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ABSTRACT

La secularización de los libros y los cambios en los hábitos de lectura en Cataluña durante los siglos XVIII y XIX / The secularization of books and the change in the habit of reading in Catalonia during 18th and 19th centuries

Se analizan las repercusiones que tuvieron para el patrimonio bibliográfico de Cataluña las iniciativas secularizadoras que se llevaron a cabo en España desde finales del siglo XVIII hasta mediados del siglo XIX: con la expulsión de los jesuitas (1767), durante la Guerra de la Independencia (1808-1814), durante el Trienio Liberal (1820-1823) y bajo los gobiernos de Toreno y Mendizábal (1835-1836). Los buenos propósitos que perseguía la legislación para la salvaguarda del patrimonio cultural que conservaban las casas religiosas se enfrentó con la realidad de las guerras, las dificultades económicas y la incapacidad burocrática del Estado. Buena parte de las bibliotecas conventuales de Cataluña fue maleada, expoliada o destruida. Los libros que se pudieron salvar fueron recogidos en la biblioteca de la Universidad de Barcelona, en las bibliotecas provinciales de Gerona, Lérida y Tarragona, creadas al efecto, y en las bibliotecas episcopales de Vic, Tortosa y La Seo de Urgel. Estos centros actuaron más bien como depósitos de libros, para uso académico y erudito, que como plataformas para la difusión de la lectura entre los ciudadanos. Las obras eran antiguas y, en su mayoría, abordaban asuntos teológicos y jurídicos, temáticas disuasorias para los nuevos lectores, que preferían deleitarse con las novelas, informarse a través de la prensa periódica o instruirse con manuales actualizados. La proliferación de "bibliotecas populares" durante el siglo XIX trató de paliar las carencias del sistema público y satisfacer las demandas de esos lectores.

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relevant publications: A. BARAZI, *Gli affanni dell'erudizione. Studi e organizzazione culturale degli ordini religiosi a Venezia tra Sei e Settecento*, Venezia, Istituto veneto di scienze, lettere ed arti, 2004. A. BARAZI, *Tra erudizione e politica: biblioteche a Venezia nel Settecento*, in *Saperi a confronto nell'Europa dei secoli XIII-XIX*, a cura di M.P. PAOLI, Pisa, Edizioni della Normale, 2009, pp. 117-135; illustrazioni: pp. 532-533. A. BARAZI, «*Un tempo assai ricche e piene di libri di merito*». *Le biblioteche dei regolari tra sviluppo e dispersione*, pp. 71-91, in «*Alli 10 Agosto 1806 soppressione del monastero di S. Giorgio*». *Atti del convegno di studi nel bicentenario, Venezia San Giorgio Maggiore, 10-11 novembre 2006*, Cesena, Centro Storico Benedettino Italiano, (Italia benedettina. Studi e documenti di storia monastica, 34), 2011, pp. 71-91.

ABSTRACT

Migration and re-use in the development of Italian religious collections (late 16th–18th century)

Despite the apparent continuity in the presence and cultural role of the libraries of religious orders in early-modern Italy, up until the Napoleonic appropriations, many profound changes affected the Italian regulars' collections between the 15th and 18th centuries. During the 16th century the emergence of the printed book and the gradual disappearance of manuscripts encouraged an unprecedented growth of the conventual and monastic library holdings and a radical reorganization of the collections' network inherited from the middle ages. The birth of the new regular clerical congregations - devoted to preaching, teaching and to theological controversy - equally contributed to a new approach toward the collections, which concentrated on the book as an item to be used, and prompted the adoption of more informal methods of access to the books. These developments interwove, bringing about a severe fragmentation of the orders' book riches: at the end of the century the old regular libraries were "surrounded" by an extraordinary number of collections *ad usum* of individual religious, stored in their cells. The splitting of the traditional structures, the fluid features of the institutional libraries made undoubtedly the huge book patrimony of the Italian convents particularly vulnerable to the risks of disuse and dispersal, because at the mercy of personal events and choices. Indeed, the first half of the 17th century was a very critical period, marked by the demolition of old library buildings and the constant dispersal of their holdings, which in turn affected some famous manuscript collections. In this period the active cultural role and the capacity of the regulars' libraries to be still attractive declined radically, due to problems related both to the orders' internal affairs and the unfavourable economic situation. But in the last decades of the 17th century the negative trend was inverted. The spreading of the Maurists' scholarly model and the efforts of the Roman superiors of almost all orders to reform the decaying regular discipline placed the library at the centre of a rigorous cultural project, based on scholarship. In the first decades of the 18th century the revival of the religious' collections gave birth to a new library network. The new collections tended to conform, on a different scale and with specific characteristics, to the structure of the encyclopedic erudite library, counting some thousands of books fully representing the scholarly disciplines and the various genres, with special sections dedicated to manuscripts and incunabula. A library, moreover, open to the common use of a wider public of ecclesiastical and lay scholars. The great success of this model gave a unitary mark to the development of religious houses' collections in the Italian states during the first half of the 18th century. But from the 1760s the local situations became very different, in connection with state interventions on the system of the regulars' libraries. Consequently the orders' library network showed – at the end of the century –

profound differences, which were to condition the impact of the Napoleonic suppressions and determine different ways of dispersal.

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(1951) studied Medieval Dutch language and literature (Univ. of Utrecht) and Medieval palaeography & codicology (Univ. of Leiden). In his Utrecht dissertation both fields were combined, studying the manuscript tradition of the Middle-Dutch *Spiegel historiael* (Mirror of history) by Jacob van Maerlant, Philip Utenbroeke and Lodewijk van Velthem; an edition was published as *Onsen Speghele Ystoriale in Vlaemsche*. [...] (2 vols., Louvain 1997). From 1980-1991 he worked as deputy-keeper of Western manuscripts of Leiden University Library, from 1991-2011 he was curator of manuscripts at the Library of the University of Amsterdam. He is currently engaged in writing the history of this library, 1578-2015. From 1986 to the present day he has been teaching Manuscript Studies at the Faculty of Humanities of the University of Amsterdam, starting from September 1st, 2004 as extraordinary professor, appointed by the Prof. Herman de la Fontaine Verwey Foundation in Amsterdam and The Royal Library in The Hague.

ABSTRACT

The 1578 foundation of the City Library of Amsterdam related to the history of other 16th century Dutch libraries: the selection of manuscripts and printed books from monastic libraries

After the Alteration in 1578 by the City of Amsterdam from Roman Catholicism to Protestantism the new burgomasters decided to found a public library for the learned citizens. All aspects of studying the early history of this library will be discussed. The results will be interpreted against the background of our knowledge about a number of contemporary libraries of universities, churches, monasteries and cities in The Netherlands.

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Born in Oporto (Portugal), 1953, Luís Cabral is since 1974 a librarian at Oporto City Council. Between 1986 and 2000 he was the Director of Biblioteca Pública Municipal do Porto. His main academic qualifications are a degree in Romance Languages and Literatures (Oporto, 1975), a Post-graduate Course for Librarians and Archivists (Coimbra, 1976) and the MA Librarianship (Leeds, 1982). Apart from his work as librarian and as library manager, he was a lecturer in Library Science courses (Portuguese Library Association, Universities of Coimbra and Oporto) and he participated in conferences, seminars, etc. He has done some research and published several papers about Librarianship, History of Books and Libraries, of Oporto and of Music, as well as Literary Studies.

ABSTRACT

State policy concerning the dissolution of monastic book collections in Portugal, especially during the 19th century

The extinction of Portuguese religious orders in the 19th century will be approached in three different points of views:

- a) Expulsion of Jesuits (1759) as the result of Marquis of Pombal's centralising policies. Jesuits' estate and revenues became property of the University of Coimbra and there were also considerable consequences for the Portuguese colonies (esp. Brazil).
- b) The revolution and instauration of the Liberal government were followed by the extinction of male religious houses in 1832-1834. The case of Royal Oporto Public Library - founded in 1833, as the second "national" library in this country, and inspired in European patterns - is treated as the major example of a new type of Portuguese public libraries.

c) The Republican regime instated in 1910 represented a further level of control from state over the church, not only in terms of property, but mainly in what concerns church's internal government.

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ABSTRACT

Bibliothèques et suppressions ecclésiastiques en Toscane de Pierre-Léopold à Napoléon / Libraries and dissolved monastic collections in Tuscany from Pietro Leopoldo to Napoleon

Le grand-duché de Toscane est un observatoire particulièrement pertinent de ce qui se joue, en matière de bibliothèques, dans les suppressions ecclésiastiques. Comme d'autres Etats italiens, trois vagues de suppressions s'y déroulent en moins d'un demi-siècle (suppressions jésuites en 1773, léopoldiennes dans les années 1780, napoléoniennes en 1808 et 1810), permettant d'aborder de manière comparée les modalités de leur mise en œuvre et l'évolution des réflexions sur le sort à donner aux livres. Avec les Etats pontificaux, le grand-duché est par ailleurs le seul Etat de la péninsule à mettre en place au XVIII^e siècle une législation destinée à protéger, non seulement les œuvres d'art et les antiquités, mais également les manuscrits et les ouvrages rares, voire des bibliothèques entières. Les suppressions ecclésiastiques toscanes permettent ainsi d'appréhender les relations complexes entre l'irruption de nouvelles pratiques administratives (Habsbourg-Lorraine puis napoléoniennes), l'évolution des enjeux politiques associés à ces suppressions, l'infléchissement des contours du patrimoine écrit et ce que ces choix disent de la représentation collective de la civilisation toscane.

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ABSTRACT

The dissolution of monasteries in Silesia and Poland (with contemporaries Belorusse, Lithuanie and Ukraine) and the fate of their libraries, 18th–19th centuries

In 1772, just before the first partition of Poland, on the territory of the Polish-Lithuanian Commonwealth and Silesia there were 30 male religious orders with 1063 monasteries of various sizes and 15874 monks. After several rounds of suppressions, in the early twentieth century, in the same territory there were only 188 male monasteries with 2252 monks, i.e. approximately 20% of the initial state, among them 133 monasteries with 1830 monks were in the Austrian partition. Unfortunately, in the case of female religious life we do not have such detailed data.

In 1773 on the territory of the Kingdom of Poland and the Great Duchy of Lithuania was dissolved the Jesuit order and then, in the 80s of the XVIII century several monasteries in Cracow.

In 1810 on Silesia, territory belonging to the Kingdom of Prussia, were dissolved 69 monasteries - 56 male (96%) and 13 female (76%).

From the collections of books kept in dissolved monasteries were chosen most valuable prints and then transferred to the public (state) libraries, mainly in Vienna, Wroclaw, Berlin, Warsaw and St. Petersburg. Some collections have been transferred to the libraries of universities, founded at that time, public seminars and schools. Other books, that were seemed to be less valuable or were not wanted by any institution, were being deteriorated on the spot. They also were being placed in a different way (as a result of theft, sale or donation to save them from destruction) into private hands and then – not so rare – to the book trade and antiquaries. Some books were being sold as waste paper.

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Cristina Dondi (Laurea Milan Cattolica Medieval History; PhD King's College London, Medieval History; Incunabula Cataloguing Project, Bodleian Library, Univ. of Oxford, 1996-2002; Lyell Fellow in Bibliography, Univ. of Oxford 2002-2005) is a member of the Faculties of History and of Medieval and Modern Languages, University of Oxford, and the Secretary of the Consortium of European Research Libraries (CERL). Her research focuses on the social, economic, and intellectual history of the period which witnessed the advent of printing (late 15th century) by using the surviving books as material evidence. She is the Chair of the Provenance and Standards Working Group in CERL which actively promotes and implements the integration of provenance data relating to manuscript and printed books to allow for and foster the reconstruction of the European Book Heritage. Relevant bibliography: *The Liturgy of the Canons Regular of the Holy Sepulchre of Jerusalem: A Study and a Catalogue of the Manuscript Sources* (2004); 'Hospitaller Liturgical Manuscripts and Early Printed Books', *Revue Mabillon* (2003); one of the editors of *A Catalogue of Books Printed in the Fifteenth Century now in the Bodleian Library* (6 vols).

ABSTRACT

Databases which allow for the reconstruction of dispersed collections:

Material Evidence in Incunabula (MEI) is a database for recording and searching the material evidence of 15th-century printed books: ownership, decoration, binding, manuscript annotations, stamps, prices, etc. and using it to track the circulation and use of books throughout the centuries, from place of production to their present location.

The *CERL Thesaurus* (CT) contains forms of names for persons and corporate bodies, imprint places and printers, as well as provenance information. *Index Possessorum Incunabulorum*

(IPI) is Paul Needham's collection of 32,000 entries of personal and institutional names, monograms, and arms evidencing ownership of incunabula. Meg Ford's *Early Book Owners in Britain* (EBOB) records the importation of foreign books into England and Scotland in the fifteenth and early sixteenth century.

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ABSTRACT

The dissolution of monasteries in Silesia and Poland (with contemporaries Belorusse, Lithuanie and Ukraine) and the fate of their libraries, 18th–19th centuries:

Roman-Catholic and Uniate monasteries in the Western guberniyas of the Russian Empire

The presentation highlights the destiny of monastic libraries after the dissolution of Roman Catholic and Uniate monasteries in the Western guberniyas of the Russian Empire. In 1803 on these territories there existed 323 monasteries and 40 convents (nuns' monasteries) of Roman Catholic orders and 85 monasteries of the Basilians (a monastic order of Uniate Church). As a result of conducted by the Russian government several waves of cassations, most of them had ceased to exist before the 1870s. The destiny of their libraries developed in various ways. Most of the books replenished the funds of public libraries in Russia, including the Vilnius Public Library and libraries of educational institutions: theological seminaries, universities and gymnasiums. Significant part of the books from the monastic libraries got into private collections. Unfortunately, it turned out to be impossible to avoid the destruction of invaluable monastic book collections.

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Publikation von Handschriftenkatalogen mit wechselnden Coautoren: Katalog der datierten Handschriften in der Schweiz, Bd. 3 (1991), Kataloge der mittelalterlichen Handschriften in Schaffhausen (1994 und 1998), in Porrentruy (1999), im Stiftsarchiv St. Gallen (Abtei Pfäfers, 2002), in Trogen (2005), in Sarnen und Aarau (2005 und 2009); Katalog der Inkunabeln in der Kantonsbibliothek St. Gallen (2010). Zahlreiche Publikationen zur Handschriftenkunde,

zur Bibliotheksgeschichte sowie zur spätmittelalterlichen und frühneuzeitlichen Geschichtsschreibung in der Schweiz.

ABSTRACT

Von der Reformation zur Säkularisierung: Klostersaufhebungen und das Schicksal ihrer Bibliotheken in der Schweiz / From Reformation to Secularization: the Dissolution of Religious Houses in Switzerland and the Fate of their Libraries

In the German part of Switzerland the dissolution of religious houses occurred twice, in two different periods. The first dissolution took place during the Reformation period in the 1520s. The second dissolution occurred in the wake of the disputes between conservative Catholic forces and liberals during the first half of the 19th century. This paper focuses on the years from 1522 to 1532 and from 1840 to 1850, respectively.

The Reformation was mainly an urban phenomenon (Zurich, Berne, Basle, and other major cities). The authorities were undecided as to the fate of the libraries of dissolved monasteries and nunneries. A substantial number of books disappeared along with the monks and nuns when they left the religious houses. Others ended up in the new Protestant teaching libraries or were reused for bookbinding. The Reformation thus resulted in an enormous redistribution of books. During the 19th century, religious houses within Catholic territories were dissolved. Governments integrated the libraries of important monasteries into newly founded state libraries, while those small libraries of monasteries and nunneries which were considered worthless simply disappeared.

In der Schweiz erfolgten die Klostersaufhebungen in zwei Phasen: zuerst in der Reformation der 1520er und 1530er-Jahre, dann in der Auseinandersetzung der katholisch-konservativen Kräfte mit dem Liberalismus in der ersten Hälfte des 19. Jahrhunderts.

1. Um 1500 umfasste die Eidgenossenschaft im Ganzen das Gebiet der heutigen Deutschschweiz. Sie war ein Verbund von eigenständigen Orten (Kantonen) mit grosser innerer Selbständigkeit. Die aktivsten Klöster um 1500 befanden sich in den Städten; sie besaßen auch die grössten Buchbestände. Die verbreitete Erneuerung der Bibliotheken hatte in der zweiten Hälfte des 15. und am Anfang des 16. Jahrhunderts zur Makulierung zahlreicher, besonderes älterer Handschriften geführt. Da nur vereinzelt Bibliothekskataloge angelegt wurden, ist der genaue Umfang und Inhalt der Klosterbibliotheken vor der Reformation nur in wenigen Fällen feststellbar.

Die Reformation erfasste hauptsächlich die Städte (Zürich, Bern, Basel, St. Gallen und andere); die Innerschweiz verteidigte den alten Glauben. Die religiöse Neuerung war nicht bücherfeindlich. Luther rief bereits 1524 die städtischen Räte dazu auf, für die Schulen neue Bibliotheken zu gründen. In den 1530er und 1540er-Jahren entstanden reformierte Studienbibliotheken, in denen ein Teil der Bestände der säkularisierten Klöster und Stifte erhalten blieb, in Basel wurden Klosterbibliotheken der Universitätsbibliothek einverleibt. Eine klare Politik für den Umgang mit den Bibliotheken fehlte. Ein Teil der Bücher gelangte in den Besitz der Geistlichen, die die reformierten Gebiete verliessen; zahlreiche Handschriften und Inkunabeln kamen im späten 16. und im 17. Jahrhundert in die Klosterbibliotheken in den katholischen Kantonen. Ein Teil der Handschriften, besonders liturgische, wurden makuliert. Die Reformation bedeutete eine gewaltige Umwälzung des Buchbesitzes.

2. In den Klostersaufhebungen des 19. Jahrhunderts waren die kantonalen Regierungen an der Erhaltung der Bestände aus den grossen Klosterbibliotheken interessiert, da sie die Bücher für den Aufbau öffentlicher Bibliotheken, die in katholischen Gebieten weniger

ausgebaut waren als in reformierten, nutzen wollten. Sie liessen die Klosterbestände in den neuen kantonalen Bibliotheken zusammenführen. Die Dubletten und als wertlos eingestufte Bestände wurden ausgesondert und verkauft.

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ABSTRACT

The expropriation of monastic libraries in Central Europe, 1773–1814

This paper describes the end of monastic library culture in central, mainly German-speaking Europe, beginning with the suppression of the Jesuits in 1773 and ending with the Bavarian *Säkularisation* on the eve of the Metternichian restoration in 1814. The Josephine library confiscations in Austria during the 1780s are defined not as secularizations, but instead as part of a more traditional reform in the medieval sense of *renovatio*: most major monastic libraries were either unaffected by or actually benefited from the dissolution of their less healthy peers. By contrast, the French Revolution was an epochal watershed event for libraries across Europe. Its influence was especially profound in southern Germany in the years following the collapse of the Holy Roman Empire. Finally, the impact of having to organize the newly confiscated monastic library resources is considered. The necessity of creating order out of chaos brought forth *Bibliothek-Wissenschaft*, a science of organization formulated by the former Benedictine monk Martin Schrettinger, introducing principles of knowledge organization that are valid to this day.

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Bibliothekar der Handschriftenabteilung der Zentralbibliothek Zürich 1971 bis 1996; von 1996 bis 2007 Konservator der Sammlung Bongarsiana-Handschriften der Burgerbibliothek Bern. Die Liste der Publikationen umfasst 2 Monographien (1994 erschien „Die reformierte Stiftsbibliothek am Grossmünster Zürich ... mit Rekonstruktion des Buchbestandes ...“ bei Harrassowitz in Wiesbaden als „Beiträge zum Buch- und Bibliothekswesen“ Band 34), Mitarbeit an mehreren Büchern und über 40 Aufsätze aus den Gebieten der Buch- und Bibliotheksgeschichte, im besonderen zur Handschriften- und Inkunabelkunde.

ABSTRACT

Zürich und die Bücher der Klöster: von der Reformation zum 19. Jahrhundert / Zürich and the books of the monasteries: from the Reformation to the 19th century

Zürich, freie Reichsstadt im Bund mit den Eidgenossen, ist im 16. Jahrhundert einer der Ursprungsorte der europäischen Reformation.

1. Auf Grund der guten Quellenlage lassen sich die verschiedenen Schicksale der Bibliotheken bei der Aufhebung der Klöster 1523 bis 1525 zeigen: **Wegnahme** (Sequestration, Entwendung und Aneignung durch Private und Beschlagnahmung durch den Staat); **Zerstreuung** (Dispersion, als Fluchtgut in katholisch bleibende Institutionen; Abfindung an wegziehende Mönche und Nonnen); die **Zerstörung** (Destruction, besonders der liturgischen Bücher mit dem Ziel der Verhinderung der

Messfeier). Dies sind von der Geistlichkeit unter Leitung des Reformators Ulrich Zwinglis (1484-1531) propagierte, vom Rat gesteuerte Vorgänge, sodass es nur kurz zu einem Chaos kommt.

2. Zur Ausbildung von Prädikanten wird im Grossmünster die Lateinschule zur reformierten Akademie ausgebaut. Conrad Pellikan (1478-1556), Minorit aus Basel, Lehrer für Griechisch, Hebräisch und Altes Testament, übernimmt nach dem Tod Zwinglis 1531 die Neuerrichtung der Stiftsbibliothek und erstellt einen vierfachen Katalog in Bandform, der zum Teil Auskunft gibt über die Herkunft der Bücher.

3. Im Zeitalter des Konfessionalismus erobern die protestantischen Kantone Bern und Zürich im zweiten Villmergerkrieg 1712 das Kloster Sankt Gallen und verschleppen dessen Bibliothek. Bern gibt seinen Anteil an der Beute wenige Jahre später zurück, Zürich behält einen wertvollen Teil der St. Galler Handschriften in der Stadtbibliothek. Diese ist 1629 unter dem Motto „Arte et Marte“ (Durch Kunst und Waffen) als Antwort auf die Verschleppung der pfälzischen Bibliothek (1623) aus Heidelberg nach Rom gegründet worden. Erst 2006 einigen sich Zürich und St. Gallen zur Beilegung des sog. „Kulturgüterstreits“.

4. In der Spätzeit der Säkularisierung wird von der Zürcher Regierung 1862 das auf einer Insel im Rhein zwischen dem Grossherzogtum Baden und Zürich gelegene Kloster Rheinau OSB aufgehoben. Nach Wegzug der Mönche wird die Klosterbibliothek, rund 12'000 Bände, zum grössten Teil nach Zürich überführt und der Kantonsbibliothek einverleibt (die 1914 mit der Stadtbibliothek zur Zentralbibliothek Zürich fusioniert). Die Rheinauer Bibliothek bleibt als eigener Bestand erhalten.

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ABSTRACT

Databases which allow for the reconstruction of dispersed collections:

Ricerca sull'Inchiesta della Congregazione dell'Indice dei libri proibiti (RIC I)

The RIC I (Research on the Inquiry of the Congregation of the Index) data base contains the transcription of the documentation produced by the Italian religious orders at the end of the sixteenth century because of the investigation promoted by the Congregation of the Index. This investigation involved the libraries of convents and monasteries in a detailed description of all their books. This huge amount of bibliographic citations has been indexed in the data base so as to be made available for historical and bibliographical studies, in

particular for researches relating to the library history and to the circulation and production of books in the fifteenth and sixteenth centuries.

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PhD, (b. 1972) works at the University of Helsinki, Finland, as a University Lecturer. His *almae matres* are the University of Helsinki, the Eberhard-Karls-Universität Tübingen, Germany, as well as the *Biblioteca Apostolica Vaticana*. His fields of expertise include medieval hagiography, manuscript studies and computer-assisted stemmatology. Heikkilä has published widely on these topics in several languages. Heikkilä wrote his doctoral thesis (*Vita et miracula s. Symeonis Treverensis – ein hochmittelalterlicher Heiligenkult im Kontext*, Academia Scientiarum Fennica 2002) on high medieval hagiography in Western Europe. Later on, he expanded his expertise to include Nordic hagiography and edited the legend of St Henry, the Finnish national saint. In 2006–2011, Heikkilä directed a large-scale research project on the arrival and development of written culture in Finland. The project resulted in a detailed picture of the implications of Latin written culture in a European periphery as well as a research database of the *fragmenta membranea* collection of the National Library of Finland. Currently, Tuomas Heikkilä directs *Studia Stematologica*, an international multidisciplinary scholarly network concentrating on exploring the possibilities and different uses of computer-assisted stemmatology. In addition, he prepares an edition of the *Vita et miracula s. Symeonis* for the *Monumenta Germaniae Historica*.

ABSTRACT

The Fate of the Medieval Libraries in the Swedish Realm during the Reformation

The vast majority of the medieval libraries were dissolved and confiscated in Sweden during the Reformation of the 16th century. A major part of the parchment books of ecclesiastical libraries were torn apart to single bifolia and used as cover wrappings of the accounts of the newly-established bailiwicks. This has led many Nordic scholars to label the 16th century as an era of sheer malicious vandalism from the point of view of book and library history.

Still, the destruction of medieval Catholic book culture was not as total as has been argued. As the cataloguing of the existing remains of medieval material has progressed, we can now ascertain that the Swedish and Finnish archives and libraries still house the remains of more than 7000 medieval manuscripts, mostly as parchment fragments and to a smaller extent as whole codices.

This presentation aims to shape an overview of the fate of the medieval libraries in the Swedish realm during the Reformation and to draw conclusions of the significance of the dissolution of libraries for the knowledge of the written culture in medieval Sweden. Furthermore, it argues that the reasons for the confiscation and partial destruction of the ecclesiastical libraries were more practical than dogmatic. In all, the Reformation may not have been such a catastrophe for the early book history as has been previously believed.

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Archiviste-paléographe (1969), membre puis chef du service médiéval du département des Manuscrits de la BnF (1971-2011) : catalogue des manuscrits latins, cartes médiévales, programmes de conservation, informatisation des catalogues, projet Europeana regia...
membre du comité de rédaction de la revue *Scriptorium*, membre du CIPL.

Quelques publications récentes concernant les manuscrits dans l'histoire des bibliothèques :
Reliures royales de la Renaissance. La Librairie de Fontainebleau 1544-1570, BnF, 1999;

La Librairie royale de Blois, *Actes du XVII^e congrès international de Bibliophilie*, Paris, 2003, p. 1-38 ; en préparation avec Ursula Baurmeister : *La Librairie royale de Blois*, inventaires, manuscrits et imprimés conservés; Les manuscrits chez les amateurs, fin XVI^e-fin XVII^e s., *Actes du colloque Mazarin, les lettres et les arts*, Paris, 2006, p. 327-337; Une acquisition de la Bibliothèque du roi au XVII^e siècle: les manuscrits de la famille Hurault, *Bulletin du Bibliophile* 2008/2, p. 42-98; Cadeaux, spoliations, achats, un aperçu des manuscrits « parisiens » provenant des ducs de Bourgogne et de leur entourage, *Miniatures flamandes 1404-1482*, BnF-KBR, 2011, p. 55-65; La librairie de Monseigneur: contenu et aménagements de la bibliothèque de Gaillon, *Actes du colloque Georges d'Amboise, l'homme et son œuvre* et *Georges d'Amboise et les livres, Actes du colloque Georges I^{er} d'Amboise (1460-1510) : une figure plurielle de la Renaissance*, sous presse.

ABSTRACT

Napoleon and the sequestration of Italian monastic book collections / Napoléon Bonaparte et les confiscations de livres dans les monastères italiens

L'intérêt des savants et des collections pour les collections de manuscrits et d'imprimés conservées depuis le Moyen Âge dans des institutions religieuses n'est pas une nouveauté en 1789.

Cet intérêt va orienter bien évidemment la politique culturelle de la France révolutionnaire, après la nationalisation des biens du clergé et la saisie de ses bibliothèques. Dans les territoires occupés par les armées révolutionnaires à partir de 1794, une politique de confiscations plus ponctuelles, menée d'abord dans les collections princières, est appliquée en Belgique, en Rhénanie, et en 1796-1797 pendant la première campagne d'Italie. Il s'agit d'une politique d'Etat, même si Bonaparte, qui n'est encore que le général en chef de l'armée d'Italie, en est l'exécutant zélé. Réalisées un peu au hasard en Europe du Nord, les saisies sont organisées en Italie, et ont pour but d'enrichir la Bibliothèque nationale de Paris. C'est pour cette raison qu'elles touchent surtout des institutions religieuses.

Puis les transferts à Paris cessent. Au fur et à mesure de l'occupation administrative de l'Italie, le Premier consul, puis l'Empereur, fait appliquer une politique de nationalisation des biens du clergé et de suppression des couvents qui s'inspire des opérations réalisées en France quelques années plus tôt. Les collections de manuscrits et de livres rares sont réunies dans des bibliothèques centrales, où elles resteront après la chute de l'Empire.

En 1815, la grande majorité des volumes transférés à Paris sont rendus aux États signataires du traité de Paris et donc aux États italiens. Ils rejoignent les documents confisqués après 1797 dans les dépôts qui leur avaient été assignés.

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ABSTRACT

The dissolution of monasteries in Europe – an overall look and the economic implications

L'Europa dal XVI al XIX secolo era caratterizzata dalla presenza di numerosissime istituzioni del clero regolare cattolico che svolgevano un'azione capillare di proselitismo religioso, di assistenza e di controllo sociale. In diverse ondate, gli ordini monastici tradizionali (Dal IX secolo), gli ordini mendicanti (dal XIII secolo) e i chierici regolari (dal XVI nsecolo) si diffusero attraverso processi cumulativi di sedimentazione progressiva.

Per mantenere in funzione la propria rete di chiese, monasteri, conventi, diocesi, parrocchie la Chiesa cattolica aveva bisogno di una quantità enorme di ricchezze. Per quanto riguarda il clero regolare, l'accumulazione dei patrimoni e delle rendite dei conventi e dei monasteri presenta un alto livello di omogeneità, che non è percepibile localmente, ma del tutto evidente se indagata a livello di ordini e congregazioni. Una omogeneità simile caratterizza anche la dissoluzione dei patrimoni e delle rendite: i monasteri e i conventi sia pure con una cadenza cronologica diversa, furono confiscati secondo le stesse procedure sperimentate nel periodo della riforma protestante e poi riproposte con le riforme settecentesche, durante il periodo napoleonico e con i governi liberali dell'Ottocento .

La destinazione dei beni confiscati e i relativi beneficiari fu diversa a seconda dei periodi e dei paesi interessati, ma nei tempi rapidi e nello stato di emergenza che caratterizzò l'esproprio avvennero sistematicamente soprusi, ruberie e speculazioni di ogni genere. Pertanto negli atti di sequestro i dati patrimoniali e di rendita non coincidono con quelli effettivi delle contabilità dei monasteri e dei conventi, già di per sé alterati da sistemi contabili approssimativi e tendenziosi.

In questo contesto il patrimonio librario ha una sua collocazione specifica legata alle particolarissime modalità di acquisizione, conservazione e destinazione dei libri, che non può essere indagato efficacemente utilizzando solo i verbali di confisca e di messa in vendita, ma deve basarsi su altre fonti dirette e indirette contenute soprattutto negli archivi dei monasteri e dei conventi confiscati. Il mio contributo è in particolare focalizzato su queste fonti, sulle loro potenzialità e sui problemi di una loro analisi critica.

Europe from the sixteenth to the nineteenth century was characterized by the presence of many Catholic institutions of the Regular Clergy who performed capillary action of religious proselytism, service and social control. In several waves, the traditional Monastic orders (from the ninth century), the Mendicant orders (from the thirteenth century) and the Regular Clerics (the sixteenth century) spread through cumulative processes of progressive sedimentation.

To support its own network of churches, monasteries, convents, dioceses, parishes, the Catholic Church needed a huge amount of wealth. As for the Regular Clergy, the accumulation of patrimonies and revenues of convents and monasteries has a high level of homogeneity, that is not perceptible locally, but quite obvious if investigated referring orders and congregations.

A similar homogeneity also characterizes the dissolution of the patrimonies and revenues: the monasteries and convents, although with a different chronological basis, were confiscated under the same procedures tested during the Protestant Reformation and then arose again at the late eighteenth century with the Enlightened Sovereigns, during the Napoleonic period and with the liberal governments of the nineteenth century.

The destination of the confiscated goods and their beneficiaries was different about periods and countries, but in the short time and in the state of emergency that characterized the

expropriation took place systematically abuse, theft and speculation of all kinds. Thus, in the acts of seizure, patrimonies and income data do not coincide with actual accounts of monasteries and convents, already altered by approximate and biased accounting systems. In this context, books have its own specific location tied to very particular mode of acquisition, storage and destination, which cannot be investigated effectively using only the acts of seizure and offering for sale, but must rely on other direct and indirect sources contained mainly in the archives of confiscated monasteries and convents. My contribution is particularly focused on these sources, their potential and the problems of a critical analysis.

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ABSTRACT

Monastic Collections and the 19th century English Book Trade

One result of continental European monastic secularization in the late eighteenth and early nineteenth centuries was a flood of books into the market and English collectors of the time were among the greatest beneficiaries. This paper explores how private collectors and institutional libraries were first introduced to the earliest examples of European typography, ranging from iconic treasures such as the Gutenberg Bible to much rarer ephemeral indulgences and Latin grammars which survive only as binding fragments. As scholars struggled to understand and make sense of these new arrivals from the European continent, so too did the booksellers and auctioneers. In 1796 a London bookseller's catalogue offered, for the first time, what was described as a Gutenberg Bible but was in fact a copy of the slightly later 36-line Bible printed at Bamberg by Albrecht Pfister; and in the same year the Bodleian Library acquired a copy of Durandus' *Rationale* (dated 1459) on the mistaken but commonly held belief that it was the first book printed with movable cast metal type. Scholarly discipline led to better understanding and an appreciation of survivals in whatever form, and by the time Sotheby's offered the collection of Dr. Georg Kloss in 1835, rich in German monastic books, the catalogue boasted "A Collection of Donatuses, illustrative of the discovery of the art of printing, the most extensive every brought before the public". For the most part, these important and rare fragments found institutional homes and are now among the earliest examples of European typography in our greatest national collections.

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Majestad", in *Bibliofilia y nacionalismo: nueve ensayos sobre coleccionismo y las artes contemporáneas del libro*, ed. M. L. López-Vidriero, Salamanca, 2011, pp.85-146.
Dissolved monastic collections in Spain from Philip II's suppression to the 19th century Desamortización

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Fields of research are bibliography of printed books and library history. He published with Frank Vandeweghe, *Drukkersmerken uit de 15de en de 16de eeuw binnen de grenzen van het huidige België* (1992) and with Geneviève Glorieux the last two parts of *Belgica Typographica* (1994). On the history of Jesuit libraries he published: *Boeken uit de bibliotheken van de Engelse jezuïetencolleges te Brugge, bewaard in de verzameling 'Ville de Bruxelles'* (2003), *La Bibliothèque des Bollandistes à la fin de l'Ancien Régime* (2009) and *De bibliotheek van het Brusselse jezuïetencollege tijdens het Ancien Régime* (2012).

ABSTRACT

Jesuit libraries in the Southern Netherlands, their eighteenth-century holdings, and the dispersion after 1773

The Jesuit order flourished during the seventeenth century. The Provincia Germania Inferior was in 1612 divided in a Flemish (Provincia Flandro-Belgica) and a Walloon province (Provincia Gallo-Belgica). The English Jesuits were a.o. active in Ghent, Bruges and Liège.

The principal sources for the reconstruction and dispersion of the book collections of these Jesuit colleges and institutions are their library catalogues and the sales catalogues and inventories which were drawn up at the time of the abolition of the order in the Austrian Netherlands in 1773.

Provenance research is indispensable to supplement these sources. An important part of the imprints and manuscripts of the Jesuit libraries is now kept in the Royal Library of Belgium. These books and manuscripts correct our view on Jesuit book ownership during the Ancien Régime.

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ABSTRACT

From predator to prey: The Venetian librarian Jacopo Morelli under Venetian, French, and Austrian governments

The librarian of the Saint Mark's Library in Venice, the renowned scholar Jacopo Morelli (1745-1819) played a key role in the dissolution of the religious houses' libraries under three governments: Venetian, French and Austrian. Morelli was far from regarding the religious houses' libraries as a monument to Venetian culture or identity, and therefore as entire homogeneous collections. His consideration was more of a public nature, evaluating the utilitarian aspect of each book or manuscript: those judged to be precious and rare were destined to the State library (under whatever government), others were to be reused by cultural institutions, schools or academies and the rest, sold at the best price. He applied this policy firmly and without hesitation, motivating the dissolution of religious libraries by the fact that most of the friars "out of ignorance or bad disposition were not fit to conserve with proper care the treasures they had in their possession and make the best out of it".

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Archivista-paleografo, dal 1994 nei ruoli della Biblioteca Apostolica Vaticana e dal 2009 titolare del corso di *Bibliologia* presso la Scuola Vaticana di Biblioteconomia. I suoi studi vertono sulla storia della raccolte librerie romane di età moderna, con particolare riguardo alla stratificazione delle collezioni a stampa e manoscritte della Vaticana. Tra l'altro è autrice della monografia *Biblioteche e requisizioni librerie a Roma in età napoleonica. Cronologia e fonti romane*, Città del Vaticano 2012 (Studi e testi 470), in corso di stampa.

ABSTRACT

La dispersione delle biblioteche degli ordini religiosi a Roma, dalla prima Repubblica romana (1799) a Roma capitale del Regno d'Italia (1873)

Le due occupazioni francesi di Roma tra fine Settecento e inizio Ottocento segnarono la dispersione delle biblioteche degli Ordini religiosi romani. La prima confisca libraria (1798-99) non sembra documentata da fonti dirette, mentre la requisizione napoleonica è ricostruibile attraverso documenti archivistici. Entrambe le confische furono condotte a favore della Biblioteca Vaticana e della Biblioteca Casanatense. La Vaticana ricevette sia manoscritti che stampati. Al termine della prima Repubblica Romana si decise, con autorizzazione papale, di non restituire i libri degli Ordini religiosi trasferiti nella Biblioteca pontificia. Un consistente numero di stampati *duplicati* fu però consegnato ai Francescani dell'Aracoeli e di San Bartolomeo all'Isola, come risarcimento simbolico. Diversamente, dopo la caduta di Napoleone, papa Pio VII volle rendere ai religiosi i libri requisiti tra l'11 e il '14 dalle loro biblioteche. Tuttavia non tutti i volumi furono poi effettivamente restituiti e alcuni rimasero in Vaticana dove ancora si trovano, talvolta senza alcuna memoria della provenienza originaria.

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litigios de contrabando: conflictos de jurisdicción y envíos de libros en el Buenos Aires del siglo XVIII”, *Bulletin Hispanique*, 113, 1 (2011), 433-456.

ABSTRACT

La secularización de las bibliotecas eclesiásticas en Latinoamérica de la Independencia a las nuevas repúblicas: continuidad y ruptura de las colecciones / The secularization of religious libraries in Latin America from independence to the new republics: the continuity and fragmentation of collections

During the process of secularization or nationalization of religious property, part of Latin American monastic and religious school libraries were turned over to the state. In this paper, we address three key periods: a) the expulsion of the Jesuits in 1767, b) independence from the Spanish Crown, which promoted the first secularization movement in Bolivia and Peru, and c) the secularization laws of the second half of the nineteenth century, which had a major impact on monastic collections in Mexico. In addition, we look at how these books became part of libraries and private collections, with a particular focus on some establishments that hold considerable numbers of books from the monasteries. Finally, we analyse some catalogues and research on the provenance of books that help us to reconstruct the monastic collections. These studies on ownership marks enable us to identify copies from the monasteries that are now preserved in South American public, university and national libraries.

The process of nationalizing religious property was extremely complicated and evolved in very different ways in different countries. Here we provide a general overview that focuses on the main characteristics of the change that these books underwent when they left the Church and were transferred to a new owner.

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After graduating from Cambridge in Classics and in Anglo-Saxon, Norse, and Celtic, Richard Sharpe wrote a PhD thesis on the Latin *uitae* of Irish saints. He was for nine years an editor of the *Medieval Latin Dictionary*. Since 1990 he has taught diplomatic in Oxford. His research interests include medieval charters and medieval archives as well as medieval books and medieval libraries. He is general editor of the *Corpus of British Medieval Library Catalogues*, which has published fourteen volumes and aims for completion in a further six volumes.

ABSTRACT

The consequences of an early dissolution: the English experience in the sixteenth century and after

Between 1532 and 1540 the monks, nuns, and friars of England either surrendered their religious houses to the Crown in return for pensions or saw them dissolved by statute. All gold and silver went to the Crown, the lead was stripped from the roofs and sold, and the buildings were sold, often to serve as quarries for ready-made building stone. Despite the fact that the king himself had caused inquiries to be made in the libraries of religious houses for books of particular interest to himself in the years immediately preceding the Dissolution, no official steps were taken to deal with libraries, which were, for the most part, destroyed or scattered. Even those cathedral priories reformed as secular chapters and the abbeys refounded as cathedrals tended to lose their communal libraries. The paper will focus on three questions: First, why were the circumstances of these events so inimical to the preservation of libraries or even books? Second, how did it happen that what little we still have was preserved? Third, by what steps have scholars recovered such knowledge as we now have of English monastic libraries from before the Dissolution?

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William Stoneman is the Florence Fearrington Librarian of Houghton Library at Harvard University. Dr. Stoneman is a graduate of the University of Toronto's Centre for Medieval Studies. He is the editor of *Dover Priory*, Volume 5 in the Corpus of British Medieval Library Catalogues (1999) based on John Whytefelde's three-part catalogue of St. Martin's Priory in 1389. Stoneman is also the author, with A. N. Doane, of *Purloined Letters: The Twelfth Century Reception of the Anglo-Saxon Illustrated Hexateuch (British Library, Cotton Claudius B iv)* (2011). His current research focuses on the migration of medieval manuscripts and early printed books into North American collections.

ABSTRACT

North American collection building: gathering monastic books from long ago and far away

The migration of manuscripts and books from European religious houses into North American collections is, when compared to European countries, on a very different scale, and with a very different timeframe and purpose. They have arrived comparatively recently, mostly acquired one at a time as texts rather than as multi-volume collections illustrative of a national history, as examples of a perceived shared western culture, and in an attempt by their new owners to be seen as effective participants in an international socio-economic arena.

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Vincenzo Trombetta, già funzionario del Ministero per i Beni e le Attività Culturali, attualmente insegna Storia del Libro e dell'Editoria all'Università degli Studi di Salerno conducendo un'attività di ricerca dedicata alla storia delle biblioteche e dell'editoria, in particolare, tra Sette e Ottocento. Accanto a contributi apparsi in atti di convegni e saggi su riviste specializzate («Accademie e Biblioteche d'Italia», «Rara Volumina», «Bulletin du bibliophile», «Bollettino del Museo Bodoniano», «Annali della Scuola Speciale per Archivisti e Bibliotecari», si segnalano le monografie: *Storia della Biblioteca Universitaria di Napoli dal Vicereame spagnolo all'Unità* (Napoli, Vivarium 1995), *Storia e cultura delle biblioteche napoletane* (Napoli, Vivarium 2002). Nella collana di "Studi e ricerche di storia dell'editoria" della Franco Angeli ha pubblicato *L'editoria napoletana dell'Ottocento* (Milano, 2008) e *L'editoria a Napoli nel decennio francese* (Milano, 2011). Ha curato, inoltre, l'edizione del diario napoletano di Juan Andrés *Gli incanti di Partenope* (Guida Editore, 1997), la ristampa anastatica delle *Memorie storico-critiche della Real Biblioteca Borbonica di Napoli* di Lorenzo Giustiniani (Forni Editore, 2008) e la miscellanea *Il gusto dei libri* (Guida Editore, 2009).

ABSTRACT

La politica delle soppressioni e i nuovi poli bibliotecari a Napoli tra regalismo illuminista e Restaurazione, 1767-1815

L'intervento ricostruisce il potenziamento delle biblioteche e la nascita di nuovi poli di pubblica lettura, nella capitale del Regno di Napoli, indotto dalle soppressioni degli ordini monastici e conventuali tra la seconda metà del Settecento e i primi anni dell'Ottocento. La Biblioteca Reale, con l'abolizione della Compagnia di Gesù, ne incamera il cospicuo patrimonio librario così come, nel 1799, all'indomani della sconfitta della Repubblica Partenopea, incorpora la libreria di S. Giovanni a Carbonara, con i preziosi codici appartenuti al cardinale Girolamo Seripando; di Ss. Severino e Sossio, ricca di «volumi di Autori molto rari e di tutte le Scienze»; dei Certosini di S. Martino che, nel 1764, ne avevano approntato il catalogo a stampa. Diversa la politica delle soppressioni nel Decennio francese (1806-1815) che favorisce l'impianto di nuove biblioteche alla luce del più avanzato concetto di "bene

pubblico”, come la Biblioteca della Croce - dove viene applicata una moderna classificazione - e la Gioacchina la “Biblioteca della Nazione Napoletana”, perno del nuovo sistema bibliotecario che, alla Restaurazione, saranno, a loro volta, dimesse per essere troppo legate al passato regime di “occupazione militare”.

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ABSTRACT

French book trade after the Revolution

In spite of the decrees of October 1790 for monastic libraries and October 1792 for *émigrés'* properties, by which the French Revolution forbade the sale of confiscated books, a certain number of them were wildly sold in the 1790's. In the first years of the 19th century, other collections were officially sold by the administration, to pay library rents and librarians wages, or at their paper weight. Between 1820 and 1840, numerous city libraries sold thousands of duplicates. A great number of them fed a prosperous antiquarian book trade in Paris, and in the principal provincial cities during the main part of the 19th century. At the highest level some booksellers (like Techener) specialized in that kind of books, selling them in their bookshops or in auction houses (Paris Salle Silvestre since 1796, Hôtel Drouot since 1852). Second-hand dealers opened bookshops where the patrons could find odd sets, especially in Paris. Some of them became famous, like Lécureux. At a lower level, stall keepers, “les bouquinistes”, like Achaintre (a very keen and skilled Latinist, translator of Juvenal), kept their books in wooden boxes on the banks of the Seine River.

In 1801, Boulard published his *Traité élémentaire de bibliographie*, which can be considered as the first French handbook for antiquarian book dealers. A few years later, in 1809, Brunet issued his *Manuel du libraire et de l'amateur de livres*, which became for almost two centuries the book collector's Bible. Journals like the *Bulletin du bibliophile* (1834) and the *Bulletin du bouquiniste* (1857) also appeared. Though it is impossible to give statistics, it is clear that the 19th century French antiquarian book trade was mostly fed by volumes confiscated under the French Revolution either in monastic or in lay private libraries.

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ABSTRACT

La dispersione delle biblioteche degli ordini religiosi a Roma, dalla prima Repubblica romana (1799) a Roma capitale del Regno d'Italia (1873) / The laws of suppression during the Roman Republic of 1849 and in 1873 after the annexation of the City as the capital of the Kingdom of Italy

In the course of the nineteenth century Rome was the theatre of two major historical events which overwhelmed the city: in 1849 the proclamation of the Second Roman Republic, in the wake of the revolutions which had swept across Europe in the previous year, and in 1870, the conquest and annexation of the city as the new capital of the unified Kingdom of Italy.

These events brought about the suppression of the religious houses in the city and the subsequent confiscation of their possessions but the effects on their libraries differed widely. The first, in fact, can have had no impact on their library collections, as well since the Republic lasted only five months from February the 9th to July the 4th. After the upheavals at the end of the eighteenth and beginning of the nineteenth centuries the libraries had begun to be gradually reconstructed, but the second suppression, in 1873, had a devastating effect on them and led to the complete and definitive dispersal of huge numbers of the books which they housed.

Three years elapsed between the capture of Rome (1870) and the law to suppress the religious houses (passed in 1873). During this period, the clergy tried either to hide as many volumes as possible (especially the most valuable ones), destroyed them or had them transferred to other sites. They also initiated protracted legal disputes in what was named at the time "the war of the codices".

The distortion of the original order of the collections and the obliteration of their former identities were most intense when the volumes were rearranged within the new born National Library. Immediately after the law suppressing the religious houses in the city was passed their libraries were incorporated unsystematically into the Vittorio Emanuele collections; the former ownership of the volumes can only be recovered from the former library's stamps on the title-pages. In ordering the National Library's collections the best volumes were selected from among the books coming from the various monastic libraries and placed in large sections arranged first by subject, than by format classification. For this reason it is impossible to establish which volumes – and how many – come from former monastic libraries. Moreover, a large number of duplicates have been sold at various times at auction – sales for which there was a special law which allowed the proceeds to be used for further acquisitions for the National Library's collections.

This situation was for the printed books, not for the manuscripts, which were kept separately as collections from the various monastic libraries.

In this way Rome's monastic libraries underwent a double dispersal, before their transfer to the National Library and again once they had arrived there. In the light of this double loss, both external and internal, how might we begin today to reconstruct these collections?

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Relevant publications: with Alan Coates, Kristian Jensen, Cristina Dondi and Helen Dixon: *A Catalogue of Books Printed in the Fifteenth Century now in the Bodleian Library, Oxford*, 6 vols Oxford, 2005; Editor of: *Bayerische Staatsbibliothek Inkunabelkatalog (BSB-Ink)*. Zuletzt vol. 7: *Register der Beiträge, Provenienzen, Buchbinder*, Wiesbaden, 2009; *Als die Lettern laufen lernten. Medienwandel im 15. Jahrhundert ; Inkunabeln aus der Bayerischen Staatsbibliothek München*; [Ausstellung 18. August - 31. Oktober 2009] Wiesbaden 2009; *Early printed books as material objects. Proceedings of the conference organized by the IFLA Rare Books and Manuscripts Section*, Munich, 19-21 August 2009, ed. Bettina Wagner and Marcia Reed. Berlin, 2010; *Vom ABC bis zur Apokalypse. Leben, Glauben und Sterben in spätmittelalterlichen Blockbüchern*. Ausstellung 17. Februar bis 6. Mai 2012 / Ausstellung und Katalog: Bettina Wagner. - Luzern, 2012.

ABSTRACT

The secularization of 1803 in Bavaria and the book auctions of 1815–58

As a result of the dissolution of Bavarian monasteries in the years leading up to 1803, the holdings of the Wittelsbach Court Library in Munich (today, the Bayerische Staatsbibliothek) increased enormously. The collection which had comprised c. 20.000 volumes in the mid-eighteenth century was augmented to more than 500.000 books, and the number of manuscripts alone grew from c. 2.000 to 22.000. This increase necessitated a fundamental reorganisation of the library, which is manifested by its present building of 1843. In the decades before the move to the new building, the sorting and cataloguing of the newly-acquired printed books proved a daunting task. It was a prerequisite not merely for creating an efficient modern research library, but also for the systematic development of the collections. In order to come closer to the ideal of universality and to raise funds for other projects, sales of duplicates were the necessary consequence.

The paper describes the book auctions organized by the Court Library in the years between 1815 and 1858, for which printed catalogues were produced. The surviving annotated copies of these catalogues and archival materials shed light onto the way in which the auctions were organized, which social groups were targeted as customers, and how the range of bidders widened over the first half of the nineteenth century.

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ABSTRACT

Databases which allow for the reconstruction of dispersed collections:

Medieval Libraries of Great Britain (MLGB3)

The handbook *Medieval Libraries of Great Britain* has, since its publication in 1941, been the first place to look for information on British medieval manuscripts that show evidence of their medieval provenance. A third edition is now in progress, which will for the first time include a digital database, from which the user will be able to access a great deal more information about the books than the printed page can allow.

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He is the author of many published works on the political and cultural history of Venice, among which: *La Libreria di San Marco*, Milano, Mondadori, 1987; *Biblioteca Marciana Venezia*, Firenze, Nardini, 1989; contributions to *Storia di Venezia*, published by Enciclopedia Italiana, concerning manuscripts, printed books, libraries, collections of antiquities (included in the volumes on the centuries 15th, 16th, 17th and 18th). He edited the catalogues of five relevant exhibitions: *Collezioni di antichità a Venezia nei secoli della Repubblica* (1989); *Collezioni veneziane di codici greci* (1993); *Aldo Manuzio e l'ambiente veneziano* (1994); *Grado, Venezia e i Gradenigo* (2002); *La vita nei libri* (2003).

ABSTRACT

The 19th century book trade in Venice

When Venice surrendered to Napoleon in 1797, monasteries were the first to suffer, as they had to hand in many of their precious books to the French. Austria came in 1798 and did not touch churches, convents, "Scuole". All changed when the French came back in 1806, after Austerlitz. The suppression of all the "Scuole" of devotion, of all the monastic institutions and of many parish churches put on the market an enormous quantity of works of art and of books. The situation did not change under Austria, who came back in 1814. Great auctions were made, thousands of books were sold to dealers. The merchants were many, from Venice, Milan and other cities; we follow their activity and the prices they paid and obtained, observing that books were much more expensive than paintings and other objects. The final buyers were mainly foreigners, English in particular, but also Venetians. There was a group of Venetian collectors who bought objects and books with the aim of preserving the memory of the Venetian past: the most famous among them are Teodoro Correr, Emmanuele Antonio Cicogna and Giovanni Rossi.