ILLUSTRATION CAPTIONS and Page Placements

Illustration captions and the list need to be translated from English to Portuguese (ask Fernando)

**1.** Vilnaold town*,* circa 1939.

Placement: Pages **23-24** – last pages of “Prefacio” by Celso Lafer.

**2**. Ostra Brama (Portão da Alvorecer), Vilna, 1846.

Placement: Pages **49-50**, last pages of “Introduçao à ediçao brasileira Vilna no Brasil” by L. Briedis.

**3**. Vilnius in many languages: *Widaw* in German, *Vilna* in Italian, *Wilenski* in Lithuanian (or Old Byelorussian), *Wilna* in Polish, *Vilne* in French and *Vilna* in Latin. Detail from a map of Lithuania published in Venice, Italy, in 1696.

Placement: Pages **61-62,** last pages “Partidas” .

**4**. Lithuania (or *Littaw*), a portrait of the country from *Crônica de Nurem*berg, 1493.

Lithuania is mostly flat and lacks navigable waterways, and at the time, was sparsely populated with modest settlements almost entirely built out of wood. Hence, the image is a pictorial misconstruction of reality, a marker of Lithuania’s distance from the European centres of geographical explorations. Still, the accompanying description gives Lithuania a commanding role in the constitutive matters of Europe placing it alongside such countries as France, England, Spain and Portugal.

Placement: Pages **87-88,** last pages “A margem da Europa”.

**5**. Baroque splendor of Vilnius University, around 1820.

Placement: Pages **114-115,** last pages “Mapeando a Sarmácia”.

**6**. The retreat of the Grand Armeé through Vilna in 1812 (after the painting by J. Damel).

Placement: Pages **137-138**, last pages “As Sombrias Do Iluminismo”

**7**. Saint Casimir Catholic Church in Vilna after it was shut down by the Tsarist authorities and repurposed in 1840 to the function of the Russian Orthodox Cathedral of Saint Nicholas the Wonderworker [São Nicolau de Mira Taumaturgo ]; photography circa 1896.

Placement: Pages **197-198,** last pages “A praga de Napoleāo”.

**8.** “A picturesque corner: Christmas Greetings from Wilna”. German postcard depicting the Jewish Quarter of Vilna, 1916.

Placement: Pages **243-244**, last pages “A intrifga Russa”.

**9**. A map of Vilna in Yiddish (detail), circa 1940.

Placement: Pages **278-279,** last pages “A intromissão Alemã”.

**10**. A tourist plan of Soviet (Lithuanian) Vilnius, 1981. Despite the Marxist-Leninist ideology of the Soviet regime, churches defined the cityscape and were the most prominent sight of the city. Nonetheless, during the Soviet years, Saint Casimir Church, marked on the map as number 9, was turned into the Museum of Atheism.

Placement: Pages **313-314,** last pages “Nação Ausente.”

**11.** Vilna by the oak-tree. Nineteenth century reprint of the seventeenth century image; the original artist unknown.

Placement: Pages **356-357**, last pages “Redemoinho Europeau”

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**9.** *A map of Vilna in Yiddish (detail), circa 1940.* From Leyzer Ran, *Jerusalem of Lithuania*, New York, 1974. (Printed with permission of the Judaic Centre at the University of Vilnius)

**10.** *A tourist plan of Soviet (Lithuanian)Vilnius, 1981.* Illustration from A. Papšys, *Vilnius: a guide*, Moscow: Progress Publishers, 1981, pp. 88-89.

**11.** *Vilna by the oak-tree.* Fascimile by Barousse, from from J.K. Wilczyński, *Album de Wilna*, Paris, circa 1850. (Vilnius University Library)