

Jacques Philippe d'Orville's Grand Tour: a European trip in search of libraries, manuscripts, and ancient books.

Abstract:

In this article, while describing Jacques Philippe d'Orville's Grand Tour, I focus on the libraries he visited and the manuscripts and printed editions he mentions, and identify, whenever possible, where they are held today.

Key words:

Jacques Philippe d'Orville, Grand Tour, manuscripts, ancient editions

On 20th May, 1726, Jacques Philippe d'Orville¹, who was then 29 years old, began a research trip or Grand Tour, which would bring him through France, Italy, Slovenia, Austria, and Germany². While travelling through Europe, he wrote a personal diary, which is today preserved in the Bodleian Library (ms. Oxford, Bodl. D'Orville 402), along with a major part of his personal library³. It is a manuscript, entitled along its spine "Itinerarium I. P. D.", of 16.8 x 9.5 cm and ii + 598 pages. D'Orville wrote his diary on the odd-numbered pages, from the 23rd until the 357th, leaving the even-numbered pages to notes related to what he had written on the corresponding facing page⁴. Preceding the diary, on pages 1 to 22, he wrote the names of the scholars and librarians for whom he had recommendation letters, classified according to the cities he planned to visit.

During his tour through Europe, he also wrote and received numerous letters. His correspondence is now preserved in manuscripts Oxford, Bodl. D'Orville 481-501, however, in order to discern his research interests during his trip, those addressed to his close friend Petrus Burmann (1668–1741), dated from 9th

June, 1726 until 15th September, 1728 (Oxford, Bodl. 490, ff. 35-52), are especially interesting⁵.

D'Orville's main purpose was to visit libraries and collate, copy, and buy manuscripts and printed editions of Greek and Latin authors. When he returned home, he brought with him numerous volumes of classical authors, both Greek and Latin, most of which were annotated, and several original manuscripts, but also autographed copies of manuscripts and collations⁶.

His itinerary began in Paris [p. 23], a city he had already visited once in the past⁷. He stayed there five weeks, meeting old friends, collecting recommendation letters, and visiting libraries with manuscripts⁸, although the only one he mentions in his diary is a copy that contains the *Violarium*, which, until the 19th century, was regarded as having been written by the Byzantine empress Eudocia (c. 1021 – 1096)⁹. D'Orville found it in the library of the heirs of the politician Jean-Baptiste Colbert (1619-1683), and today is ms. Paris, BNF gr. 3057 (*olim Colbertinus 274*)¹⁰. He affirms that he copied from it some excerpts, which are today preserved as ms. Oxford, Bodl. D'Orville 401, pp. 277-278: "Excerpta ἐξ Ἰωαννῶν Eudociae in Colbertina Bibliotheca. Continet hic liber 600 paginas, indice non numeratur". Furthermore, in a letter he addressed to P. Burmann, dated in Paris on 9th June, he stated that he had sent some unidentified collations of Tertullianus¹¹ to Irenaeus Carpenterius, Latin pseudonym of Gottfried Wagner, professor at Wittenberg active between 1714-1744, through a so-called "amicus benedictinus", which is perhaps a reference to their friend in common, B. de Montfaucon (1655-1741).

Among other visits, during his stay at Paris he met: King Louis XIV at the moment that the Duke of Bourbon Louis Henri¹² was dismissed; Queen Maria Leszczyńska, whom he affirmed he admired due to her kind and serene face, although she was not beautiful¹³, and the widow Queen of Spain Mariana of Neuburg, at the Château of Vincennes, probably while she was visiting Paris,

because by then she had been exiled to Bayonne since 1706¹⁴. Moreover, he watched a convicted prostitute being burnt at the stake¹⁵.

On 25th June [p. 27], he left Paris and, after passing through Fointanebleau, Moret sur Loing, Pont sur Yonne, and Sens, he arrived at Auxerre. During the following days, he crossed through Noyers sur Serein and Val-Suzon, a town he compares, due to its climate and landscape, with the Belgian town Spa, well-known for its thermal waters since the time of the Romans, who knew this place as *Aquae Spadanae*¹⁶.

Three days later [p. 31], he was at Dijon, where he visited the cloister of the Jesuit College, now used as the Bibliothèque municipale (5 rue de l'École de Droit)¹⁷. There he met Franciscus Oudinus (1673-1752), who was by then working on the biography of Denis Pétau¹⁸, and who had already written a study on the Celtic language¹⁹ and an index to the *Anthology*²⁰ and owned a manuscript of Nonius Marcellus with F. Guyet's autographed notes²¹. In the Jesuits' library, D'Orville found a recent manuscript of Terentius's comedies, unidentified²², and another of Virgil with Servius's commentary, today found in B. Mun. Dijon 493 (285) [p. 30]²³.

At Dijon, he also met Jean Jacques Bouhier (1666-1744), son of the well-known Jean Bouhier, former president of the Parliament of Dijon. He gave D'Orville a ride through the quartiers of the city, let him visit his library, and even permitted him to take home a library catalogue and some manuscripts. D'Orville admired his catalogue of printed books, which he found stylish, useful and tidy [p. 37], and wrote a catalogue for himself of selected works, which is preserved in Oxford, Bodl. D'Orville 401, pp. 269-273: "Excerpta ex catalogo Msscripti. amplissimi uiri Buheris praesidis intitlati Burgundici"²⁴. In Bouhier's library, he saw a manuscript of Lucanus of more than six hundred years old²⁵, and two very old copies of Flavius Caper's *De ortographia*, which he says differed from the printed edition of H. Putschius, *Grammaticæ Latinæ Autores antiqui*, Hanoviæ,

1605, pp. 2239-2246²⁶. He also copied Remmius Palaemon's *Differentiae sermonum*, later first published in *Miscellaneae observationes criticae novae*, 9 (1749), pp. 977-998 (see especially p. *2)²⁷. Among the printed books that he saw at Bouhier's library, he mentions a copy of Ptolemaeus's *Geographia* with C. Salmasius's notes "ex cod. Palatino locupletatum, passim collatum et emendatum" [p. 37]²⁸. He also met a young colleague of Oudinus named Henninus, who was by then copying Salmasius's notes into the *Anthology*²⁹. Furthermore, D'Orville copied an epitaph into his diary that he found at the Église de la Madeleine³⁰, later published by P. Burmann in his *Anthologia veterum latinorum epigrammatum et poematum*, II, Amstelaedami 1773, p. 127 (ep. 174), and collected the following conjectures by Bouhier: Horace, *Sat.* I, 1, 4 *gravis armis* instead of *gravis annis*; I, 1, 23 *praetereo* instead of *praeterea*³¹; II, 1, 60-61 *ut sis vitalis, et (deletur et)*, II, 1, 86 *Solventur risu rabulae* instead of *Solventur risu tabulae*³²; and in Arist. *Po.* 1449b, 26 διὰ παραγγελίας instead of δι' επαγγελίας. Moreover, he stated that Bouhier recommended deleting τοιούτων in Arist. *Po.* 1449b, 27 [p. 33]. To F. Oudinus he attributes conjectures to Silius Italicus III 42: *frontique timet minor annis Acarnan*, instead of *frontemque timet minor annis Acarnan*, which is read in the manuscript known as the *Puteanus* (Paris, BNF, MS Latin 8066) and the Roman edition (1471); Livy XLIX 77: *in bellicosos* instead of *in belli casus*; and Hesiod, *Op.* 717: Συμοφορός instead of Συμοχορός [p. 35]. Finally, he met senator Henricus Bazinus, who was working on the *Anthology* and on Plautus and to whom he attributes a conjecture to Terence, *Andr.* 848 *id enimvero hinc nunc ades?* instead of *id enimvero hinc nunc abest?* [p. 33]³³.

Still at Dijon, in a no-longer existing Franciscan church located in rue Dubois, D'Orville saw the inscription recently edited by A. Rauwel, *Pour un corpus des inscriptions de côte-d'or antérieures à 1300. Corrigenda et addenda*, «Mémoires de la Comisión des Antiquités de la Côte d'Or» 39 (2000-2001), pp. 59-73 (pp. 65-6) [p. 34]³⁴. And in the orchard of the Benedictine monastery, which

today is the Museum of Archéologie (5 rue Dr Maret), D'Orville saw the inscription printed by L. Chomton at his *Histoire de l'Église Saint-Bénigne de Dijon*, Dijon 1900, p. 257 [p. 34]³⁵. In its library, he saw two very old Bibles³⁶, and a manuscript of Pliny's *Historia Natural*, which is today ms. Berlin, SB Ham. 517 [p. 37]³⁷.

Finally, in Dijon, he also carried out the collation of the technopaegnia with Salmasius's copy of the *Anthology*, a work today preserved in Oxford, Bodl. D'Orville 269, ff. 25-26v.

On 7th July [p. 39], he left Dijon, and after crossing through Beaune, Chalon sur Saône, Tournus, Mâcon, and Vallafranche sur Saône he arrived the next day at Lyon, where, in the library of the Jesuit College of the Trinity, accompanied by Father Dominique de Colonia (1660-1741)³⁸, he saw manuscripts of Aulus Gellius (Lyon, Mun. 166 [98])³⁹, Pliny's *Natural History* (Lyon, Mun. 309 [241])⁴⁰, Virgilius's "cum catalectis"⁴¹, and Livius's "omnes recentes, nec ducentos et quinquagentos annos excedentes et eleganter scriptos",⁴² and Henry V's breviary, described by D'Orville as "ualde pulchrum" [p. 40]⁴³.

On the 26th of the same month [p. 47] he continued his journey by boarding a boat along the river Rodanne, and, despite the bad weather conditions, arriving at Vienne, Pont Saint Esprit, Mornas, and Orange, where he met François Pagi (1654- 1721), the nephew of Antoine Pagi (1624 -1699), who had devoted his life to the study of the chronological errors of C. Baronius's *Annales* [p. 51]⁴⁴. He also visited the monastery of the Dominican friars, whose library had by then already disappeared, although later he stated that it had approximately one hundred manuscripts, but of no value,⁴⁵ the episcopal library,⁴⁶ which owned very few printed editions, the ruins of the amphitheatre and the triumphal arc, and the library of the Franciscans, which contained no manuscripts whatsoever⁴⁷.

On the first of August [p. 53], he went to the Jesuits' Library, where he saw a recent manuscript of Virgil, today lost⁴⁸, and in the afternoon he arrived at

Avignon. The next day, he went to Nimes, crossing through Remoulins and visiting the Pont du Gard. He arrived at Montpellier two days later and from there he started a tour around Pezenas, Béziers, Narbona, Nimes, Alés, Salon-de-Provence, Marsella, and Aix-en-Provence, where he visited the library of Henri-Joseph de Thomassin de Mazaugues (1684-1743) [p. 65]⁴⁹. There he read a manuscript of the New Testament dated 800 years ago, with the accents added by a recent hand⁵⁰, recent manuscripts of Sallustius and Suetonius⁵¹, several volumes with epistles of contemporary scholars, such as Nicolas-Claude Fabri de Peiresc (1580-1637)⁵², some recent editions of Cicero, an undetermined book where Peiresc had written notes on measures, weight, and dates in Greek and Latin, and some autographed manuscripts of J.-B. Cotelerius (1629-1686) and other scholars on the Fathers of the Church, recently acquired in Arlés [p. 69]⁵³.

On 31st August [p. 71], he returned to Marseille and two days later he visited Felix Cary (1699-1754), who owned a Greek manuscript of the *New Testament* dated 500 years ago⁵⁴. On 10th September, he left Marseille and went to Genova, crossing Tolon, Cannes, Antibes, Villafranche sur mer, and Monaco [pp. 73-74]. In Genova, he visited the libraries of two Jesuit Colleges, neither of which contained any manuscripts,⁵⁵ and that of the Augustine monastery, where the Museo di Sant'Agostino di Scultura e Architettura Ligure is now located (via Garibaldi 9). He consulted there a manuscript of Virgil⁵⁶ and three or four of the Fathers of the Church, who were completely useless in his opinion⁵⁷.

On the first of October [p. 81], he arrived at Torino, going through Novi, Alessandria, and Asti⁵⁸. In the University library, he read manuscripts with unpublished scholia to the *Planudean Anthology*⁵⁹, Theocritus's *Idylls*⁶⁰, Heliodorus's *Éthiopiennes*⁶¹, Horace⁶², and Statius's *Thebaid*⁶³, and he wrote a catalogue preserved today in ms. D'Orville 401, pp. 231-245 ("Excerpta ex catalogo Bibliothecae Taurinensis"). D'Orville pointed out the high number of Greek manuscripts and the ineptitude of a librarian called Piconus, to whom he dedicated

an elegy⁶⁴. On the other hand, in the King's archives, he saw a manuscript of Lactantius's *De opificio dei*, which was more than 800 hundred years old and thirty-two volumes of the work of Pirrus Ligorius⁶⁵. Moreover, in a letter addressed to P. Burmann dated 12th October (ms. Oxford, Bodl. D'Orville 498, f. 113), D'Orville says that he saw numerous manuscripts of Virgil, one of them dated 1440. It is today BN G IV 7, whose explicit is dated in that year.⁶⁶

On 27th November [p. 89], D'Orville headed to Milano, passing through Chivasso, Vercelli, and Novara. In the library of the Franciscan monastery, he found a printed copy of H. Schedel's *Chronicle of the World*⁶⁷. He also met J.A. Saxius (1673-c. 1756), by then already director of the Ambrosian library, who affirmed that he owned eight books of epistles dated in the 15th century.⁶⁸ In the Ambrosiana, he saw a recent manuscript of Cicero's *De oratore*⁶⁹, another of Virgil's *Aeneid* with commentary⁷⁰, another with texts of Eutropius's *Historia Augusta* and *Historia romana* dated 1478, and "nitide scriptum" [p. 92]⁷¹, a recent manuscript of Martial⁷², Sallustius's *Coniuratio in Catilinam*, 400 years old and written in Gothic characters,⁷³ and a collection of ancient inscriptions with commentary, collected by Alciatus⁷⁴. In addition, in a letter he addressed to P. Burmann on 10th January, 1727 (Oxford, Bodl. D'Orville 490, f. 41), he adds that he expected to find an old manuscript of the *Greek Anthology* he failed to find, and that he collated several manuscripts of Theocritus, two of which were "uetustissimi".⁷⁵ He also found some unedited Greek poems,⁷⁶ three or four manuscripts of Catullus,⁷⁷ a manuscript of less than 150 years old with some already edited "catalecta Virgiliana",⁷⁸ and he collated Calpurnius and Nemesianus's eclogues with two recent manuscripts.⁷⁹ In another letter dated 31st January in Verona (Oxford, Bodl. D'Orville 490, f. 42), he adds he collated Claudianus's *de raptu Proserpinae* with two manuscripts: one in Milano,⁸⁰ and the other in Parma.⁸¹ In the library of the Jesuits, where today stands the Pinacoteca di Brera (via Brera, 28), he saw another recent manuscript with Cicero's *De*

*oratore*⁸², a copy of Martial dated 1453⁸³, and L. Lazzarelli's *Fasti christiani*⁸⁴. Moreover, in the library of the church of San Vittore al Corpo, today Museo della Scienza e della Tecnica (via San Vittore, 21), he read a manuscript dated around 1500 with epistles of Cicero and Poggio Bracciolini⁸⁵. He also visited the libraries of the Dominican friars' church, but was unable to attain access to its manuscripts⁸⁶.

On the ninth of January, 1727 [p. 99], he went to Piacenza and from there to Parma on the 13th [p. 101], where he found some unpublished Greek and Latin inscriptions and good, mainly Greek, manuscripts. He adds that there were numerous old printed editions, among which was a copy of Homer's *editio princeps* on parchment⁸⁷ and another of Constantinus Lascaris's *Erotemata*⁸⁸, and he had time to compile a catalogue of a selection of the manuscripts he saw (Oxford, Bodl. D'Orville 401, pp. 197-207: "Catalogus praecipuorum codicum, qui in Bibliotheca Ducis Parmensis inueniuntur")⁸⁹. Additionally, in a letter addressed to P. Burmann from Verona on 31st January, 1727, he mentions that he had discovered in Parma N. Perotti's autographed manuscript of Phaedrus's fables (today Napoli, BN IV F 58), whose collation, preserved in Oxford, Bodl. D'Orville 524, he had sent to P. Burmann from Roma,⁹⁰ and that he had seen three recent manuscripts of Valerius Flaccus, one of which contained glosses⁹¹.

On the 20th [p. 103], he left Parma, and, after crossing Regio, he arrived at Modena where he met L.A. Muratori (1672-1750), who was then writing his *Antiquitates Italicae Medii Aevi* (Mediolani 1738-1743) 6 vols⁹². He short-listed some of the manuscripts he saw in Oxford, Bodl. D'Orville 401, p. 261, and in the aforementioned letter he said he had collated a good manuscript of Priscianus's Latin translation of Dionysius Periegetes's *Periegesis*.⁹³

On the 24th [p. 105], he continued his tour through Bomporto, Mirandola, San Benedetto, Mantova, and Verona, where he arrived on 26th January. There he met Francesco Scipione Maffei (1675-1755) and visited the library of the cathedral, where he found more than fifty Latin manuscripts of at least seven

hundred years old; all of which, however had ecclesiastic or patristic themes.⁹⁴ There was also a copy of the New Testament more than eight hundred years old⁹⁵. In Giovanni Saibante's library, one of the best of Verona⁹⁶, he saw a manuscript with Photius's *Bibliotheca*⁹⁷ and another with his *Nomocanon*, today unidentified, two of Callimachus⁹⁸, two of Euripides⁹⁹, one with Apollonius Rhodius's *Argonautica*¹⁰⁰, one of Orpheus¹⁰¹, and another with Sophocles's tragedies, also unidentified. They were all recent. Among the Latin texts he mentions three manuscripts with Catullus's poems¹⁰² and five with the *Scriptures*.

On 1st February [p. 109], he travelled to Vicenza and the following day to Padova. There, along with Giuseppe Maria Sandi, librarian of S. Giustina di Padova between 1710 and 1741 and author of the handwritten index of manuscripts of this library, dated in 1736¹⁰³, he visited the library of the Church of Santa Justina (via Giuseppe Ferrari, 2 A), where he said there were few good manuscripts, but numerous printed editions¹⁰⁴. D'Orville also visited the Seminarius Patavinus library (via Seminario, 29), where he found some manuscripts¹⁰⁵. Later, he paid a visit to Antenor's tomb, which he discredits as a *res ridicula*, and Titus Livius's house [p. 111].

On the 6th [p. 113], he travelled by boat along the river Brenta up to Venezia, where he visited Gian Battista Recanati (1687-c. 1734), who owned numerous manuscripts¹⁰⁶, the British Consul Josephus Smith (1682-1770), who was a famous art collector who owned numerous rare *editiones principes*¹⁰⁷, and Apostolo Zeno (1669-1750), whose library, D'Orville said surprisingly contained not a single manuscript¹⁰⁸. Later, after visiting the library of the church of Santi Giovanni e Paolo (piazza Dei SS. Giovanni e Paolo), where he saw numerous old editions and manuscripts¹⁰⁹, he viewed a procession in the Piazza di San Marco presided by the Duke of Venezia. There he saw twenty men creating a human pyramid, (nine in the base, five on their shoulders, three above them, two more above, and finally a child at the top [p. 115]), and bullfights, and bull-and-dog

fights, both of which he discredited as "futile spectaculum", due to the meek and quiet disposition of Italian bulls, which he compares with oxens of his country [p. 117]¹¹⁰. Between 8th and 14th March, he was working in St. Mark's library, a library highly praised in a letter he sent to P. Burmann on 6th April, 1727.¹¹¹ There he hoped to collate Maximus Planudes's famous anthology of epigrams (Venezia, BMV gr. 481)¹¹².

On 18th March [p. 122], D'Orville departed for Bologna by travelling through Rovigo, and Ferrara. In Bologna, he met Giuseppe Monti (1682-1760)¹¹³ and Eustachio Manfredi (1674-1739)¹¹⁴, and visited the library of the monastery of San Salvatore (via Cesare Battisti, 18),¹¹⁵ where he saw a manuscript of Julius Caesar¹¹⁶, another with several works by Cicero,¹¹⁷ and another with the epistles of Phalaris and Euripides [p. 121]¹¹⁸.

Five days later [p. 124], D'Orville travelled through Imola and Faenza towards Ravenna, where he visited the Church of San Vitale (via San Vitale, 17), the Mausoleum of Theodoricus (via delle Industrie, 14), and in the Classense library (via Alfredo Baccarini, 3) he worked on the well-known manuscript of Aristophanes (Ravenna, Bib. Classense 137, 4A [429]), which we have since discovered he intended to buy¹¹⁹, a good manuscript of Lucanus,¹²⁰ a manuscript with Pliny's *Natural History* written in parchment and dated 1468¹²¹, and another old copy of Hesiod and Pseudo-Dionysius Periegetes with Eustathius's commentary ("Hesiodus et Dionysius cum Eusthatii commentario, antiq." [p. 123]). Hesiod's works and Dionysius Periegetes are usually transmitted together¹²². Today there are two manuscripts with Hesiod's works in Ravenna: Ravenna, BClass. 120 (*Theogony*), and 183 (*Works and Days*), but they were originally one single manuscript¹²³. As for Dionysius Periegetes, no manuscript of this work has been preserved in Ravenna, although this manuscript is mentioned in D'Orville's catalogue (ms. Oxford, Bodl. 401, p. 255) as "Eustathius in Dionysium Periegeten. non recens. Incipit Πινδάρῳ μὲν τῷ σοφῷ πρὸς λύραν ... [...] Hesiodus est in

eodem codice". He adds that it had a *lacuna* between 1017, 36-37: καλούμενος Μήδικος [... and 1073, 3: ...] ἐξ οὗ καὶ μόνου... (= 39207-39623). This same *lacuna* is only attested in ms. Goteborg, UL cod. gr. 1 (14-15th), although the missing text has been replaced by a *manus recentior* (ff. 136-137; olim ff. 92-93). This manuscript of Goteborg was in Italy in D'Orville's era, since it is probably the manuscript of Giuseppe Gaetano Moniglia (1689-1749) used by Alessandro Politi in 1741 for his Latin translation of Eustathius's commentary on Dionysius Periegetes,¹²⁴ and it has the ex-libris of the Florentine Cirillo Martini (f. 44), who worked with A.M. Biscioni, librarian of the Laurentian library between 1741 and 1756, in cataloguing Greek manuscripts.¹²⁵ This manuscript was bought for 800 DM in München in 1907 in J. Rosenthal's library.¹²⁶

On 25th March [p. 124], D'Orville headed to Roma, where he arrived on the 31st, after crossing through Rimini, Pesaro, Fano, Senigallia, Ancona, Loreto, Macerata, Spoleto, Narni, and a place he called Bourgetto (perhaps Borghetto?). In Roma, he met Francesco Bianchini (1662-1729)¹²⁷, Giusto Fontanini (1666-1736)¹²⁸, Cardinal Giulio Alberoni (1664-1752)¹²⁹, Giovanni Vignoli (1667-1733)¹³⁰, Cardinal Filippo Antonio Gualterio (1660-1728), whose library he visited, although it had very few valuable manuscripts¹³¹, and Cardinal Alessandro Albani (1692-1779)¹³².

On 26th April [p. 136], he reached Napoli and from there he visited Pozzuoli, Miseno, Ischia, Cuma, and lake Averno. On 6th May [p. 146], he went to Sicily through Portici, Torre del Greco, Torre Anunziata, Cava di Tirreni, and stayed at the Benedictine Abbey of the Holy Trinity (via Michele Morcaldi, 6), (where he later learnt there were manuscripts¹³³), Vietri sul Mare, Salerno, Palinuro, Camerota, Policastro, Cirella, Diamante, Belvedere, Paola, Fiumefreddo, Belmonte, Amantea, Santa Eufemia, La Rocchetta, Briatico, Tropea, Palmi, Scilla, and from there, on the 12th [p. 152], he crossed to Sicily through Torre del Faro, and Messina. With Paolo Aglioti (c. 1675-1743)¹³⁴, he visited the Basilian Monastery of San Salvatore¹³⁵ which contained old Greek manuscripts but all with patristic texts,

except the following: 1) one with works by Symeon the Metaphrast¹³⁶; 2) Theophilus's *Institutionum Graeca* paraphrases¹³⁷; 3) some *Canones apostolorum* siue *Nomocanon*¹³⁸; 4) a *lexicon quoddam Graecum*¹³⁹; and 5) a manuscript with medical treatises by Galenus and Oribasius¹⁴⁰ [p. 156].

On 17th May [p. 158], he travelled again to Reggio, where he visited the library of the monastery of the Friars of the Carmelite Order, which owned recent manuscripts of very little value,¹⁴¹ and other libraries with no manuscripts.¹⁴² On the 22nd, he embarked on a trip around Sicily, and the following day he witnessed tuna fishing called "tonnara" [p. 164]¹⁴³. On the 29th [p. 178], in Monreale, he went to the library of the Seminario Arcivescovile (via Piave, 32), where there were printed editions but no manuscripts¹⁴⁴. The following day, in Palermo, he met Antonius Mungitore (1663-1743), author of the *Bibliotheca sicula, siue de scriptoribus siculis*, Panormi 1708, and on the 31st [p. 180] he visited the library of Oratory of San Filippo Neri, where today is the Museo archeologico regionale "Antonio Salinas" (piazza Olivella, 24). There he found no manuscripts, but numerous printed books¹⁴⁵.

During June and July [pp. 180-258], D'Orville travelled around Sicily, visiting, among other cities, Erice, Trapani, Calatafimi Segesta, Marsala, Mazara del Vallo, Selinunte, Agrigento, Licata, Gela, Naro, Calascibetta, Aidone, Catania, Lentini, Siracusa, and Augusta. He did not mention any manuscript, and very few libraries.¹⁴⁶

Between the 3rd and the 7th of August [p. 259], he visited the library of Abbot Petrus Paulus Corsa, who was writing a history of Messina. There he found a manuscript of Suetonius dated in the 15th century and numerous irrelevant books.¹⁴⁷

On 9th August [p. 259], D'Orville left Sicily and went to Taranto and Gallipoli. From there he went to Napoli crossing Nardò, Lecce, Monopoli, Mola, Bari, Barletta, Cerignola, Anzano, Grottaminarda, Dentecane, Avellino, Cardinali,

and Mariglianella. He reached Napoli again on the 20th [p. 265], and from there he visited the cities of Aversa, and Capua.¹⁴⁸ On the following day he visited Franciscus Valetta's library, founded by his grandfather Giuseppe Valetta [p. 269]. He said that it had already been purchased by the the followers of Saint Philip Neri¹⁴⁹, and is today the Biblioteca Statale Oratoriana dei Girolamini in Napoli (piazza Gerolomini). D'Orville worked there with a volume of Seneca with notes by Jan Johannes Rutgers (1589-1625), who published some notes to Seneca in his *Variorum lectionum libri sex*, Lugduni Bataurum 1618¹⁵⁰, another volume of Lucretius with notes by Gaspar Scoppius (1576-1649), which had probably been included in his *Verisimilium libri IV*, Norimbergae 1596, 2 vols.¹⁵¹, and another volume with Stephanus Byzantinus's *De Urbibus*, with a collation of two Palatine manuscripts carried out by C. Salmasius and sent by him to N. Holstenius, who also added his own notes, published later by Th. Rickius in his *Lucae Holstenii Notae et castigationes in Stephanum Byzantium De urbibus*, Leiden 1684¹⁵². This was a copy of the annotated edition by G. Xylandrus, Basileae 1568, which is quoted in the inventory of his library,¹⁵³ and which today is in the Laurentian Library on bookshelf Acquisti e doni 141. It was bought in 1821¹⁵⁴. Franciscus Gallupius copied these notes for D'Orville, adding some of his own. Today they are in ms. D'Orville 63¹⁵⁵.

Furthermore, in the library of the church of San Giovanni a Carbonara (via Carbonara, 5), he found a manuscript of Valerius Flaccus with Janus Parrhasius's notes, although they seemed to him not very valuable¹⁵⁶, and a manuscript, first discovered and collated by him, with Nemesianus's eclogues "meliores quam usquam inueni".¹⁵⁷ On the other hand, he missed the excellent manuscript of Dioscorides, which Emperor Charles VI had brought to Austria in 1718. It was returned after World War I in 1919, and is today Napoli, BN Ms. ex-Vind. Gr. 1.¹⁵⁸

On 28th August [p. 271], he visited Posillipo, and on 5th September [p. 273] the library of the Church of San Domenico Maggiore (piazza S. Domenico Maggiore, 8A), which owned very few manuscripts¹⁵⁹.

On 1st November [p. 277], D'Orville went to Roma, and four days later he visited the ruins of Alba Longa, and Albano, Ariccia, and Genzano. On the following day, he saw the Monastery of Grottaferrata (corso del Popolo, 128), although he was unable to view any manuscripts because the librarian was absent.¹⁶⁰ From the 11th until 15th he was researching in the Vatican library,¹⁶¹ and on the 21st he visited Tivoli.

On the 24th [p. 293] he visited the library of the Cardinale Filippo Antonio Gualtieri (1660-1728), whose books and manuscripts went later to the library of the Accademia dei Lincei in 1883. On the 28th, he paid a visit to the Barberina, where he saw a manuscript with Theodoretus's commentary to the *Book of the Prophets*, dated in the 6th century¹⁶², a psalter dated in the 11th century, and a manuscript with work by Saint Basilius, dated in the 5th century and written in capital letters¹⁶³.

On 22nd December [p. 299], he was at Francesco Vettori's house, who was Piero Vettori's grandson and sole heir to his library, which had been moved from Firenze to Roma in 1725¹⁶⁴. According to D'Orville, Francesco Vettori owned all Piero Vettori's writings. D'Orville highlights four volumes of letters written in Latin and addressed to Piero Vettori¹⁶⁵, several volumes of letters written in Italian¹⁶⁶, several manuscripts of Cicero with Piero Vettori's notes¹⁶⁷, a manuscript of the *Pandectas* collated by Angelo Poliziano with ms. Firenze, BML Pandette s. n.¹⁶⁸, unedited scholia on the *Iliad*¹⁶⁹ partially published by Conrad Horney (1590-1649)¹⁷⁰, and a manuscript with Latin texts on papyrus dated, according to D'Orville, in the 6th century¹⁷¹.

On 4th January, 1728 [p. 301], also in Piero Vettori's library, he saw several Greek manuscripts, all from Vettori's library, copied by others and of very little value, and manuscripts with by Robert Dudley's works (1532-1588)¹⁷².

On the 7th and 8th [p. 301], in the library of Giuseppe Renato Imperiale (1651-1737), he saw a recent manuscript of Livy, which he affirmed dealt with the Macedonian war (*de bello macedonico*, books XXXI-XL)¹⁷³. However, in the old catalogue of this library, dated 1711, only a manuscript of Livy is mentioned that dealt with the second Punic war (books XXI-XXX), a volume dated 1449 by Montfaucon¹⁷⁴. This copy is today in Dublin, The Chester Beatty library 118 (Schoenberg n° 18834), which contains the books that deal with the second Punic war and has, on f. 264, the following subscription: "Iohannes Maguntinus exscripsit hanc Decadem 1449". As for its provenance, it belonged to Leonello d'Este (1407-1450), and to the Vatican library¹⁷⁵.

With Giusto Fontanini, on 17th February [p. 307], he visited the Library of Alessandro Capponi (1683-1746), who owned numerous Italian books¹⁷⁶, and, on 18th March [p. 311], he finished collating the manuscript Heidelberg, Biblioteca Palatina gr. 23 + Paris, BNF suppl. gr. 384, which was then complete in the Vatican library¹⁷⁷. In relation to this manuscript, in a letter he addressed later to Burmann from Roma on 9th April, 1728 (Oxford, Bodl. D'Orville 490, f. 49v), he quotes some lines of several of Claudianus's Greek epigrams (*API* 19.1, and I 20.1, and 3¹⁷⁸), and the note to the first epigram he found on p. 53 of Città del Vaticano, BAV gr. 23: Οὔτος ὁ Κλαυδιανός ὁ γράψας τὰ Πάτρια Ταρσοῦ, Ἀναζάρβου, Βηρύτου, Νικαίας. In the same letter, he promises to send Burmann some collations of a so-called "Seuerus" (perhaps Sulpicius Severus's *Historia sacra* or his *Vita Martini*, since both were very popular from the Middle Ages onwards¹⁷⁹), and the *Priapea* he had undertook in the Vatican library¹⁸⁰.

On 25th March [p. 313], he travelled to Firenze through Viterbo, Bolsena, Siena, Poggibonsi, Livorno, Pisa, and Lucca, and on 5th April he visited, with

Antonius Gori (1691-1757), the Laurentian library¹⁸¹. Moreover, he affirms that he saw numerous inscriptions in the garden of Strozzi's palace, and on 7th April [p. 319] he went to the library of St. Mark, where he saw numerous Greek and Latin manuscripts¹⁸². From among these, he mentions a copy with old glosses to the *Odyssey*, very numerous and good, dated in the 11th century¹⁸³, another copy from the 15th century¹⁸⁴, and several very good *Etymologica Graeca*¹⁸⁵.

On 14th April [p. 319], in Carolus Strozzi's library, he saw numerous manuscripts, but all were medieval and on Italian topics. He adds he could not find any ancient manuscripts¹⁸⁶.

The following day, he visited the library of Alessandro Politi, the translator of Eustathius's commentary on the *Iliad*,¹⁸⁷ and the Magliabechiana, where today stands the National Central Library of Firenze (piazza dei Cavalleggeri, 1). He said that it had almost 30,000 very well-disposed volumes ("optimo et commodo loco... positi" [p. 321]).¹⁸⁸

Almost a month after, on 11th May [p. 325], he read in Jacobus Gaddius's library, whose palace is today the Astoria Hotel (via del Giglio, 9), a manuscript of Livy dated in the 14th century, another of Macrobius (14th century), and a last manuscript of the works of Hegesippus and Anastasius the Librarian [p. 324]¹⁸⁹. Six days later, in the Library of St. Mark, he viewed a good manuscript of Lucanus,¹⁹⁰ another with Ovid's *Metamorphoses*,¹⁹¹ and a good copy of Macrobius¹⁹². Furthermore, on the 19th in Marchio Riccardi's library (Biblioteca Riccardiana, via de' Ginori, 10), he viewed the *Pandectas*, dated in the 8th century¹⁹³. This same day, A.M. Bisconius finished collating Firenze, BML Plut. 63.20 with the Aldine edition of Livy (Venetiis 1566), a collation now preserved in Oxford, Bodl. D'Orville 15¹⁹⁴.

On the 22nd [p. 327], he left Firenze and went again to Venezia after travelling through Firenzuela, Bologna, and Padova. He said he was researching in

St. Mark's Library and that of the Pisani, but he fails to specify which manuscripts he read¹⁹⁵.

On 12th June [p. 329], D'Orville sailed to the island of Grado and arrived at Trieste the following day. On the 15th [p. 331], he arrived at Ljubljana crossing Vrhnika on a rowing boat along the river Ljubljanica, and later at Máribor, Ehrenhausen, Graz, where he awaited Emperor Charles V, who arrived two days later¹⁹⁶, Neustadt, and finally Wien on the 20th [p. 333], where he mentions that the library was highly disorganised. He consulted there the eight-volume catalogue of J.B. Gentilotti (*Catalogus manuscriptorum codicum latinorum Bibliothecae Palatinae Vindobonensis* [cod. Ser. n. 2207 Han-2221 Han]), and made his own catalogue of selected items (Oxford, Bodl. D'Orville 401, pp. 255-260). On the 17th, he mentions that he spent the day copying a letter of Maximus Planudes, preserved today at ms. D'Orville 401, pp. 257-256 (epistle 84)¹⁹⁷. He later edited it, with a Latin translation, in *Miscellanae Observationes in auctores ueteres et recentiores*, II, 3, Amstelodami 1733, pp. 446-447, along with an index of Planudes's epistles (pp. 448-450) (*PG* 147, col. 1165-1168)¹⁹⁸. In a letter addressed to P. Burmann from Wien on 21st June, he adds that he had also seen a manuscript of the Pseudo-Virgilian *Moretum* of the 11th century¹⁹⁹.

On 7th August [p. 341], he headed to Prague, where he arrived two days later, after having crossed through Jindřichův Hradec (Neuhaus). On the 10th he went to Dresden and on the 17th to Leipzig, where he met Johannes Burckardus Menckenius (1674-1732), who owned a volume with scholia to the *Iliad* copied by Stephanus Berglerus (c. 1680-1738) from a manuscript dated in the 12th century, which belonged to the Pauline Library²⁰⁰. He says that this copy differs very little from Piero Vettori's copy (München, BSB Clm 16)²⁰¹ and that it is not much longer than the so-called Venetian scholia (Venezia, BMV gr. 822 [olim 454]), and he recommends collating all three copies [p. 344].

On the 21st [p. 347], he went to Halle, Halberstadt, and Wölfenbützel, where he visited the Herzog-August-Bibliothek (Lessingplatz 1), which he claims held more than three thousand manuscripts, most of which were recent and on political topics, and also the library of Marquard Gude (1635-1689), purchased by the Duke A. Ulrich von Braunschweig in 1710. There he copied some *excerpta*²⁰².

Three days later [p. 349] he moved to Hannover, where he found numerous printed books, but few manuscripts, most of which were medieval. He only pointed out the presence of a manuscript of Martial dated in the XV century, which is still there: Hannover, Gottfried Wilhelm Leibniz Bibliothek 506²⁰³.

On the 27th [p. 349], D'Orville arrived at Hamburg, where he was welcomed by J.A. Fabricius (1668-1736), J.C. Wolfius (1683-1739), and J.L. Bünnemann (-1739), rector of the Gymnasium at Minden. On 8th September [p. 351], he saw a two-volume manuscript of Valerius Maximus, written in Latin and French, with excellent illustrations and miniatures in Théodore Christophe Felguier's printing press²⁰⁴.

On 9th October 1728 [p. 351], he left for Bremen, and later travelled to Wildeshausen, Cloppenburg, Bawinkel, Lingen, Nordhorn, Ootmarsum, and Almelo, and on the 14th [p. 355] he arrived at Deventer, at the King Palace of Loo, and at Voorthuizen. Finally, on the following day [p. 357] he arrived at Amsterdam, thereby concluding his Grand Tour after two years, three months, and twenty three days²⁰⁵.

D'Orville's diary finishes with his travel. As we have seen, during his tour around Europe he attended the major libraries of the cities he visited, but also private libraries and libraries of convents, churches and monasteries. Apart from visiting the relevant monuments, he spent his time meeting academics, copying manuscripts and making collations. As a result of this activity, he came back home with a copious network of contacts and with numerous manuscripts of classical

authors, antique printed editions, lots of them with notes and collations, and also manuscripts with copies of whole manuscripts and collations.

The reason for this labour of collection was not just setting up a huge library, as was fashionable in his age sometimes as mere ostentation²⁰⁶, but to use it as a source for his research. During his whole academic life, he often used this bibliography for the notes he published periodically in the journal *Miscellaneae observationes*, and for other scholarly works, such as his *Critica vannus in inanes Joannis Cornelii Pavonis paleas*, Amstelaedami 1737, or his masterpiece *Charitonis Aphrodisiensis de Chaerea et Callirrhoe Amatoriarum Narrationum Libri VIII*, Amstelaedami 1750, for which he used Antonius Cocchius' copy, today Oxford, Bodleian d'Orville 319, and Salvini's apograph²⁰⁷. This is also the case, for instance, with the epigrams of the Latin Anthology, whose most important manuscript d'Orville probably saw in Dijon. Some decades after his return, he edited for the first time epigrams 38-80 Riese, which he published in *Miscellaneae Observationes criticae novae* V (1744), 475-484, although he did not use directly the manuscript of Dijon, but an apograph known as *schedae Divionensis* and sent to him by Joseph Bimard de la Bastie. Later d'Orville himself sent it to Burmann jr., but, before that, he followed the same research method he used during his European tour, since he managed to keep a copy in his library, which today is Oxford, Bodleian d'Orville 27.²⁰⁸

Besides, the collations he collected during his Grand Tour enjoyed later an unexpected pervivence, since they have often been used by numerous editors of classical texts, especially by editors of *Idylls* of Theocritus and the *Anthologia Palatina*, no doubt his two favorite works, if we consider the volume of manuscripts, editions, and collations of both of them he kept in his library and finally came into the Bodleian library²⁰⁹.

¹ On his life, see P. Burmann, *Oratio funebris in obitum uiri celeberrimi Jacobi Philippi d'Oruilli*, Amstelaedami 1751 (reproduced in J.Ph. D'Orville, *Sicula, quibus Siciliae ueteris rudera, additis antiquitatum tabulis, illustrantur*, Amsterdam 1764, pp. 639-675; see also his *Oraison funèbre sur la mort de Mr. Jacques Philippe D'Orville*, «Bibliothèque raisonnée des ouvrages des savans de l'Europe», 48.1, Amsterdam 1752, pp. 291-310); J.C. Strodtmann, *Geschichte des Hrn. Jacok Philipp D' Orville*, in *Des neuen Gelehrten Europa. Zwente Teil*, Wolfenbüttel 1753, pp. 330-358, A.J. van der Aa, *Biographisch Woordenboek der Nederlanden*, XIV, Haarlem 1867, p 213, and T. Dokkum, *Orville (Jacobus Philippus d')*, in P.J. Blok, P.C. Moulhuysen (ed.), *Nieuw Nederlandsch Biografisch Woordenboek*, IV Ámsterdam 1974 (= Leiden 1918), pp. 1043-1046.

² The use of the expression “Grand Tour” for this research trip is first attested in R. Lassels, *Voyage or Complete Journey through Italy*, Paris 1670, f. a vi. See G. Trease, *The Grand Tour*, London 1967; J. Towner, *The European Grand Tour, circa 1550-1840: A Study of its Role in the History of Tourism*, PhD. University of Birmingham 1984; idem *The Grand Tour. A Key Phase in the History of Tourism*, «Annals of Tourism Research» 12 (1985), pp. 297-333, and A. Brillì, *El viaje a Italia. Historia de una gran tradición cultural*, Madrid 2010 (= Bologna 2006). D'Orville's trip has been partially and briefly described by P. Burmann in his *Oratio funebris* cit., and recently by M.T. Como, *Gli esiti della tappa napoletana del viaggio in Italia di Jacques Philippe D'Orville nelle vicende della*

Cappella del Pontano, in G. Belli, F. Capano, M.I. Pascariello (ed.), *La città, il viaggio, il turismo. Percezione, produzione e trasformazione. VII Congresso AISU*, Napoli 2017, pp. 973-974.

³ Most of his books with notes and manuscripts were bought by the Bodleian library in 1804. See D. Wyttenbach, *Bibliotheca critica*, III, Amstelodami 1805, pp. 160-163; T. Gaisford, *Codices manuscripti et impressi cum notis manuscripti olim D' Orvilliani qui in Bibliotheca Bodleiana apud Oxonienses adservantur*, Oxonii 1806, pp. iii-iv; R. Nares, W. Beloe, *Catalogue of D' Orville's Manuscripts*, «The British Critic» 30 (1807), pp. 488-92; F. Madan, *A Summary Catalogue of Western Manuscripts in the Bodleian Library at Oxford*, IV, Oxford 1897, p. 37; and G. Galán Vioque, *The Lost Library of Jacques Philippe D' Orville. The Missing Manuscripts and Annotated Books of the D' Orville Collection*, «Quaerendo» 47 (2017), pp. 132-170. For the sake of clarity, the corresponding page numbers of D'Orville's diary have been added within square brackets, where convenient. There is also a diary of his travels through Britain ("Itinerarium Britanniae") in 1751-2 in Dutch (Oxford, Bodl. D'Orville 592, ff. 167-235).

⁴ Page 120 has been overlooked (pp. 119 and 120 are the same page), page 194 is doubled, and from p. 357 until the end of the manuscript (p. 597) all pages have been left blank.

⁵ A brief summary thereof is available online at *Early Modern Letters Online* (<<http://emlo.bodleian.ox.ac.uk/>>).

⁶ See the auction sale catalogues of his library: *Bibliotheca d'Orvilliana sive Catalogus librorum instructissimae bibliothecae viri summi Jacobi Philippi d'Orvillii* (Amstaelodami 1764); and *Bibliotheca d'Orvilliana. A Catalogue of the reserved part of printed books of the learned scholar and critic Jacques Philippe d'Orville* (London 1804). In the Bodleian, there are also two copies of a manuscript catalogue by C.J. Strackhoven, former tutor of D'Orville's son: *Catalogus librorum*

manuscriptorum et impressorum viri nobilissimi Ioannis Orvillii (c. 1765) (Oxford, Bodl. D'Orville 302-303).

⁷ He was there at least in 1724, as attested in a note at Oxford, Bodl. D'Orville 236, f. 1: "Epigrammata Graeca ex uariis auctoribus collecta manu Leonardi Philaras, uulgo Villeret, Atheniensis. Exemplar hoc describi curauit in Bibliotheca Benedictina Parisiis, ubi seruatur Bibliotheca Coisliniana. 1724". The antigraph is today Paris, BNF Coisl. 352 (see Madan, *A summary* cit., IV, p. 93). D'Orville refers to the Benedictine abbey of St. Germain des Prés, where Henri Charles du Cambout, Duke of Coislin and Bishop of Metz, deposited, between 1715 and 1720, the manuscripts he inherited from his grandfather Pierre Séguier as a sign of gratitude for the excellent catalogue made by the Benedictine Bernard de Montfaucon (see his *Bibliotheca Coisliniana olim Segueriana*, Paris 1715) (see R. Devresse, *Catalogue des manuscrits grecs, II. Le fonds Coislin*, Paris 1945, p. XIII).

⁸ There is a copy of Joannes Bovinius's catalogue of the King of France's library, written by F. Rostgaard (1671-1745) in December, 1696 (ms. Oxford, Bodl. D'Orville 320). There are also several collations of Greek manuscripts held at the King's library (today the National Library of France) in ms. Oxford, Bodl. D'Orville 34.

⁹ It is now generally attributed to Konstantinos Palaiokappa, a 16th century greek copyist and forger (see P. Pulch, *Zu Eudokia. Constantinus Palaeocappa, der Verfasser des Violarium*, «Hermes» 17 [1882], 177-192; and C. García Bueno, *El copista cretense Constantino Paleocapa: un estado de la cuestión*, «Estudios Bizantinos» 1 (2013), 198-218 [esp. 214-215]).

¹⁰ See H. Flach, *Untersuchungen über Eudokia und Suidas*, Leipzig 1879, pp. 1-19. This manuscript was previously handled by B. von Montfaucon (see *Paleographia Graeca*, Paris 1708, pp. 109-110), and A. Bandurius (see *Antiquitates Constantinopolitanæ*, Paris 1711, pp. 590, 818, and 829), and later by C. Du Cange (see *Historia Byzantina*, Paris 1729, p. 115). The manuscripts of the Colbertine

library went to the Bibliothèque du Roi in 1732, today Bibliothèque Nationale (see L. Delisle, *Les manuscrits de Colbert*, «Comptes rendus des séances de l'Académie des Inscriptions et Belles-Lettres» 7 [1863], p. 302). See also *Bibliotheca Colbertina: seu Catalogus librorum bibliothecæ, quæ fuit primum ill. v. d. J. B. Colbert...*, Parisiis 1728; and D. Bloch, *La Bibliothèque de Colbert*, in: *Histoire des bibliothèques françaises, II: Les bibliothèques sous l'ancien régime 1530-1789*, Paris 1988, pp. 157-179.

¹¹ See Oxford, Bodl. D'Orville 490, f. 35.

¹² Agreeing with the historians of this age (see, for instance, M.B. Bennisar, *et alii*, *Historia moderna*, Madrid 2005 [= 1980], pp. 837-839), he affirms the following regarding Louis Henri: *in se omne populi odium concitaret, initis pactis cum hominibus sceleratissimis et rapacissimis de re frumentaria gubernanda ad nutum avarae meretrices, nec non pecuniaria re mirum in modum in eiusdem utilitatem conturbanda*” (p. 25), probably referring to his mistress the Marquise de Prie. On the fall of the Duke of Bourbon, see also the letter D'Orville sent to P. Burmann from Paris on 30th May, 1726 (Oxford, Bodl. D'Orville 490, f. 37).

¹³ See p. 25: *"Reginam Franciæ non propter pulchritudinem, qua non dotata est, sed uultum benignum et serenum mirati sumus"*, adding that *"sed Galli formosam malunt quam prudentem reginam"*.

¹⁴ See G. Martínez Leiva, *El exilio de la reina viuda Mariana de Neoburgo y la configuración de un nuevo retrato áulico*, in: A. Rodríguez G. de Ceballos (ed.), *Jornadas de Arte e Iconografía Carlos II y el Arte de su Tiempo*, Madrid 2013, pp. 228-232.

¹⁵ *In loco ubi malefici morti deduntur, uidimus uirum comburi quemdam, qui prostibulum exercuerat non nominandæ libidinis* [p. 25].

¹⁶ See Plin. *NH* 23.8.12. See P. Bertholet, *Les jeux de hasard à Spa au XVIIIe siècle. Aspects économiques, sociaux, démographiques et politiques*, Dison 1988, and M. Florkin, *Médecine et médecin au Pays de Liège*, Liège 1954, pp. 9-113.

¹⁷ For the Jesuits in Lyon, see J. Laurent, *Collège des Godrans*, in P. Delattre (ed.), *Les établissements des jésuites en France depuis quatre siècles*, II, Enghien 1953, pp. 33-107 (on their library, pp. 63-66). By 1707, the Jesuits had already published a catalogue, reprinted in 1708 with a prologue by father Oudinus (*Bibliotheca illmi viri D. Petri Fevreti*, Divione 1708). This library had 2,930 works, and 4,117 volumes (p. 65). On D'Orville's stay at Dijon, see also the letter he sent to P. Burmann from Lyon on 10th July, 1726 (Oxford, D'Orville Bodl. 490, f. 41v).

¹⁸ It is today Paris, BNF fr. 13868 (Suppl. Fr. 4589): “éloge du P. Denis Pétau” , and it was later included by J.P. Nicéron in his *Memoires pour servir a l' histoire des hommes illustres*, XXXVII, Paris 1737, pp. 81-234. See M. Michault, *Mélanges historiques et philologiques*, II, Paris 1754 (on his life, see pp. 1-16; on his works, both published and unpublished, see pp. 258-304); A. de Backer, *Bibliothèque des écrivains de la Compagnie de Jésus*, II, Liège 1772, pp. 1649-1655; and H. Beylard, *Oudin, François*, in: Ch.E. O' Neill, J. Domínguez (ed.), *Diccionario histórico de la Compañía de Jesús*, VII.3, Madrid 2001, p. 2935.

¹⁹ See his *Etymologies celtiques*, posthumously published in N. Gédoyne, *Oeuvres diverses*, Paris 1745, pp. XVIII-XXXI. See Michault, *Mélanges historiques cit.*, II, p. 292, and also p. 325, where he attributes the *Diatriba de diis quibusdam ignotis* to Franciscus Oudinus, work by I. Bimardus la Bastie according to L.A. Muratori, *Novus Thesaurus Veterum Inscriptionum*, I, Mediolani 1739, pp. 49-68.

²⁰ There is an index of the *Greek Anthology* in D'Orville's collection (ms. Oxford, Bodl. D'Orville 279: *Index in Anthologiam editam et mstam.*). However, it is possible that D'Orville refers to the *Latin Anthology*, whose most relevant manuscript, today Paris, BNF lat. 10318, was then in Dijon and was known as *codex Divionensis* (see A. Riese, *Zur lateinischen Anthologie*, «Jahrbücher für classische Philologie» 14 [1868], pp. 698-701). For the apographs of this manuscript, see L. Zurli, *Apographa Salmasiana. Sulla trasmissione di 'anthologia' Salmasiana' tra Sei e Settecento*, Hildesheim 2004; idem, *Apographa Salmasiana, 2. Il secolo d'*

Oro di 'anthologia Salmasiana' (continuazione e fine), Hildesheim 2010; and idem, *The Manuscript Transmission of the Anthologia Latina*, Hildesheim 2018.

²¹ This manuscript of Nonius Marcellus is today Paris, BNF lat. 11272 (it has a label that reveals its procedence: “ex bibliotheca publica Collegii Divio Godranii”) (see I. Vri, *Un cercle savant au XVIIIe siècle: Guyet 1575-1655 des documents*, Paris 1886, p. 135). It is n. 4 in the catalogue of manuscripts taken from Dijon in 1804 by S. Chardon de la Rochette (see L. Delisle, *Le Cabinet des manuscrits de la Bibliothèque impériale*, II, Paris 1874, p. 17).

²² Most of the manuscripts of the Jesuits' library found their way to the Bibliothèque Municipale of Dijon (see M.C. Oursel, *Un artiste amateur a Dijon au XVIIe Siècle. L'avocat Jean Godran*, «Mémoires de la commission des antiquités de la Côte-d'Or» 16 [1909-13], p. 130), but there is no manuscript with Terence's comedies. F. Oudinus mentions this manuscript in *Aduersaria critica*, «Miscellaneae obseruationes criticae novae» 12 (1751), p. 450. There was a manuscript of Terence in Dijon in Bouhier's library, today Paris, BNF Latin 18544 (Coll. Bouhier C 99).

²³ It is dated in 1469 (f. 18). See *Catalogue général des manuscrits des bibliothèques publiques de France: Départements. Dijon*, V, Paris 1889, pp. 115-116. On p. 30, D'Orville wrote that in this copy, both in the text and in Servius's commentary, Virg. *Ecl.* 8.29 is written as: *Mopse, novas incende faces* (see ms. BM Dijon 493, f. 14v). This reading was also told to P. Burmann by Oudinus (see *P. Virgilii Maronis opera*, I, Amstelaedami 1746, p. 129 [= Lipsiae 1774, I, 62-63]: "In ora codicis, quem habeo, manus viri docti, mihi ignota, scripserat incende. Et ita in codice Diuionensi se reperisse scripsit mihi uir doctissimus Franciscus Oudinus"); and C.G. Heyne, *P. Virgilii Maronis opera: varietate lectionis et perpetua adnotatione illustrata*, I, Londini 1793, p. 142: "Vir doctus ap. Burm. coniecerat, incende faces, uti et in Cod. Diuionensi erat". See also F. Oudinus, *Aduersaria critica*, in «Miscellaneae obseruationes criticae novae» 12 (1751), pp. 454-455.

²⁴ A catalogue of J. Bouhier's library, dated 1721, is today divided between Troyes (ms. 17: *Bibliotheca Buheriana, sive catalogus librorum bibliothecae Bouhier* [printed books]), and the Faculty of Medicine of the University of Montpellier (ms. 19 [manuscripts]).

²⁵ It is today Montpellier, BU Médecine H 113, dated in the 9th or 10th century (Coll. Bouhier [C 24]. See A. Ronsin, *La Bibliothèque Bouhier: histoire d'une collection formée du XVIe au XVIIIe siècle par une famille de magistrats bourguignons*, Dijon 1971, p. 234; it is ms. B.90 in B.M. Olsen, *L'étude des auteurs classiques latins aux IX^e et XII^e siècles*, II, Paris 1985, p. 48).

²⁶ They are Montpellier, BU Médecine H 160 (it has a note written by Bouhier where he affirms this copy presents numerous differences with Putschius's edition and that it belongs to Bouhier's library [Fonds de Bouhier, D. 68]), and H 306 / 12^o (E 18). They are also mentioned in D'Orville's catalogue of this library on p. 270 (Oxford, Bodl. D'Orville 401): "Fl. Caper ab editis diversus... Caper de ortographia et variis dubiis", and in a letter he addressed from Lyon to P. Burmann on 10th July, 1726 (Oxford, Bodl. D'Orville 490, f. 39). See P. Degni, A. Peri, *Per un catalogo dei codici grammaticali altomedievali*, in: M. De Nonno, P. de Paolis, L. Holtz (ed.), *Manuscripts and Tradition of Grammatical Texts from Antiquity to the Renaissance*, II, Cassino 2000, p. 729.

²⁷ He probably used today Montpellier, BU Médecine H 306 / 22^o. Neither in Putschius's edition, nor in D. Gothofredus's *Auctores latinae linguae in unum redacti corpus* [Genevae]: apud G. Laemarium, 1602, was this work edited. It is mentioned in D'Orville's catalogue on p. 270, and in the letter he addressed to P. Burmann from Lyon on 10th July, 1726 (Oxford, Bodl. D'Orville 490, f. 39), where he said that his autographed copy occupies approximately eighteen pages, and that it also contains "glossas graecolatinas mihi satis dignas editione uisas" (perhaps in reference to "Alii uersus de prosodia" [ff. 209-216]). He affirms that he copied some of these editions.

²⁸ This copy is mentioned in D'Orville's catalogue of manuscripts of Bouhier's library in the section "Notae mstae. marginibus librorum impressorum additae" (Oxford, Bodl. D'Orville 401, p. 272: *Salmasius in Ptolemaei Geographiam*). There is a copy of *Ptolemaei de geographia libri VIII*, Basileae: apud Frobenium, 1533 in the Bodleian, on bookshelf *Oxoniensis* Auct. S. I 34. It belonged to D'Orville's library, but came into the Bodleian later than the major part of his library, and it has a collation with several Vatican manuscripts (Città del Vaticano, BAV Vat. gr. 177 and a Barberini manuscript [probably Città del Vaticano, BAV Barb. Gr. 163]) carried out by L. Holstenius (see Galán Vioque, *The Lost Library* cit., p. 147 [38]). Although there is no reference to Salmasius's notes, in C.J. Strackhoven's catalogue it is said that it had one page at the beginning and four at the end with notes since mislaid. There is also a manuscript, D'Orville 130, which has on ff. 19-26v a collation of Ptolemeo's *Geographia* with a Vatican manuscript sent by A. Schottus to L. Holstenius (see f. 19 at the bottom: "Lucae Holstenio mittebat A. Schottus"), and created using a volume of the 1533 edition ("In Ptolemaei Geographiam uariae lectiones ex Vaticano cod. ms. ad editionem Basiliensem Frobenii an. 1533, in 4" [f. 19]). The majority, but not all, of the notes are present in Oxford, Bodl. Auct. S inf. I 34. Schottus's collation is more precise, although it halts at p. 98. It is likely that the copy of Ptolemeo's *Geography* with Salmasius's notes is the volume that Isaac Vossius borrowed from Salmasius when he was preparing a new Latin translation that was never finished (see E. Jorink, D. v. Miert, eds., *Isaac Vossius (1618-1689) between Science and Scholarship*, Leiden 2002, p. 32).

²⁹ At p. 32 D' Orville copied Henninus's conjecture to *AP* VI 256, 5 εἶδεν ἄν, δὲ ἄς instead of εἶδεν, ἄνδρα. It is likely that these notes are the same as those seen by M. Papillon in 1716 at M. de la Mare's house among Salmasius's manuscripts ("Notata in epigrammata graeca") (see R. Aubreton, *La tradition de l'Anthologie Palatine du XVIe au XVIIIe siècle*, «RHT» 10 [1982], p. 36). On the other hand, Oxford, Bodl. D'Orville 276, pp. 1-132 (pp. 133-135: "Supplementum

notarum in librum primum") has a copy of Salmasius's notes to the *Planudean Anthology*, collated with H. Stephanus's edition ([Genève] 1566). In D'Orville's catalogue of Bouhier's library there are three entries on the *Anthologia* (p. 272): "Salmasius... in Anthologiam uariae lectiones", "In Anthologiam", and "Supplementa in Epigrammata". Salmasius's manuscript of the *Anthology* is mentioned in a letter D'Orville addressed to P. Burmann from Lyon on 10th July, 1726 (see Oxford, Bodl. D'Orville 490, f. 39: "ille codex est, ut notum est, ualde antiquus continetque plurima inedita epigrammata et alia quaedam").

³⁰ Only the door of this church, built in 1514, is still preserved in rue Amiral Roussin 17.

³¹ According to A. Palmer, *The Satires of Horace*, London 1883, p. 2, there are certain manuscripts that have this reading.

³² Palmer, *Horati Flacci* cit., London 1883, p. 58 attributes this conjecture to A. Francke (for his conjectures to Horace, see Glasgow, UL Gen. 361, a copy of the 1699 Burmann's edition with copious manuscript notes by Francke).

³³ There is a manuscript with a catalogue of his library in the Bibliothèque Municipale de Dijon (ms. 911-1285: "Catalogus librorum Henrici Bazinii, regiae capellae Diuionensis canonici, necnon in suprema Burgundiae curia senatoris. 1739").

³⁴ See A.H. de Sallengue, *Mémoires de littérature*, I, La Haye 1715, p. 243; and *Die Moncheren oder geschichtlichen Darstellung der Kloster-Welt*, III.1, Stuttgart 1820, p. 172. There are the following differences: v. 1 O Pelegrym; v. 5 ordinis uranici (see Du Cange, *s. u. Uranius*). On this monastery, see A. Rauwel, *Les Couvents mendiants disparus du Dijon médiéval* «Bulletin de l'Association pour le renouveau du Vieux-Dijon» 33 (2002), pp. 17-23; and C. Chédeau, *Le collège Martin. Histoire, fonctionnement et bâtiments*, «Annales de Bourgogne» 74 (2002), pp. 215-244.

³⁵ See R. Derche, *Un abbé de Saint-Bénigne évoqué par l'Arioste, Castiglione et Bembo*, «Annales de Bourgogne» 1 (1929), p. 127 n. 3.

³⁶ One of these bibles is today ms. Dijon, BMun. 2, dated in the 12th century. It comes from Saint Bénigne abbey (see C. Oursel, *La Bible de Sain-Bénigne de Dijon*, «Trésors des bibliothèques de France» 1 [1926], pp. 127-139, pl. 1 à 8). The other bible could be ms. 128 ("Bibliorum pars, cum prologis S. Hieronymi"), which also comes from the same abbey.

³⁷ This manuscript was purchased by the Königliche Bibliothek of Berlin from Sotheby's in 1882 (see *Catalogue of the magnificent collection of manuscripts from Hamilton palace*, London 1882, p. 86). See B. de Montfaucon, *Bibliotheca bibliothecarum*, II, Parigi 1739, p. 1287 n. 230; A.J. Dunston, *The Romulus-Pliny from St. Benigne's Abbey at Dijon recovered in manuscripts Burney 59 and Hamilton 517*, «Scriptorium» 7 (1953), pp. 210-218; H. Boese, *Die lateinischen Handschriften der Sammlung Hamilton zu Berlin*, Wiesbaden 1966, pp. 248-249; A. Fingernagel, *Die illuminierten Lateinischen Handschriften süd-west und nordeuropäischer Provenienz der Staatsbibliothek zu Berlin Preussischer Kulturbesitz; 4.-12. Jahrhundert*, Wiesbaden 1999, p. 77-78 (n° 70); Munk Olsen, *L'étude cit.* II, p. 250; and M.D. Reeve, *The Editing of Plinius' s Natural History*, «RHT» 2 (2007), p. 162. See also D. Dinet, *Les bibliothèques monastiques de Bourgogne et de Champagne au XVIIIème siècle*, «Histoire, économie et société» 2 (1983), pp. 281-302.

³⁸ See A. Demoment, *La Collège de la Trinité*, in: Delattre, *Les établissements cit.*, II, pp. 1502-1562 (on his library, see pp. 1545-1548); P. Guillot, *Les jésuites et la musique: le Collège de la Trinité à Lyon, 1565-1762*, Liège 1991, pp. 54-57; and Y. Jocteur-Montrozier, *Des jésuites et de la bibliothèque municipale de Lyon*, in: E. Fouilloux, B. Hours (ed.), *Les jésuites à Lyon XVIe-XXe siècles*, Lyon 2005, pp. 95-109.

³⁹ See S. Scipioni, *I codici umanistici di Gellio*, Roma 2003, p. 69.

⁴⁰ See Reeve, *The Editing cit.*, p. 167.

⁴¹ According to P. Adamoli, this copy was still at the Collège de la Trinité in 1762 (see *Catalogue générale des Manuscrits des bibliothèques Publiques de France*, XXX, Paris 1899, p. XXXI; and Y. Sordet, *L' amour des livres au siècle des Lumières. Pierre Adamoli et ses collections*, Paris 2001, p. 436: "Publii Virgilio Maron. Opera omnia, mss. sur beau vélin, avec de belles et grandes mignatures peintes en or et en couleur, fol., couvert en velours cramoisi, extrêmement rare"). On this manuscript, see what D'Orville says in a letter he addressed to P. Burmann from Marseille the 5th of September (Oxford, Bodl. D'Orville 490, f. 40): "Lugduniquae in codice Virgiliano catalecta aderant. Sed codex ille non erat centum et quinquaginta annorum. Quare negligendum omnino duxi; magis quia apparebat fere ex Scaligerana editione (= J.J. Scaliger, *Catalecta Virgilii et aliorum poetarum Latinorum veterum poemata*, Lugduni Bataurorum 1617) confectum fuisse". For other manuscripts of the *Catalecta* copied from printed editions, see M.D. Reeve, *The Textual Tradition of the Appendix Vergiliana*, «Maia» 28 (1976), p. 235. There is a manuscript of Virgil in the Public Library of Lyon (Lyon, BMun. Pa 27), but it does not have the *Catalecta*.

⁴² It is likely that this manuscript of Livy is today Glasgow, UL Hunter 370 (V.1.7), which comes from Milano, c. 1450, and was acquired by William Hunter in the auction of Louis Jean Gaignat's library, a book collector who bought numerous books that belonged to the Jesuits when they were suppressed in 1763 (this is the case, for instance, with a copy of *Theophrasti de historia plantarum*, Venetiis: in domo Aldi Manutii, Cale[n]dis Iunii. M.III D. [Sp Coll Hunterian Bh.2.8]). Furthermore, it is described as "exquisitely written in Roman hand" (see J. Young, *A Catalogue of the Manuscripts in the Library of the Hunterian Museum in the University of Glasgow*, Glasgow 1908, p. 296), and on f. 308, it has manuscript notes on the Rochefort family. One of its branches is related to Lyon.

⁴³ For a description of Henry V's breviary, see P. de Colonia, *Histoire littéraire de la ville de Lyon*, II, Paris 1739, pp. 765-6. This copy was also at the Jesuits' library

of Lyon in 1762, according to P. Adamoli (see ms. Lyon, BM Pa 79, pp. 45-55; *Catalogue générale des Manuscrits des bibliothèques Publiques de France*, XXX, Paris 1899, p. XXXIII; J.E. Krochalis, *The books and reading of Henry V and his Circle*, «The Chaucer Review» 22 [1988], pp. 66-67; and Sordet, *L' amour* cit., p. 436). In the Public Library of Lyon there is a manuscript breviary that comes from the Collège de la Trinité, but apparently it has no relation with Henry V (ms. Lyon, BM 560 [478]); see V. Leroquais, *Les bréviaires manuscrits des bibliothèques publiques de France*, II, Paris 1934, pp. 187-188).

⁴⁴ His writings were published posthumously by his nephew: *Critica historico-chronologica in annales Caesaris cardinales Baroni*, Coloniae Allobrogum 1705.

⁴⁵ Their manuscripts are now in the National Library of France in Paris and can be identified by their ex-libris (see, for instance, Paris, BNF, lat. 2114, f. 59v). Today it is a Protestant church (rue de Pontillac).

⁴⁶ Orange was a bishop place until 1790, when it was suppressed by the Constitution civile du clergé and never reestablished (see J.-A. Bastet, *Essai historique sur les évêques du diocèse d'Orange*, Orange 1837, pp. 256-269).

⁴⁷ Today it is the Église Saint Florent (17 rue de l'Hôpital).

⁴⁸ There is no reference to this Jesuit school in Orange in Delattre, *Les établissements* cit.

⁴⁹ See C.-F. Achard, *Histoire des hommes illustres de la Provence*, II, Marseille 1787, pp. 264-271. When he died in 1743, Monseigneur d' Inguibert, the bishop of Carpentras, purchased his library and bequeathed it to the Public library of Carpentras (see O. Cavalier, *La Grèce des Provençaux au XVIIIe siècle. Collectionneurs et érudits*, Avignon 2007, pp. 86-97).

⁵⁰ It is probably manuscript Carpentras, BMun. 10: *Evangeliarum Graece*, dated in the 9th century, and with Mazaugues's coat of arms in the binding. It is written in capital letters, and the accents have been added at a later date. A selection of its

pages is available in «Bibliothèque virtuelle des manuscrits médiévaux» (<<https://bvmm.irht.cnrs.fr>>).

⁵¹ They are Carpentras, BMun. 481 ("Caii Sallustii Crispi de bello Catilinario et Iugurtino"), 482 ("Sallustii de coniuratione Catilinae et de bello Iugurthino libri"), and 483 ("Suetonii de uita XII Caesarum") (on this last one, see L. Preud'homme, *Troisième étude sur l'histoire du texte de Suétone, de uita Caesarum*, «Mémoires couronnés et autres mémoires publiés par l'Académie royale des sciences, des lettres et des beaux-arts de Belgique» 63 [1903-4], p. 77; it is partially available at the Bibliothèque virtuelle des manuscrits médiévaux [<https://bvmm.irht.cnrs.fr>]). All three are dated in the 15th century.

⁵² His letters, which are also mentioned in a letter that D'Orville sent to P. Burmann from Marseille the 5th of September 1726 (Oxford, Bodl. 490, f. 40), are preserved in the Bibliothèque Méjanes of Aix, the Bibliothèque Inguimbertaine of Carpentras, and the National Library of France (Paris), where they came from Carpentras through G. Libri (see L.-H. Labande, *Catalogues général des manuscrits des bibliothèques publiques de France*, XXXIV, Paris 1901, p. XLVII). For Peiresc's manuscript in the Bibliothèque of Carpentras, see C.G.A. Lambert, *Catalogue descriptif et raisonné des manuscrits de la bibliothèque de Carpentras*, Carpentras 1862, II, and III, pp. 1-167.

⁵³ In the Bibliothèque Inguimbertaine (Carpentras) there are forty-four manuscripts of Jean Baptiste Cotelier that come from Thomassin's library (mss. 646-689) (see M. Duhamel, *Catalogue général des manuscrits des bibliothèques publiques de France*, XXXIV, Paris 1901, pp. 387-394).

⁵⁴ On F. Cary, see L.T. Dais, *L'Académie de Marseille*, III, Marseille 1877, pp. 66-68.

⁵⁵ In this age in Genova, there was one of the most prestigious Italian Jesuit colleges, which today is the main University building (see G. Bernardi, *Genoa and the College of the Jesuits*, in *Giovanni Domenico Cassini*, Cham 2017, pp. 9-13).

⁵⁶ There is a manuscript with Virgil's Aeneid in the University library of Genova (Genova, UL ms.C. II.15), which came as part of Gerolamo Gaslini's donation in 1941 (see O. Cartaregia, *I manoscritti "G. Gaslini" della Biblioteca Universitaria di Genova*, Roma 1991, pp. 58-59 n. 33).

⁵⁷ On the Greek manuscripts in Genova, see G. Mercati, *Indici di codici greci di Genova*, in G. Mercati, *Per la storia dei manoscritti greci di Genova, di varie badie basiliane d'Italia e di Patmo*, Città del Vaticano 1935, pp. 219-228.

⁵⁸ There is a catalogue of manuscripts at the University library of Torino in ms. Oxford, Bodl. D'Orville 401, pp. 231-245. On D'Orville's stay in Torino, see G. Galán Vioque, *Jacques Philippe D'Orville en Turín*, *Maia* 67 (2015), pp. 167-180.

⁵⁹ Torino, BN C VI 11. D'Orville's copy is in ms. Oxford, Bodl. D'Orville 260.

⁶⁰ Torino, BN B III 11 (olim B V 26). The collation is preserved in ms. Oxford, Bodl. D'Orville 269, ff. 5-14. Bencini in his *Index* mentions two manuscripts of Theocritus in D'Orville's times, these and another with bookshelf C V 17, which also had Hesiod's *Works and days*. According to Bencini's catalogue, it was a printed copy (f. 197v: "Cod. impressus in fol. papyraceo sine loco et typographo"). It should therefore be disregarded that this copy might be today ms. Oxford, Bodl. D'Orville 71, as I suggested in *Jacques Philippe* cit., pp. 174-175. Moreover, Bencini's description does not agree with the Oxford manuscript ("I Theocriti Idyllia XVII versibus comprehensa / in fine: Finis Theocriti; II Esiodi Aegyptii [sic]. Opera dierum"). It is probably a reference to a copy of the incunable edition of Bonus Accursius (Milano 1480), which has the first eighteen *Idylls* and Hesiod's *Works and days*. In the library of the University of Torino, there is a copy of this incunable (IGI 9496).

⁶¹ Torino, BN III 29. D'Orville's collation is preserved in the margins of a copy of the 1611 edition (Oxford, Bodl. D'Orville 433), and the notes have been copied in today ms. Oxford, Bodl. D'Orville 584, ff. 214-328.

⁶² Torino, BN I IV 6. Due to the fire of 1904, there are only a few remnants of this

manuscript remaining, although a full collation is preserved in a copy of *Quinti Horatii Flacci Venusini Poetae Lyrici poemata omnia*, Lugduni, apud S. Gryphium, 1551 (Oxford, Bodl, D'Orville 455). Strackhoven copied the notes in today ms. Oxford, Bodl., D'Orville 585, ff. 68-94 (see C.J. Strackhoven f. 79, Galán Vioque, *Jacques Philippe* cit., p. 177-179). In a letter sent to D'Orville on 15th September, 1726, the editor of Horace A. Cunningham (c. 1655-1730) urged D'Orville to look for this manuscript (see Oxford, Bodl. D'Orville 485, f. 173).

⁶³ Torino, BN D IV 19. This collation is preserved today in ms. Oxford, Bodl. D'Orville 190, ff. 1-34.

⁶⁴ See P. D'Orville, *Poemata*, Amsterdam 1740, p. 234 (*Elegia in Piconum Taurinensem Bibliothecarium*).

⁶⁵ Lactantius's manuscript could be today Torino, BN E VI 24, which is the only manuscript in Torino which contains this work. The abbot Juan Andrés, who travelled through Italy in 1791, also viewed both works (see *Cartas familiares del abate D. Juan Andrés a su hermano D. Carlos Andrés*, V, Madrid 1793, pp. 43-44). Ligorius's manuscript, today Taurinenses, Archivio di Stato a.II,6.J. 19-30 (Torino A), and a.III.3.J. 1-18 (Torino B), were also mentioned by J. Mabillon (1685), and B. de Montfaucon (1698) (see M. Albenga, *Inventario della Biblioteca ducale del protomedico e bibliotecario Giulio Torrini [1659]*, tesi di laurea, Università di Torino, 1990/1991, p. XXXIII). On these manuscripts, see P. Vayra, *Il Museo storico della casa de Savoia*, Torino 1880, pp. 135-167, E. Mandowsky, C. Mitchell, *Pirro Ligorio's Roman antiquities. The drawings in the MS XIII.B.7 in the National Library in Naples*, London 1963, pp. 134-139, and M.L. Madonna (ed.), *Libri delle Antichità, Torino: Archivio di Stato di Torino, codici ligoriani 19 - 30 bis*, Roma 2005.

⁶⁶ See f. 269v (*ut vidi*). In Bencini's catalogue, it is erroneously dated 1450 (p. 643) (see also F. Cosentini, *Inventari dei manoscritti della biblioteche d'Italia*, XXVIII, Firenze 1922, p. 107 [n° 1037]).

⁶⁷ It is a copy of *Liber chronicarum castigauerunt Sebaldus Schreyer et Sebastianus Kamermeister*, Norimberga: Anton Koberger, 1493 (IGI 8829). This might be one of the three copies held at the Biblioteca Nazionale Braidense, where the books and manuscripts of the monasteries were brought after the suppression of the religious orders following Napoleon's invasion of Italy in 1797. The Franciscan monastery has been destroyed except the chapel, which forms part of the carabinieri's barracks "Garibaldi" (piazza sant'Ambrogio, 5).

⁶⁸ In a letter D'Orville wrote to P. Burmann on 10th January, 1727, he praised Saxius's amiability: "nobis conclauē in bibliotheca concessit, catalogos excerptos et quoscumque uellem mstos. codices exhibuit" (Oxford, Bodl. D'Orville 490, f. 41). There is a catalogue of manuscripts in Milano in Oxford, Bodl. D'Orville 401, pp. 209-214 (Greek manuscripts); and pp. 215-230 (Latin manuscripts).

⁶⁹ There are today ten copies of Cicero's *De oratore*, and two more incomplete copies. Only ms. Milano, BAmbros. C 13 sup. has this work as a single manuscript (M 29 sup. on ff. 155-156 also has the epigrams *AL* 603-614 present in other manuscripts with Cicero's works [see, for instance, Cambridge, Corpus Christi Coll. 409, Escorial f IV 18, München, BSB -- 4 Inc.c.a. 33]). See B. Munk Olsen, *L'étude des auteurs classiques latins aux XIe et XIIe siècles*, I, Paris 1982, no. 601 (in his list of associated texts).

⁷⁰ Milano, BAmbros. H 115 sup., which has 'Aeneis, cum commentariis ac argumentis in principio cuiusque libri'. According to Munk Olsen, this comes from Italy (*L'étude des auteurs classiques latins aux XIe et XIIe siècles*, II, Paris 1985, p. 737). It is mentioned in the catalogue of this library by D'Orville: Oxford, Bodl. D'Orville 401, p. 217: *Virgili Aeneis cum N[otis]. G 107.*

⁷¹ It is today Melbourne, State library of Victoria 219 (= ms. *f096.1/Au 4), dated in 1478 (see f. 213). This has the *Historia Augustea* (ff. 1-159), the *Breviarium ab urbe condita de Eutropio* (ff. 159v-195v), with Paulus Diaconus's additions, and his *Historia romana* (ff. 159v-196r). After several owners, it was acquired by the State

Library of Victoria from W.H. Robinson in 1947 (see K.V. Sinclair, *Descriptive Catalogue of Medieval and Renaissance Western Manuscripts in Australia*, Sydney 1969, pp. 370-373, P.O. Kristeller, *Iter italicum*, III, Leiden 1983, p. 4, C. O'Brien, *Lorenzo's Book: A Medicean Manuscript of the Augustan History*, «La Trobe Journal» 52-53, 1993, pp. 72-8, and L.B. Mortensen, *The Diffusion of Roman Histories in the Middle Ages. A List of Orosius, Eutropius, Paulus Diaconus and Landolfus Sagax Manuscripts*, «Filologia Mediolatina» 6-7 (2000), p. 188, no 99). It is mentioned by D'Orville in his catalogue (Oxford, Bodl. D'Orville 401, p. 218: Eutropio et P. Diac. C 72).

⁷² Probably he refers to Milano, BAmbros. C 62 inf. (15th), since he listed this manuscript in his catalogue of this library (see Oxford, Bodl. D'Orville 401, p. 219: "Martialis C 62"). He was certainly fascinated by its decoration (see R. Cipriani, *Codici miniati dell' Ambrosiana*, Milano 1968, p. 180 [pl. XXII]).

⁷³ It could be Milano, BAmbros. E 15 sup. which contains *Catilinae coniuratio* and *De bello Iugusthino cum notis* (f. 24v), and today it is the only manuscript in the Ambrosian Library written in Gothic characters. It is dated in the 13th century (see R. Cipriani, *Codici miniati dell' Ambrosiana*, Vicenza 1968, p. 35).

⁷⁴ Milano, BAmbros. D 425 inf. (*Antiquae inscriptiones veteraque monumenta patriae*) (= G. Barni, ed., *Andreae Alciati Mediolanensis, Antiquae inscriptiones veteraque monumenta patriae, Milano, Cisalpino-Goliardica, 1973*). There is a copy of these Latin inscriptions in today ms. Oxford, Bodl. D'Orville 537, which has a preface, copied twice (pp. V-XII, and XVII-XXIV) dated 1508, and notes on ff. 99-186. There are other copies in mss. Milano, BAmbros. L 43 suss., Milano, BN Braid. AE. XIII.25 (see A. Soffredi, *Sul codice Braidense AE.XIII.25, «Epigraphica» 25 (1963), pp. 3-18*), and Milano, BTriv. cod. 739, pp. 13-158 (copied by G.A. Trivulzio).

⁷⁵ See Oxford, Bodl. D'Orville 293, a copy of Heinsius's edition of Theocritus (*Theocriti, Moschi, Bionis, Simmii quae exstant*, [Heidelbergae]: ex bibliopolio

Commeliniano, 1604), Moschus, and the *Technopaegnia* with readings of ten Ambrosian manuscripts (Milano, BAmbros. G 32, sup., H 22 sup., B 75 sup., P 84 sup., A 115 sup. G 69 sup., C 222 inf., S 31 sup, B 99 sup., described as "Codex optimus et antiquissimus, in quo et *Odyssea* Homeri [ff. 14-190] et Sallustius philosophus *de diis* [ff. 1-7]"; and a "Codex recens", a manuscript of Theocritus in Parma (this might be today Napoli, BN II F 43 [olim Farnesianae bibliothecae] [this manuscript is not listed in D'Orville's catalogue]), Oxford, Bodl. D'Orville 71 (this identification has recently been added in pencil), and a "codex palatinus Anthologiae in bibl. Vaticana" (perhaps today Paris, BNF supp. gr. 384, by then in the Vatican Library). T. Gaisford used these collations for his *Theocriti, Bionis et Moschi carmina bucolica*, Oxonii 1816.

⁷⁶ See Oxford, Bodl. D'Orville 490, ff. 41v: "nec non inedita quaedam in his [= duos codices Theocriti uetustissimos] inuenimus, non quidem Theocritea, sed istius saeculi; inter alia quattuor pulcherrimus uersus in Moschi Europa ex codice uetustissimo eruimus".

⁷⁷ In his catalogue he mentions these four: D 24 sup., H 46 sup., I 67 sup., and M 38 sup. (p. 223).

⁷⁸ Probably a reference to Milano, BAmbros. O 74 sup., which is mentioned in his catalogue (p. 229: "Verg. poem. min. O 74").

⁷⁹ See Oxford, Bodl. D'Orville 490, f. 41v. They are Milano, BAmbros. I 26 sup. (dated 1463; it is mentioned in D'Orville's catalogue [p. 223]), and O 74 sup. (see their collation at Oxford. Bodl. D'Orville 202, ff. 18-24v [concerning ms. BAmbros. O 74 D'Orville concludes saying: "codex recentissimus et uidetur ex priori descriptus"]). See M.D. Reeve, *The Textual Tradition of Calpurnius and Nemesianus*, «CQ» 28 (1978), p. 236; and H.J. Williams, *The Eclogues and Cynegetica of Nemesianus*, Leiden 1986, pp. 11-12.

⁸⁰ This collation is now preserved in Oxford, Bodl. D'Orville 202, ff. 14-17v. The Milano manuscript he used is Milano, BAmbros. H 73 sup. (2), as he mentions in

the collation (f. 14: "Collatio in Raptum Proserpinae Claudiani ex Codice Mediolanensi 73. II. ad Barthii editionem in octavo Hanouiae 1612 [= *Claudi Claudiani Poetae praegloriosissimi quae extant*, Hanouiae: in bibliopolio Willieriano, 1612]"). See J.B. Hall, *Claudian. De raptu Proserpinae*, Cambridge 1969, p. 13-14. It is listed in his catalogue as "Claudiani Raptus. Ant. H 73" (see Oxford, Bodl. D'Orville 401, p. 223).

⁸¹ This collation is today in Oxford, Bodl. D'Orville 202, ff. 8-9v. The manuscript he used is Parma, Biblioteca Palatina 2504. It is listed in D'Orville's catalogue of this library as "Claudianus. antiq. in perg." or "Claudianus de raptu. memb. elegantiss." (see Oxford, Bodl. 401, pp. 200; and 205). See J.B. Hall, *Claudian. De raptu Proserpinae*, Cambridge 1969, p. 33.

⁸² Milano, BN Braid. AG. XI.25, which has several rhetorical works by Cicero, and comes from the Jesuit College of Brera (see f. 1r: *Collegii Societatis Iesu Braidensis Inscriptus Catalogo*).

⁸³ It is today Boston, Public library MS f Med. 21, which is dated 25th July, 1453. It was acquired in Lord of Ashburnham's library auction, held on 10-14th June, 1901 (see *The Ashburnham library. Catalogue of the portion of the famous collection of manuscripts known as the Barrois collection*, 1901, p. 138, n° 380), and it came from Jean Baptiste Joseph Barrois's library (1784-1856) (*Catalogue of the manuscripts at Ashburham Place, part the second, comprising a collection formed by J. Barrois*, London, s.d., ms. 496). See H. Collingham, *Joseph Barrois: Portrait of a Bibliophile XXVI*, «Book Collector» 33 (1984), 431-448.

⁸⁴ It is today Yale, Beinecke MS 391, which comes from the Jesuits' college of Brera (there is an erased inscription partially visible on f. 1) (see B.A. Shailor, *Catalogue of Medieval and Renaissance Manuscripts in the Beinecke Rare Book and Manuscript Library, Yale University*, II, Binghamton 1984, pp. 258-261; and A. Fritsen, *Readership and Patronage: the manuscript history of Ludovico Lazzarelli's Fasti Christianae religionis*, in: R. Babcock, L. Patterson (ed.), *Old*

books, new learning. *Essays on Medieval and Renaissance Books at Yale*, New Haven 2001, pp. 93-104).

⁸⁵ This manuscript might be Milano, BAmbros. E 124 sup., dated at the end of 15th century. It contains a selection of Poggio's letters (ff. 32-58) and Cicero's *Epistulae ad familiares* (ff. 62-67v), among other texts. On this ancient monastery, see F. Reggiore, *Il monastero olivetano di San Vittore al Corpo in Milano e la sua rinascita quale sede del Museo Nazionale della Scienza e della Tecnica "Leonardo da Vinci"*, Milano 1954.

⁸⁶ It is the church of Santa Maria delle Grazie (piazza di Santa Maria delle Grazie), on whose library see E.E. Bellavente, *La biblioteca del convento di Santa Maria della Grazie di Milano nella descrizione di Girolamo Gattico*, «Aevum» 79 (2005), pp. 727-736.

⁸⁷ IGI 4795.

⁸⁸ IGI 5692.

⁸⁹ On the Greek manuscripts of the Palatin library of Parma, see P. Eleuteri, *I manoscritti greci della Biblioteca Palatina di Parma*, Milano 1993.

⁹⁰ See Oxford, Bodl. D'Orville 490, f. 42 (letter to P. Burmann, dated in Verona 31st January, 1727) (he copied two of these fables at the end: Phaed. appendix 8-9 [f. 42v]); ff. 43-44 (letter to P. Burmann, dated in Roma 6th April, 1727); f. 45 (letter to P. Burmann, dated already in Messina 11th June, 1727), and P. Burmann, *Phaedri Augusti liberti fabularum Aesopiarum libri quintus*, Leidae: apud Samuelem Luchtmans, 1727, ff. ***** 4v - *****. This manuscript is listed as "Perotti fabulae" in D'Orville's catalogue (p. 204). See C. Iannelli, *Codex Perottinus ms. Regiae Bibliothecae Neapolitanae*, Neapoli 1809; A. Guaglianone, *Il codex Perottinus*, «GIF» 1 (1948), pp. 125-128; A. Guaglianone, *Due note filologiche da collezione dorvilliana del codice Neap. IV F 58*, «Atti dall' Accademia Pontaniana» 7 (1958), pp. 231-241; and F. Fossier, *La Bibliothèque Farnese. Étude des manuscrits latins et en langue vernaculaire*, Roma 1982, p. 187.

⁹¹ See Oxford, Bodl. D'Orville 490, f. 42. They are now in the Biblioteca Nazionale di Napoli (BN IV E 37; 39; and 40), and all three are mentioned in D'Orville's catalogue (pp. 198; 202; and 203). See Fossier, *La Bibliothèque* cit., pp. 168-169. These manuscripts, and the one with Phaedrus's fables mentioned above, belonged then to the Farnese family, which ruled the duchy of Parma and Piacenza from 1545 to 1731, and were moved to Napoli by Charles VII of Napoli (later Charles III of Spain) in 1736 (see Fossier, *La bibliothèque* cit., p. 5).

⁹² There is a catalogue of a selection of manuscripts in the library of Modena in Oxford, Bodl. D'Orville 401, p. 261. On Muratori, see. G. Imbruglia, *Muratori, Ludovico Antonio*, in: *Dizionario Biografico degli Italiani*, LXXVII, Roma 2012, pp. 443-452.

⁹³ It is today Modena, Biblioteca Estense alfa.O.7.12 (Lat. 56). See Oxford, Bodl. D'Orville 490, f. 42. It is mentioned in D'Orville's catalogue as "Prisciani periegesis" (p. 161).

⁹⁴ See also Oxford, Bodl. D'Orville 490, f. 42, a letter sent by D'Orville to P. Burmann from Verona on 31st January, 1727.

⁹⁵ It might be today Verona, AC cod. VI (olim [6] [30]), dated in the 5th century. See J. Belsheim, *Codex Veronensis. Quattuor Euangelia*, Pragae 1904, and E.S. Buchanan, *The four Gospels from the Codex Veronensis*, Oxford 1911. On the library of the cathedral of Verona, see C. Marchesi, *De codicibus quibusdam adhuc non compertis qui Veronae, in Bibliotheca Capitolari, adseruantur*, «SIFC» 12, 1904, pp. 121-138; and G.P. Marchi, *Breve discorso storico sulla biblioteca capitolare di Verona*, in A. Spagnolo, S. Marchi, *I Manoscritti della Biblioteca Capitolare di Verona. Catalogo descrittivo*, Verona 1996, pp. 9-23 (for manuscript VI, see pp. 54-55).

⁹⁶ See S. Maffei, *Verona illustrata*, IV, Verona 1732, p. 350; G. Biadego, *Peri il primo centenario della biblioteca comunale di Verona*, Verona 1892, p. 15; and M. Battaglia, *Per una storia delle Biblioteca Civica di Verona e de suoi manoscritti*,

Padova, Tesi di Laurea 2014-15, p. 18. For a catalogue of the Greek manuscripts of this library, see Maffei, *Verona* cit., III, pp- 448-451 (reproduced in Montfaucon, *Bibliotheca* cit., p. 490) (Photius, n° 18 and 19; Callimachus, n° 51 and 66; Apollonius Rhodius, n° 46; Sophocles, n° 48; Euripides, n° 49 and 50; and Orpheus, n° 68). His manuscripts were bought by the Bodleian library in 1820 for £500 (see *Indice delle libri che si ritrovano nella raccolta del nobile signor Giulio Saibante*, Verona 1734; and E.M. Jeffreys, *The Greek Manuscript of the Saibante Collection*, in K. Treu, *Studia Codicologica*, Berlin 1977, pp. 249-262).

⁹⁷ It is today Paris, BNF Suppl. Gr. 471 (see H. Omont, *Inventaire sommaire des manuscrits du Supplément Grec*, XII, Paris 1883, p. 52; Jeffreys, *The Greek Manuscripts* cit., p. 254, P. Eleuteri, *Il manoscritti greci di la Biblioteca di Fozio*, «Quaderni di storia» 51 [2000], p. 130).

⁹⁸ One of them is today Firenze, BML Ashb. 1440 (olim Saibantianus 66) (15th) (see E. Rostagno, N. Festa, *Indice dei Codici greci Laurenziani non compresi nel catalogo del Bandini*, «SIFC» 1 [1893], 207).

⁹⁹ Oxford, Bodl. Misc. 248-249 (16th).

¹⁰⁰ Oxford, Bodl. Misc. 227 (15th).

¹⁰¹ Firenze, BML Ashb. 1443 (olim Saibantianus 68) (15th) (see Rostagno-Festa, *Indice* cit., p. 207, F. Vian, *La tradition manuscrite des Argonautiques orphiques*, «RHT» 9, 1979, 4.

¹⁰² They are today mss. Firenze, BML Ashb. 260 (Saibant. 324), which arrived at Lord Ashburnham's library, with ms 973, also with Catullus's poems, through G. Libri (see *Catalogue of the Manuscripts at Ashburnham Place: Part the First Comprising a Collection Formed by Professor Libri*, London 1853, n° 260 and 973), Cheltenham, Phillips Library 340 (Saibant. 323), and London, BL 10386 (Saibant. 329). See W.G. Hale, *The manuscripts of Catullus*, «CPh» 3 (1908), pp. 237-239.

¹⁰³ Ms. Padova, BU 1974.

¹⁰⁴ See J.P. Tomasini, *Bibliothecae Patavinae manuscriptae publicae et privatae*, Utini 1638, pp. 41-47; F. Federico, *Della Biblioteca di Santa Giustina di Padova. Dissertazione storica*, Padova 1815; L.A. Ferrai, *La biblioteca de S. Giustina*, in G. Mazzatinti, *Inventario dei manoscritti italiani delle Biblioteche di France*, II, Roma 1887, pp. 549-661; and G. Cantoni Alzati, *La biblioteca di S. Giustina di Padova. Libri e cultura presso i benedettini padovani in età umanistica*, Padova 1982.

¹⁰⁵ This library was founded by Cardinal Gregorio Barbarigo in 1679, and today contains 1155 manuscripts. See A. Donello, *et alii*, *I Manoscritti della biblioteca del Seminario Vescovile di Padova*, Firenze 1998.

¹⁰⁶ See also Oxford, Bodl. D'Orville 490, f. 44 (letter to D'Orville, dated in Roma 6th April, 1727). When he died in 1734, his 216 manuscripts, including those of the house of Gonzaga, were bequeathed to the National Library of St Mark's (Bibliotheca Marciana). There is a catalogue of this collection in Venezia, BMV Lat. XIV, 77 (= 4541) (see Zorzi, *La Libreria* cit., pp. 250-252). In ms. Oxford, Bodl. D'Orville 401, pp. 249-254, there are several fragments of Hesychius copied from a manuscript of Recanati's library, probably today Venezia, BMV gr. Z. 622 (= 851), which belonged to Recanati. He probably also mentions this manuscript in a letter addressed to P. Burmann from Napoli on 6th September, 1727 (Oxford, Bodl. D'Orville 490, f. 47: "nescio an tibi perscripserim me inuenisse integrum Hesychii codicem, sed recentem").

¹⁰⁷ In 1763, his library, with more than six thousand manuscripts and rare editions, was purchased by King George III and later entered the British Museum as part of the King's Library (there is a published catalogue: *Bibliotheca Smithiana seu Catalogus librorum Josephi Smithii Angli per cognomina authorum dispositus*, Venetiis 1755). See F. Haskell, *Patrons and Painters: Art and Society in Baroque Italy*, New York-London 1971, pp. 299-316, and for his library S. Morrison,

Records of a Bibliophile: The Catalogues of Consul Joseph Smith and Some Aspects of his Collecting, «Book Collector» 43 (1994), pp. 27-58.

¹⁰⁸ In the Marciana library, there are two catalogues of his manuscripts: Venezia, BMV It. Cl. XI, 285 (= 7165), and It. XI, 284 (=6787). He donated his library to the Observant Dominicans of the Zattere (Jesuits) and later it came into the Marciana Library (see M. Zorzi, *La Libreria di San Marco. Libri, lettori, società nella Venezia dei Dogi*, Milano 1987, pp. 324, and 362).

¹⁰⁹ On this missing library, see G.F. Tomasini, *Bibliothecæ Venetæ manuscriptæ publicæ & priuatæ quibus diuersi scriptores hactenus incogniti recensentur*, Udine 1650, pp. 20-30; D.M. Berardelli, *Codicum omnium graecorum, arabicorum, aliarumque linguarum orientalium, latinorum et italicorum, qui manuscripti in Bibliotheca S.S. Joannis et Pauli Venetiarum ordinis Praedicatorum osservantur catalogus, Catalogus sectionis quartae, pars secunda* [circa 1770-1774], pp. 109-110, en: «Nuova Raccolta d'Opuscoli scientifici e filologici» t. XXXII- XXXIII, XXXV, XXXVII-XL, 1778-1780, 1782-1784; R. Fulin, *Vicende della libreria in SS. Gio. e Paolo*, «Atti dell'Ateneo Veneto» s. II, v. V (1868), pp. 237-294; R. Quinto, *Manoscritti medievali nella Biblioteca dei Redentoristi di Venezia (S. Maria della consolazione, detta della 'Fava')*, Padova 2006, pp. 43-52. See also A. Pasian, *La Biblioteca del convento dei Santi Giovanni e Paolo*, in: G. Pavanello, ed., *La chiesa dei Santi Giovanni e Paolo «Pantheon della Serenissima*, Venezia 2012, pp. 467-471.

¹¹⁰ The "caccia dei tori", in which specially trained dogs took part, was celebrated in Venezia until 1802 (see R.C. Davis, *The Trouble with Bulls: The Cacce dei Tori in Early Modern Venice*, «Histoire social/Social History» 29 [1996], pp. 275-290; and A. Boholm, *The caccia di tori. Regeneration in the Venetian carnival*, «Journal of Mediterranean Studies» 3 [1993], pp. 46-61).

¹¹¹ See Oxford, Bodl. D'Orville 490, f. 44: Sed Sti. Marci bibliotheca pulcherrimas res in hoc genere [Greek and Latin manuscripts] continet". On this library, see M. Zorzi, *La Libreria di San Marco*, Milano 1987.

¹¹² See Oxford, Bodl. D'Orville 490, f. 44: "spemque habemus collationis anthologiae, que est autographa Maximi Planudae". There is a catalogue of the Marciana Library in ms. Oxford, Bodl. D'Orville 401, pp. 1-171, and 285-289, and a catalogue of Cardinal Bessarion's Greek manuscripts, a copy written in Augsburg in January 1606 based on an index of Bessarion's manuscript written by David

Hoeschel (see f. 1), in ms. Oxford, Bodl. D'Orville 399, with an index of manuscripts quoted in the catalogue but absent from the library (pp. 45-49), and another index of books in the library but omitted from the catalogue (pp. 50-57). On Cardinal Bessarion's library, see L. Labowsky, *Bessarion's Library and the Biblioteca Marciana: Six Early Inventories*, Roma 1979.

¹¹³ See G. Fantuzzi, *Notizie degli scrittore Bolognesi*, III, Bologna 1786, pp. 91-94.

¹¹⁴ See U. Baldini, *Manfredi, Eustachio*, in: *Dizionario Biografico degli Italiani*, LXVIII, Roma 2007, pp. 668-676.

¹¹⁵ His manuscripts, along with his printed books, came into the library of the Università degli studi di Bologna in 1866, due to the suppression of the monasteries (see L. Frati, *La biblioteca dei canonici regolari del S. Salvatore in Bologna*, «Rivista delle biblioteche e degli archivi» 2 [1889], pp. 1-6; and P. Degni, *I manoscritti greci della biblioteca del monasterio del SS. Salvatore di Bologna attraverso gli inventari. Prime considerazioni*, «Estudios Bizantinos» 3 [2015], pp. 189-206). On this monastery, see A.S. Ori, *Bologna raccontata. Guida ai monumenti, alla storia, all'arte della città*, Bologna, Tamari, 1976, pp. 238-239.

¹¹⁶ It is today Bologna, BU 1089 (2220), which comes from the monastery of San Salvatore.

¹¹⁷ His manuscripts were among the most numerous in the library of the monastery of San Salvatore (see Degni, *I manoscritti* cit., p. 195 n. 18).

¹¹⁸ It is today Bologna BU 3563 (see A. Olivieri, N. Festa, *Indice de' codici greci Bolognesi*, «SIFC» 3 [1895] 432-433; and D. Muratore, *Le Epistole di Falaride. Catalogo dei manoscritti* [Roma 2006] pp. 14-15). This manuscript is not recorded elsewhere as coming from San Salvatore (see especially Degni, *I manoscritti* cit., pp. 204-205).

¹¹⁹ See Oxford, Bodl. D'Orville 490, f. 44 (letter to P. Burmann, dated in Roma 6th April, 1726): "Ravennae quosdam optimos codices graecos uidimus, iter ceteros uetustissimum Aristophanem. Conati sumus eum emere. Nescio an succedet

negotium". It is dated in the 11th century (see W. G. Clark, *On the History of the Ravenna Manuscript of Aristophanes*, «Journal of Philology» 3 [1871], pp. 153-160; J.W. White, *The manuscripts of Aristophanes, I*, «CPh» 1 [1906], p. 16; Idem, *The manuscripts of Aristophanes, II*, «CPh» 1 [1906], p. 261; and Th.A.W. Allen, *On the Composition of some Greek Manuscripts*, «The Journal of Philology» 24 [1896], 300-326). There is a catalogue of the Greek manuscripts at Ravenna by D'Orville himself in ms. Oxford, Bodl. D'Orville 401, f. 255, where it is listed this manuscript as "Aristophanis comoediae omnes opt. cod. perg. XI."

¹²⁰ Today there are two of Lucanus's manuscripts in the Library of Ravenna: Ravenna, BClass. 100, and 402 (see G. Mazzatinti, *Inventari dei manoscritti delle biblioteche d'Italia*, IV, Forli 1894, pp. 165 and 230). A "Lucanus in perg. XI" is listed in D'Orville's catalogue of this library (see Ms. Oxford, Bodl. D'Orville 401, p. 255). It might be BClass. 100, since, although it is dated in the 13th century, it is written in parchment, and BClass. 402 is dated in 1470 (see f. 193).

¹²¹ Pliny's manuscript might be today Città del Vaticano, BAV Borgh. 369, dated in 1468 (see *explicit* on f. 405: "Ego Iohannes Stagnensis de Florentia transcripsi sub anno incarnationis MCCCCLXVIII^o et die XXVIII^o mensis aprilis"), although it seems it was at Avignon until the beginning of the 17th century, anytime during Camillus Borghese's pontificate (1605-1621), when the collection was moved to Roma to the palace Borghese (his coat of arms appears at the bottom of f. 2) (see É. Pellegrin, *et alii*, *Les manuscrits classiques latines de la Bibliothèque Vaticana*, I, Paris 1975, pp. 221; and 227-228 (pl. 10); A.C. de la Mare, *New research on humanistic scribes in Florence*, in: A. Garzelli, *Miniatura fiorentina del Rinascimento 1440-1525: un primo censimento*, I, Firenze 1985, p. 499 n^o 27[5]; and Reeve, *The Editing* cit., p. 173). The Borghesiani manuscripts were bought by the Vatican library in 1891 (see A. Maier, *Codices Burghesiani Bibliothecae Vaticanae*, Città del Vaticano 1952, pp. 422-423; and ead., *Die Borghese Handschriften der Biblioteca Vaticana*, «Traditio» 6 (1948), p. 352).

¹²² See I.O. Tsavari, *Histoire du texte de la Description de la terre de Denys le Périégète*, Ioannina 1990, p. 41 n. 58, and N.A. Livadaras, *L réédition de l'Οικουμένης Περιήγησις*, in *Χάρης Κ.Ι. Βουρβέρη*, Athènes 1964, pp. 321-325.

¹²³ See H. Schultz, *Die Handschriftliche Überlieferung der Hesiod-Scholien*, Berlin 1910, p. 23; and N.A. Livadaras, *Ιστορία τῆς παραδόσεως τοῦ κειμένου τοῦ Ησιόδου*, Athènes 1963, pp. 239-240.

¹²⁴ See A. Politi, *Eustathii commentarii in Dionysium Periegetam*, Coloniae Allobrogum 1741, f. g3; Diller, *The Textual Tradition* cit., p. 194, and 205 n. 76; Tsavaris, *La tradition* cit., p. 116-117; K. Romanou, *Serbian and Greek Art Music: A Patch to Western Music History*, Britstol 2009, pp. 105-106; and C. Sodini, *Moniglia, Giuseppe Gaetano*, in *Dizionario Biografico degli Italiani*, LXXV, Roma 2011, pp. 691-693; and M.P. Paoli, *Politi, Alessandro*, in *ibidem*, LXXXIV, Roma 2015, pp. 602-605.

¹²⁵ One of Cyrillo Martini's cataloguing notes can be read on the fly-leaf at the beginning of the above mentioned Ravenna, Bib. Classense 137, 4A: "Aristophanis codex optimus cum argumentis et scholiis anonymi. Scriptus saeculo X. Ita censebat Cyrillus Martinius Florentinus" (see W.G. Clark, *On the History* cit., 154-155). On Biscioni, see A. Petrucci, *Biscioni, Antonio Maria*, in: *Dizionario Biografico degli Italiani*, X, Roma 1968, pp. 668-671.

¹²⁶ See *Cat. Rosenthal* 43 [n^o 4410]; see T. Kleberg, *Catalogus codicum graecorum et latinorum bibliothecae univeruersitatis Gothoburgensis*, Gothoburgi 1974, pp. 10-11).

¹²⁷ See A. Mazzoleni, *Vita di Francesco Bianchini*, Verona 1735; and S. Rotta, *Bianchini, Francesco*, in: *Dizionario Biografico degli Italiani*, X, Roma 1968, pp. 187-194.

¹²⁸ See D. Busolini, *Fontanini, Giusto*, in *Dizionario Biografico degli Italiani*, XLVIII, Roma 1997, pp. 747-753.

¹²⁹ P. Castagnoli, *Il Cardinale Giulio Alberoni*, 3 vols., Piacenza-Roma 1929-32; and R. Quazza, *Alberoni, Giulio*, in *Dizionario Biografico degli Italiani*, I, Roma 1960, pp. 662-668.

¹³⁰ See C.M. Pillet, *Biographie Universelle*, XLVIII, Paris 1827, pp. 481-2.

¹³¹ On his library, which had 32,000 volumes when he died, see P. Orzi Smeriglio, *Il bibliofilo cardinal Gualterio (1660-1728)*, «Almanacco dei bibliotecari italiani» 9 (1960), pp. 153-158. See also S. Giordani, *Gualteri, Filippo Antonio*, in: *Dizionario Biografico degli Italiani*, LX, Roma 2003, pp. 201-206.

¹³² See L. Lewis, *Albani, Alessandro*, in: *Dizionario Biografico degli Italiani*, I, Roma 1960, pp. 595-598.

¹³³ Today this library owns 165 manuscripts, and 120 incunables, plus 5000 books from the 16th to the 18th century. There is a catalogue of part of the collection: L. Mattei-Cerasoli, *Codices cavenses. Pars 1: codices membranacei*, Cava di tirreni 1935. His stay and travels in Sicily has been reported in D'Orville, *Sicula* cit., with special attention paid to the inscriptions and coins he saw. See also some autograph drafts of this work in Oxford, Bodl. D'Orville 588-592.

¹³⁴ See R. Zapperi, *Aglioti, Paolo*, in *Dizionario Biografico degli Italiani*, I, Roma 1960, p. 415.

¹³⁵ Destroyed by an earthquake in 1908, it was located where today is the Museo Regionale di Messina (viale della Libertà, 465).

¹³⁶ Ms. Messina, BU 85 (see G. Fraccaroli, *Dei codici greci del Monastero del SS. Salvatore che si conservano nella Biblioteca Universitaria di Messina*, «SIFC» 5 (1897), p. 491; A. Mancini, *Codices graeci Monasterii Messanensis S. Salvatoris*, «Atti della Reale Accademia Peloritana di Messina» 22, 1907, p. 46; and Mercati, *Per la storia* cit., pp. 54, 234 [n° 12], 277 [n° 83], 287 [βιβλίον οε]). This manuscript was also seen by L. Holstenius in 1637 (see Mercati, *Per la storia* cit., p. 58 n 1).

¹³⁷ It is today Kiel, KB 157. The *Theophilus mentioned in an old catalogue of this library dated in 1450, and not identified by Mercati, might be a reference to this manuscript (see Mercati, *Per la storia* cit., 174; see also p. 277 [n° 81]). This manuscript was purchased by H.C. Schumacher in Hamburg in 1829 and later donated to the University of Kiev. See «Intelligenzblatt der Allgemeinen Literatur-Zeitung» 44 (1829), p. 358; J.H.A. Lokin, *Theophilus Antecessor, I. The Codex Messanensis, hodie Kilianus; II. Was Theophilus the Author of the Paraphrase?*, «Tijdschrift voor Rechtsgeschiedenis» 44 (1976), pp. 337-344 at 337-339 [repr. in *Analecta Groningana*, Groningen 2010, pp. 89-97]; E.C. Ferrini, *Institutionum Graeca paraphrasis*, I, Berolini 1884, p. XVI; L. Burgmann et al., *Repertorium der Handschriften des byzantinischen Rechts, Teil I: Die Handschriften des weltlichen Rechts (Nr. 1-327)*, Frankfurt-am-Main 1995, p. 111 n. 89, and J.H.A. Lokin, R. Meijering, B.H. Stolte, and N. van der Wal (ed.), *Theophili antecessoris Paraphrasis institutionum*, Groningen 2010, pp. XVIII-XIX. There is also a transcription by A.F. Murison (UCL [Murison archive] ms ADD 19 [= App. III, I.6]), of a collation carried out by A.T. Cario which was in the Königsbibliothek of Berlin (ms. 28a), but was destroyed during World War II (see S. Corcoran, *Murison and Theophilus* «BICS» 53/2 [2010], pp. 85-124). For the dissemination of the library of the monastery of San Salvatore, P. Batiffol, *L'Abbaye de Rossano. Contribution à l'histoire de la Vaticane*, Paris 1891 (a 16th-century catalogue of manuscripts on pp. 128-142); Mercati, *Per la storia* cit., pp. 167-177; R. Devreesse, *Les manuscrits grecs de l'Italie méridionale (histoire, classement, paléographie)*, Città del Vaticano 1955; M.B. Foti, *Il monastero del S.mo Salvatore "in lingua phari". Proposte scrittorie e coscienza culturale*, Messina 1989, pp. 65-88; M^aT. Rodríguez, *I manoscritti della Biblioteca regionale universitaria di Messina*, «Annali di storia delle università italiane» 2 (1998), pp. 215-224; and D. Bucca, *Due manoscritti dispersi della biblioteca del S. Salvatore di Messina: L' Oxon. Bodl. Rawl. G.2 e il Vat. Bonc. B.4*, «Nuovi Annali della scuola Speciale per Archivisti e Bibliotecari» 31 (2017), pp. 37-58.

¹³⁸ Ms. Messina, BU 59 (see Fraccaroli, *Dei codici* cit., p. 491, Mancini, *Codices graeci* cit., pp. 107-114, Mercati, *Per la storia* cit., p. 279 [n° 110]).

¹³⁹ Although today there are two manuscripts with Greek vocabularies that come from the Abbey of San Salvatore in the University library of Messina, BU 132 and 167 (see Fraccaroli, *Dei codici* cit., pp. 490-491; Mancini, *Codices graeci* cit., pp. 193-194, and pp. 234-235), it seems that he refers here to ms. Messina, BU 132, since in his catalogue (Oxford, Bodl. 401, p. 262) he affirms that the manuscript with the Greek vocabulary also contained the *Dialogue of Timothy and Aquila* (f. 189; see F.C. Conybeare, *The Dialogues of Athanasius and Zacchaeus and of Timothy and Aquila*, Oxford 1898, pp. 65-104; Mercati, *Per la storia* cit., p. 131 [n° 45] [here this manuscript appears as missing]; R.G. Robertson, *The dialogue of Timothy and Aquila: a critical text...*, PhD Harvard 1986; and A. Külzer, *Disputationes graecae contra Iudaeos*, Leipzig 1999, pp. 117-124).

¹⁴⁰ It is today ms. Messina, BU 84 (see Fraccaroli, *Dei codici* cit., p. 491, Mancini, cit., *Codices graeci* cit., pp. 144-145, Mercati, *Per la storia* cit., p. 270 [n° 17]) which contains several texts usually attributed to Galenus and Oribasius (see A. Olivieri, *Gli iatrika di Aetios nel cod. Messinense n° 84*, «SIFC» 9 [1899], pp. 299-367).

¹⁴¹ It was in the piazza dell' Angelo de Reggio, next to the porta della Dogana (see D. Minuto, *Catalogo dei monasteri e dei luoghi di culto tra Reggio e Locri*, Roma 1977, pp. 16, and 57). There is a catalogue of the manuscripts of this library in ms. Oxford, Bodl. D'Orville 401, p. 262, where all these manuscripts are listed: Theophilus (1), Galenus and Oribasius (2), Photius's *Nomocanon* (3), *Lexikon* (4), and the manuscript with Symeon's works (5). They are also quoted in Oxford, Bodl. D'Orville 490, f. 45 (letter to P. Burmann, dated 21st May, 1727 in Messina), and in D'Orville, *Sicilia* cit., I, pp. 6-7.

¹⁴² See D'Orville, *Sicilia* cit., I, pp. 10-11.

¹⁴³ It was a practice introduced by the Arabs, followed by the Spanish, and highly developed during the 18th century thanks to the Florio family (see D. Drago, *et alii*, *Tonnare*, Palermo 1999).

¹⁴⁴ It is today Ludovico II De Torres's library of the Seminario Arcivescovile di Monreale (via Piave, 32) (see G. Ruggirello, *et alii*, *La Biblioteca "Ludovico II De Torres" del Seminario arcivescovile di Monreale*, «Medieval Sophia, Studi e ricerche sui saperi medievali» 14 [2013], 173-194).

¹⁴⁵ On this library, see G. Palermo, *Guida istrutiva... della città di Palermo*, I, Palermo 1816, pp. 210-211.

¹⁴⁶ See D'Orville, *Sicilia* cit.

¹⁴⁷ Suetonius's manuscript might be Messina, Biblioteca del Museo Nazionale, s.n. formerly II E 12, dated 1470 (see R.A. Kaster, *The Transmission of Suetonius's Caesars in the Middle Ages*, «TAPhA» 144 [2014], p. 174).

¹⁴⁸ On his stay in Napoli, see Como, *Gli esiti* cit., pp. 975-977.

¹⁴⁹ See also Oxford, Bodl. D'Orville 490, f. 47 (letter to P. Burmann dated 6th September, 1727 in Napoli); and G. Castaldi, *Della regale academia ercolanese dalla sua fondazione sinora*, Napoli 1840, pp. 245-248.

¹⁵⁰ See p. 601: "Libet hoc loco leuia quaedam ac pusilla cum studiosis communicare, quae in Senecae tragoedias annotaui".

¹⁵¹ Furthermore, he quotes Lucretius's texts in his *Grammatica philosophica*, Amstelodami 1659.

¹⁵² See f. 10v: "Ut fidem meam liberam, eruditissime Holstenii, mitto ecce tibi Stephanum olim a me cum duobus scriptis codicibus e Palatina Bibliotheca collatum". See M. Billerbeck, *Stephani Byzantii Ethnica*, I, Berolini 2006, pp. 39-40. There is a Latin translation in mss. *Vaticani* Barb. Lat. 174 and 319 (see Kristeller, *Iter Italicum* cit., III, pp. 443-444; Billerbeck, *Stephani Byzantii* cit., p. 43).

¹⁵³ See A. Serrai, *La biblioteca di Lucas Holstenius*, Udine 2000, p. 430.

¹⁵⁴ See H. Rostagno, *Indicis codicum Graecorum bybliothecae Laurentianae supplementum*, «SIFC» 6 (1898), p. 132, n. 2.

¹⁵⁵ See p. 44: "Notae marginales sunt Cl. V. Gallupii prostropaei, ex cuius dono has possideo, acceptas Neapoli dum uersarer. JPD". See also Napoli, BN II D 54, ff. 271-286v: "Excerpta ex editione Stephani Byzantini Gentilia per epitomen, ed. A. Berkelius apud F. Haaring Lugduni Batau. 1694", written by F. Gallupius.

¹⁵⁶ See Oxford, Bodl. D'Orville 490, f. 47 (letter to P. Burmann dated 6th September, 1727 in Napoli). In the National Library of Napoli there is an incunable, printed in Bologna in 1498 (IGI 10052), (S Q X G 7), and a manuscript (IV E 38), both with Janus Parrhasius's notes. See also Napoli, BN V D 15, and XIII B 20. See D. Gutierrez, *La biblioteca di San Giovanni a Carbonara di Napoli*, «Analecta Augustiniana» 29 (1966), 59-212; W.W. Ehlers, *Untersuchungen zur handschriftlichen Überlieferung der Argonautica des C. Valerius Flaccus*, München 1970, p. 7; and P.O. Kristeller, *Iter itinera* cit., VI, (Leiden 1992), pp. 107-108. On travellers visiting this library in the 18th century, see A. delle Foglie, *Nuove ricerche sulla biblioteca di San Giovanni a Carbonara a Napoli e sul mecenatismo di Girolamo Seripando*, «Analecta agustiniana» 71 (2008), pp. 198-199.

¹⁵⁷ See Oxford, Bodl. D'Orville 490, f. 47. He refers to Napoli, Biblioteca Nazionale V A 8. Indeed, this manuscript is considered "the best manuscript of the poems" (see C.H. Keene, *Eclogues of Calpurnius Siculus and Nemesianus*, Toronto 1887, p. 22). D'Orville carried out a collation, which is preserved in Oxford, Bodl. D'Orville 199, ff. 11-15v (see Reeve, *The Tradition* cit., p. 238; and Williams, *The Eclogues* cit., pp. 9-10).

¹⁵⁸ See Oxford, Bodl. D'Orville 490, f. 47.

¹⁵⁹ However, it was considered one of the best in Napoli. See T. Kaeppli, *Antiche biblioteche domenicane in Italia*, «Archivum Fratrum Praedicatorum» 36 (1966), pp. 29-53; E. Canone, G. Landolfi Petrone, *Contributo per una ricostruzione dell' antica Libreria di S. Domenico Maggiore. Manoscritti, incunaboli, cinquecentine*

conservati nelle biblioteche napoletane, in: E. Canone, ed., *Giordano Bruno, Gli anni napoletani e la peregrination europea. Immagini, testi, documenti*, Cassino 1992, pp. 191-246; and A. Improta, *Arma nostra sunt libri. Manoscritti e incunaboli miniati dalla biblioteca di san Domenico Maggiore di Napoli*, Firenze 2015, esp. pp. 53-78.

¹⁶⁰ On the manuscripts of this monastery, see P. Batiffol, *Vier Bibliotheken von alten basilianischen Klöstern in Unteritalien*, «Römische Quartalschrift» 3 (1889), 39-41; and A. Rocchi, *De Coenobio cryptoferratensi eiusque bibliotheca commentarii*, Tusculani [= Grottaferrata] 1893, 269-270.

¹⁶¹ There is a catalogue of Greek manuscripts of this library in Oxford, Bodl. D'Orville 43, pp. 1-55; and Greek and Latin manuscripts in ms. Oxford, Bodl. D'Orville 401, pp. 173-183. For other visitors to the Vatican Library in this age, see P.A. de Rosa, *Lettori britannici e francesi alla biblioteca vaticana nel secolo XVIII*, in: B. Jatta, *La biblioteca vaticana e la arti nel secolo dei lumi (1700-1797)*, Città del Vaticano 2016, pp. 70-79.

¹⁶² It is probably today Città del Vaticano, BAV Barb. Gr. 549, although it is dated in the 10th century (see S. de Ricci, *Liste sommaire des mss. grecs de la Bibliotheca Barberiana*, «Revue des Bibliothèques» 17 [1907], p. 122).

¹⁶³ He refers to the well-known manuscript Città del Vaticano, BAV Barb. Gr. 336, erroneously attributed to saint Basilus. Although it is dated in the 8th century, it is written in capital letters (see de Ricci, *Liste sommaire* cit., p. 107, S. Parenti, E. Velkovska, *L'Ecologio Barberini Gr. 336*, Roma 2000). In ms. Oxford Bodl. D'Orville 401, pp. 185-195 there is a catalogue of the Greek manuscripts in the Barberini library.

¹⁶⁴ On Piero Vettori's library, see F. Tinnefeld, *Zur Geschichte der Sammlung griechischer Handschriften in der Bayersichen Stadtbibliothek München*, in *Festschrift für K. Wessel zum 70. Geburtstag*, München 1988, pp. 303-342, K. Hajdú,

Die Sammlung griechischer Handschriften in der München Hofsbibliothek bis zum Jahr 1803, Wiesbaden 2002, pp. 79-90.

¹⁶⁵ His letters were acquired by Frederick North in 1826, and they are today in the British Library (Additional mss. 10263-10273, 10276-10282; see A. Porro, *Pier Vettori editore di testi greci: la Poetica di Aristotele*, «IMU» 26 (1983), p. 307 n. 4; R. Mouren, *Édition et enseignement à Florence au temps du second Humanismo: Pierre Vettori et les auteurs classiques (1499-1585)*, Tesis de doctorado, Paris 2002, pp. 110-121; and V. Bramante, *Una lettera 'perduta' di monsignor Della Casa*, «Quaderni Veneti» 3 [2014], p. 22). There is a modern edition of a selection of his letters: G. Pompella, ed., *Petri Victorii Epistularum libri X (Florentiae 1586)*, Napoli 1991.

¹⁶⁶ On his letters in Italian, see E. Carrara, *Giovanni della Casa, Piero Vettori e il loro carteggio in volgare*, «Schede umanistiche: rivista semestrale dell' Archivio Umanistico Rinascimentale Bolognese» 1 (2005), pp. 1-51. Vettori's manuscripts in Italian are classified as München, BSB Cod.ital. 148 – 251.

¹⁶⁷ In the Staatsbayerische Bibliothek, there are several manuscripts of Cicero which come from Piero Vettori's library (München, BSB Clm. 745, 753, 762, 796, 812 and 821). München, BSB Clm. 753 has Vettori's manuscript notes.

¹⁶⁸ Several of these notes are today in mss. München, BSB Clm 755, ff. 59-125, and 807, ff. 95-98, both with notes by Poliziano on the *Pandectas*. The incunables (*Digestum vetus*, Venetiis 1486; *Infortiatum*, Venetiis 1485; and *Digestum novum*, Venetiis 1485) with Poliziano's notes are now in the Laurentian Library: Firenze, BML Plut. 91 inf. 15-17, but they were lost between 1517 and 1734 (see I. Maier, *Les manuscrits d'Ange Politien*, Genève 1965, pp. 208, and 341-342; and especially D. Balde, *Il codex Florentino del Digesto*, «Segno e testo» 8 [2010], p. 125). For Vettori's opinion of Poliziano's notes, see P. Vettori, *Explicationes suarum in Catonem, Varronem, Columellam Castigationum*, Lugduni 1542, pp. 142-143.

¹⁶⁹ It is München, BSB Clm 16, which has the so-called *scholia Victoriana* (see I. Hardt, *Catalogus codicum manuscriptorum Graecorum Bibliothecae Regiae Bavaricae, Bd.: 1, Cod. I - CV continens*, Monachii 1806, pp. 91-92; and H. Erbse, *Scholia graeca in Homeri Iliadem (scholia uetera)*, Berolini 1969, pp. XXIX-XXX).

¹⁷⁰ *Scholia vetusta in ix. lib. Iliados Homero*, Helmaestadii 1620.

¹⁷¹ There is a Latin manuscript on papyrus in München Staatsbibliothek, BSB Clm 44, but it is not related with Piero Vettori's library. See J.B. Bernhard, *Codex traditionum Ecclesiae Ravennatensis in papyro scripta*, Monachii 1810; and G.H. Noehden, *A Short Account of the Library at Munich*, «CJ» 23 (1821), p. 254.

¹⁷² They might be today manuscripts München, BSB Angl. 1006, and 1095, this last one corrected by Dudley himself (see *Catalogus codicum manuscriptorum bibliotheca regiae Monacensis*, VII, Wiesbaden 1971 [= 1858], pp. 272-273, and 310-312).

¹⁷³ See S. Tabacchi, *Imperiali, Giuseppe Renato*, in *Dizionario biografico degli italiani*, LXII, Roma 2004, pp. 305-308.

¹⁷⁴ G. Fontanini, *Bibliothecae Josephi Renati Imperialis, sanctae Romanae ecclesiae diaconi cardinalis Sancti Georgii catalogus secundum auctorum cognomina ordine alphabetico dispositus una cum altero catalogo scientiarum & artium*, Romae, ex officina typographica Francisci Gonzagae, 1711, p. 291; B. Montfaucon, *Diarium Italicum*, Parisiis 1702, p. 239; and his *Biblioteca bibliothecarum*, I, Parisiis 1739, p. 339. For the history of Cardinal Imperiali's library, see F. Cancedda, *La collezione libraria del Cardinal Imperiali*, «Il bibliotecario: rivista di biblioteconomia, bibliografia e scienze dell'informazione» 35 (1993), pp. 19-59; Id., *Figure e fatti intorno alla biblioteca del cardinale Imperiali, mecenate del '700*, Roma 1995, *Bibliotheca Imperiali: Giusto Fontanini. Bibliothecae Josephi Renati Imperialis Catalogus*, in A. Serrai, *Storia della Bibliografia*, V, Roma 1993, pp. 659-665; and *I cataloghi delle biblioteche cardinalizie*, in Serrai, *Storia cit.*, VII, pp. 603-819.

¹⁷⁵ It was acquired in 1929 at Georgius N. von Leuchtenberg's auction (see *Die Bibliothek des Herzogs Georgij N. von Leuchtenberg*, Berlin 1929, pp. 8-9, n^o 4).

¹⁷⁶ See *Catalogo della libreria Capponi o sia de 'libri italiani del fu' marchese Alessandro Gregorio Capón*, Roma 1747. His manuscripts were bequeathed to the Vatican Library in 1745 (see G.S. Cozzo, *I codici Capponiani della Biblioteca Vaticana*, Roma 1897).

¹⁷⁷ See especially Oxford, Bodl. D'Orville 234, 235, and 246.

¹⁷⁸ Here he proposes the reading ἀθανάτοιο τε πατρός instead of the reading of the manuscript (ἀθανάτοιο πατρός τε) and the preferred reading ("uulgo") (ἀθανάτοιο πατρός και).

¹⁷⁹ He mentions a manuscript of Severus's *Vita Martini* in his catalogue of the Ambrosian library, in reference to ms. Milano, BAmbros. H 224 inf. (see Oxford, Bodl. D'Orville 401, p. 216), and he owned a manuscript of this work (Oxford, Bodl. D'Orville 151).

¹⁸⁰ See Oxford, Bodl. D'Orville 202, f. 26-29: "Priapea collata ad cod. Vat. n^o 1608 cum edit. Ald. anni 1534 (= *Diuersorum ueterum poetarum in Priapum lusus*, Venetiis: in aedibus haeredum Aldi et Andreae soceri, 1534)". He refers to Città del Vaticano, BAV Vat. lat. 1608, ff. 41-52.

¹⁸¹ There is a catalogue of the Greek manuscripts in the Laurentian library in Oxford, Bodl. D'Orville 401, ff. 291-331 (*codices latini*, pp. 291-294; *codices Graec*, pp. 295-331). It is dated April, 1728 on p. 331.

¹⁸² At that time, there were still numerous manuscripts in this library. His most prized manuscripts were confiscated by Cosimo I before 1571 and transferred to the Laurentian Library. Later, in 1809, a further 264 items went into the Laurentian Library as a result of the suppression of the religious institutions by Napoleon, and finally in 1883 another 194 manuscripts also entered the Laurentian. See *Index Manuscriptorum Bibliothecae FF. Ordinis Praedicatorum Florentiae ad S. Marcum* (1768) (Firenze, BML San Marco 945); B.L. Ullman, P.A. Stadter, *The*

Public Library of Renaissance Florence: Niccolò Niccoli, Cosimo de' Medici and the Library of San Marco, Padova 1972; and E. Garin, *La biblioteca di San Marco*, Firenze 1999.

¹⁸³ It is today Oxford. Bodl. misc. 288, dated in the 11th century (see H.O. Coxe, *Greek Manuscripts*, Oxford 1969 [= 1853], pp. 821-822). This manuscript belonged to Niccolò Niccoli, and was bought by the Bodleian Library from Payne and Foss in 1832 (see Ullman-Stadter, *The Public Library* cit., p. 55, pp. 263-264, n. 1204, and p. 279, n. M 144).

¹⁸⁴ It is today Yale, Beinecke MS 278, dated in 1453. There is an ownership inscription legible under ultraviolet light on f. ii: *Iste liber est conuentus Sancti Marci de Florentia ordinis predicatorum...* (see Ullmann-Stadter, *The Public Library* cit., p. 264 n. 1209; B.A. Shailor, *Catalogue* cit., II, pp. 45-46).

¹⁸⁵ There were two *Etymologica* in St. Mark's library: Firenze, BML S.Marco 301 and 320 (see Ullmann-Stadter, *The Public Library* cit., p. 266 n.1219).

¹⁸⁶ His library was divided later between the Magliabechiana and the Laurenziana, and other libraries. On this library, see G. Cinelli, *La bellezze della Città di Firenze*, Florentiae 1677; A. Jacob, *Carlo Strozzi et sa collection de manuscrits grecs. Contribution à l'étude du fonds Barberini de la Bibliothèque Vaticane*, «Bolletino della Badia greca di Grottaferrata» 54 (2000), p. 401-414; and M. Miniati, *About the Florentine Strozzi manuscripts*, «Nuncius» 16.2 (2001), pp. 681-686.

¹⁸⁷ This work was announced in 1723 (*Orationes duae pro Solemni Instauratione Studiorum [...] item Breve Specimen Eustathii nunc primum Latine versi ab Alexandro Polito cum notis ejusdem et Antonii M. Salvini*, Firenze 1723, pp. 59-104) and later published in three volumes as *Eustathii [...] Commentarii in Homeri Iliadem*, Florentiae: apud B. Papernium, 1730-35 (only the commentary to the first five books) (see Paoli, *Politi* cit, pp. 603-604). D'Orville adds that Politi also had numerous notes on Stephanus's *De urbibus* [p. 320].

¹⁸⁸ These volumes were donated by Antonio Magliabechi, who died in 1714.

¹⁸⁹ They are today Firenze, BML Plut. 89 inf. 3 (Livy, 15th), 90 sup. 25 (Macrobius, 12th), and 89 sup. 15 (it begins with Anastasius's preface to Pseudo-Dionysius's *De caelesti hierarchia*, and it also has Hegesippus's *De bello Iudaico* on ff. 157v-253v). This latter manuscript is quoted in J. Gaddi, *De scriptoribus non ecclesiasticis Graecis, Latinis, Italicis*, I, Florentiae 1648, p. 30. See *Codices Gaddiani Latini*, in A.M. Bandinius, *Catalogus codicum Latinorum Bibliothecae Mediceae Laurentianae*, III, Florentiae 1776, pp. 257-872; and *Codices Gaddiani Graeci*, in Bandinius, *Catalogus cit.*, III, pp. 411-438.

¹⁹⁰ This manuscript might be Firenze, BML San Marco 246, since the other manuscript of St. Mark's Library with Lucanus's text is imperfect (Firenze, BML San Marco 249). See Ullmann-Stadter, *The Public Library cit.*, pp. 236-237 (nn. 945 and 959), Munk Olsen, *L'étude cit.*, II, p. 36-37 (n. C 43).

¹⁹¹ There were several manuscripts with Ovid's *Metamorphoses* in St. Mark's library. See today mss. Firenze BML San Marco 223, 225, and 238 (see F. Munari, *Catalogue of the Manuscripts of Ovid's Metamorphoses*, London 1957, nn. 177, and 178; and F.T. Coulson, *Newly Discovered Manuscripts of Ovid's Metamorphoses in the Libraries of Florence and Milan*, «Scriptorium» 46 [1992], pp. 287-288). See Ullmann-Stadter, *The Public library cit.*, pp. 40, and 235 [936], Munk Olsen, *L'étude cit.*, pp. 135-136 [nn. C 35, C 37, and C 39].

¹⁹² This manuscript could be Firenze, BML San Marco, 328 ("Macrobius *de Saturnalibus*") or Firenze, BML San Marco 287 ("Macrobius super librum Tullii *De sommo Scipionis*") (see Ullmann-Stadter, *The Public library cit.*, p. 230 [nn. 891 and 892]).

¹⁹³ Firenze, BML Pandette s. n. See Baldi, *Il Codex cit.*, pp. 99-186.

¹⁹⁴ See *subscriptio* at p. 211: "in haec uerba explicit codex hic, a me Antonio Maria Biscinio accuratissime collato hoc anno 1728, quod opus expleui hac die XIX mensis maii feliciter".

¹⁹⁵ On St. Mark's library, see *supra*. On Pisani's library, located in his palace, where today is the Conservatorio di Musica Benedetto Marcello di Venezia (sestiere di S. Marco, 2810), see A.G. Bonicelli, *Bibliotheca Pisanorum Veneta*, Venetiis 1807-8, 3 vols.

¹⁹⁶ L. Cataldi, *L'incontro di Vivaldi con l'imperatore Carlo VI a Trieste nel 1728*, in: F. Fanna, M. Talbot (ed.), *Antonio Vivaldi. Passato e Futuro*, Venezia 2009, pp. 161-177.

¹⁹⁷ It is copied after a short catalogue of manuscripts held in the library of Wien (pp. 256-257: "Codices quidam Vindobonenses"). See M. Treu, *Maximi monachi Planudis epistulae*, in *CXXI Programm des Königl. Friedrichs-Gymnasium zu Breslau*, Brelau 1888, pp. 106, P.L.M. Leone, *Maximi monachi Planudis epistulae*, Amsterdam 1991, p. 127. The antigraph is Wien, ÖNB phil. gr. 269, ff. 1-84v (V), which contains Maximus Planudes's epistles. It is in this library since Hugo Blotius (1527-1576) was its librarian (see H. Hunger, *Katalog der griechischen Handschriften der Österreichischen Nationalbibliothek 1: Codices historici, codices philosophici et philologici*, Wien 1961, p. 374). Planudes's text presents all the exclusive readings of V pointed out by Treu in his edition (7 εἰκονα ; 12 γίνονται). In D'Orville's catalogue of this library (Oxford, Bodl. D'Orville 401, pp. 255-260) Wien, ÖNB phil. gr. 269 is quoted on p. 257: "CCLXIX, qui continet centum et uiginti duas epistolas Planudae").

¹⁹⁸ See Treu, *Maximi monachi Planudis* cit., p. V, and Leone, *Maximi monachi Planudis* cit., p. XXIII.

¹⁹⁹ It is today Wien, ÖNB lat. 134 (Philol. 126), ff. 1-2v, dated in the 11th century (there are three other witnesses of the *Moretum*, but from the 15th century). See Oxford, Bodl. D'Orville 490, ff. 51-52.

²⁰⁰ The original manuscript is Leipzig, BU 32 (olim 1275), although it is dated in the 14th or 15th century (see J. Feller, *Catalogus Codicum manuscriptorum Bibliothecae Paulinae in Academia Lipsiensi*, Leipzig 1686, p. 289, L. Bachmann,

Scholia in Homeri Iliadem: quae in codice bibl. Paull. Acad., Leipzig 1835; V. Gardthausen, *Katalog der griechischen Handschriften der Universitäts-Bibliothek zu Leipzig*, Leipzig 1898, pp. 38-40; and Erbse, *Scholia* cit., p. XXIII-XXIV). Sobre E. Bergler, see J.E. Sandys, *A History of Classical Scholarship: The Eighteenth Century in Germany and the Nineteenth Century in Europe and the United States of America*, III, Cambridge 2010 (=1998), p. 3. The Pauline library building, known as "Mittelpaulinum", which hosted the University library for approximately 350 years, was demolished in 1892. On the apographon Bergleri, see J.B.C. D' Anse Villoison, *Homeri Ilias ad ueteris codicis Veneti fidem recensita*, Venetiis 1788, pp. XLVI-XLVII, Erbse, *Scholia* cit., p LXVIII, and H. Erbse, *Scholia Graeca in Homeri Iliadem*, Berlin-New York 1988, VII, pp. 263-265.

²⁰¹ See *supra*.

²⁰² See O. von Heinemann, *Die Handschriften der Herzoglichen Bibliothek zu Wolfenbüttel*, Wolfenbüttel 1884-1913, 8 vols., and especially vol. IV: F. Koehler, G. Milchsack, *Die Gudischen Handschriften - Codices Guelferbytani Gudiani graeci und Gudiani latini*, Frankfurt/Main 1966 (= 1913). There are three catalogues of this library in D'Orville's collection: Oxford, Bodl. D'Orville 397 (pp. 1-13) ("Catalogus Manuscriptorum, qui sunt in bibliotheca Marquardi Gudii"), 14-23 (books with notes); D'Orville 43, pp. 67-90 ("Catalogus librorum manuscriptorum qui sunt in bibliotheca Marquardi Gudii", pp. 67-80; "Libri cum mss. collati vel notis autographicis D.D. uirorum illustrati", pp. 81-90); and D'Orville 401, p. 263 ("Guelferbytani msti. quidam magnam partem Gudiani. Sunt ibi multi codices, sed mediaeui et recentiores").

²⁰³ See E. Bodemann, *Die Handschriften der Königlichen öffentlichen Bibliothek zu Hannover*, Hannover 1867, p. 87.

²⁰⁴ This manuscript might be today Leipzig, Universitätsbibliothek, Ms. Rep. I.11b (2 vols.), a manuscript from Flanders in French and Latin with excellent miniatures. The translation is due to Simon de Hesdin and Nicholas de Gounesse

(14th) (see A.G.R. Naumann, *Catalogus librorum manuscriptorum qui in Bibliotheca Senatoria Civitatis Lipsiensis asservantur*, Grimma 1838, pp. 22-23 [nn. LXXI-LXXII]; R. Naumann, *Über die Handschrift des Valerius Maximus auf der Leipziger Stadtbibliothek*, «Serapeum» 2 [1841], pp. 113-123; D.M. Schullian, *A preliminary list of manuscripts of Valerius Maximus*, in: L.B. Lawler B.L. von Lillian [ed.], *Studies in Honor of Ullman presented to him on the occasion of his seventy-fifth birthday*, St. Louis 1960, p. 86; R.H. Lucas, *Mediaeval French Translations of the Latin Classics to 1500*, «Speculum» 45 [1970]. p. 248; D.M. Schullian, *A revised list of manuscripts of Valerius Maximus*, in: *Miscellanea Augusto Campana*, Padua 1981, p. 707; id., *Valerius Maximus*, in: F.E. Cranz, P.O. Kristeller [eds.], *Catalogus translationum et commentariorum*, V, Washington 1984, pp. 298-299; and I.F. Walther, N. Wolf *Codices illustres. The world's most famous illuminated manuscripts 400-1600*, London c. 2001, pp. 364-365).

²⁰⁵ See the letter he addressed to P. Burmann on 15th September from Amsterdam (Oxford, Bodl. D'Orville 490, f. 52).

²⁰⁶ See, for instance, D. Allan, *Book-Collecting and Literature in Eighteenth-Century Britain*, «The Yearbook of English Studies» 45, (2015), pp. 74-92.

²⁰⁷ See W.E. Blake, *The Overtrust Editors of Chariton*, «TAPhA» 62 (1931), pp. 68-77.

²⁰⁸ See L. Zurli, *Anthologiarum Latinarum II, Anthologia Salmasiana 1. Anonymi versus serpentini* (Anthologia Latina, cc. 38-80 Riese = 25-68 Shackleton Bailey), Hildesheim - Zürich - New York (Olms) 2008, *Prefazione*; id., *Apographa Salmasiana, 2. Il secolo d'oro di 'anthologia Salmasiana' (continuazione e fine)*, Hildesheim - Zürich - New York (Olms) 2010, 105 sgg. e tav. VIII. See also id., *The Manuscript Transmission of Anthologia Latina*, Hildesheim 2017. I owe these observations to one of the anonymous referees of *Athenaeum*.

²⁰⁹ See Madan, *A summary* cit. IV, pp. 98-104.