

DAVID PAISEY

Libraries in Bologna in the late 1770s
as described
by Adalbert Blumenschein*

Adalbert Blumenschein (1720-1781) was librarian and subsequently administrator at the pilgrimage church of Maria Taferl in Lower Austria. He compiled a huge, unpublished manuscript *Beschreibung verschiedener Bibliotheken in Europa* (Description of various libraries in Europe), which is now in the Austrian National Library in Vienna (Cod.Ser. n. 2807-2810). It contains descriptions of nearly 2500 libraries of all types in 926 towns in 23 European countries or regions, which vary in size from a sentence or two to several folio pages, and which have partly been compiled from a large range of secondary sources, and partly from Blumenschein's personal impressions during his own visits to 145 of the towns in eight of the

* RITA DE TATA and MARIA CRISTINA BACCHI, both from the University Library of Bologna, identified the manuscripts and the printed books in their library, and ANNA MANFRON, from Biblioteca Comunale dell'Archiginnasio, the books and manuscripts in that library. Their respective contributions are reflected in the alphabetically arranged footnotes. The identification of manuscripts and printed books, when possible, is also given by reference to BERNARD DE MONTFAUCON, *Diarium Italicum*, Parisiis, apud Joannem Anisson, 1702; JOHANN GEORG KEYSLER, *Travels through Germany, Bohemia, Hungary, Switzerland, Italy and Lorrain*, London, A. Linde and T. Field, 1756-1757; MARIE-HYACINTHE LAURENT, *Fabio Vigili et les bibliothèques de Bologne au début du XVI^e siècle d'après le ms. Barb. Lat. 3185*, Città del Vaticano, Biblioteca Apostolica Vaticana, 1943; MARIA CRISTINA BACCHI - LAURA MIANI, *Vicende del patrimonio librario bolognese: manoscritti e incunaboli della Biblioteca Universitaria di Bologna in Pio VI Braschi e Pio VII Chiaramonti. Due Pontefici cesenati nel bicentenario della Campagna d'Italia*, Atti del Convegno internazionale (maggio 1997), Bologna, CLUEB, 1999, p. 369-475.

countries. While the descriptions from secondary sources are of variable quality and usefulness, those from his personal experience are often of great interest, not least when they record libraries which have since disappeared. The manuscript, which has been in Vienna only since 1940, has now begun to attract the attention it deserves, starting with Thomas D. Walker's PhD dissertation: *An eighteenth-century library census: Adalbert Blumenschein's «Beschreibung verschiedener Bibliotheken in Europa»* (Urbana-Champaign 1992).¹

According to the Austrian National Library, the manuscript was written in the years from 1776 to Blumenschein's death in 1781, but internal evidence suggests that the earliest of the visits it records, to libraries in Bohemia, was in 1764,² and much of the work represents a fair copy of notes accumulated over the ensuing period, sometimes updated in the light of information from secondary sources as he came across them. His latest additions appear in marginal notes and on additional pages inserted into the original sequence. His travels were largely confined to Catholic regions, especially Italy, and he is said to have visited Rome every summer for twelve years. I think he is unlikely to have visited Bologna more than once, however, as otherwise he would surely have tried to add to those few descriptions where his search for information was obviously disappointed. Clearly that visit took place after the abolition of the Jesuits in 1773, and the restorations of San Salvatore in 1775 and the Capuchins' library in 1776, all mentioned by him, so we shall not go far wrong in dating it to the late 1770s.

Blumenschein's descriptions of Italian libraries occupy the whole of volume four of his manuscript (Cod. Ser. n. 2810), numbered as pages 225 to 523. Rome accounts for pages 225-278, Bologna pages 299-323. Many of the Bolognese libraries mentioned here did not have much

¹ See also T.D. WALKER, *The state of libraries in eighteenth-century Europe. Adalbert Blumenschein's «Beschreibung verschiedener Bibliotheken in Europa»*, «The Library Quarterly», 65, 1995, p. 269-294; and D.L. PAISEY, *The unpublished «Description of various libraries in Europe» by Adalbert Blumenschein (1720-1781)*, «La Bibliofilia», 103, 2001, p. 165-180.

² See Id., *Adalbert Blumenschein (1720-1781) describes some Bohemian libraries*, in *Storník k 80. narozeninám Mirjam Bohatcové*, Praha 1999, p. 223-242.



Pl. 1. PIER LEONE GHEZZI (attr.), *Caricature of Count Luigi Ferdinando Marsili*, XVIII cent., sepia pen-and-ink drawing on white paper. BCABo, Gabinetto Disegni e Stampe, Disegni Autori Vari, cart. 13, 7.

SANCTISSIMO DOMINO NOSTRO
 domino Leoni. X. pont. max. Henricus dei gra-
 tia rex Angliæ, et Franciæ, ac domi-
 nus Hyberniæ perpetua
 am felicitas
 tem.



VVM PARTIM BEL-
 licis, partim alijs longe diuers-
 is studijs, rei publicæ causa,
 adolescentiam nostram insu-
 euerimus, miraturum te beas-
 tissime pater non dubitamus,
 q̄ eius nunc hominis partes
 nobis sumpserim⁹, qui omnē
 potius ætatem consumpsisset in literis, ut grauem sci-
 licet hæresim pullulantem cōprimamus. Sed definet
 (opinor) tua sanctitudo mirari postq̄ causas expen-
 derit, quæ nos subegerunt, ut hoc scribendi onus (q̄q̄
 nō ignari q̄ sumus impares) subierimus. Vidimus si-
 quidem in messem domini iacta zizanix semina, pul-
 lulare sectas, hæreses in fide succrescere, et tãtam per
 orbem totum christianum seminatam discordiæ mas-
 teriam, ut nemo qui sincera mēte christianus sit, hæc
 tanta mala tam late serpētia, ferre diutius possit, quin
 et studium cogatur, et vires qualescunq̄ possit, oppo-
 nere. Mirum igitur uideri non debet, si nos quoq̄, ta-
 met si potestate non maximi, fide tamen ac uoluntate
 nemini secundi, in opus tam pium, tam utile, tam nes-
 cessarium

Henry VIII

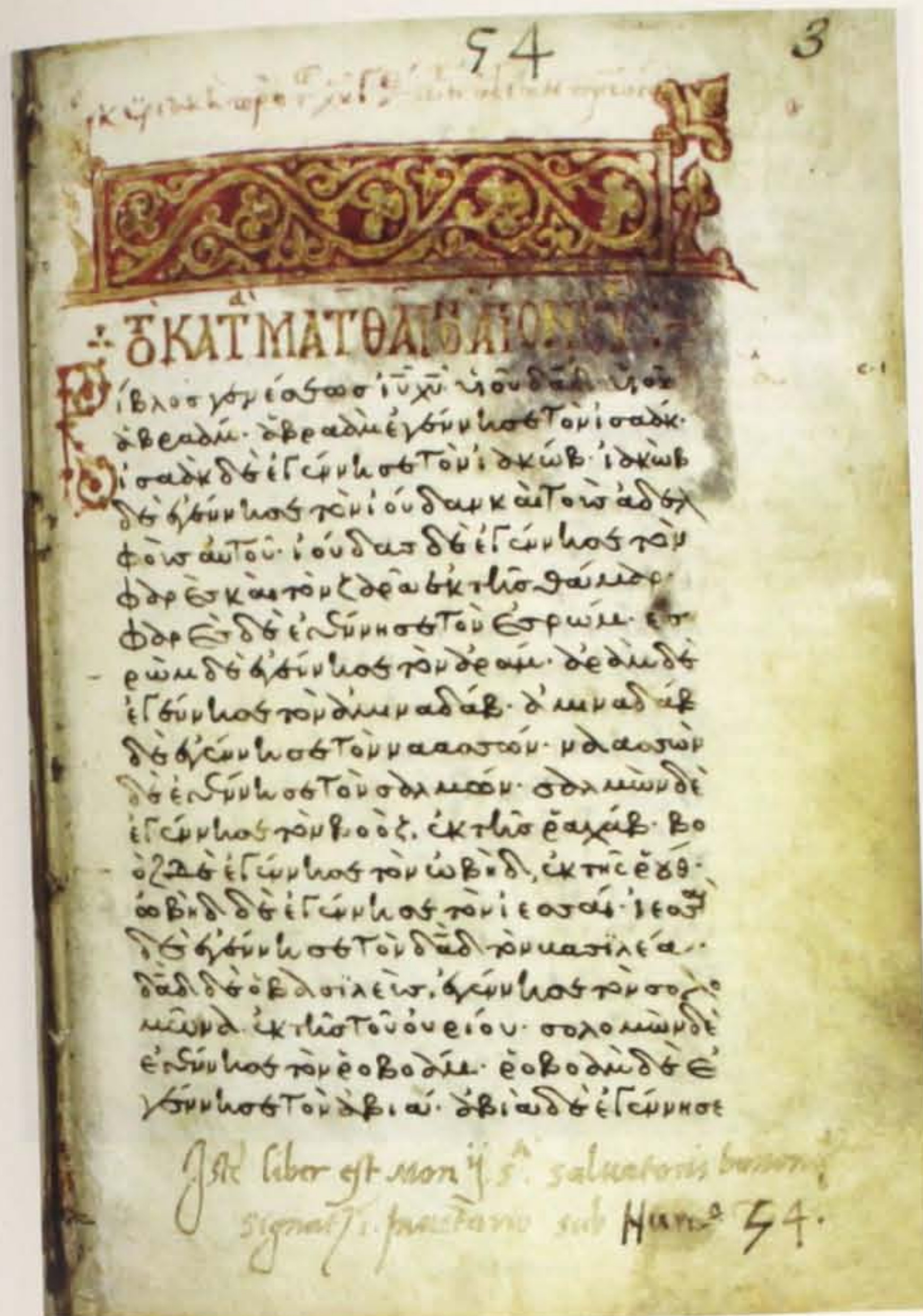
Pl. 4. HENRY VIII, King of England, *Assertio septem sacramentorum aduersus Martin. Lutherum*, (Apud inclytam urbem Londinum, in aedibus Pynsonianis, 1521 quarto Idus Iulij [12 VII]). BUBo, Raro C 4, fol. 2r. The signature of the king on the lower margin. Reproduced by kind permission of the University Library of Bologna.



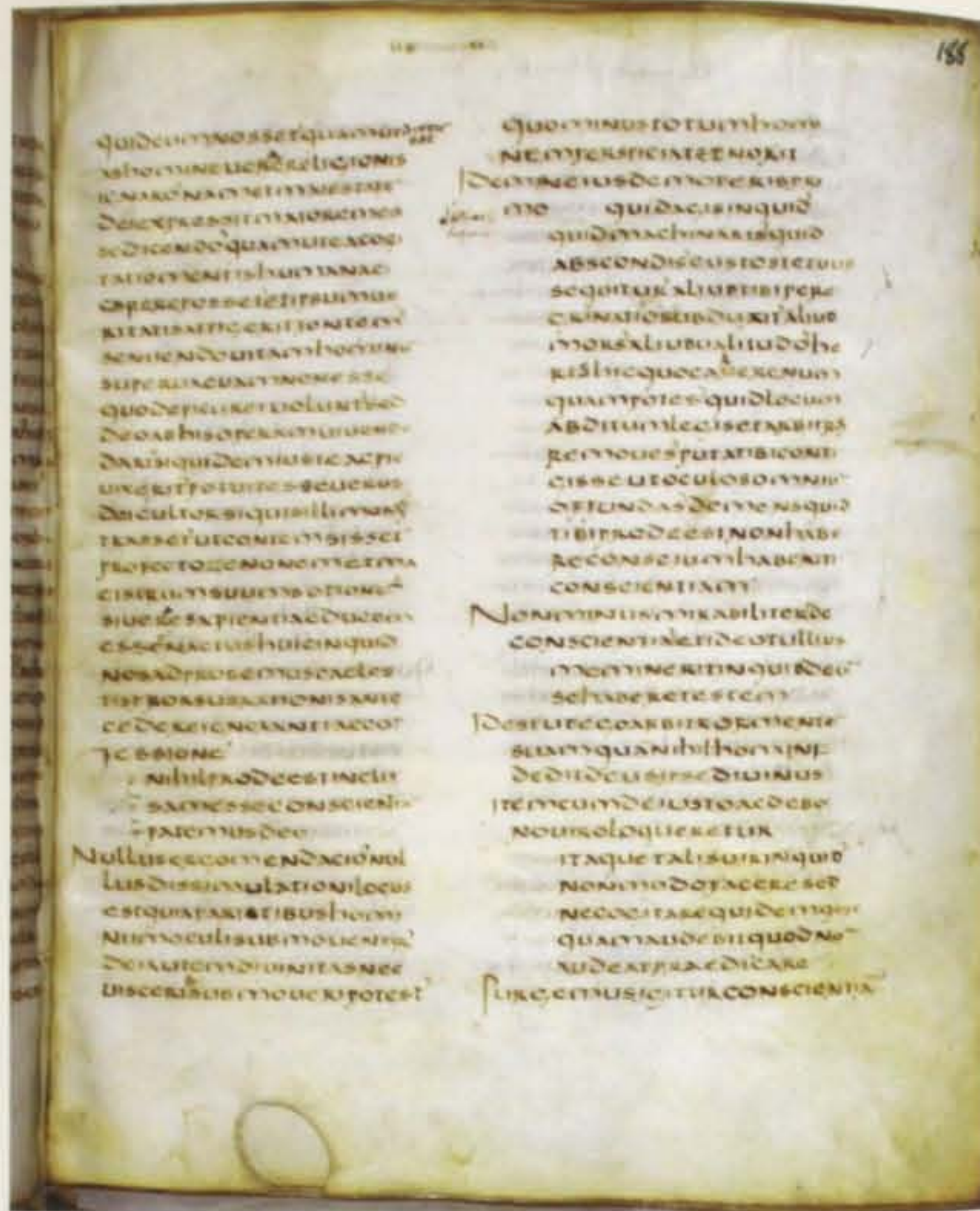
Pl. 5. MARCANTONIO FRANCESCHINI, *Christ appears to St. Thomas Aquinas*, 1699, painting oil. Bologna, Library of the Convent of San Domenico.



Pl. 6. AVICENNA, *Canon medicinae*, XV cent. BUBo, ms. 2197, fol. 492r. Reproduced by kind permission of the University Library of Bologna.



Pl. 7. *Matthaei, Marci, Lucae, Iohannis Evangelia cum indicibus et argumentis*, XII cent. BUBo, ms. 2775, fol. 3r. On the lower margin the ownership note of the Convent of S. Salvatore. Reproduced by kind permission of the University Library of Bologna.



Pl. 8. LUCIUS CAECILIUS LACTANTIUS FIRMIANUS, *Divinarum Institutionum libri VII*, VI cent. BUBo, ms. 701, fol. 188r. Reproduced by kind permission of the University Library of Bologna.

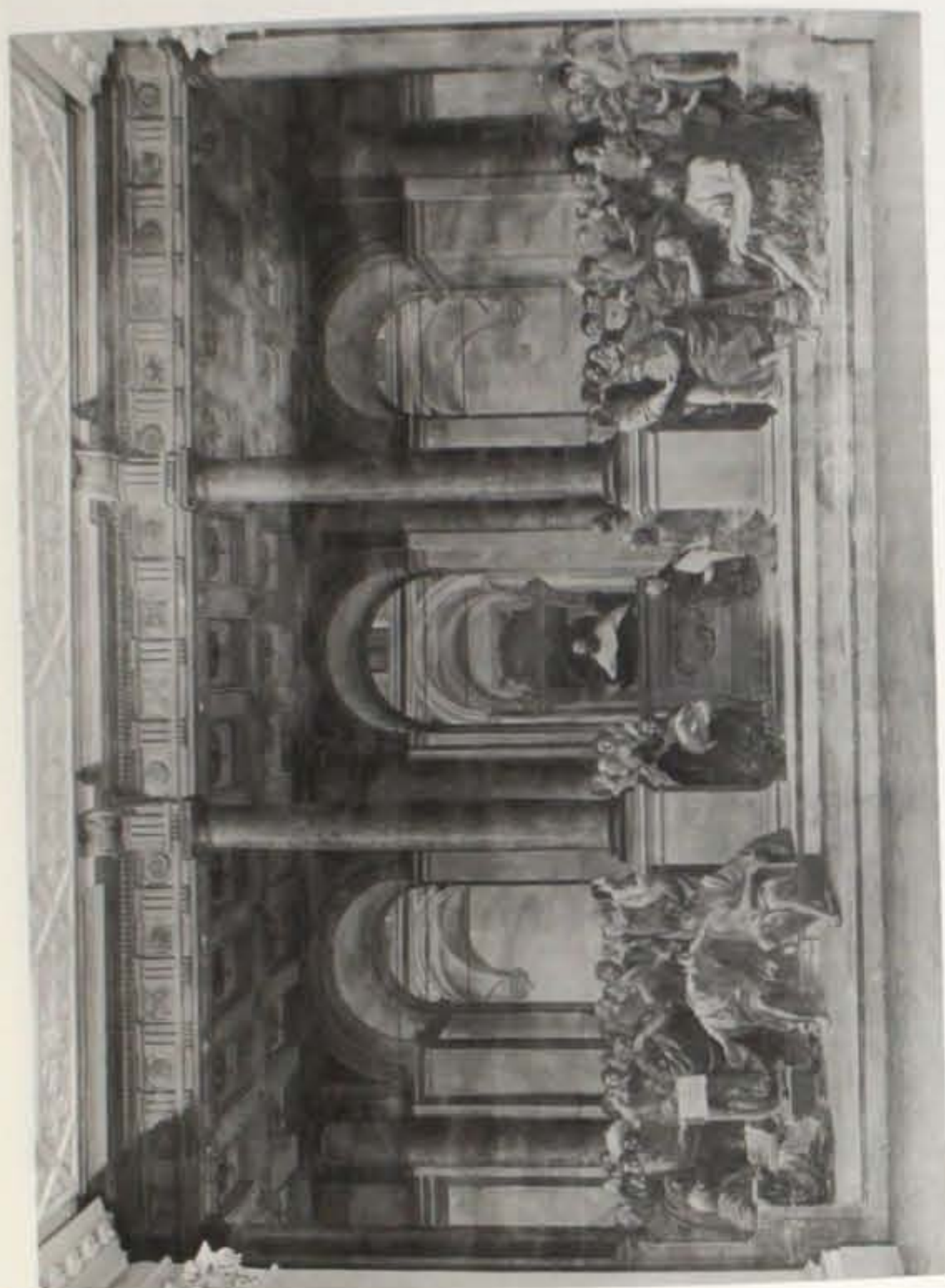
M. TVLLII VIRI ILLVSTRIS VITA EX PLVTA RCHO GRAE
O IN LATINVM PER LEONADVM MARETINVM VERSA.

Tullianam familiae quae & Cicerois postea cognomen accepit in municipio Arpinati originem traxit. Principium vero generis in Tullio Volturno Rege factum con-
stanti opinioe hominum referebat. Sed quae a regibus orta: tamen res mortaliu saepe
ac labiles sunt) procedente tempore claritate nominis extincta ignobiliter ad usque
conuulsa uideretur non tamen adeo demersa: quin & Romae supra uulgus emerge-
ret: ac nuper loci qui medius inter patres & plebem habebatur obtineret. Qui pri-
mus ex ea familia Cicero cognominatus est in extrema uasi parte eminentis quiddam
in figuram cicerois habuit: quo sibi cognomen inditum ac per eum i posteros gentilescy trans-
fusum. Ex hac itaq; familia Cicero orator natus e patre Tullio matre Olbia: quae & ipsa honoris parentibus
orta memoratur. Natus illum ferunt in nonas Ianuarias, Q. Cepione & Sertano consulibus. Nec mal-
to post nutrici eius phidam uisum diuise magnam reip. salutem ab illa nutrici. Hec aut ab initio spe-
ta & pro magis habita ipse mox uera fuisse oracula ostendit. Nam ut primu discendi per xratem capax
fuit exemplo magne uoluntate indolis inter aequales excellens tanta ingenii fami consecutus est ut plerumq;
grates un timore poterat concili ludu aduq; proficerentur ad eum Ciceroem de quo tam mul-
ta auctoritate laudantur. Patri autem tanto in honore illu habebantur costet quod illu ex nobilitate romana
a parentibus rationibus oburgatoruq; honoris causa mediu per uias traduceret. Prima eius com-
ditio circa poetica eluxit. Nam & pater adhuc libellos quosdam uersibus edidit: & fuit eius studiu pri-
ma graecae aut carmen poeticaly ardentius. Credentibus mox aetate soluta oratione urpote ampliore & di-
feriore & naturae suae magis consentanea adamasit: preceptaq; dicendi audistime profectus est. Sed
& ceteris litterarum studiis ita inhesit ut nihil pretermitteret quod ad institutione summi futuri uiri p-
tineret uideretur. Patribus studiis peractis philosophiae & iuri civilis opera dedit: & in philosophia qui
de uoluntate academici Chirachi discipulum tunc Romae comorantem preceptoru habuit. In iure autem
civili a Mutio Scaeuola iureconsulto uero praestantissimo institutus est. Post haec sub Sylla duce maru
eo bello militauit: perferat letuq; in armis diutius nisi uersioe reip. & Syllae dominatum iam inde p-
spiciens impedita let. Finita igitur milita in urbe reuersus exitu rerum quietus expectabat: donec Syl-
la iam reu potito Sex. Rosciu paricidii reu & ab ipso Sylla uehementer oppugnatu in iudicio desen-
dit. Hanc prima causam publici iudicii egisse ferunt etes & uiginti annos natum: ut Cornelius nepos
tradit: aut alii quiddam scripserunt. vii. &. xx. cum tamen annum ante causam priuatae pro Quintio
apud Gallum Aquilum iudice dixisset. Ego Cornelio Nepoti ut pote contaneo & in primis familiari
& cum diligenti homine obseruanti magis crediderim. Metuens inde Sylla: que in re sciaa defensione
officidile cognouerant. Ceteroam abire dissimulata causa ueluti curandae ualitudinis gratia proficisce-
retur. Res opportuna uidebatur: q; gracilis & ualitudinarius erat ob stomachi debilitate non nisi leuia
quae iam cibariola & ea sero tandem admittentis. Ut igitur Athenas peruenit: edotruis & gymnasio
rom magistru se tradens: corpus ad robur ualitudinisy redegit: uocem etia que sibi prius asperior fue-
rat ad dulcedine ornaramq; emendauit. Ibi studiu ardentius incumbens Antiochum Ascaloniense audi-
uitruis in dicendo copia suauitateq; pellectus. Nam illa que is philosophus inuouare instituerat: haud
quaq; probabat. Iam enim Antiochum deserta Academia Stoicorum inuenta plerumq; fouebat. In his
itaq; studiis egregie florent & iam philosophia proficere ac perpetuo i ea peristere creditur: numius
de obitu Syllae & frequentes amicorum litterae ad temp. reuocantium excitant. Ipse quoq; Antiochus
grauissimos adhortationibus rep. capere suadebat: quibus tandem uictus cum redire ad ciuilia certami-
na statui: let. organum illud rhetoricum quod per philosophiae studia intermiserat: rursus temperate ac
renouate aggredi: uosnes dicendi magistros qui per id tempus Athenis erant diligentissime audiu-
it: q; apud illos exercuit. Nec iis contentus in Asiam & Rhodu nauigauit ut clarissimos Rhetores q; q;
is locis erant conueniret: In Asia itaq; Xenoclem ad Ramyrium Dionysium Magnesium & Me-
nippum Carentiu Rhodu Appollonium Moloni clarissimum dicendi magistrum & Possidonium
philosophum audiuit. Per tot ille uiros tam longa itinera tam uarias regiones stareo exercitiora
curatoris laboribus eloquentiam perfectus est: & tamen sibi ipsi interuū non satifacere in ea arte fa-
tetur. At nocte atatis homines si semel libellos legerint: si iteru ac rursus pulpitu ascenderint oratoriā
facilitate se possidere arbitrantur. Fertur Apolloni sfigue illud ac memorabile de Tullio iudiciu. Nam



Coll. Cler. Reg. S. Pauli Bonon.

Pl. 9. MARCUS TULLIUS CICERO, *Opera*, I, Milan, Guillaume Le Signerre, ed. Alessandro Minuziano, 1498. BCABo, 16.D.I.7. The copy arrived in 1847 with Matteo Venturoli's library and carries the stamp of Saint Paul's Barnabites (=Coll. Cler. Reg. S. Pauli Bonon.).



Pl. 10. LUCIO MASSARI and GIROLAMO CURTI, *The theological disputation of S. Pier Tommaso*, fresco on the ground wall of the ancient library in the Convent of the Calceated Carmelites at S. Martino Maggiore (ph. Villani, 1944, courtesy Ministero per i beni e le attività culturali - Archivio fotografico Soprintendenza PSAD, Bologna).

EN DAMVS LECTOR DENVO
RECOGNITOS
DIVI CLEMENTIS
EIVS INQVAM CVIVS S. PAVLVS AD PHILIP
penes meminit, cuiusq; ea fertur magno Græcorum & Latinorū con
sensu Epistola quæ ad Hebræos vulgò inscripta est, RECOGNI
TIONVM libros X. ad IACOBVM fratrem domini,
Rufino Torano Aquileiese interprete.

QVIBVS accesserunt selectissime vetustissimorum præfulum Epistola, quæ
preter cetera axiomata, in primis CHRISTI humanitatem diuinitatemq; va
rijs isdemq; validissimis scripturarum autoritatibus adstruunt: liberi præterea arbi
trij vires declarant: cum Concilia qua ratione quibus ut autoribus instituenda sint,
edocent: hæreticos item ubi hi conuicti fuerint, quo pacto Ecclesia tractare debeat,
ostendant: necnon pleraq; alia complectuntur in primitiua ecclesia obseruata, ac ad
cõmunicandam Christianorum ædificationem magnopere idonea.

ADDIDIMVS HIS PRÆTEREA
QVATVOR Conciliorum, Niceni, Constantinopolitani, Ephesini, & Chalce
donensis decreta, quæ ob insignem rerum in ipsis gestarum pietatem, iam pridem ab
omnibus Ecclesijs sunt approbata.



BASILEAE
M. D. XXXVI.

Pl. 11. *Recognitiones S. Clementis*, Basileae, [Johann Bebel], 1536. BCABo, 4.P.III.2.
The title page shows the stamp of the Augustinians of San Giacomo Mag
giore (ph. Studio Pym/Nicoletti and Studio Cesari).

Opusculum

Primum

filio suo inenarrabiliter genuit. Et sic erit sicut pa- ter habet vitam in seipso: id est naturam vitam spiritaliter sic dedit: et filio vitam habere in semet ipso: hoc est eandem naturam genuit in filio spi- ritualiter vitam. Et infra dicit patris: et filii vitam esse deitatem naturaliter spirantem unum spiritum sanctum. Et quibus verbis habetur quod natura divina in filio sit genita: et in patre: et filio sit spi- ritualis. Item Cyrillus in libro de clauis contra he- reticos. Virtus increata: et genita in filio: filius est per omnem modum nature patris. Et iterum dicitur filio dedit vitam: id est vitam suam natura lem genuit in filio. Item Basilus. Ipse filius quem dicit nobis pater est deus: essentialiter genitus habens in se totam essentiam patris genitricis. Item Athanasius dicit in epistola ad Serapionem essentia diuinam in spiritu sancto esse spirantem: dicens quod spiritus sanctus est vera et naturalis ymaginatio filii per essentiam omnimode ab eodem in se spirantem. Et dicit autem modus loque- di calumniosus est: et in sacro sacramento concilio reprobandum est dogma Iohannem qui hunc mo- dum loquendi contra magistrum Petrum lombardum defendere presumpsit. Ostendit enim peccatus magister Petrus in qua distinctione p- mi libri sententiarum quas edidit quod communis es- sentia non generat: nec gignitur: nec procedit. Et sic ideo quod in diuinis inuenitur aliquid commune in- distinctum: aliquid quod distinguit: et non est com- mune. Illud ergo quod est distinctionis ratio in diuinis non potest attribui ei quod est commune et indistinctum: sed solum ei quod distinguit. Huius- modi autem alia distinctionis ratio in diuinis inuenit- ur: et eo quod unus generat: alius nascitur: et alius procedit. Non ergo hoc ipsum quod est generare: vel nasci: vel procedere potest esse diuine attribui que est commune: et omnino indistincta in tribus personis. Id autem quod est distinctum in diuinis est persona: vel ipsa substantia: vel suppositus diuine na- turae: id est quod est habens diuinam naturam: et ideo illa que significant vel supponere possunt personam recipiunt congruentem predicationem ge- nerationis aut processionis: sicut hec nomina: pa- ter: filius: et spiritus sanctus significant personas determinatas. Et hoc nomen persona: vel ipso- stasis in communi. Unde convenienter dicitur: quod pater generat filium: et quod filius nascitur a pa- tre: et quod spiritus sanctus procedit a patre: et filio et similiter quod persona generat vel spirat personas: aut generat: aut spirat a persona. Hoc autem no- men deus: quia significat essentiam communem per modum coheretis. Significat enim habentem dei- tatem potest supponere ex modo sue significatio- nis pro persona. Et ideo etiam huiusmodi loqui- tione convenienter conceduntur. Deus generat

deum: deus nascitur vel procedit a deo. Hoc se- nomen essentia: et diuinitas: et quatenus in abstr- acto significant: non habent ex modo sue significa- tionis: nec quod significant: nec quod supponant pro persona. Et ideo non proprie: ea que sunt propria personarum de huiusmodi nominibus predicantur: ut dicantur essentia generans: vel genita: li- cet quedam bonum nominum propinquiora sint personis in quantum significant principia actus: qui sunt proprie personarum: sicut lumen: sapientia: bonitas: et huiusmodi. Unde: et que sunt pro- pria personarum de rebus minus inconuenienter predicantur: ut cum dicitur filius lumen de lumine: sapientia de sapientia. Sed essentia de essentia magis inconuenienter dicitur. Sed licet modus significandi diuersus sit cum dicitur de- us: et deitas: tamen res est eadem penitus. Et sic propter rei idempnitatem: sicut unum de altero pre- dicatur: ut cum dicitur deus est deitas: vel per- sona diuina: sicut pater est diuina essentia: ita et sanctus interdum unum pro alio ponitur: ut sic di- catur quod essentia diuina generat: quod pater qui est essentia diuina generat: et essentia est de essentia quia filius qui est essentia est de patre qui est ea- dem essentia diuina. Et sic exponit Cyrillus in li- bro thesaurorum dicens. Pater de se vitam vitam te et essentia veraciter existente tanquam vera ra- dice generando filium: dat ei naturaliter suam na- turalem vitam: et essentiam. Et sic etiam cum di- citur quod pater genuit naturam suam in filio: expo- nendum est quod per generationem suam naturam filio dedit: sicut et premittis verbis Cyrilli ha- betur.

Quomodo intelligit quod dicitur filius pa- terne essentia. CA.V.

Hoc etiam patet qualiter exponenda sit quod idem Cyrillus in eodem libro dicitur videtur. Quomodo ergo dicitur filius patris esse essentia erit creatura. No- enim dicitur filius esse essentia patris quasi a pa- tre essentia genitus: sed quasi paternam essenti- am per generationem accipiens. Et per hoc mo- dum exponenda sunt omnia que similiter dici in- ueniuntur. Sicut quod dicitur filius vel spiritus con- tualiter procedere: in quantum procedendo essentia a patre accipiens.

Quomodo intelligit quod qui sunt propria naturaliter pa- tris sunt propria filii. CA.VI.

Deest esse dubium quod Cyrillus in eodem libro thesaurorum dicit. Omnia que pa- tris sunt propria naturaliter sunt propria et filii. Aut enim hoc intelligitur de essen- tialibus attributis: et sic necque patri: necque filio sunt propria: sed utriusque contra: aut de personalibus: et sic que sunt propria patris non sunt propria filii: sicut



Pl. 12. THOMAS AQUINAS, *Opuscula*, Venice, Hermannus Liechtenstein, 7 IX 1490. BCABo, 16.B.V.4, fol. 2r. Originally in Matteo Venturoli's library, below the ex-libris of the former owner, Count Domenico Leuera, one can see the stamp of Saint Bartholomew's Theatines.

longer to exist independently, and their books were to be incorporated into the Biblioteca Universitaria or into the future Biblioteca dell'Archiginnasio. Blumenschein's impression of their physical appearance, their architecture, decoration and inscriptions,³ predomi- nate over the generally rather scanty mentions of individual books, and it may be that architectural historians will find clues pointing to a more precise date for his visit.

I hope readers will welcome this simple transcription and transla- tion of Blumenschein's text, with minimal notes, as my knowledge of Bolognese library history is very limited. I wonder, for instance, whether the apparently widespread threat of excommunication for the theft of books from monastic libraries was ever carried out, and whether the author and subject catalogues mentioned in the charm- ing verse regulations of the Camillians at San Gregorio still survive. I have made only minor alterations to Blumenschein's orthography (simplified punctuation, «ss» for all forms of double s), none to his variable grammar, and have retained his occasional errors, noting those I recognise as such. The abbreviations at the end of each entry are Blumenschein's own: «B» indicates libraries he visited himself, the remainder secondary sources, most of which I have succeeded in iden- tifying. I have omitted the running-title *Welsche* (meaning *Italian* [libraries]) and the repeated *Bologna* or *Ebend.* (*ibid.*) before descrip- tions. Page 308 of the manuscript is reproduced as an example of Blumenschein's handwriting. Editorial additions are enclosed in square brackets, and my notes on the text (the numerical sequence) are appended to the translation.

³ The elaborate scheme of inscriptions in the Dominicans' library to which Blumenschein devotes so much attention is not mentioned in the volume published to mark the modern resto- ration of that library, VENTURINO ALCE - ALFONSO D'AMATO, *La Biblioteca di San Domenico in Bologna*, Bologna, Arti Grafiche Tamari, 1959; second edition: Firenze, Olschki, 1961.

Abbreviations

BACCHI-MIANI: MARIA CRISTINA BACCHI - LAURA MIANI, *Vicende del patrimonio librario bolognese: manoscritti e incunaboli della Biblioteca Universitaria di Bologna*, in Pio VI Braschi e Pio VII Chiaramonti. *Due Pontefici cesenati nel bicentenario della Campagna d'Italia*, Atti del Convegno internazionale (maggio 1997), Bologna, CLUEB, 1999, p. 369-475.

BCABO: Biblioteca Comunale dell'Archiginnasio, Bologna.

BnF: Bibliothèque nationale de France.

BUBO: Biblioteca Universitaria, Bologna.

ISTC: Incunable Short-Title Catalogue; can be accessed on the CERL (Consortium of European Research Libraries) Hand Press Database through subscribing libraries at www.cerl.org/hpb.htm.

KEYSLER: JOHANN GEORG KEYSLER, *Travels through Germany, Bohemia, Hungary, Switzerland, Italy and Lorrain*, London, A. Linde and T. Field, 1756-1757.

LAURENT: MARIE-HYACINTHE LAURENT, *Fabio Vigili et les bibliothèques de Bologne au début du XVI^e siècle d'après le ms. Barb. Lat. 3185*, Città del Vaticano, Biblioteca Apostolica Vaticana, 1943.

MONTFAUCON: BERNARD DE MONTFAUCON, *Diarium Italicum*, Parisiis, apud Joannem Anisson, 1702.

RCEBo: Real Colegio de España, Bologna.

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Handwritten text in German script, likely a manuscript or library record. The text is written in a cursive hand and includes several lines of text, some of which are crossed out or corrected. The text appears to be a description of a library or collection, possibly related to the 'Abbreviations' on the left page. It mentions 'Bologna' and 'Biblioteca'.

Additional handwritten notes in the left margin of the page, including 'Bologna' and 'Biblioteca'.

ADALBERT BLUMENSCHNEIN, *Beschreibung verschiedener Bibliotheken in Europa*, Wien, Österreichische Nationalbibliothek, Cod. Ser. n. 2810, p. 308.

Transcription

299 [bis]

Bologna

Zu der von dem Probst Pellegrino bey dem hiesigen Dom An. 1525. angelegten Büchersammlung werden nebst vielen gedruckten Wercken auch verschiedene Handschriften sowohl in lat. als griechisch. Sprache angetroffen; Unter diesen letzteren befinden sich Aesop. Aeschyl. Simpli. in Epict. Aphthon. Progymn. Theodos. Prodrom. Gramm. Man. Moschopol. Gramm. Lexic. gr. lat. Ptolom. Geogr. Euclid. et Procli Comment. in ips. Theon. Hero de mach. Plut. de Mus. Procli Sphaera. Cleomedis detta. Nicomachi Geom. und Arithm. Aleibeus in Platon etc. Montf. Eckh.

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*Bologna*** ([in margin] ** S. dz nebeneingesch. P. 299.)

Zur öffentlich in dem Pallast des Instituts im ersten Stockwerch sich befindlichen Universitäts- oder vielmehr Stadtbibliothek führen 3. Treppen; Während dennen Man durchaus an dennen Wänden verschiedentliche Alterthümer von Steinen und Jnnschriften eingemaurter erblicket. Obenher sind zwey Vorgewölber, in welchen Man neben ersagten Alterthümern viele Portraits zerschiedener Per-

Translation

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The collection of books formed by Prior Pellegrino in the Cathedral here in 1525 contains, as well as many printed works, a variety of manuscripts in both Latin and Greek. Amongst the latter are Aesop, Aeschylus, Simplicius on Epictetus, the Progymnasmata of Aphthonius, the Prodromus grammaticus of Theodosius, the Grammatica of Manuel Moschopulus, a Greek-Latin Lexicon, Ptolemy's Geography with the commentaries of Euclid and Proclus, Theon, Hero's Mechanics, Plutarch de Musica, Proclus de Sphaera, Cleomedes de Mundo, the Geometry and Arithmetic of Nicomachus, Aleibeus [*sic*, for Albinus] on Plato, etc. Montf.⁴ Eckh.⁵

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Three stairs lead to the University or rather City Library, which is publicly accessible in the palace of the Institute, on the first floor. Various ancient stones and inscriptions have been mounted on all the walls of these stairs. At the top are two vaulted anterooms, which contain, in addition to more of these antiquities, many portraits of

⁴ BERNARD DE MONTEFAUCON, *Diarium Italicum*, Parisiis, apud Joannem Anisson, 1702, and *Id.*, *Bibliotheca Bibliothecarum Manuscriptorum nova*, Parisiis, apud Briasson, 1739.

⁵ JOHANN GEORG VON ECKHART, *Corpus historicum medii aevi*, Lipsiae, apud Jo. Frid. Gleditschii B. fil., 1723.

sonen dieser Stadt, so sich allerhand rühmlicher Thatten wegen besonders hervorgethan haben, ansichtig wird; Unter diesen kommen in dem anderten Gewölb gleich herausserhalb des grossen Büchersaals vorzüglich zwey anzumercken, und zwar linker hand entdecket sich in einem grossen unten auf ein Seulenstuhl anstossenden Bildnis ein gelehrter Held zu Pferd, welcher zu dieser berühmtesten Büchersammlung ein sehr namhafter Gutthäter gewesen; gedachtes Postament wornebst ein grosser Engel sizet, hat die Beyschrift: Senio, et Virtute Custod. hernach folget:

Ludovicus Ferdinandus Marsilius Litterarum, et bellica Laude dignus Senatui Instituti condendi magna Supplectile D. D.

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Vber dem Eingangsportal ist von aussen das Gemälde des Pabstes Benedict XIV und unter Jhm stehen die Worte: Amplificatori maximo. Das Gewölb des Hauptsaaus ruhet auf 4. grossen hohen Säulen. Die 26. Bücherschränke sind sammt der herumlauffenden Gallerie von Nussbaumenholz mit Fleder schön untermischt. Ganz oben drüber stehen Busten von allerhand sowohl heidnisch- als christlichen Gelehrten. Linckerhand sind oberhalb der Gallerie 4. Fenster, an dem vorderen Theil 2 grosse übereinander, und eines über das Eingangs Portal. Vorne zur rechten Hand kommt Man in ein hohes Gewölb, in welchem die 4. Wände durchgehens mit Portraits bedeckt sind; sofort aus diesem abermal rechts in ein 40. Schritte lang, und 8. breit- aber etwas niederes Gewölb, alwo linckerseit 5. Fenster gegen dem Hofe des Hauptgebäudes angebracht sind, und in welchem die Handschriften des Grafen Marsilii* ([in margin] *(unter dennen eine starcke Anzahl aus der corvinischen Bibl. zu Ofen befindlich.)) dann 400. dergleichen von dem vortreflichen Naturkundiger Ulyss. Aldrovando (unter dennen besonders 14. Folianten Fossilien, Pflanzen, und Thieren nach dem leben gezeichnet, und illuminiert) sofort

various Bolognese personalities particularly known for their admirable actions. Two of these in the second anteroom, just outside the great library room, are of particular note. On the left is a large equestrian statue of a scholar-hero and very distinguished patron of this most celebrated collection of books, which stands on a pillared pediment flanked by a seated angel and with the following inscription: Senio, et Virtute Custod. followed by the words:

Ludovicus Ferdinandus Marsilius⁶ Litterarum, et bellica Laude dignus Senatui Instituti condendi magna Supplectile D. D.

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Outside and above the entrance is a portrait of Pope Benedict XIV⁷ subscribed: Amplificatori maximo. The vaulted ceiling of the main library room is supported by four large, tall columns. The 26 book-cases, like the encircling gallery, are of walnut, beautifully inlaid with elder. They are topped by busts of various pagan and Christian scholars. On the left above the gallery are four windows, at the far end two large ones, one above the other, and one above the entrance. At the far end on the right is the way in to a high vaulted room, whose four walls are covered with portraits. From this, turning right again, is a vaulted room, forty paces long and eight wide but rather low-ceilinged, with on the left five windows overlooking the courtyard of the main building, containing the manuscripts of Count Marsilius,⁸ including a large number from the Corvinian Library in Buda,⁹ plus 400 manuscripts of the excellent naturalist Ulysses Aldrovandi (including notably 14 folio volumes of fossils, plants and animals drawn from life

⁶ Luigi Ferdinando Marsili, 1658-1730 (pl. 1).

⁷ Prospero Lambertini, 1675-1758; Pope from 1740.

⁸ The quotation refers to both the Marsili collection - inside BUBo at present identified by the comprehensive number 1044 and including 146 manuscripts - and to the manuscripts owned by Marsili, which are mainly Oriental manuscripts and now placed among the others of the Library.

⁹ See CSABA CSAPODI, *The Corvinian Library. History and stock*, Budapest, Akademiai Kiado, 1973 (*Studia humanitatis*, 1). This lists only six volumes from the Corvinian Library now present in the Bologna University Library.

die abend- als morgenländische MSS. von Lambertini; nebst vielen kostbaren Kupfersammlungen sich befinden. Gerade fort hingegen aus dem ersagten Bilderkabinet ist ein ebenfals der Länge, und Breite nach dem letztern ganz gleiches Gewölb; Es hat solches auch 5. Fenster nach dem erwehnten Hof, und oben zur rechten Seite einen Ausgang in das Hauptgebäude, und strozet nicht minder

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mit Büchern, und Portraits. Nun ist Man überhin just in der Arbeit begriffen ein mit diesem allerdings ähnlichkommendes Gewölb auf der lincken Seite des grossen Saals diesem gerade gegenüber anzulegen, und mit Büchern zu füllen, und auf solche Art wird Sie dem Gebäude nach mit der Vaticanischen Bibliothek ziemlich überein kommen. In dem grossen Büchersaal sind auf die vorzüglichere Vermehrer dieses prächtigen Bücherschazes zwei besondere Innschriften zu lesen; die Erstere entdeckt Man nebst dem Wappen vber dem Portal mit goldenen Buchstaben und heisset:

Philippo Maria de Montibus S.R.E. Presbyter Card. tit. S. Stephani in Monte Coelio, quod Bibliothecam multorum Annorum Studio sibi studiose comparatam unâ cum pictis plurimorum praestantium Virorum Imaginibus in hoc Scientiarum, et Artium Instituto, Patrie Ornamento Civium utilitati dedicaverit, Senatores eidem Instituto Praefecti grato jubente Senatu posuerunt. An. Repar. Sal. MDCCLVII.

Die Ander auf eben solche Ahrt lieset Man Vorne in der Mitte oberhalb dennen zwei Fenstern folgendermassen:

Benedicto XIV. Pont. Max. P.P. quod praeter conlata in omnes Ordines ingenia Beneficia Scientiarum Instituto maximis, et innumeris Largitionibus aucta, atque ornata post legatam ipso suadente a Philippo Maria S.R.E. Card. de Montibus Bibliothecam suam, etiam Librorum Copia, et Delecta praestantissimam munifice donaverit. Senatores Instituto Praefecti grato jubente Senatu posuerunt. An. MDCCLVI.

and coloured)^b and the Western and Oriental manuscripts of Lambertini,^c as well as many valuable collections of prints. Coming straight through this print-room, one enters another vaulted room of exactly the same length and width, which also has five windows overlooking the same courtyard, at the end on the right a way out into the main building, and is not less well endowed

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with books and portraits. At the moment work is in progress to prepare a vaulted room similar and opposite to this on the left of the main library room, and to fill it with books, thus making this library a fair match for the Vatican Library, as far as the building is concerned. In the main library room there are two inscriptions relating to the principal benefactors of this splendid treasury of books. The first, in gold letters, together with a coat-of-arms, is placed above the entrance, and reads:

Philippo Maria de Montibus S.R.E. Presbyter Card. tit. S. Stephani in Monte Coelio, quod Bibliothecam multorum Annorum Studio sibi studiose comparatam unâ cum pictis plurimorum praestantium Virorum Imaginibus in hoc Scientiarum, et Artium Instituto, Patrie Ornamento Civium utilitati dedicaverit, Senatores eidem Instituto Praefecti grato jubente Senatu posuerunt. An. Repar. Sal. MDCCLVII.

The second matching inscription is placed centrally at the end above the two windows, and reads:

Benedicto XIV. Pont. Max. P.P. quod praeter conlata in omnes Ordines ingenia Beneficia Scientiarum Instituto maximis, et innumeris Largitionibus aucta, atque ornata post legatam ipso suadente a Philippo Maria S.R.E. Card. de Montibus Bibliothecam suam, etiam Librorum Copia, et Delecta praestantissimam munifice donaverit. Senatores Instituto Praefecti grato jubente Senatu posuerunt. An. MDCCLVI.

^b This is the Aldrovandi collection, at present identified inside BUBo by the comprehensive number 124: it includes 150 manuscripts (some of which consisting of many volumes) and the drawings painted with watercolour: 10 volumes of plants (pl. 2), 7 of animals and 1 'mixed' volume. The present number of volumes doesn't correspond due to re-binding.

^c The manuscripts given to the Library by Pope Benedict XIV (approximately 450) are not separately kept inside the Library, but they are placed among the others and included in the single numerical series of manuscripts.

Die Anzahl der Bücher bestehet dermalen in 115.000. Bänden; die wird aber jährlich noch vermehret. Unter diesen haben

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von dennen Gedruckten folgende einen besonderen Vorzug: als Lactantius Firmianus de diversis [*sic*] Institutionibus adversus Gentes fol. auf Papier, so im Kloster zu Subiaco An. 1471. herausgekommen. S. Augustin. de Civit. Dei 4. maj. Neap. 1477. Eine Übersetzung des nämlichen Buchs in die italianische Sprache von Nicolo Piccolomini ohne Jahrzahl, und druckorte, welche sich eben alda befindet, wird noch für viel rärer angerühmt. Von äusserster Seltenheit weiset Man in kl. 4. und einem eigenen Futteral die bekannte Schrift unter dem Titel: Assertio septem Sacramentorum adversus Martinum Lutherum ab Henrico Rege Anglië, etc. welche zu Anfang, und Ende mit der eigenen Hande des Königs bemercket ist. Descriptio veteris, et novë Polonië fol. ist zwar erst im Jahre 1585, zum Vorschein gekommen, aber so rär geworden, dass Man nur 4. Exemplarien in der Welt wissen will. Serveti Dialog. et Errores SS. Trinitat. 2 Bände in 8. Bullii

At present, the books amount to 115.000 volumes, though the number is added to every year. Amongst

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the printed books the following are especially remarkable: Lactantius Firmianus de diversis [*sic*, for *divinis*] Institutionibus adversus Gentes fol. on paper, printed in the monastery at Subiaco in 1471;^{9, d} St. Augustine de civit. Dei, large 4^o, Naples 1477;^e a translation of the same book into Italian by Nicolo Piccolomini, no date or place,¹⁰ which is held to be much rarer.^f Of extreme rarity, in small 4^o and kept in a special case, is shown the celebrated work entitled Assertio septem Sacramentorum adversus Martinum Lutherum ab Henrico Rege Anglië, etc.,¹¹ which has annotations in the King's own hand at the beginning and end.^g Descriptio veteris, et novë Polonië,¹² fol., though not published until 1585, has become so rare that there are said to be only four copies in the world.^h Serveti Dialog. et Errores

⁹ The date should be 1465.

^a LUCIUS COELIUS FIRMIANUS LACTANTIUS, *Opera*. Con: *De divinis institutionibus; De ira Dei; De opificio Dei vel de formatione hominis*, Subiaco, [Conradus Sweynheym and Arnoldus Pannartz], 29 X 1465. ISTC il00001000. This is the copy BUBo A.VB.XI.21, given to the then Library of the Institute of Sciences of Bologna by Pope Benedict XIV in 1756 (pl. 3).

^e AURELIUS AUGUSTINUS, *De civitate Dei*, Naples, Mathias Moravus, 1477. ISTC ia01237000. This is the copy BUBo A.VA.III.22, given to the then Library of the Institute of Sciences of Bologna by Pope Benedict XIV in 1756.

¹⁰ Presumably Venice? ca.1476-78; ISTC ia01248000.

^f AURELIUS AUGUSTINUS, *De civitate Dei* [in Italian], [Venice?, Antonio di Bartolommeo Miscomini, ca. 1476-1478] or [Florence?, not after 1483]. ISTC ia01248000. BUBo has two copies of this edition: A.VKK.VII.10 from the ancient collection, without any particular provenance, and A.VB.VI.12 from the library of cardinal Filippo Monti, given to the then Library of the Institute of Sciences of Bologna in 1749.

¹¹ London, in ædibus Pynsonianis, 1521.

^g HENRY VIII, King of England, *Assertio septem sacramentorum aduersus Martin. Lutherum*, (Apud inclytam urbem Londinum, in ædibus Pynsonianis, 1521 quarto Idus Iulij [12 VII]). This is the copy BUBo Raro C 4, given to the then Library of the Institute of Sciences of Bologna by Pope Benedict XIV in 1756 (pl. 4).

¹² By STANISLAUS SARNICKI, [Cracow], [Aleksy Radecki?], 1585, 87.

^h STANISLAUS SARNICKI, *Descriptio veteris et novae Poloniae cum divisione eiusdem veteri et nova; Adiecta est vera et exquisita Russiae inferioris descriptio, iuxta revisionem commissariorum regionum; Et Livoniae iuxta Odoporicon exercitus Polonici redeuntis ex Moschovia*, [Cracoviae], [Aleksy Radecki?], 1585. Not in BUBo.

Georgii Opera omnia fol. Londin. 1703. wird gleichfalls für ein überaus räres Buch angegeben. S. Biblis 4. maj. Venet. per Leonard. Vild. expens. Nicol. de Francofordia 1478. Nechsthin sind auch über 400. verschiedene Ausgaben von Bibeln alhier. Bey der An. 1462 in Mainz erschienen Bibel hab ich alda zweyerley Schlüsse wahrgenohmen. Der Erstere heisset: Pñs hoc Opusculum finitum, ac completum, et ad Eusebiâ dei Industriê in Civitate Moguntia per Ioannem Fust Civem, et Petrum Schoiffer de Gernsheim Clericum Diocesis Ejusde[m] est confirmatum An. Incarn. Dñi. 1462. in Vigil. Assumt. und die Andere: Pñs hoc Opusculum artificiosa Adinventione imprimendi, seu characterizandi absque Calami Exaratione in Civitate Moguntie sic effigiatum, ad Eusebia, etc. 1460. Unter dennen eigenen

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Anmerckungen, und Sammlungen, welche sich bey dennen vom mehrerholten Pabste Bened. XIV hiehergeschickten Büchern befinden, sind auch jene, die Er sich über seine Priester gemacht hatte, da Er noch Erzbischof zu Bologna war. Der Character des grösseren Theils derselben ist mit zwey Worten ausgedrückt, doch finden sich auch Einige darunter, so mit einem besonderen Nachdruck aufgesetzt sind, und einen Beweiss abgeben sowohl dass Er die Menschen gekannt habe, als dass Er auch die Jenige, deren Er sich sonderheitlich bedienet, zu kennen gesucht habe.

B.

Gleichwie das ganze Kloster bey dennen P.P. *Dominicanern* alda sehr herrlich erbauet, so ist auch der Eingang zur Bibliothek recht majestättisch. Man kommt dahin von dem Dormitorio* ([in margin]

SS. Trinitatis, 8^o, two volumes.¹ Bullii Georgii Opera omnia, fol., London 1703, is also described as an exceptionally rare book.² S. Biblia, large 4^o, Venet. per Leonard Vild. expens. Nicol. de Francofordia 1478.³ Then there are more than 400 editions of Bibles here. I noticed two different colophons in copies here of the 1462 Mainz Bible. The first reads: Pñs hoc Opusculum finitum, ac completum, et ad Eusebiâ dei Industriê in Civitate Moguntia per Ioannem Fust Civem, et Petrum Schoiffer de Gernsheim Clericum Diocesis Ejusde[m] est confirmatum An. Incarn. Dñi. 1462. in Vigil. Assumt. and the second: Pñs hoc Opusculum artificiosa Adinventione imprimendi, seu characterizandi absque Calami Exaratione in Civitate Moguntie sic effigiatum, ad Eusebia, etc. 1460.^{13,1} Amongst the personal

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notes and collectanea included in the books sent here by the aforesaid Pope Benedict XIV are those he wrote about his priests while he was still Archbishop of Bologna. Most of their characters are expressed in a couple of words, but there are also a few described with particular emphasis, which shows both how well he knew people and that he sought to understand those he singled out to serve him.

B.

The entire Monastery of the *Dominicans* is a most splendid building, and consequently the entrance to the library too is really majes-

¹ MIGUEL SERVETO, *Dialogorum de Trinitate libri duo. De iustitia regni Christi, capitula quatuor*, S.l., s.t., 1532, 8^o. This is the copy BUBo Raro B 7, given to the then Library of the Institute of Sciences of Bologna by Pope Benedict XIV in 1756.

² GEORGE BULL, *Opera omnia*, Londini, Typis Samuelis Bridge, Impensis Richardi Smith, 1703, fol. This is the copy BUBo A.M.W.III.12 from the library of cardinal Filippo Monti, given to the then Library of the Institute of Sciences of Bologna in 1749.

³ BIBLIA *Biblia latina*, Venice, Leonardus Wild, for Nicolaus de Frankfordia, [VII] 1478. ISTC ib00558000. This is the copy BUBo A.VKK.XII.13, given to the then Library of the Institute of Sciences of Bologna by the Senator Marquis Sigismondo Malvezzi in 1757.

¹³ Blumenschein is right about the two colophons, which he transcribes with only minor errors, except that the final date should read 1462, not 1460.

¹ BIBLIA *Biblia latina*, Mainz, Johann Fust and Peter Schoeffer, 14 VIII 1462. ISTC ib00529000. The only copy still present in BUBo (A.VB.XI.4), given to the then Library of the Institute of Sciences of Bologna by Pope Benedict XIV in 1756, has the first type of colophon.

*anfänglich) durch einen Atrium, sofort vermittelt 18. in doppelter Reihe gestellten runden Säulen in drey gewölbte Gänge getheilt— zu beiden Seiten mit 12. Statuen der Künste in Lebensgrösse, 8. Gemälden so zum Ruhm des Predigerordens, und besonders des Pabstes Pii V. gereichen, dann endlich mit 18. Fenstern versehenen Vorsaal. Vber jeglicher dieser erwehnten Säulen ist in der Mitte ein Gelehrt— oder Heiliger des Ordens im Brustbild gemalen. Oberhalb den Fenstern stehen Sprüche aus der H. Schrift, unterhalb derenselben aber sind Begebenheiten, die sich in diesen orden geäussert, worauf nun die obige Sprüche sich schicken sollen. Diese Leztere gehen einer nach dem anderen, wie folget:

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Ober den ersten Fenster rechter hand heist es:

Prodigia in Coelo, et in Terra. Joel. 2. 30.

An dem Fenster grad gegenüber:

Omnes Sitientes, venite ad Aquas. Is. 55.

Ober dem anderten:

Comede Volumen. Ezech. 3.

Gegenüb.:

Ipsum audite. Matt. 17.

Ober dem dritten:

Non est inventum Mendacium. Apoc. 14.

Gegenüb.:

Glorificatur in Concilio. Ps. 68.

Ober dem vierten:

Non sum coinquinatus. Apoc. 14.

Gegenüb.:

Ecce plus, quam Salomon hic. Luc. 11.

tic. One reaches it from the Dormitory first by way of an atrium, then through 18 round columns disposed in two rows making three vaulted passages, flanked with twelve life-sized statues of the Arts, eight paintings in honour of the Order of Preachers and especially of Pope Pius V., and finally through an antechamber with eighteen windows. Over the middle of each of the columns I have mentioned is painted the head and shoulders of a scholar or Saint from this Order. Above the windows stand sayings from the Bible, and below them events which occurred in this Order, to which the sayings are thought to be appropriate. The sequence of the latter is as follows:

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Above the first right-hand window:

Prodigia in Coelo, et in Terra. Joel. 2. 30.

Above the window directly opposite:

Omnes Sitientes, venite ad Aquas. Is. 55.

Above the second:

Comede Volumen. Ezech. 3.

Opposite:

Ipsum audite. Matt. 17.

Above the third:

Non est inventum Mendacium. Apoc. 14.

Opposite:

Glorificatur in Concilio. Ps. 68.

Above the fourth:

Non sum coinquinatus. Apoc. 14.

Opposite:

Ecce plus, quam Salomon hic. Luc. 11.

Ober dem fünften:

Praecinxisti me Virtute. Ps. 17.

Gegenüb.:

Similem in Gloria. Eccl. 45.

Ober dem sechsten:

In Ignem dejicies Eos. Ps. 139.

Gegenüb.:

Coeci vident, Claudi ambulant. Matt. 13.

Ober dem siebenden:

In Corpore, extra Corpus. 2. Cor. 12.

Gegenüb.:

Sol cognovit Occasum suum. Ps. 103.

Ober dem achten:

Ipsi docebunt Te. Iob. 8.

Gegenüb.:

Sicut audivimus, sic vidimus. Ps. 14.

Ober dem neunten:

Cantabitur Canticum istud. Is. 26.

Gegenüb.:

Quem Deus commendat. 2. Cor. 10.

In wie weit sich nun auch die bishero angeregte Bibelsprüche zu

Above the fifth:

Praecinxisti me Virtute. Ps. 17.

Opposite:

Similem in Gloria. Eccl. 45.

Above the sixth:

In Ignem dejicies Eos. Ps. 139.

Opposite:

Coeci vident, Claudi ambulant. Matt. 13.¹⁴

Above the seventh:

In Corpore, extra Corpus. 2. Cor. 12.

Opposite:

Sol cognovit Occasum suum. Ps. 103.

Above the eighth:

Ipsi docebunt Te. Job. 8.

Opposite:

Sicut audivimus, sic vidimus. Ps. 14.¹⁵

Above the ninth:

Cantabitur Canticum istud. Is. 26.

Opposite:

Quem Deus commendat. 2. Cor. 10.

How far these select Bible sayings rhyme with the collection of

¹⁴ This should read Matt. 11.

¹⁵ Perhaps Psalm 94.

der alda vorhandenen Büchersammlung reimen? ein solches wird Jedermann zum freyen Urtheil anheimgestellt. Die ferners bis zur

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Bibliothek sich erstreckende Jnschriften kommen folgendermassen nacheinander:

Gleich über dennen ersten zwo Treppen so Man noch in das Dormitorium kommt, stehen an dem oberen Gesims überhalb dem Fenster, so im Garten gehet in einem weissen von Gybs gemachten Schild die Worte:

Sapientiam Ejus enarrabunt Gentes.

Von da aus sind 11. Stufen in den Gang der geistlichen Wohnzimmer gegen die Bibliothek zu; Wenn Man solche vollendet, und sich umkehret, so liest Man oberhalb:

Viam Sapientiæ monstrabo Tibi; Ducam Te per Semitas Æquitatis.

Ober dem hohen Bogen des ersteren Vorgewölbes noch im gleich ersagt sobenamsten Dormitorio:

Palam faciet Disciplinam Doctrina Ejus.

Jn dem nämlichen Vorgewölb zur rechten:

Et Honestatem Illius non abscondam.

Eben alda zur lincken:

Et usque in Saeculum non delebitur.

Auf der anderen Seite im Frontispic. des Säulenvorsaals lincks:

quam sine fictione didici,

und rechts:

Et sine Invidia communico.

Jn der Mitte ist ein zwischen Lilien, und Palmzweigen unter einer Krone ein offenes Buch alles aus Gybs mit der Aufschrift zu beiden Seiten:

laudare, benedicere, et praedicare.

Zu dem zweenten mit Säulen gezierten Vorsaal zur rechten hand

books there is a question everyone may freely answer himself. The remaining

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inscriptions on the way to the library are in the following sequence: Immediately above the first two stairs leading to the Dormitory, on the upper frame over the window overlooking the garden, in a white plaster shield, are the words:

Sapientiam Ejus enarrabunt Gentes.

From there eleven steps lead to the corridor of living-rooms for the religious in the direction of the library; having traversed it, and turning around, one reads above:

Viam Sapientiæ monstrabo Tibi; Ducam Te per Semitas Æquitatis.

Above the tall arch of the first vaulted anteroom, still within the so-called Dormitory just mentioned:

Palam faciet Disciplinam Doctrina Ejus.

In the same anteroom, on the right:

Et Honestatem Illius non abscondam.

In the same place, on the left:

Et usque in Saeculum non delebitur.

On the other side, on the façade of the pillared anteroom:

quam sine fictione didici,

and on the right:

Et sine Invidia communico.

In the centre, between lilies and palm-fronds, is an open book under a crown, all in plaster, with the words on both sides:

laudare, benedicere, et praedicare.

In the second, pillared anteroom, on the right above the arch op-

ober dem Bogen der Bibliothekthür gegenüber ist zu lesen:

Bibliothecam hanc jam olim ampli-

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catam et elegantius ornatam Viris clarissimis F. Corradino Ariosto, et F. Thoma Trentaquattro.

In der Mitte steht oberhalb des Bogens der H. Dominicus von halber Lebensgrösse ein Buch in der* ([in margin] *lincken) Hand haltend, und unter seiner:

Linguè Manus Studio.

Daneben linckerseits:

F. Vincentius Ludovicus Cardinalis Gotti praestantissimus alter hujus Cenobii Alumnus insigni Librorum Copia auxit, Censuque perpetuo.

Oben Gegenüber neben der Eingangsthür in die Bibliothek zur rechten:

Nullus extrahet Libros, vel Scripta etiam ad Commodium.

Zur lincken eben daselbst:

Sub Poena Excommunicationis major. latè Sent. ab Urbano VIII. et Innocentio XII.

Und in der Mitte dieser beiden Aufschriften ober dem Portal von aussen:

Consortes de Bolognini construxerunt 1496. PP. Conventus huic venustati donarunt. 1693.

Zu Ende nun dieses erhöhten Vorgewölbes trittet Man über 4. Stufen in den Hauptbüchersaal selbst. Es sind in Solchem zwei Gallerien eine über die andere angebracht. Unter und ober der Ersteren stehen Bücher, oberhalb der zwoiten aber ist nur Stukatorarbeit, worinnen zu beiden Seiten zehen Bildnisse der Gelehrten dieses Ordens sich befinden. Alle Schräncke sind sammt dennen künstliche und mühesammen, jedoch unvergoldeten Auszierungen durch Bildhauerschnitzwerck von Nusbaumholz. Die Gestell haben

posite the library door, are the words:

Bibliothecam hanc jam olim ampli-

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catam et elegantius ornatam Viris clarissimis F. Corradino Ariosto, et F. Thoma Trentaquattro.

In the centre over the arch is St. Dominic, half life-size, holding a book in his left hand, and below him:

Linguè Manus Studio.

Beside this on the left:

F. Vincentius Ludovicus Cardinalis Gotti praestantissimus alter hujus Cenobii Alumnus insigni Librorum Copia auxit, Censuque perpetuo.

Above, opposite, beside the library's entrance door, on the right:

Nullus extrahet Libros, vel Scripta etiam ad Commodium.

On the left:

Sub Poena Excommunicationis major. latè Sent. ab Urbano VIII. et Innocentio XII.

And in the centre of these two inscriptions, above the entrance from outside:

Consortes de Bolognini¹⁶ construxerunt 1496. PP. Conventus huic venustati donarunt. 1693.

At the end of this vaulted anteroom which I have mentioned, one enters the main library room itself by way of four steps. In it there are two galleries one above the other. Below and above the first there are books, but above the second only plasterwork, in which on both sides ten portraits of scholars of this Order are set. All the bookcases, together with their artful and intricate but ungilded carved decorations, are of walnut. The shelves

¹⁶ Lodovico Bolognini, 1446-1508.

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9. bis 10. Schuhe in der Höhe. Zu beiden Seiten sind 8. Fenster, dieweil solche aber ober dennen Gallerien, hat sie nicht gar zu vieles Licht. Die Decke ist von Holz nach Stukatorart gemalen, der Fusboden hingegen, worauf beiderseits 8. Tischchen zum Studiren* ([in margin] *stehen), von gebrannt- viereckigten Steinen. Oberhalb der Thür lieset Man von innen folgende Schrift:

Quam illmi olim Consortes D. Ludovicus, et D. Ioanna de Bologninis Bibliothecam munificentissima Pietate à Solo erexerunt ad hanc Formam depictam, dotatam, insculptam, ornatam, PP. hujus almi Cenobii Dei, et Patriarchè Dominici peculiari patrocinante Providentia illustrarunt. An. Reparatis 1694.

Gegenüber ist oberhalb der Gallerie in einem grossen Bild von dem berühmten Franceschini der H. Thomas von Aquino, wie Er von dem in der Luft schwebenden mit dem Finger auf die auf einem Tisch liegend- offene Schriften herunter deutende Heilande die Gnade der Wissenschaften erhaltet, vorgestellt mit der obenhin gesetzten Jnnschrift: Bene scripsisti de Me Thoma. Die untere Schränke sind mit schönen dratgüttern verschlossen, die über der Gallerie aber offen. Über der Thür ist ein kleiner Portrait eines Dominicaners nammens Chierici, welcher Inquisitor in dieser Stadt war, und die kostbare Arbeiten von Schreunern, und Bildhauern hergeschafft hat. An den zwei Ecken der Hauptthür gegenüber geht Man zur linken hand vermittelst einer Treppe auf die Gallerie, und zur rechten hin- ab in ein Gewölbe worinn beständig die Buchbinder arbeiten.

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Es ist alda eine grosse Menge von Büchern und besten Wercken* ([in margin] *vorzüglich von Juristen), jedoch sehr wenige MSS. vorhanden. Sie sind meistens in Pergament gebunden, weil alda behauptet wird: dieser Band soll die Bücher am besten erhalten, wenn nicht solches der Wollfeilkeithalber füglicher geschiehet. Zwey Stücke von Dennen Handschriften kommen sonderheitlich zu bemercken. Das erstere ist eine alte hebräische Bibel in welcher auf der Vorderseite folgende Zeilen geschrieben sind: Istam Bibliam hebraicam dedit Frater Guillelmus Parisiens. Ord. Frat. Praedic. Confessor Illmi Regis Franchorum Conventui Bononiensi, pro communi [sic] Libraria Fratrum, propter Reverentia B. Dominici Anno MCCCX. pridie idus

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rise to 9 or 10 feet. On both sides are eight windows, but because they are above the galleries, there is not too much light. The wooden ceiling is painted to resemble plasterwork, while the floor, on which on both sides eight little study tables stand, is of fired square tiles. Over the door one reads the following inscription from inside:

Quam illmi olim Consortes D. Ludovicus, et D. Ioanna de Bologninis Bibliothecam munificentissima Pietate à Solo erexerunt ad hanc Formam depictam, dotatam, insculptam, ornatam, PP. hujus almi Cenobii Dei, et Patriarchè Dominici peculiari patrocinante Providentia illustrarunt. An. Reparatis 1694.

Facing this, above the gallery, in a large picture by the celebrated Franceschini,¹⁷ is St. Thomas Aquinas, receiving the grace of knowledge from the Saviour who, hovering in the air, points a finger down at books lying open on a table, portrayed under the following inscription: Bene scripsisti de Me Thoma (pl. 5). The bookcases on the lower level are secured with beautiful wire grilles, but those on the gallery are open. Above the door is a little portrait of a Dominican named Chierici, who was Inquisitor in this city and brought here the valuable works by carpenters and sculptors. In the two corners opposite the main door are entrances, on the left by way of a staircase to the gallery, and on the right down to a vaulted room where the bookbinders always work.

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A large number of [printed] books and collected works, especially of lawyers, is present, but very few manuscripts. They are mostly bound in vellum, because it is claimed there that this method of binding best preserves the books, if its cheapness is not a more pressing reason. Two of the manuscripts deserve special mention. The first is an ancient Hebrew Bible, in which on the first page the following lines are written: Istam Bibliam hebraicam dedit Frater Guillelmus Parisiens. Ord. Frat. Praedic. Confessor Illmi Regis Franchorum Conventui Bononiensi, pro communi [sic] Libraria Fratrum, propter Reverentia B. Dominici Anno MCCCX. pridie idus

¹⁷ Marcantonio Franceschini, 1648-1729.

Februarii. Quicumque legerit in ea, Oret pro Eo, Amen. Das andere ist ein Traktat von dem trefflichen Wolweisen Avicenna, der mit rothen Buchstaben, und den schönsten Mignaturgemälden, worunter besonders der Seehafen zu Alexandria, wie er zu selber Zeit war, gezieret ist; da gleich zu Anfang dieses Codic. ebenfals nachstehende Worte in hebräischer Sprache zu lesen: Abensana. Ex Translatione Magistri nostri Moysis Filii Majemon memo. Ejus sit in Benedictione, facta in Ægypto ex Libro Aber senê, quem accepit a Sultano magno Rege Ægypti in Anno quater millesimo nongentesimo quadragesimo sexto Creationis, das ist nach Christo dem Heilande 1194. Zu dessen Ende ist ein Brief in welscher Sprache beygerücket: dass Ferdinand I. für dieses MS. zwar 200. Ducaten gebothen, aber doch nicht erhalten habe.

B. **

[[in margin] ** Sonst ist auch noch ein Compendium mit Anmerckungen über die Evangelien vorhanden, welchen Codic. der Bischof zu Mayntz Maurus Rabanus, so im IX. Saec. gelebet, geschrieben haben soll. Tromb.

Jt. Epistola de Frate Bonaventura. Sie fangt an: lo Fratello B. dilecto in christo, ec., und endigt sich: Qui finisse la Pistola de Frate Bonaventura del Ordene de Frati minori. ist ein Cod. Chart. fol. ganz hinden liest Man: questo libro scrisse Bortolomio Paganello. 1461. Cav.

Von der Jnnschrift, welche alda zu lesen wäre, wie Fran. Sweert in den Select. Delic. schreibt und wovon auch der Ritterplatz Meldung macht, ist mir nichts zu Gesichte gekommen. Sie soll heissen:

Februarii. Quicumque legerit in ea, Oret pro Eo, Amen.^m The second is a treatise by the excellent scholar Avicenna, decorated with red letters and extremely beautiful miniatures, especially one of the harbour at Alexandria as it was at that time; at the beginning of this codex stand the following words in Hebrew: Abensana. Ex Translatione Magistri nostri Moysis Filii Majemon memo. Ejus sit in Benedictione, facta in Ægypto ex Libro Aber senê, quem accepit a Sultano magno Rege Ægypti in Anno quater millesimo nongentesimo quadragesimo sexto Creationis, which is 1194 years after Christ our Saviour. At the end, a letter in Italian has been inserted, to the effect that Ferdinand I. offered 200 Ducats for this manuscript, but failed to secure it.ⁿ

B.

Apart from these, there is also a manuscript Compendium with notes on the Gospels, which Hrabanus Maurus, Bishop of Mainz, who lived in the ninth century, is said to have written. Tromb.^{18, o}

Also Epistola de Frate Bonaventura.^p This begins: lo Fratello B. dilecto in christo, ec., and ends: Qui finisse la Pistola de Frate Bonaventura del Ordene de Frati minori. This is a vellum manuscript in folio. At the very end one reads: questo Libro scrisse Bortolomio Paganello. 1461. Cav.¹⁹

Of the inscription which Fran. Sweert, writing in his Select. Delic.,²⁰ says one can read there, also reported in the Ritterplatz,²¹ I saw no sign. It is said to read:

^m BUBo, ms. 2198: *Pentateuch*, in Hebrew, parch., XII-XIII cent. MONTFAUCON, p. 401.

ⁿ BUBo, ms. 2197: AVICENNA, *Canon medicinae*, in Hebrew, parch., XV cent. MONTFAUCON, p. 401 (pl. 6).

¹⁸ GIOVANNI CRISOSTOMO TROMBELLI, *Arte di conoscere l'età de' codici latini e italiani*, Bologna, per Girolamo Corciolani ed eredi Colli, 1756; and *Veterum patrum latinorum opuscula*, Bononiae, apud Hieronymum Corciolani, & H.H. Colli ex Typographia s. Thomae Aquinatis, 1751-1755.

^o BUBo owns only one manuscript of Rabanus Maurus, from the convent of St. Dominic. The manuscript is BUBo, ms. 1952: RABANUS, *Super Matheum*, parch., XIII cent. (LAURENT, p. 17).

^p BUBo, ms. 1513: "Anonimus asceticus plures sanctorum vitas referens", paper, XV cent. (1461).

¹⁹ BENEDETTO BONALLI, called CAVALESI, *Prodromus ad opera omnia S. Bonaventurae*, Bassani, sumptibus Remondini, 1767.

²⁰ FRANCISCUS SWEERTIUS, *Selectae Christiani orbis deliciae*, various editions.

²¹ *Der geöffnete Ritter-Platz*, Hamburg, Schiller, 1700-05.

Dicta fui Bologna, nunc Iulia dicor
Bibliotheca, sacris Ædibus hic posita,
Maximus huc veniens Pastorum maximus ille
Iulius, hoc Nomen praebuit Ipse mihi.)

B.

Wenn Man in dem prächtigen Styfte der regulirten *Chorherren* a *S. Salvatore* *** ([in margin] *** S. unten das eingesch. Bl. 311) [from inserted sheet 311 bis] S. oben p. 308 zu Ende *** aus dem Orden des H. Aug. in die vom P. Priore Pellegrino Fabbri (welcher nachhin General geworden) errichtete Biblio. eintrittet) in die Bibliothek eintrittet, so liest Man von aussen ober der Thür mit goldenen Buchstaben aufgetragen:

Conditā An. 1520. Restituta, et aucta: 1775.

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Und unterhalb:

Sapientia aedificavit Sibi Domum.

Ganz unten aber an dennen neben der Thür stehenden zween Säulen angebrachten Schildern zur lincken:

Vigilat ad Fores meas quotidie

Und zur rechten:

et observat Postes hostii mei hec Sapientia.

Bey Eröffnung der Thür fallet nicht nur der schön- und grosse Saal, sondern auch das von Bagnacavalli (Ascoso sagt von Pupini, und Ramenghi) vorwärts an der Maur in fresco künstlich hergestellte grosse Gemälde, welches den H. Augustin. sizend, wie Er bey einem Wortstreit die Manichäer zu schanden macht, in das Aug. Die Gallerie hat ein unvergleichlich geschweiftes Geländer. Just ober der Thür kommt Man von Sölcher in ein kleines Gewölbe, so mit einem eisernen Gitter verschlossen, alwo die verbothene Bücher sind. Zur ebener Erde sind ringsherum Codic. MSS. welche sowohl in* ([in margin]* hebräisch-) griechisch- als lateinischer Sprache ungefehr bis 300. Stücke betragen. Von der ersteren Gattung werden vorzüglich folgende angepriesen:** ([in margin]** das Buch Esther auf einer Pergamentrolle, wo von Montf. in seinem Diario ital. meldet, dass dieses älter, als das bey

Dicta fui Bologna, nunc Iulia dicor
Bibliotheca, sacris Ædibus hic posita,
Maximus huc veniens Pastorum maximus ille
Iulius, hoc Nomen praebuit Ipse mihi.

B.

In the splendid Monastery of the ([from p. 311 bis] *Augustinian*) *Canons Regular* at *S. Salvatore*, when one enters the library founded by Father Prior Pellegrino Fabbri (who subsequently became General of the Order), one reads this inscription in golden letters outside above the door:

Conditā An. 1520. Restituta, et aucta; 1775.

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And below that

Sapientia aedificavit Sibi Domum.

Low down on the two columns which flank the door, inscribed on attached shields, one reads, on the left:

Vigilat ad Fores meas quotidie

and on the right:

et observat Postes hostii mei hec Sapientia.

When the door is opened, one is struck not only by the beauty and size of the library room, but also by the fine fresco painting on the facing wall by Bagnacavalli (Ascoso²² says by Pupini and Ramenghi²³) of St. Augustine, seated, vanquishing the Manichaeans in argument. The gallery has an incomparable curved balustrade. From it, just above the door, one enters a small vaulted room closed with an iron grille, where the forbidden books are. At ground level, the manuscript codices are kept all around, and amount approximately to up to 300 in Hebrew, Greek and Latin.

The following Hebrew manuscripts are particularly celebrated: the Book of Esther on a parchment roll, which Montfaucon reports in his

²² Ascoso, pseudonym of Count CARLO CESARE MALVASIA, *Le pitture di Bologna*, Bologna, per Giacomo Monti, 1686, and several subsequent editions.

²³ Biagio dalle Lame, called Pipini or Pupini, †after 1575; and Bartolomeo Ramenghi, called Bagnacavallo, 1484-1542.

dennen Dominicanern verwahrte vol. Pentateuchi seye.) die Bücher des alten Bundes in 3. Bänden auf Pergament, zu deren Ende zeigen sich die letztere Zeilen in nachstehen de schlechter welschen Sprache verdolmetschet: Isaac filiuolo de Iacob scrisse questo Libro, cioè tuto el Corpo di questa biblia a Manuel filiolo de uno chiamato Solcedac [?], e fù finita el Martedì a di 26. del Mese di Marso del 953. in tre Volumi. Eine andere Bibel mit dennen Erklärungen auf Waschleder ein sehr alter Cod. Jtem Biblia Sacra cum Notis massoreticis. Ein alter Cod. welcher die Propheten Hesaiam, und Jeremiam enthält.

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Des Rabbi Samuelis aus der arabischen in die hebräische Sprache überseztes Buch. Vom Esau ein rabbinisches Buch, dessen Eingang: Ego Seiv. etc. Allerhand Reden bey zerschiedenen Versammlungen. Ein von der Arzney handelnder Cod. Ein alter Cod. in slavischer* ([in

Diario ital. to be earlier than the Dominicans' Pentateuch volume;⁹ the Books of the Old Testament in three volumes on vellum, with, at the end, the last lines translated into bad Italian, as follows: Isaac filiuolo de Iacob scrisse questo Libro, cioè tuto el Corpo di questa biblia a Manuel filiolo de uno chiamato Solcedac [?], e fù finita el Martedì a di 26. del Mese di Marso del 953. in tre Volumi;¹⁰ another Bible codex with annotations, on wash-leather, of great age;¹¹ a Biblia Sacra with Masoretic annotations;¹² an ancient codex containing the Prophets Isaiah and Jeremiah;¹³

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Rabbi Samuel's book translated from Arabic into Hebrew;¹⁴ a Rabbinical book on Esau which begins: Ego Seiv., etc.;¹⁵ all kinds of speeches at various gatherings;¹⁶ a medical codex;¹⁷ an ancient codex

⁹ BUBo, ms. 2950: *Book of Esther*, in Hebrew, parch. (calf skin), XIII cent. MONTFAUCON, p. 406; KEYSLER, p. 120; BACCHI - MIANI n. 869.

¹⁰ Biblioteca Universitaria has only two volumes of this Bible, the second and the third; they are BUBo, ms. 2208: *Bible. Old Testament, Books of the Hagiographers*, in Hebrew, parch., XII cent., and BUBo, ms. 2209: *Bible. Old Testament, Old and later Prophets*, in Hebrew, parch., XII cent. MONTFAUCON, p. 406; KEYSLER, p. 120; BACCHI - MIANI, n. 871-872.

¹¹ Possibly BUBo, ms. 2206: *Old and later Prophets, Hagiographers*, in Hebrew, parch., XIII cent. Because of the vagueness of the description the identification is doubtful. MONTFAUCON, p. 407; BACCHI - MIANI, n. 873.

¹² Possibly BUBo, ms. 2201: *Pentateuch*, in Hebrew, with the Chaldean paraphrasis and Massorah, parch., XIII cent. As in the former case, because of the vagueness of the description the identification is doubtful. MONTFAUCON, p. 407; BACCHI - MIANI, n. 874.

¹³ Possibly BUBo, ms. 3571: *Books of Isaiah and Jeremiah*, parch., XIII cent. MONTFAUCON, p. 407; BACCHI - MIANI, n. 642. Less likely is the identification with BUBo, ms. 2348: DAVID QIMKHI, *Commentary on the Prophets Isaiah and Jeremiah*, parch., XII-XIII cent. (BACCHI - MIANI, n. 639).

¹⁴ MOSEH BEN MAYMON *Guide for the perplexed*. Tr. from Arabic by Semu'el ben Yehudah ibn Tibbon. [Rome: Moseh ben Se'alti'el, 1473-1475], or [Rome: Obadiah Manasseh and Benjamin of Rome, 1469-1472]. ISTC im00079800. This is the copy BUBo ms. 2472, which came to the present University Library of Bologna from the Convent of the SS. Salvatore of Bologna; in the convent library the edition was kept among the manuscripts with the number 638. MONTFAUCON, p. 407; LAURENT, n. 580; BACCHI - MIANI, n. 638.

¹⁵ BUBo, ms. 2658: SAMSON BEN R. ITZKHAQ, *Introduction to the study of Talmud*, in Hebrew, paper, XV cent. MONTFAUCON, p. 407; BACCHI - MIANI, n. 634.

¹⁶ In BUBo there are three manuscripts which could correspond to this imprecise description: BUBo, ms. 2559: *Psalmodies and Songs or Holy Hymns*, in Hebrew, parch., XIV cent. (BACCHI - MIANI, n. 635); BUBo, ms. 2914: *Mystical-cabbalistic treatises or meditations*, in Hebrew, paper, XVII cent.? (BACCHI - MIANI, n. 636); BUBo, ms. 2706: *Ritual, prayers, etc.*, in Hebrew, parch., XVI cent. (BACCHI - MIANI, n. 637).

¹⁷ BUBo, ms. 2297: AVICENNA, *Canon medicinae*, Hebrew translation of Book I, parch., XIV cent. MONTFAUCON, p. 407; KEYSLER, p. 120; BACCHI - MIANI, n. 236.

margin] *Sprache das Psalterium Davidis enthaltend mit cyrillischen Buchstaben. Von dennen Griechischen kommen anzumerken: Metrophanes de Spiritu sancto ein Cod. bombyc. Ein Cod. membr. welcher die kleinere Propheten enthält, er ist im Jahre Christi 1046. geschrieben worden. Das neue Testam. auf membr. vom 11ten Saec. ** ([in margin] **Es sind darinn zwey sehr schöne kleine Gemälde, das erstere stellet Luc. wie Er das Evangel. schreibt und das andere das letzte Abendmal Christi mit seinen Jüngeren vor.) Eben ein solcher Cod. mit dennen Psalmen aus dem nämlichen Jahr. *** ([in margin] ***auch dieser ist mit zwey artigen Miniaturgemälden auf Goldgrunde versehen. Tromb.) Die Gesandtschaft des Athenagoré an den Marcum Aurelium, und Aurelium Commodum. Ebendessen Traktat de Resurrectione Corporum, und Iustini Mart. Sittenlehre. Eusebii caesariensis. Demonstratio Evangelica. dieser in zween Bänden bestehend- und zu Anfangs etwas mangelhafter Cod. ist von der Hand Valeriani Albini eines dasigen Stüftherrn 1533. Ein wider die Juden, und Anomäer geschrieben- pergamentener Cod. aus dem 10ten Saec. Theodoretus in Prophetas auf membr. aus dem justersagten Jahr.

Von dennen lateinischen erhält den ersten Wehrt: ein uralter Codex auf membr. welcher des Lactantii Institutiones, und die Bücher de Ira et Opificio in sich schlüsset, es ist solcher mit Uncialbuchstaben im 6. oder 7. ten Jahr. geschrieben, und an verschiedenen Orten mit

of the Psalms of David in Slavonic language with cyrillic letters.²

Amongst the Greek manuscripts the following are noteworthy: Metrophanes de Spiritu sancto, a codex on bombycine;^{2a} a vellum codex containing the Minor Prophets, which was written in AD. 1046;^{2b} the New Testament on vellum, from the eleventh century.^{2c} This contains two very beautiful little paintings, the first showing Luke writing his Gospel, and the second the Last Supper of Christ with His Disciples. Another similar codex with the Psalms, of the same century (which also has two nice miniatures on a gold ground. Tromb.)^{2d} The embassy of Athenagoras to Marcus Aurelius and Aurelius Commodus; his treatise de Resurrectione Corporum, and the Ethics of Justin Martyr.^{2e} Eusebius of Caesarea's Demonstratio Evangelica, which is a two-volume codex, somewhat incomplete at the beginning, in the hand of Valerianus Albinus, a canon from this foundation, 1533.^{2f} A tenth-century vellum codex written against the Jews and the Anomeans.^{2g} Theodoretus in Prophetas, on vellum, of the same century.^{2h}

Amongst the Latin manuscripts, the most valuable are: an ancient vellum codex containing the Institutiones of Lactantius and the books De Ira et Opificio, written in uncial letters in the sixth or seventh

² BUBo, ms. 2499: *Psalter with the commentary of Esichius of Jerusalem*, in old Bulgarian, parch., XIII cent. MONTFAUCON, p. 407; BACCHI - MIANI, n. 583.

^{2a} Paper made of cotton.

^{2b} BUBo, ms. 2412: a miscellaneous manuscript (on the spine there is the title: ΜΗΤΡΟΦΑΝΟΣ ΚΑΙ ΑΛΛΟΙ), paper, XIII cent. MONTFAUCON, p. 408; KEYSLER, p. 120; BACCHI - MIANI, n. 585.

^{2c} BUBo, ms. 2603: *Prophetas minores*, in Greek, parch., XI cent. (1046). MONTFAUCON, p. 407; KEYSLER, p. 120; BACCHI - MIANI, n. 641.

^{2d} BUBo, ms. 2775: *Matthaei, Marci, Lucae, Iohannis Evangelia cum indicibus et argumentis*, in Greek, parch., XII cent. MONTFAUCON, p. 407; KEYSLER, p. 120; BACCHI - MIANI, n. 640 (pl. 7).

^{2e} BUBo, ms. 2925: *Psalterium*, in Greek, parch., XIV cent. MONTFAUCON, p. 407; KEYSLER, p. 120; BACCHI - MIANI, n. 720.

^{2f} BUBo, ms. 1497: *Athenagorae Atheniensis philosophi christiani legatio pro christianis*, in Greek, paper, XVI cent. MONTFAUCON, p. 407; BACCHI - MIANI, n. 587.

^{2g} BUBo, ms. 2304: *Eusebii demonstrationis evangelicae lib. I-X*, in Greek, parch., XVI cent. MONTFAUCON, p. 408; BACCHI - MIANI, n. 586.

^{2h} BUBo, ms. 2534: *Iohannis Chrysostomi Homiliae*, in Greek, parch., XI cent. KEYSLER, p. 120; BACCHI - MIANI, n. 584.

²ⁱ BUBo, ms. 2373: *Theodoretus in Ezechielem prophetiam*, in Greek, parch., XI cent. MONTFAUCON, p. 408; BACCHI - MIANI, n. 582.

griechischen Anmerckungen versehen worden; Schade, dass davon die ersten zwey oder drey Blätter abgehen. Burchardi des Bischofen zu Worms neunzehen

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Bücher, deren das erste de Primatu Pontific. und die übrige de Sacramentis handeln, aus dem 12. Saec. Beyläufig aus eben diesem sind auch die Constitutiones Canon. Regular. alda. * ([in margin] *Opera B. Hugonis Pisani aus dem 13ten Saec. Tromb. S. das nebeingeschalte Blat 311.)

[from inserted sheet] 311 [bis]

Zu S. Salvator sind auch unter den MSS. S. Bonavent. Libellus de triplici via, per quam pervenitur ad veram Sapientiam Magistri, Cod. memb. 16°. Ej. Itinerar. de Contemplatione, eben wie der Vorige. Ej. Consilium ante Celebrationem Missê. Ej. Parvum Bonum sive Incendium Amoris. Ej. Opusc. in Modum Dialogi Animê, et Hominis, etc. Cod. chart. recens. 8. Ej. Meditazioni sopra la Vita di Giesu Cristo. Membr. 4. ohne Namm des Autors, er scheint im 14ten Jahrh. zu Siena geschrieben worden zu seyn. Jtem: Kalendarium Venetum aus dem 11ten Sec. Cod. membr.

Cav. Sett.

century, with occasional annotations in Greek – a pity that the first two or three leaves are missing.ⁱⁱ The nineteen books of Burchardus, Bishop of Worms,

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of which the first treats de Primatu Pontific., and the remainder de Sacramentis, a twelfth-century manuscript.^{jj} Incidentally the Constitutiones Canon. Regular. of the same date are also here.^{kk} (The Opera B. Hugonis Pisani, thirteenth century. Tromb.)

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Manuscripts of several works of St. Bonaventure: Libellus de triplici via, per quam pervenitur ad veram Sapientiam Magistri, on vellum, 16°; Itinerar. de Contemplatione, like the preceding; Consilium ante Celebrationem Missê; Parvum Bonum sive Incendium Amoris; Opusc. in Modum Dialogi Animê et Hominis, etc., a recent manuscript on paper, 8°. Meditazioni sopra la Vita di Giesu Cristo, on vellum, 4°, without author's name, apparently written in Siena in the fourteenth century.^{ll} Also a Kalendarium Venetum, an eleventh-century vellum manuscript.^{mm} Cav. Sett.²⁵

ⁱ BUBo, ms. 701: LUCIUS CAECILIUS LACTANTIUS FIRMIANUS, *Divinarum Institutionum libri VII*, parch., VI cent. MONTFAUCON, p. 409; KEYSER, p. 120-121; LAURENT, p. 293; BACCHI - MIANI, n. 701 (pl. 8).

ⁱⁱ BUBo, ms. 2239: BURCHARDUS, *De iure canonico*, parch., XII cent. MONTFAUCON, p. 410; BACCHI - MIANI, n. 379.

^{jj} BUBo has three manuscripts from the Convent of the SS. Salvatore of Bologna containing the Constitutions of the Canonici Regolari, but none of them corresponding by date to the manuscript described here. They are: BUBo, ms. 2811: *Constitutiones Canoniorum Regularium S. Mariae in Portu Ravennatensi*, parch., XIII cent. (BACCHI - MIANI, n. 336); BUBo, ms. 2722: *Constitutiones canonicae Regul. S. Mariae in Portu Ravennati*, parch., XIII cent. (BACCHI - MIANI, n. 337); BUBo, ms. 2818: a miscellaneous manuscript containing the *Expositio Regulae S. Augustini secundum Ugonem de Sancto Victore* (fol. 17v-59), and the *Constitutiones Canoniorum sive fratrum S. Salvatoris* (fol. 69-106), parch., XV cent. (BACCHI - MIANI, n. 339).

^{ll} BUBo, ms. 1554: S. BONAVENTURA, *Meditations of the life of Jesus Christ*, parch., XIV cent. BACCHI - MIANI, n. 361.

^{mm} BUBo, ms. 2679: *Missale plenum votivum et Rituale Aquileiense*, parch., XI cent. BACCHI - MIANI, n. 686.

²⁵ I have been unable to identify Set(t).

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Nicolai Eymerici de Inquisitione, ist ein Cod. aus dem 15ten Saec. Ovidii Metamorphoses auf Pergam. vom 14ten Jahr.

Überhin trifft Man nun auch sehr seltene Bücher von gedruckten Wercken hier an, als: die Maynzische Bibel vom Fust, und Schoiffer An. 1462. die erste Ausgaab der griechisch- und lateinischen Psalmen aus Mayland 1481. des Aristotelis erste Edition auf Pergam. des Ciceronis Opera, so zu Mayland An. 1498. in vier Folianten herausgekommen. ** ([in margin] ** Weilen übrigens die Lage dieser Bibliothek just so zutrifft: dass sie oberhalb des Speisesaals, und dieser grad über den Keller sich befindet, so sagte der Cardinal Boba,

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Nicolai Eymerici de Inquisitione, a fifteenth-century codex.ⁿⁿ Ovid's Metamorphoses on vellum, fourteenth century.^{oo}

Furthermore, there are very rare printed books here, including: the Mainz Bible of 1462 by Fust and Schöffer;^{pp} the first edition of the Psalms in Greek and Latin, Milan 1481;^{26, qq} the first edition of Aristotle²⁷ on vellum;^{rr} Cicero's Opera in four folio volumes, Milan 1498.^{ss}

Because this library is situated directly over the refectory, which itself is directly over the cellar, Cardinal Boba joked during his visit:

ⁿⁿ BUBo has two manuscripts containing this work, both from the Convent of the SS. Salvatore of Bologna: BUBo, ms. 2255: *Eymerici fr. Nicolai Directorium Inquisitionis*, parch., XV cent. (1476); BUBo, ms. 2261: *Eymerici fr. Nicolai Directorium Inquisitionis*, paper, XV cent. MONTFAUCON, p. 410. BACCHI - MIANI, n. 367, 374.

^{oo} BUBo has three parchment manuscripts of Ovid's *Metamorphoseon* from the Convent of the SS. Salvatore: BUBo, ms. 2278: *Publii Ovidii Nasonis Sulmonensis Metamorphoseon*, parch., XIV cent.; BUBo, ms. 2315: *P. Ovidii Nasonis Metamorphoseon*, parch., XIV cent.; BUBo, ms. 2350: *P. Ovidii Nasonis Metamorphoseon*, parch., XIV cent. MONTFAUCON, p. 410. BACCHI - MIANI, n. 75, 77, 76; in this catalogue only the ms. 2350 is attributed to the XIV cent.; the mss. 2278 and 2315 are dated to the XV cent.

^{pp} BIBLIA, *Biblia latina*, Mainz, Johann Fust and Peter Schoeffer, 14 VIII 1462. ISTC ib00529000. This copy is now in the Bibliothèque Nationale de Paris (Rés. 71-72). The French Commissaries took it from the Convent of the SS. Salvatore of Bologna in July 1796. MONTFAUCON, p. 410; KEYSLER, vol. III, p. 121; LAURENT, n. 563 - 564; BACCHI - MIANI, p. 388.

^{rr} Printed by Bonus Accursius.

^{qq} BIBLIA, *Psalterium* [in Greek and Latin], Milan, Buono Accorsi, 20 IX 1481. ISTC ip01035000. This copy is now in the Bibliothèque Nationale de Paris (Rés. A.498). The French Commissaries took it from the Convent of the SS. Salvatore of Bologna in July 1796. LAURENT, n. 50; MONTFAUCON, p. 410; BACCHI - MIANI, p. 389.

^{rr} Venice, Aldus, 1495-98.

^{ss} ARISTOTELES, *Opera* [in Greek], Venice, Aldo Manuzio, kal. nov. [I XI]1495; february; 29 I; kal. iun. [I VI] 1497; june 1498, 5 parts. ISTC ia00959000. This copy is now in the Bibliothèque Nationale de Paris (Rés. Vélins 469-473). The French Commissaries took it from the Convent of the SS. Salvatore of Bologna in July 1796. MONTFAUCON, p. 410; LAURENT, n. 1-5; BACCHI - MIANI, p. 391.

^{ss} MARCUS TULLIUS CICERO, *Opera*, Milan, Guillaume Le Signerre, ed. Alessandro Minuziano, [after 15 X 1499]; 1498; 23 XI 1498. ISTC ic00498000. Not in BUBo; copies in the Bibliothèque Nationale de Paris and Bibliothèque Sainte-Geneviève. BCABo owns a copy of volumes 1 (pl. 9), 3 e 4 (16.D.I.7-9); the copy arrived in 1847 with Matteo Venturoli's library and carries the stamp of Saint Paul's Barnabites (-Coll. Cler. Reg. S. Pauli Bonon.-). KEYSLER, vol. III, p. 121; LAURENT n. 360; BACCHI - MIANI, p. 385.

als Er dieselbe besucht, aus Scherz: Sapiencia aedificavit sibi Domum, miscuit Vinum, et proposuit Mensam. Prov. 9.)

Mab. Keys. Montf. B. Weisl. Tirab. Tromb. Asc. Set. Kreb. Salm.

Die Bibliothek bey dennen PP. *Conventualen* a S. Francesco ist sehr ansehnlich. Man geht zu solcher über eine Treppe durch ein Vorgewölbe, welches inskünftig ebenfals zu diesem Gebäude wird genohmen werden um sie noch herrlicher zu machen. Sie steht dormalen in einem Saal, der von beiden Seiten durch zwelf ordentlich angebrachte Fenster genugsammes Licht verschaffet. Nur Schade: dass die gewölbte decke nicht auch gemalen ist. Nichtsdestoweniger hat sie schöne mit verschiedenen, doch unvergoldeten Bildhauerschnitzwerck gezierte Bücherschräncke, und dazwischen einen herumlauffend hölzernen Gang, dann einen treflichen Vorrath von dennen best- und grösten Wercken, nur von MSS. ist nichts vorhanden, gleich-

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wie auch nicht gar viele vom ersten Druck anzutreffen. In der Mitte stehen zween Globi einer mehr dann mittelmässigen Grösse vom P. Coronelli, und vorne an der Wand der Thür gegenüber ist ein grosses auf die Katholische Religion abzielendes Bild von Bolognini, ober welchem die Worte sind:

Athenaci Seraphici Solon.

Wieder alles Vermuthen kann Man gleich alda linckerseit durch das Eck, alwo die Wendeltreppe auf die Gallerie führt zu dem grossen hoch- und viereckigten Gewölbe, in welchem sich die besonders schöne Sammlung von allen musikalischen Wercken, wie auch anderen Büchern des berühmten P. Ioann. Bapt. Martini Capelmeisters aus eben diesem Orden befindet, die, wenn sie, wie der Antrag ist, mit der grossen Bibliothek soll vereinigt werden, wegen Eintheilung der

Sapiencia aedificavit sibi Domum, miscuit Vinum, et proposuit Mensam. Prov. 9.

Mab.²⁸ Keys.²⁹ Montf. B. Weisl.³⁰ Tirab.³¹ Tromb. Asc. Set. Kreb.³² Salm.³³

The library of the *Conventuals* at S. Francesco is very impressive. It is reached by way of a staircase through a vaulted anteroom, which will be included in its accommodation in future to make it even more splendid. The library is at present in a room adequately lit by twelve well-placed windows. It is a pity, however, that the vaulted ceiling is not painted. Nevertheless there are beautiful bookcases with a variety of decorated but ungolded carving, and around and in between a wooden passage, plus a fine stock of the best and greatest works, though there are no manuscripts

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and very few incunabula. In the centre stand two globes of more than average size by P. Coronelli,³⁴ and beyond on the wall opposite the door is a large picture by Bolognini³⁵ representing Catholicism, above which are the words:

Athenaci Seraphici Solon.

Quite unexpectedly, one can pass by way of the corner where the spiral staircase leads to the gallery into the large, high and square vaulted room in which is kept the especially beautiful collection of all the musical works and other books of Padre Ioann. Bapt. Martini,³⁶ the famous Kapellmeister from this Order, which, if it is incorporated

²⁸ Jean Mabillon; various works, especially his Benedictine history.

²⁹ JOHANN GEORG KEYSSLER, *Neueste Reise durch Teutschland, Böhmen, Ungarn, die Schweiz, Italien und Lothringen*, Hannover, Förster, 1740; new editions Hannover, Förster, 1751; Hannover, Helwig, 1776.

³⁰ JOHANN NICOLAUS WEISLINGER, *Armamentarium Catholicum*, Strasbourg, Le Roux, 1749.

³¹ Girolamo Tiraboschi; various works.

³² GOTTLÖB FRIEDRICH KREBEL, *Die vornehmsten europäischen Reisen*, Hamburg, Kibner, 1736.

³³ THOMAS SALMON: various works, presumably in Italian or German translation, including *Modern history* (1744-46) and *The modern gazetteer* (1746).

³⁴ Vincenzo Coronelli, 1650-1718.

³⁵ Giacomo Bolognini, 1651-1737.

³⁶ Giambattista Martini, 1706-1784.

vielen darbey sich befindlichen Gemälden ein ungemein trefliches Aussehen bekommen wird. Die darinn ersichtliche Aufschrift lautet also:

D. O. M.
Primario Lapide VII. Kal. Decemb. 1755. jacto, Sapientiē Aula ampliata absolvi-
tur prid. Kal. Maij 1757.

Ehe Man von dem grossen Büchersaal herausgeheth, liest Man an der Wand durch welche Man kommt, folgende Jnnschriften, und zwar in der Mitte der eigentlich dermalen abervermaurten Thür:

Ad perpetuam Rei Memoriam
Clemens PP. XI.
Prohibet Quibuscunque Cujusvis Gradus

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Conditionis sub Excommunicatione latē Sententiē extrahere Libros, Folia scripta ab hac Bibliotheca, et ulterius Regularibus indicit Privationem vocis activē, atque passivē ipso facto incurrendam, et Haec omnia summo Pontifici reservata, ut in Brevi sub Die 15^o Martij MDCCVII.

Rechter hand dieser Schrift stehet:

Bibliotheca haec Aere Conventus erecta An. 1681. M. Iunii.

Jn der Mitte unterhalb der Bannschrift hanget ein Portrait mit darunter gesezten Worten: Rmo P. M. Raynerius Bertocchi Exgeneralis Ordinis, et Benefactor maximus.

Zur lincken Hand ober der Eingangsthür ist die Aufschrift zur obigen geherig, und heisset:

Completa, et ornata Aere Ejusdem An. 1707. M. Maij.
B.

Zu S. Lucia ehedessen bey dennen Jesuiten, nunmehr aber bey dennen P.P. *Barnabiten* ist der Büchersaal vom P. Paulo Ignatio Battaglini vormaligen Rectore An. 1742. auf die neueste Art unvergleichlich errichtet worden. Er ist hoch, und macht so zu reden 8. Ecken, die ins Creuz gebracht sind, aus. Er hat ein trefliches Vorgewölb, in welchem ein obenherum lauffender Gang sich befindet; solches kann nun alle Stunden zur Bibliothek gezogen werden, doch aber für dissimal stehet kein Buch darinn. Die Bücherschräncke sind neben der auch

into this great library, as is proposed, will look uncommonly fine when the many paintings it contains are disposed." The inscription to be seen therein reads:

D. O. M.
Primario Lapide VII. Kal. Decemb. 1755. jacto, Sapientiē Aula ampliata absolvi-
tur prid. Kal. Maij 1757.

Before leaving the large library room, one can read the following inscriptions on the wall one passes through, in fact in the middle of the doorway which is at present actually walled-up:

Ad perpetuam Rei Memoriam
Clemens PP. XI.
Prohibet Quibuscunque Cujusvis Gradus

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Conditionis sub Excommunicatione latē Sententiē extrahere Libros, Folia scripta ab hac Bibliotheca, et ulterius Regularibus indicit Privationem vocis activē, atque passivē ipso facto incurrendam, et Haec omnia summo Pontifici reservata, ut in Brevi sub Die 15^o Martij MDCCVII.

On the right of this inscription are the words:

Bibliotheca haec Aere Conventus erecta An. 1681. M. Iunii.

In the middle under the penalty notice hangs a portrait with these words below it: Rmo P. M. Raynerius Bertocchi Exgeneralis Ordinis, et Benefactor maximus.

On the left above the entrance door is the following superscription complementing that quoted above:

Completa, et ornata Aere Ejusdem An. 1707. M. Maij.
B.

At S. Lucia, which formerly belonged to the Jesuits, but now houses the *Barnabites*, the library room was set up incomparably in the latest style in 1742 by P. Paulus Ignatius Battaglini, formerly Rector. It is high, and forms so to speak eight corners, disposed in a cross. It has a fine vaulted anteroom, in which a passage runs round at an upper level, and which can be used as part of the library at any time, though there

¹⁰ Most of the library and of the picture gallery is now in the collections of Civico Museo Bibliografico Musicale, Bologna. See: *Collezionismo e storiografia musicale nel Settecento. La quadreria e la biblioteca di padre Martini*, Bologna, Nuova Alfa, 1984, the catalogue of the exhibition held in Bologna from September to November 1984.

alda durchgehens herumgeführten Gallerie alle weisslicht angestrichen, und das Bildhauerschnitzwerck daran vergoldet, welches aber

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kaum zu erkennen. Es sind darneben kleine Zimmerchen zum Studiren, gleichwie auch drey mit marmornen Platten belegte Tische nebst anderen dergleichen vier kleineren in der Mitte zu solchem Ende vorhanden sind. In der oberen dieser Kämmerchen steht in einem mit Glas versehenen Kästchen das von Wachs poussirte Brustbild des Stüfters dieser Bibliothek; Es war solcher Monsig. Iacob. Zambeccari, welcher dennen ehemals alda gewesten Jesuiten seinen stattlichen Büchervorrath vermachtet, wornächst er nach der ausrotung des vorigen Ordens an die gegenwärtige Vätter gekommen ist. Die Bücher, worunter die meisten historisch, dürfen sich wohl auf 8.000. Bände belaufen. Von MSS. aber ist nichts vorhanden. Das Gewölbe ist allerdings mit guter Zeichnung von der Architektur, mathematisch- und musikalischen Instrumenten, ohne dass ich den Namm des Künstlers habe erfragen können, bemalen. Ansonsten ist es Schade, dass dieses Gebäude nicht noch besseres Licht vermag, weilen die Fenster gar zu hoch oben am Gewölbe sich befinden. Mitten in der decke ist der König Salomon kniender gegen dem Himmel sehend vorgestellt, und ein Genius hält einen Zettel an der Hande, worauf die Worte: Venit in Me Spiritus Sapientiê verzeichnet. In dem Jhn umgebend nach Architekturart gemalten Cranze liest Man in vier Schilden:

Quasi Iordanis. Sicut Tigris. quasi Gehon. quasi Phison.

Die Repositorien sind untenher mit von drat gemachten Neze 6. bis 7. Schuhe hoch ver-

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schlossen, obenhin aber offen. Im Jahre 1752. ist den 12ten May diese vortrefliche Sammlung für Jedermanns Gebrauch eröffnet worden.

B.

Zumalen bey dennen P.P. *Philippinern* das obschon grosse Behältniss zu dennen Büchern dennoch dieselbe nicht Alle fassen kann; So ist noch ein eigenes Zimmer hierzu gewidmet. Die Schräncke strozen von unten bis oben mit Bänden, deren leichterdingen bis 10.000. vorhanden seyn werden. Es mangeln aber ohnerachtet dessen nicht wenige von modernen Wercken, und Manche von dennen älteren sind nicht complet. Von MSS. ist gahr nichts vorfindig. Eine eigene ungemein starcke Sammlung von dennen Leben, und Thatten

are no books in it at present. The bookcases and the encircling gallery are all painted white, and the carving on them is gilded, though this

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hardly shows. Beside it are tiny little study rooms, and for the same purpose there are three marble-topped tables and amongst others four smaller ones in the middle of the room. In the furthest of these little chambers, in a glass case, stands a bust of the library's founder moulded in wax. He was Monsignor Jacob Zambeccari, who bequeathed a substantial collection of books to the Jesuits formerly in this place, which passed to the present Fathers after the abolition of the Jesuit Order. The books, which are mostly historical, may amount to some 8.000, though there are no manuscripts. The vaulted ceiling is painted with well-drawn architectural motifs, mathematical and musical instruments, but I was unable to find out the name of the artist. Otherwise it is a pity that this building is not better lit, because the windows are placed too high up in the vault. In the centre of the ceiling, King Solomon is depicted kneeling and looking up to Heaven, and a genius holding a paper bearing the words: Venit in Me Spiritus Sapientiê. In the wreath which surrounds him, which is painted in the architectural manner, one can read in four shields the words:

Quasi Iordanis. Sicut Tigris. quasi Gehon. quasi Phison.³⁷

The shelving is protected by wire netting up to a height of six or seven feet,

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but open at the top. On the 12th of May 1752, this excellent collection was opened for public use.

B.

Since the number of books held by the *Philippines* is too great for their already extensive accommodation, an additional special room is devoted to them. The bookcases are packed with volumes from bottom to top, which may easily reach 10.000 in number. Nevertheless, many modern works are wanting, and many older ones are incomplete. There are no manuscripts at all. There is a notably strong spe-

³⁷ Pison and Gihon, rivers of Eden (Gen. 2, 11 & 13).

der Heiligen ist alhier vorzüglich merckwürdig.

B.

Bey dennen P.P. *Serviten* kommt Man durch die Schulle vermittelst etlicher Stufen durch ein Vorgewölb in die Bibliothek, welche, wenn sie eröffnet wird, unvergleichlich in die Augen fallet. Sie hat dem Matthiè von Bologna zwelften Generalen dieses Ordens, so An. 1371. gestorben, ihren Ursprung zu dancken: Die Bücher, an deren Anzahl freilich noch ein grosser Mangel sich Äusseret, und die ich wegen Kürze der Zeit nicht füglich habe untersuchen können, stehen nur zu beiden Seiten. Der Thür gegenüber an der oberen Wand fällt das schöne Gemälde von dem berühmten Carboni, wie Christus fast von Riesens grösse mit dennen jüdischen Gelehrten im

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Tempel disputirt, in das Gesichte; Man geht zu diesen Gemälde 14. breite Stufen hinauf, und eben von da aus ist zu beiden Seiten ein Gang gleich einer Gallerie angebracht, an dessen Wänden aber keine Bücherschräncke, sondern gemalte Bildnisse von dennen Gelehrten dieses Ordens sich befinden. In obenersagten Vorgewölb erblickt Man zwei Jnschriften, die erstere ist oberhalb der Thür von aussen, und lautet:

R.P.M. Henrico Antonio Burgo de Castronovo in almo Pisarum Gymnasio publico Sacre Theologiæ Professore, ac totius Ord. Serv. B. V. M. Generali vigilantissimo Moeenate Studentium optimo promovente adm. R.P.M. Hannibale Chabianchio de Bononia Provinciæ Romandiolæ Ejusd. Ord. Moderatore prudentis. annuente cunctis hujus Coenobii Patribus discretis quam libentissimè assentientibus Locum hunc ad Studiosorum commodiorem Usus Monasterii Sumtibus aedificare, et ornare curavit. Revs adm Pater Mag. Æmilius Fibbia de Bononia Conventus Prior. Anno Dni 1627.

Die andere liest Man rechterseits an der Wand nachstehendermassen:

D. O. M.

Servitanam Bibliothecam publicè Studentium Utilitati, Monasterii Perfectioni, Civitati Ornamento extractam maxime PP impensa undequaque apportatis Libris augustiorem in hanc Formam redactam, Urbanus VIII. Summus Ecclesiae Hierarcha perennare volens Reverendis. P. M. Dionysio Bussotto Flor. Vice. Ten. aplico Religionem moderante BB. adm. PP. Magistris Nicolao Cae Cremon. Relig. Servor. apud

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Sanctiss. Orat. Geñrli sollicitante Paulo Antonio Zanio de Bonon. Romandiolæ Provinciam gubernante angelico Isappino Bononiensi Priore promovente, coeterisque PP. exorantibus. Ne quis Schedulas, vel Libros tam Manu conscript. quam Praelo mandatos subreperet, aut asportaret, sancivit Extrahentes Anathemate Utriusque

cial collection of lives and acts of the Saints.

B.

One passes through the school by way of some steps and a vaulted anteroom to reach the library of the *Servites* which, when the door is opened, makes an incomparable impression. It owes its origin to Matthias of Bologna, twelfth General of this Order, who died in 1371. The books, still greatly deficient in number, which I was prevented by shortness of time from investigating properly, stand only along the two sides. Facing the door on the upper wall one sees a beautiful painting by the celebrated Carboni³⁸ showing an almost life-sized Christ disputing with the Jews in the

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Temple. To reach this painting one mounts fourteen broad steps, and from there on both sides runs a passage like a gallery, but instead of bookcases along its walls there are painted portraits of the scholars of this Order. In the above-mentioned vaulted anteroom two inscriptions are to be seen, the first outside above the door, as follows:

R.P.M. Henrico Antonio Burgo de Castronovo in almo Pisarum Gymnasio publico Sacre Theologiæ Professore, ac totius Ord. Serv. B. V. M. Generali vigilantissimo Moeenate Studentium optimo promovente adm. R.P.M. Hannibale Chabianchio de Bononia Provinciæ Romandiolæ Ejusd. Ord. Moderatore prudentis. annuente cunctis hujus Coenobii Patribus discretis quam libentissimè assentientibus Locum hunc ad Studiosorum commodiorem Usus Monasterii Sumtibus aedificare, et ornare curavit. Revs adm Pater Mag. Æmilius Fibbia de Bononia Conventus Prior. Anno Dni 1627.

The second, on the wall to the right, reads:

D. O. M.

Servitanam Bibliothecam publicè Studentium Utilitati, Monasterii Perfectioni, Civitati Ornamento extractam maxime PP impensa undequaque apportatis Libris augustiorem in hanc Formam redactam, Urbanus VIII. Summus Ecclesiae Hierarcha perennare volens Reverendis. P. M. Dionysio Bussotto Flor. Vice. Ten. aplico Religionem moderante BB. adm. PP. Magistris Nicolao Cae Cremon. Relig. Servor. apud

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Sanctiss. Orat. Geñrli sollicitante Paulo Antonio Zanio de Bonon. Romandiolæ Provinciam gubernante angelico Isappino Bononiensi Priore promovente, coeterisque PP. exorantibus. Ne quis Schedulas, vel Libros tam Manu conscript. quam Praelo mandatos subreperet, aut asportaret, sancivit Extrahentes Anathemate Utriusque

³⁸ Francesco Carboni, 1584-1635.

Vocis Privatione aplico Diplomate mulctavit. An. 1732.

Unterhalb stehet:

Lapis iste erectus fuit sub Prioratu Rev. P. M. Clement. de Fabris. Bon. An 1733.
B.

Die Büchersammlung bey dennen beschuchten PP. *Carmeliten* von der Congregation di Mantova a S. Martino maggiore steht in einem schönen Saal, der rings herum bemalen, und zu beiden Seiten 6 Fenster hat. Das Gemälde an dennen Wänden ist vom Dentone, und der von vielen Personen vorgestellte theologische Wortstreit, so gleich dem Eingang gegenüber in das Gesicht fallet, vom Cirylo del Massari. Die Schräncke aber sind nach alter Manier, und nur 4. Gestellen hoch, dannhero auch die Anzahl der Bücher so starck nicht seyn kann. P. Petr. Thom. Saracenus Consult. des H. Officii soll das Mehrere zu diesem gelehrten Vorrath beygetragen- und sehr gute Wercke zu seiner Zeit eingeschaffet haben. Weilen jedoch der Bibliothekair selbst bey meinem dortseyn nicht zu Hause war, so wuste mir auch der Pater, der mich dahin geführet, nichts Besonderes davon zu sagen. Rechts, und linckerseits des grossen Portals, durch welches Man aus dem hier zu Lande be-

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namsten Dormitorio auf 13. Stufen zur Bibliothek gehet, liest Man in latein- und welscher Sprache die gewöhnliche Excommunication in Marmor eingegraben.

B.

In dem herrlichen Gebäude der PP. *Benedictinern* a S. Procolo möchten in zwey sehr kleinen Zimerchen, und gröster Unordnung etwa 2. bis 300. Bände in allem vorfündig seyn, darunter ein paar Fragmente von MSS. und etwa 5. oder 6. Bücher vom ersten Druck mitbegriffen.

B.

Vocis Privatione aplico Diplomate mulctavit. An. 1732.

Below one reads:

Lapis iste erectus fuit sub Prioratu Rev. P. M. Clement. de Fabris. Bon. An 1733.
B.

The collection of books belonging to the *Calceated Carmelites* of the Mantuan Congregation at S. Martino Maggiore stands in a beautiful room, painted throughout and with six windows on both sides. The wall painting is by Dentone,³⁹ and that of the theological disputation between numbers of people which faces one on entering is of St. Cyril by Massari (pl. 10).⁴⁰ The old-fashioned bookcases are only four shelves high, so the total number of books cannot be very substantial. P. Petr. Thom. Saracenus, Counsellor of the Holy Office, is said to have contributed most to the scholarly collection and to have added excellent works in his time. However, since the Librarian himself was not at home during my visit, the Father who took me there was unable to tell me anything particular about it. To the right and left of the grand portal through which one approaches the library up thirteen steps from what in this country is called

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the Dormitory one can read a marble inscription in Latin and Italian giving the usual notice of excommunication.

B.

In the magnificent building of the *Benedictines* at S. Procolo, in two tiny little rooms, maybe only 200-300 volumes in all are to be found in the greatest disorder, including a few manuscript fragments and five or six incunabula.

B.

³⁹ Girolamo Curti, called il Dentone, 1575-1632.

⁴⁰ Lucio Massari, 1569-1633. Here Blumenschein misunderstood his source and thought the painter's name was Cirylo del Massari.

Bey dennen P.P. *Augustinereremiten* alla larga Manica stehen ober der Thür vor ihrer Bücherkammer die Worte:

Codices certa Hora singulis Diebus petantur, extra Horam, qui petierit, non accipiat. S. Aug. C. 4. §. 6.

Die Bibliothek selbst befindet sich in einem ungemein grossen viereckigten Behältniss; die Kästen aber sind alt, ohne aller Zierde, und nur 4. Stellen hoch. Die Anzahl der Bücher mag gegen 4.000. Stücke sich belaufen; Es ist aber dem Ansehen nach gar nicht viel besonders daran, und der Bibliothekair war nicht zugegen, als Sie mir gewiesen worden.

B.

Die P.P. *Carmeliten* mit dem schwarzen Hut alla Madonna delle Grazie besitzen eine Bücherey von etwa 4- bis 5.000. Bänden ohne doch etwas Entscheidendes davon melden zu können.

B.

Zu dem vom Pabste Sixto V. gestifteten *Collegio di S. Antonio* zubenamst di Mont-

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alto stehen die Bücher nur zwei Stellen hoch, folglich giebt sich von selbst, dass deren Anzahl nicht gar zu gross seyn kann. Das Behältnis aber ist ein schon lang gewölbter Saal nach jztiger Art, darinn die an der Gewölbsdecke angebrachte Stukator Arbeit schön vergoldet, und mit drey Bildnissen in Fresco von ([crossed out] einem guten Meister) Gessi versehen ist.

B.

Der Büchervorrath bey dennen P.P. *Barnabiten* a S. Paolo möchte aus beyläufig 2.000. Bänden bestehen. Sie sind in einem grossen Zimmer, und weil der Catalog davon noch nicht fertig, liegen Sie sehr durcheinander; Es ist auch sonst gar nichts merckwürdiges daselbst.

B.

Above the door to the library room of the *Augustinian Hermits* with wide sleeves stand the words:

Codices certa Hora singulis Diebus petantur, extra Horam, qui petierit, non accipiet. S. Aug. C. 4. §. 6.

The library itself is in an unusually large square repository; but the bookcases are old and without any decoration, and only four shelves high. There may be about 4.000 books here, but there appears to be nothing special about them, and the Librarian was not present when they were shown to me (pl. 11).

B.

The *Carmelites* with the black hat alla Madonna delle Grazie possess a library of about 4-5.000 volumes without being able to report anything particular about them.

B.

In the Collegio di S. Antonio called di Montalto, which was founded by Pope Sixtus V.,

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the bookcases are only two shelves high, so it follows that there cannot be too many books. But they are kept in a long vaulted room in the modern style, with beautifully gilded plasterwork on the ceiling and three portraits in fresco by Gessi.⁴¹

B.

The collection of books held by the *Barnabites* at S. Paolo probably consists of about 2.000 volumes. They are in a large room, lying in some disorder because the catalogue is not yet finished; otherwise nothing else there is of note.

B.

⁴¹ Francesco Gessi, 1588-1649.

Der Eingang in die Bibliothek bey dennen PP. *Theatinern* ist abscheulich. Man geht ausserhalb der Sacristey in die Tüfe gleich in einen Keller hinunter. Ober der Thür ehe Man eintrittet, stehen die zwey Worte: *Scrutamini Scripturas*, und da kommt Man in ein paar alte voll Spinnengeweb, und müffende Zimmer, alwo sich etwa gegen ein paar tausend Bände lauter altes Gezeug befinden mögen. Ein einziges MS. in fol. nämlich *Summa Theologica Ioannis Lectoris Ord. Praedic.* und die *Opuscula S. Thomae Aquinat.* welche An. 1494. vom Lichtenstein zu Venedig im quart gedruckt worden, ist Alles, was Man von dieser elenden Büchersammlung sagen kann.

B.

In der kleinen Bücherkammer bey dennen *Creuzherren Ord. S. Camil. a Lellis a S. Gregorio*, welche kaum über 500. Bände in sich halten wird, liest Man folgende Verse:

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Accipe Quisquis venis Primordia Verba Salutis;
 Nec Libros moveas Lector Amice Manum,
 quam prius aspicias legerisque Sequentia comis
 qui felix extra incolumemque precor.

Sunt hic illiciti Libri, licitique supersunt,
 Illi sub Clavi, hos Carcer apertus habet.
 Est etiam Custos Libris, qui praesidet istis,
 et Cui servanda est Bibliotheca data.
 Si quis amat Libros isthinc deferre legendos,
 illos Penna notet Praesidi admoniti.
 Et nisi Praefecti subsit concessa Facultas,
 Libros Externis commodet inde Nemo.
 Ponere, si quodpiam vis velle reperire Volumen,
 aspice quod Sedes Bibliotheca capit.
 Quaelibet ex illis Numero est distincta Parenti
 atque Index genius, quodque requiris, habet.
 Unus ab A. per B. Librorum Nomina pandit,
 alter Materias te reserante tenet.
 Quo propter Libri, si Littera prima sciatur,
 quos dat sede Liber protinus illa dabit.

B.

The way in to the library of the *Theatines* is abominable. From outside the Sacristy one descends as if into a cellar. Above the entrance door are the two words: *Scrutamini Scripturas*, and then one comes into a couple of musty rooms full of spiders' webs, where there are maybe a couple of thousand volumes of nothing but old rubbish. A single folio manuscript, the *Summa Theologica Joannis Lectoris*, and the quarto edition of the *Opuscula* of St. Thomas Aquinas printed by Lichtenstein in Venice in 1494, are the only things worth mentioning in this wretched library.¹⁰⁰

B.

In the small library room of the *Knights of the Cross* of the Order of St. Camillus a Lellis at S. Gregorio, which can scarcely hold more than 500 volumes, one reads the following verses:

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Accipe Quisquis venis Primordia Verba Salutis;
 Nec Libros moveas Lector Amice Manum,
 quam prius aspicias legerisque Sequentia comis
 qui felix extra incolumemque precor.

Sunt hic illiciti Libri, licitique supersunt,
 Illi sub Clavi, hos Carcer apertus habet.
 Est etiam Custos Libris, qui praesidet istis,
 et Cui servanda est Bibliotheca data.
 Si quis amat Libros isthinc deferre legendos,
 illos Penna notet Praesidi admoniti.
 Et nisi Praefecti subsit concessa Facultas,
 Libros Externis commodet inde Nemo.
 Ponere, si quodpiam vis velle reperire Volumen,
 aspice quod Sedes Bibliotheca capit.
 Quaelibet ex illis Numero est distincta Parenti
 atque Index genius, quodque requiris, habet.
 Unus ab A. per B. Librorum Nomina pandit,
 alter Materias te reserante tenet.
 Quo propter Libri, si Littera prima sciatur,
 quos dat sede Liber protinus illa dabit.

B.

¹⁰⁰ THOMAS AQUINAS, *Opuscula*, Venice, Hermannus Liechtenstein, 7 IX 1490. ISTC it00258000. It is a copy BCABo 16.B.V.4, originally in Matteo Venturoli's library. Below the ex-libris of the former owner, Count Domenico Levera, one can see the stamp of saint Bartholomew's Theatines (pl. 12). BCABo owns another copy of this edition (16.B.V.9), coming from the Dominicans library and the Inquisitor's, and one more copy can be found at BUBo (AVKK.VII.12), coming from the Bolognese Charterhouse.

([in margin] In der Bibliothek des sobenamsten *Real Colleg. di S. Clemente*, welches ein grosses unweit des berühmten Katharinen Klosters liegend- und der spanischen Nation zuständiges Gebäude ist, zeigt Man unter andern trefflichen MSS. des Bischofen zu Mayntz Rabani Mauri, der im IX. Saec. gelebet, Tractat: den Er zum Lobe des H. Creuzes in lateinischen Versen geschrieben, gr. 4. Er ist zwar nächsthin mit zerschiedenen Figuren versehen, bey denen aber sowohl die Farben als Zeichnungen gar nicht viel besonderes heissen. Tromb. So ist auch ein Cod. membr. fol. von des H. Bonavent. Wercken in I. Sententiar. alda vorhanden. Cav.

Der Feldmarschall Pallavicini welcher izt in Bologna wohnt, aber vorher Gouverneur in Mayland gewesen ist, hat eine Bibliothek von ungefähr 10.000 Bände. Björn.)

Die Bibliothek bey dennen P.P. *Zoccolanti* gleich ausserhalb der Porta S. Mamolo, wird einen Vorrath von beyläufig 5.000. Bänden in sich halten. Die Bücherkästen sind ganz glat, haben gar nichts Zierliches an sich, und sind 8. Gestellen hoch; obenher hangen in ovalrunden Bildern die Gelehrte dieses Ordens, und in der Mitte dieses sehr weiten Behältnisses steht ein grosser Tisch, nebst zween kleinen Globis. Von MSS. ist nur ein weites[?] auf Papier in Fol. welches die Wercke des Alexandri Hallensis aus diesem Orden, so nachmals in vier Bänden gedruckt worden enthält, und ein Fragment auf Membr. in 8. von des Ciceronis Officiis. Vom er-

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sten Druck sind mir nur folgende wenige gewiesen worden: Histor.

In the library of the so-called *Real Collegio di S. Clemente*, which is a large building lying close to the famous Monastery of St. Catherine and the property of the Spanish nation, they show, amongst other splendid manuscripts, the Treatise by Hrabanus Maurus, Bishop of Mainz, who lived in the ninth century, which he wrote in praise of the Holy Cross in Latin verse, in large quarto.^v This is provided with various figures, but their colours and drawing are not of high quality. Tromb.

There is also a vellum codex of the little work by St. Bonaventure on the first book of the *Sententiae*.^w Cav.

Fieldmarshal Pallavicini,⁴² who now lives in Bologna but was formerly Governor in Milan, has a library of about 10.000 volumes. Björn.⁴³

The library of the *Zoccolanti*, just outside the Porta S. Mamolo, probably contains about 5.000 volumes. The bookcases are quite plain, without any decoration, and are eight shelves high. Above them hang pictures of the scholars of this Order in oval frames, and in the middle of this very spacious repository stands a large table, together with two small globes. There is only one extensive manuscript, on paper in folio, containing the works of Alexander Hallensis [*sic*, for de Ales] of the Order, which were later printed in four volumes, and a fragment on vellum in octavo of Cicero's *De officiis*. Of

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early printed books only the following few were shown: the Histories of Josephus Flavius, 1498, folio;^{44, xx} the Histories of Solinus and

^v RCEBo, ms. 12: RABANUS MAURUS, *De laudibus sanctae Crucis*, parch., XIII-XIV cent.

^w RCEBo, ms. 35: S. BONAVENTURA, *Commentaria in I Sententiarum*, parch., XIII-XIV cent.

⁴² Gian Luca Pallavicini, 1697-1773. Blumenschein clearly added this entry from a secondary source after his visit to Bologna, and did not know that the library's owner had died.

⁴³ JACOB JONAS BJÖRNSTÄHL, *Resa til Frankrike, Italien, Sweitz, Tyskland, Holland, Ängland, Turkiel, och Grekeland*, Stockholm, Nordström, 1780-84; first published in German translation (*Briefe auf seinen ausländischen Reisen*), Rostock & Leipzig, Koppe, 1777-83; Italian translation (*Lettere ne' suoi viaggi stranieri di Giacomo Giona Bjoernstaehl... Tomo primo [-sesto]*), Pochiavo, per Giuseppe Ambrosioni, 1782.

⁴⁴ Venice, Albertinus Vercellensis 1499. ISTC ij00487000.

^{xx} FLAVIUS JOSEPHUS, *De bello judaico; Antiquitates judaicae; De antiquitate Judaica contra Apionem* [in Latin], tr. Rufinus Aquileiensis, Venice, Albertino da Vercelli, ed. Ottaviano Scoto.

Iosephi Flavii fol. 1498. Solini, et Pituanus (?) Histor. fol. Bologn. 1493. Beruoldi Commentarii 1501. Franc. de Platei bonon. ord. Min. Ius Canon in 4. 1472.

B.

Der Büchervorrath bey dennen P.P. *Observanten* zwey italianische Meilen von dieser Stadt alla Madonna del Monte, so sich in einem sehr grossen viereckigten, an dennen Wänden mit einer Gallerie umher versehenen Zimmer befindet, wird höchstens bis 4.000. Bände betragen, wornächst aber von MSS. oder anderen Seltenheiten Nichts anzutreffen ist.

B.

Die Bibliothek bey dennen P.P. *Capucinern* obenhalb vor der Stadt ist für diese Vetter ungemein ansehnlich. Die Bücher stehen in einem achteckigten Gebäude, welches zwar nur drey Fenster, aber doch genugsames Licht- und die allerschönste Aussicht hat. Es werden alda wohl bey 5.000 Stücke, worunter auch sehr hübsche Wercke, vorhanden seyn. Von einigen Handschriften aber, oder sonstig- seltenen in die Bücherzimmer gehörigen Sachen hat Man mir nichtes sagen können. Vorne sind lincks, und rechts kleine Zimmerchen, worinn die verbothene Bücher. Zwischen jeden zwey Ecken stehen gleichermassen zwey kleine Tische zum schreiben, und in der Mitte zwey Globi vom P. Coronelli. Ober der Thür sind von innen auf einer schwarzen Tafel

Pituanus (?), Bologna 1493, folio;^{45, yy} the Commentaries of Beroaldus, 1501;⁴⁶ and the Jus Canonicus of Franciscus de Platei of Bologna, of the Minorite Order, 1472 in quarto.^{47, zz}

B.

The collection of books of the *Observanti* alla Madonna del Monte two Italian miles from the city, which is kept in a very large square room with a gallery around its walls, probably comprises at most 4.000 volumes, but includes no manuscripts or other rarities.

B.

The library of the *Capuchins* up outside the city is uncommonly substantial for these Fathers. The books stand in an octagonal building which is adequately lit despite its only three windows, and affords a most beautiful view. There are probably some 5.000 items there, including some very attractive works. But no-one was able to tell me anything about manuscripts or any other rarities proper to the library. To the left and right at the end are tiny little rooms containing the forbidden books. Between every two corners are two little writing-tables, and in the middle are two globes by P. Coronelli. Above the door

^{23X}1499. ISTC ij00487000. BCABo owns two copies of the work, both originally in the Venturoli's library (arrived in 1847): the first one (16.D.II.3), carries the scroll flourish «ex libris selectis bibliothecae De Cingaris 1798», the second one (16.D.II.4), shows the stamp of the Augustinians of San Giacomo Maggiore.

⁴⁵ Presumably SOLINUS, *Polyhistor*, Venice, Guilelmus Anima Mia, 1493/94. ISTC is00621000. I cannot identify «Pituanus» (if I have not misread the name).

⁴⁶ GAIVS JULIVS SOLINVS, *Polyhistor, sive De mirabilibus mundi*, Venice, [Guilelmus Anima Mea, Tridinensis], 13 I 1493/1494. ISTC is00621000. BUBo has a copy of this edition (AVKK.VIII.42) from the ancient collection, without any particular provenance.

⁴⁷ Dennis Rhodes kindly suggests that this is probably the commentary of Beroaldus on the *Golden Ass* of Apuleius, with the text, Venice 1501, published by S. Bevilacqua, printed by B. Zanni; British Library copy 87.h.5.

⁴⁸ FRANCISCVS DE PLATEA, *Restitutiones*, of which there were two editions in 1472: Padua? ISTC ip00751000, and Venice ISTC ip00752000.

⁴⁹ FRANCISCVS DE PLATEA, *Opus restitutionum, usurarum et excommunicationum*, [Venice], Bartolomeo da Cremona, 1472. ISTC ip00752000. BCABo has a copy of the work (16.O.IV.12), coming from the Venturoli's library, with handwritten note «Marij porcherij maurensis et amicorum».

mit goldenen Buchstaben folgende Worte geschrieben:

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Condita Anno. 1720. Restaurata, et aucta An. 1776.

B.

Die denn P.P. *Olivetanern* angehörig und von dem gelehrten Abten Pepoli errichtete Bibliothek in dem weitberühmten Stüfte zu S. Michel in Bosco ist vielmehr wegen der guten Gemälde, als der Bücher halber zu besuchen. Das Gebäude darzu ist vortrefflich. Es bestehet in einem dreyfach abgetheilt- doch in einem Perspectiv fortlaufenden, durchgehens gewölbt, und zuletzt mit einer niederen Kuppel versehenen Saal, in welchem die seltsame Erfindung von dem Pinsel der Gespannschaft Fidi, dann die Architektur von dem grossen Künstler Hafner eines deutschen Schweizer, und die unvergleichliche Bildnisse vom Canuti einen würdigsten Schüller des Guid. Reni sind. In dem Ersteren Zimmer, sofort in dem Saal sind die Bücher zu beiden Seiten gestellet, nur dass rechter Hande die Fenster zwischen denn Schräncken sich eingetheilter finden; welche (weil sie nur 5. bis 6. Stellen hoch aufeinander) ich nicht glaube: dass sie viel über 7.000. Bände betragen sollen. In dem dritten Absatz, worinn die obengedachte Kuppel, steht kein Buch, sondern just in der Mitte ein mehr dann vier Bologneser Schuhe in Diametro haltend, und von einem Religiosen aus eben diesem Orden Namens Rossini allein mit der Feder in 72. Tagen gefertigter Globus terrestris. Hinter diesem befindet sich eine von dem berühmten Bildhauer, und Cavalier Algardi aus Glockenmettall

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gegossene über zween Schuhe hohe Statua des H. Michaelis, wie Er den Teufel mit Füssen trittet. Unter den wenigen MSS. die sich

inside, the following words are written in gold letters on a black tablet:

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Condita Anno 1720. Restaurata, et aucta An. 1776.

B.

The library belonging to the *Olivetans*, which was founded by the learned Abbot Pepoli in the famous Monastery of S. Michele in Bosco, is worth visiting more for its good pictures than for its books. Its building is excellent. It consists of a room divided into three but in continuous perspective, vaulted throughout, and finishing under a low cupola. The unusual painted invention is of the Chariot of the Faithful Man,⁴⁸ the architectural painting by Hafner, a great artist from German Switzerland,⁴⁹ and the incomparable pictures by Canuti,⁵⁰ a worthy pupil of Guido Reni. In the first room, the books are shelved along both sides, except that on the right the windows are distributed between the bookcases. Since the latter have only five or six shelves, I do not think there can be many more than 7.000 books. In the third segment, the room with the cupola I have mentioned, there are no books, but right in the middle is a terrestrial globe, more than four Bolognese feet in diameter, which was executed in pen alone in 72 days by a religious of this Order named Rossini. Behind this is a statue in cast bell-metal

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over two feet high of St. Michael trampling down the Devil, by the famous sculptor and chevalier Algardi.⁵¹ Among the few manuscripts

⁴⁸ CARLO CESARE MALVASIA, *Pitture, sculture ed architetture delle chiese, luoghi pubblici, palazzi e case della città di Bologna e suoi sobborghi*, in Bologna, nella stamperia del Longhi, 1782, p. 389-390: «la gran Libreria architettata da Gio: Giacomo Monti, e dipinta dal Canuti per le figure, e dal Tenente Hafner per la quadratura ed ornato; un Libretto stampato, che spiega il significato di questi dipinti ci dispensa dalla precisa loro descrizione»

⁴⁹ Again Blumenschein has somewhat misunderstood his source: Enrico Haffner, 1640-1702, was born in Bologna, and served in the Swiss Guard before becoming a painter. His brother Antonio (1654-1732) was also a painter.

⁵⁰ Domenico Maria Canuti, 1626-1684.

⁵¹ Alessandro Algardi, 1598-1654.

alda befinden, ist mir ein Macrobius de Somnio Scipionis libri II. und de Saturnalibus libri VII. vom Rodolpho Falconens. auf Pergament unvergleichlich schön geschrieben, dann eine H. Schrift in hebräischer Sprache ebenfalls auf Membr. in gr. 4. gewiesen – hierauf aber der Bibliothecarius zu weis nicht was für Kirchenverrichtungen abgerufen worden.

B.

[in margin] *Castro Arquato*

Das bey diesem kleinen in der Bolognesischen Provinz liegend- und unter der placentiner Bisthum gehörigen Orte sich befindliche *Franciscanerkloster minor*. Reformator. welches sonst S. Maria al Monte Olivetto [*sic*] zubenamset wird, besizet unter ihrer nicht gar zu zahlreichen Büchersammlung einen Band von S. Bonavent. super primo Libro Sententiar. welcher zu Brescia per Presbyterum Baptistam de Farsengo [*sic*] An. 1490. in quart gedruckt worden ist. Cav.

to be found there, I was shown a Macrobius de Somnio Scipionis libri II.^{ms} and de Saturnalibus libri VIII. on vellum in incomparable calligraphy by Rudolphus Falconensis,^{bb} and a Hebrew Bible also on vellum in large quarto – but then the Librarian was called away by unspecified Church duties.

B.

Castro Arquato

The lesser reformed *Franciscan* Monastery in this small place in the province of Bologna⁵² and belonging to the Bishopric of Piacenza, otherwise known as S. Maria al Monte Oliveto, owns, amongst its not very numerous collection of books, a volume of St. Bonaventure super primo Libro Sententiarum which was printed in Brescia in 1490 in quarto by the priest Baptista de Farsengo [Farfengo].⁵³ Cav.

⁵² MONTAUCON, p. 404.

⁵³ MONTAUCON, p. 404.

⁵⁴ In fact, 140 km. from Bologna.

⁵⁵ ISTC ib00871000.