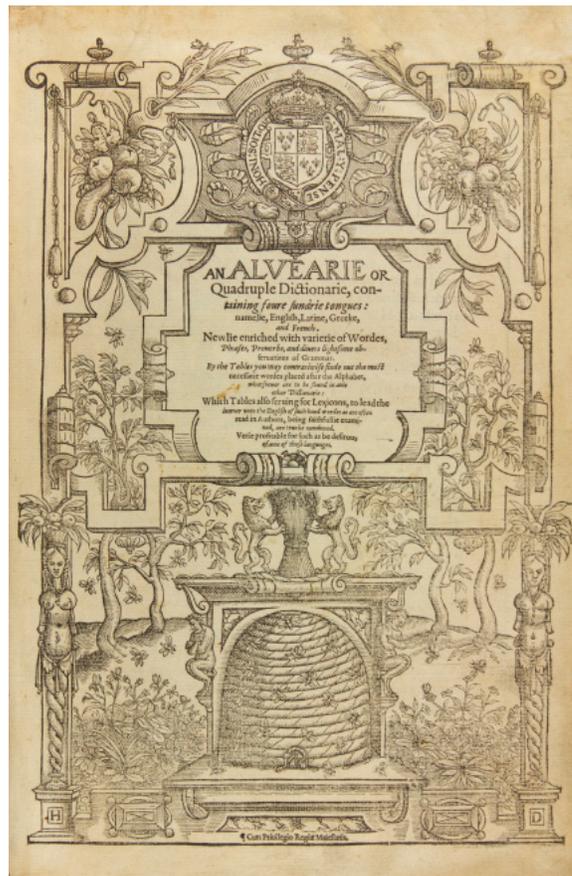
One such volume is John Barrett’s *An Alvearie or Quadruple Dictionarie Containing Four Sundrie Tongues* (1580). A polyglot dictionary, it translates English words into French, Latin and Greek. The author also provides sentences that demonstrate the different possible meaning of each term he defines; these sentences are particularly useful for my research. As it turns out, early definitions of race often appear in unexpected places. For example, while the English word “race” does not have its own entry, the French word *race* does appear, under the entry for “kinde” [sic]. The entry reads as follows:

A stocke, a linage, a parentage, a kindred, a manner, a sorte, or kind. *Genus, generis*, n. gen. γένος. Race, lignée, parente, genre, manière, sorte.... A child not growing out of kinde. *Proles non degenerans*. Sen. Fruites growe out of kind, and become wilde, or not like that they were before.... Going out of kinde,... which doth, or worketh dishonour to his kindred, which is of ill race, & naught worth.... To be out of kinde, not to followe the good conditions and maners of his parents...

This entry, and especially the sentence examples, shows us a version of the notion of “race” as we now understand it. Your family tree (literally in the case of the fruits described above) predicts that you will turn out a certain way, but some offshoots of a particular lineage go “against kind.” A child who “worketh dishonor to his kindred” shows himself to be of “ill race.” Thus, this dictionary describes a notion of heritable identity and links it to the word “race.” But the dividing line defining group membership or “kind,” separating one sort of person from another, is not drawn around distinct religious or national communities, nor is it based on physical appearance. Instead, it focuses on a single lineage. In some ways, then, race here is analogous to contemporary notions of genetics: it presumably tells us what our parents’ identities should predict about our behavior.

A similar notion appears in a different entry in this dictionary, where the connection to a “family tree” becomes even more explicit. One particularly fascinating sentence appears under the entry for “graffe” or grafting. Grafting is a horticultural technology in which a branch cut from one plant (usually called a slip or scion) is inserted into a hole cut into another plant (usually called the stock). The inserted scion fuses with the stalk and root structure of the stock, so that the final product contains the roots and body of the stock, and the fruit or flower of the scion. In the early modern period, a grafted plant becomes a way to describe the hybrid product of disparate kinds. References to grafting appear in everything from Shakespeare’s sonnets to biblical commentary to guides to “natural magic.” In Barrett’s dictionary one example for “graffe” tells us, “There is a sober thriftinesse grafted in thy race and kinned naturally.” Here, again, the notion of “race” appears, and a quality, thriftinesse, is described as being inherent to a particular bloodline.

A Spanish-English dictionary from the turn of the seventeenth



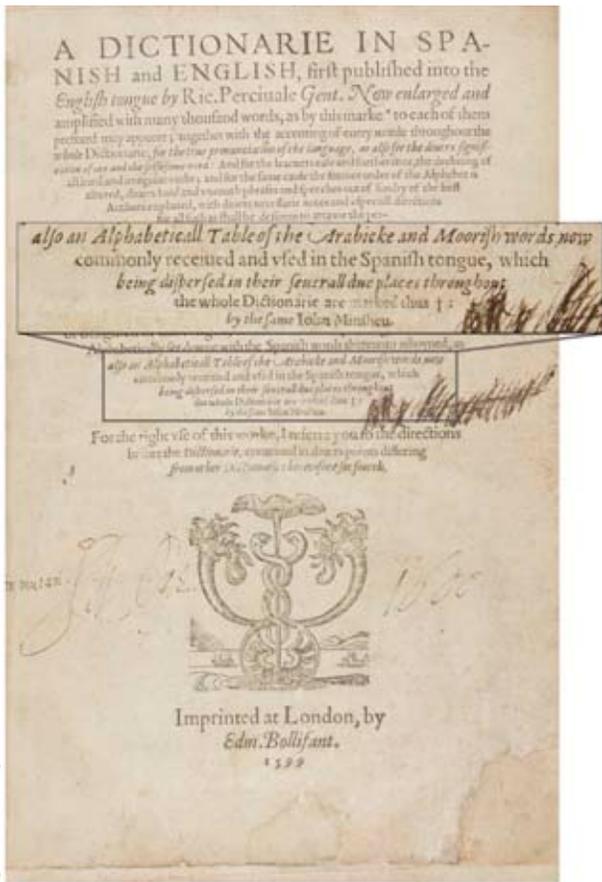
Title page of *An Alvearie or Quadruple Dictionarie* by John Barrett. London: 1580. [P361 B27 1580]

century gives us a different sort of insight into developing notions of race. In 1599, John Minsheu published an expanded version of a 1591 Spanish-English dictionary (which can also be found in the Clark’s collection). The title of Minsheu’s edition does not favor conciseness: *A Dictionarie in Spanish and English, First Published into the English Tongue by Ric. Perceval, Gent., Now Enlarged and Amplified with Many Thousand Words...* Towards the end of the lengthy list of the tome’s attributes, the following addition appears, set apart from the lines surrounding it by italics: *Also an Alphabeticall Table of the Arabicke and Moorish Words now Commonly Received and Used in the Spanish Tongue.* The title informs us this dictionary is especially focused on Spain in a particularly—perhaps even exotically—Moorish place.

Whereas Barrett’s *Alvearie* helps us to see where notions of “race” appear within English language and culture, Minsheu’s *Dictionarie*, shows us the view of Spain from England. More specifically, it marks Spaniards as having a different sort of ancestry than other Europeans, and argues that this ancestry has left its mark on the Spanish language. As Minsheu informs us in a proem to his section on grammar, although Spanish is based in Latin,

...by reason of the Incursion and overrunning of so many strange nations, as the *Africans* inhabiting about *Carthage*, called *Carthaginians*, *Goths*, *Huns* and *Vandals*, which ceased not till they had overrunne the most part of Europe, yet so settled themselves in *Andaluzia* in Spaine, that they called it by their owne name *Vandaluzia* or *Vandalia* of *Vandalles*, as also *Africans* inhabiting *Mauritania* called *Moores*... By meanes heereof, this language remaineth so altered and changed from his owne first proprietie and nature, admitting wordes, accents, and pronunciations of other strange nations, as it is become a language of selfe compounded of the Latine and aboue named toongs.

Minsheu highlights Spanish linguistic difference, which he attributes



to the influence of a number of foreign cultures and languages. The difference he emphasizes most frequently is the legacy of Arabic; all words of Arabic origin in the dictionary are marked, and they are set aside in a special glossary. Thus, this dictionary serves as a guide not only to Spanish language but also to early modern English representations of Spanish identity, culture, and even pedigree.

Minshew's dictionary, like Barrett's, also sheds some light on vocabularies of race in English. Its 1591 source text, Richard Perceval's much shorter *Bibliotheca Hispanica*, has only a few definitions of what we might now call ethnic categories. Some words, like *moro* (Moor) or *Árabe* (Arab) do not appear at all. There is, though, an entry under *negrillo*, the Spanish diminutive of *negro*. (In Spanish, the word refers both to the color black and to a black person), which is defined as, "a little blacke moore, a negro, *Niger, Aethiops*."

It is perhaps not surprising, given Minshew's interest in describing the many sources of the Spanish language, that his expanded edition of Perceval's dictionary presents a far larger list of identity categories related to Perceval's "negrillo." Minshew gives us:

- Morillo, m. browne, a little black Moore.
- Móro m. a black Moore of barbarie, or a neagar that followeth the Turkish religion.
- Morisco, m. a black Moore made or become a Christian.
- Muláta, f. the daughter of a blackmoore, and one of another nation.
- Muláto, m. the sonne of a blacke Moore, and one of another nation.
- Negrillo m. a little black Moore, somewhat blacke.
- Negríto, idem
- Négro, m. black. Also a black Moore of Ethiopia.

Minshew describes a great number of different identity categories; all refer to dark skin, some also refer to religion. The sheer quantity and variety of these terms suggest a growing interest in what we now call

race.

Barrett's *Alvearie* shows us how sixteenth-century English men and women might have thought of "race" as lineage, but it does not subdivide people into categories based on skin tone or religion, as Minshew does. Nonetheless, each dictionary in a different way has a great deal to teach us about how notions of racial identity and difference developed in the early modern period—and these are just two among many. The Clark's impressive collection of early polyglot dictionaries can help us better understand the development of complex, and often contested, vocabularies of race.

Going Clubbing: Mr. Clark and the Book Club of California

Nina Schneider, *Clark Head Cataloger*

Rebecca Fenning Marschall, *Clark Manuscript & Archives Librarian*

Our current exhibition is entitled, *Going Clubbing: Mr. Clark and the Book Club of California*, and is curated by Rebecca Fenning Marschall and Nina Schneider. The exhibition opened on March 22, 2012, coinciding with Peter Hanff's lecture on his recent Book Club of California publication, *Cyclone on the Prairies: The Wonderful Wizard of Oz and the Arts & Crafts of Publishing in Chicago, 1900*. The materials, some of which are on loan from the LA84 Foundation and the UCLA Department of Special Collections, will remain on view until June 15, 2012, and can be seen by appointment (323-731-8529).

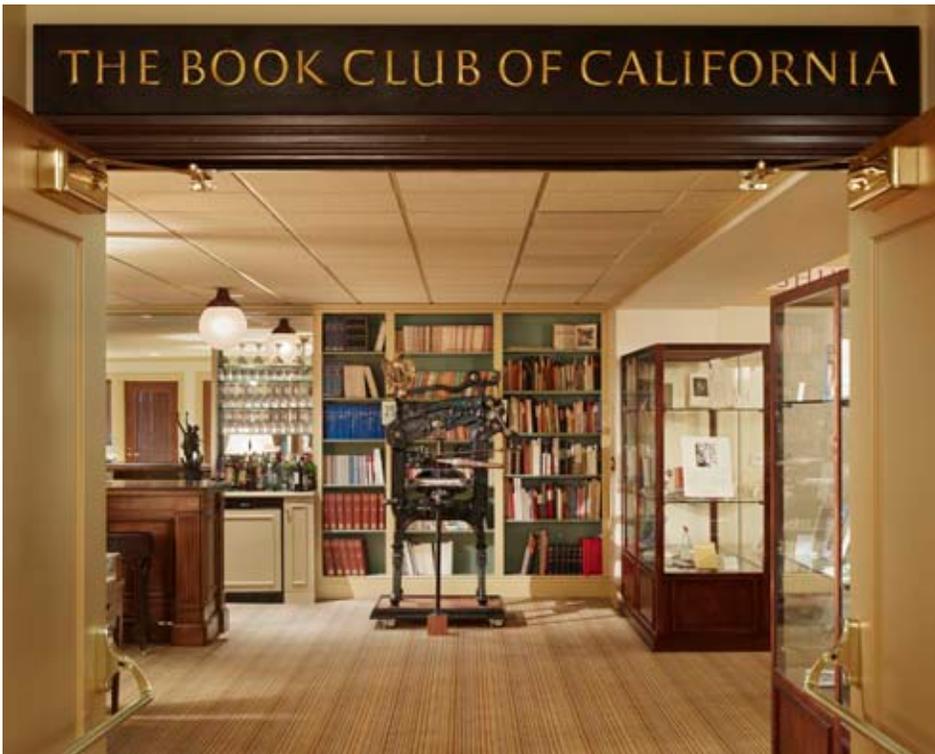
The Book Club of California was founded in 1912. This year marks the Club's centennial as well as that of the Titanic disaster, the opening of Chicago's Fenway Park, the discovery of the Piltdown Man, the construction of the Grand Central Railway, and the start of San Francisco's street car service. With fifty-eight charter members, the Club's purpose of "the study of letters and the promotion of the arts pertaining to the production of books" has attracted bibliophiles from around the world throughout the past 100 years.



Mr. Clark's Book Club of California lifetime membership plaque, designed by Edgar Walter.

The Club welcomes bibliophiles for exhibitions, lectures, and general *bonhomie* at its San Francisco headquarters. Arguably the most important activity of the Book Club is its publication program, producing limited edition monographs, as well as a quarterly newsletter, keepsakes, and other ephemera. Robert Ernest Cowan (Mr. Clark's bibliographer) and John Henry Nash (Mr. Clark's printer) no doubt influenced William Andrews Clark, Jr. to join the Club. In 1920 he paid \$250 to become a lifetime member. The library's exhibition celebrates Mr. Clark's support of the Book Club of California, drawing on the our extensive holdings from the Club's publication program and our mutual love for the printed word.

As stipulated in the by-laws, Club membership is limited to 1,000 and unlike many of the private clubs in California and on the East Coast, the Book Club of California has always been open to both men and women. Although no longer available, many early Club members were able to become lifetime members, distinguished with a bronze plaque designed by Edgar Walter. Mr. Clark's plaque, along with many



Entry of the Book Club of California's San Francisco headquarters.



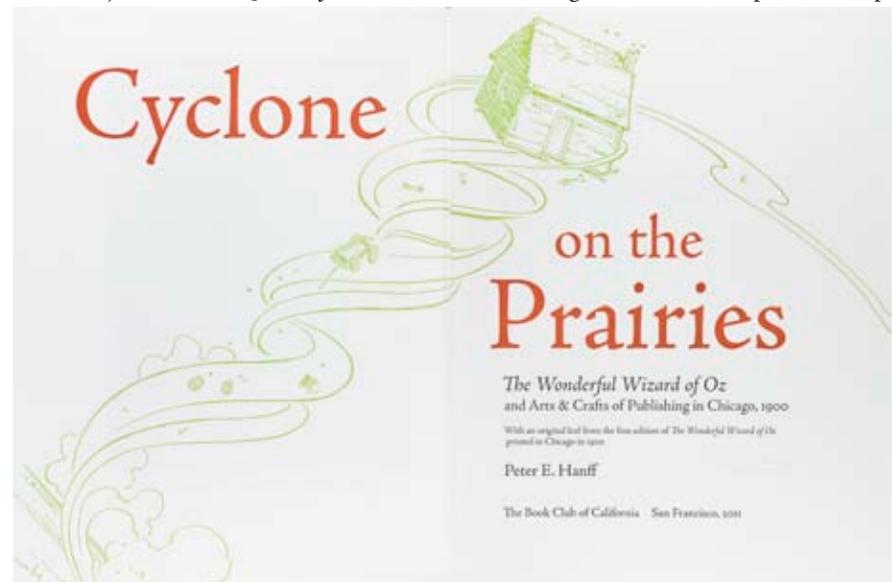
Deputy Director of the Bancroft Library at UC Berkeley Peter Hanff with Clark Librarian Gerald Cloud.

of the Club's publications collected by the Clark Library, are shelved in the glass-fronted bookcases of the North Book Room.

Clark was also a member of New York's bibliophilic Grolier Club, as well as many other social and country clubs in the area, including the California Club (a building designed by Robert Farquhar, who also designed the Clark Library), the Jonathan Club (he joined in 1908), and the Midwick (he joined in 1913). Mr. Clark's penchant for fun is evidenced by his membership in the Uplifters Club, founded in 1913 by Harry Marston Haldeman at the Los Angeles Athletic Club. L. Frank Baum was an early member who coined the group's name, composed its official song ("Haldeman") and wrote many of its early theatrical entertainments. By the time Mr. Clark and Harrison Post (a library assistant and Clark's close companion) joined the Uplifters in 1925, Baum had passed away and the club headquarters had moved to a secluded ranch house in Rustic Canyon, partially in order to avoid Prohibition-era scrutiny (the group was apparently often referred to as "The Cuplifters"). Other members included a long roster of business and professional men as well as Hollywood stars like Will Rogers and Clark Gable. The club disbanded in 1947, but its clubhouse still stands as the Rustic Canyon Recreation Center.

The Book Club of California maintains its ambitious publications program. The first publication was that of Robert Ernest Cowan's landmark *Bibliography of the History of California and the Pacific West*, printed by Taylor, Nash and Taylor in 1914. Cowan compiled and organized the bibliography; Nash designed and printed it. The Clark Library owns the first edition, and page proofs with manuscript emendations

by both Nash and Cowan, for the 1931 reprint. This second edition, greatly revised and expanded, was originally offered to the Club for their publication program. However, Nash withdrew his offer believing that he could find wider distribution (hence larger sales) if it wasn't published by the Club. In May 1933, the Club began publishing its *Quarterly News-Letter*, a house organ that touches upon events, publi-



The Book Club of California's most recent publication, Peter Hanff's *Cyclone on the Prairies* designed and printed by Peter Rutledge Koch with the assistance of Jonathan Gerken.

cations, and activities of interest to the members. Keepsakes of events and significant occasions held in the Bay Area are also published, such as an address by Lawrence Clark Powell, the Clark's former director, for the Club's fiftieth anniversary in 1962. The annual keepsake series and the major publications are produced in a limited edition, initially offered to members to purchase. If there are any copies remaining, the works are then made available to the public.

The Clark Quarterly: A New Library Lecture Series

Gerald Cloud, *Clark Librarian*

In February of this year the Clark inaugurated a new lecture series: The Clark Quarterly. The series will bring four annual lecturers to the library with topics focused on the history of the book, book collecting and book selling, publishing history, the book arts and fine printing, as well as those subjects central to the Clark: the literature, history, and culture of Great Britain and the Continent during the seventeenth and eighteenth centuries, and of course Oscar Wilde. The first two lectures were well attended by members of the Directors Advisory Council, faculty, librarians, booksellers, local printers, numismatists, and other friends of the Clark. On February 9, 2012, Terry Belanger, Founding Director and Professor Emeritus of Rare Book School at University of Virginia, gave a talk titled “Parallel Lines Never Meet: Dolphins and Anchors and Aldus, Book Historians and Numismatists and Roman Coins.” For his topic, Terry applied his formidable bibliographic skills to the study of the production of Roman coins bearing the dolphin and anchor emblem—which most of us associate with the printer Aldus Manutius’ colophon device. Terry commemorated the talk by donating to the Clark a first-century AD Roman coin bearing the anchor and dolphin emblem that Aldus adapted. The lecture was generously co-sponsored by UCLA Department of Special Collections and many of their staff attended.

On Thursday March 22, 2012, Peter Hanff delivered a lecture on his recent Book Club of California publication, *Cyclone on the Prairies: The Wonderful Wizard of Oz and the Arts & Crafts of Publishing in Chicago, 1900*. Peter, who is Deputy Director of the Bancroft Library at UC Berkeley, is well known to the rare book community as well as the world of L. Frank Baum scholars and collectors. Peter gave a richly illustrated and detailed presentation on the production, printing practices, publishing, and historical background of first edition of *The Wonderful Wizard of Oz* and the Arts & Crafts movement in American printing at the beginning of the twentieth century. The event was co-sponsored by the Book Club of California and many of their Southern California members turned out for the talk.

The schedule for the 2012–13 lectures will be:

October 4, 2012

Greg Mackie, Assistant Professor, Department of English,
University of British Columbia
NOT by Oscar Wilde: Literary Forgery and Authorial Performance

December 13, 2012

Stanley Nelson, Atelier Press, and punchcutter, mould maker,
typesetter, printer, historian (retired) at the Smithsonian’s
National Museum of American History
Printing the Past and Casting the Future: A Typesetter’s Tale

February 21, 2013

Thierry Rigogne, Associate Professor, Department of History,
Fordham University
Topic: Literary Life in the Cafés of Eighteenth-Century France

April 2013 (to be announced)

All sessions take place at the Clark Library, 4:00–6:00 p.m. unless otherwise announced.



Professor Emeritus and Rare Book School founder Terry Belanger at the Clark.

The Director’s Advisory Council

We thank the members of our Director’s Advisory Council for their generous support:

Catherine Glynn Benkaim, *Chair*
Paul Chrzanowski
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Mari and Ed Edelman
Donald Eversoll
Eliane and David Hary
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Kathleen and Michael R. Thompson
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Deborah and Lee Walcott
Patricia and Richard Waldron
Bernice M. Wenzel and Wendell E. Jeffrey
Roberta & Robert Young
William Zachs

Henry J. Bruman Summer Chamber Music Festival 2012

We are very pleased to announce this summer's Bruman Summer Chamber Music Festival. Concerts will be held at last year's new venue, the Glorya Kaufman Dance Theater.

Tuesday July 17—iPalpiti Soloists
Thursday July 19—iPalpiti Soloists
Tuesday July 24—Armadillo String Quartet
Thursday July 26—California String Quartet

All concerts will be held at Glorya Kaufman Dance Theater, 200 Glor-
ya Kaufman Hall, UCLA, and will begin at 12:00 p.m. Admission
is free, no tickets are required. Seating is limited and available on a
first-come, first-served basis.

This festival is made possible by the Henry J. Bruman Trust; by a gift
from Professors Wendell E. Jeffrey and Bernice M. Wenzel; by a gift in
memory of Raymond E. Johnson; and with the support of the UCLA
Center for 17th- & 18th-Century Studies.

www.c1718cs.ucla.edu/bruman12.htm

Exhibitions at the Clark

The Clark Library mounts four exhibitions annually, each with an
opening and reception. Please check our websites for the dates of open-
ings. Viewings are **by appointment only**, please call 323-731-8529.

Current: Book Club of California: A Centennial Exhibit
(curated by Nina Schneider and Rebecca Fenning Marschall)

June 18–August 31: Oscar Wilde in Translation
(curated by Gerald W. Cloud)

September 10–November 30: Eric Gill: A Complex Spirit
(curated by Jennifer Bastian)

New Gift Opportunities

In order to preserve the Clark Library and enhance the quality of its
unique collections and public programs, the Center and Clark depend
on substantial support beyond what the state of California can pro-
vide. Private contributions play a key role in enabling us to expand
the Clark's holdings, attract and support innovative interdisciplinary
research, continue offering affordable academic and music programs,
and sustain the elegant Library facility and grounds.

Besides accepting donations mailed to our office, we can now
receive donations by credit (or debit) card on our website:
www.c1718cs.ucla.edu (click on 'Giving' under Quick Links).

Some areas of need are:

- Book Acquisitions and Preservation
- Chamber Music Series at the Clark Library
- Restoration Projects at the Clark Library
- Bruman Summer Music Festival, held on UCLA campus

If you have any questions about donations, please email Kathy
Sanchez at ksanchez@humnet.ucla.edu or call her at (310) 206-8552.
For additional information about the Center and the Clark, please
visit our website.



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Publicity for our programs and events is now predominantly digital. Using e-mail and web-based publicity helps us operate economically in these difficult financial times and supports the University's ecological mission. Please be sure we have your current email address by signing up for our e-mailing list: <http://www.c1718cs.ucla.edu/form-mail.htm>