

THE LIBRARY OF THE CONVENT OF OCOPA

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Some twenty-five kilometers from Huancayo, Peru, nestled in the Jauja Valley, in unbelievable tranquillity, there exists a center of learning: the library of more than twenty thousand volumes in the Convent of Ocopa. This Franciscan monastery now opens the doors of its wealth of printed resources to scholars and researchers, both men and women, from far and near. During a visit of only two days,¹ the author consulted with the librarian, Father Julián Heras, O.F.M., took photographs of the library, examined briefly certain volumes, and photographed title pages, colophons, engravings, and any particular items of interest in the more valuable works. What follows is an attempt to describe the printed resources for research in a library that has been called by Raúl Porras Barrenechea "una biblioteca de insigne sabiduría."²

Founded in 1725 by Father Francisco Jiménez de San José, the missionary convent has served for more than two centuries as the retreat house where the Franciscan fathers could live their austere lives and where the old and infirm missionaries could recover from their arduous tasks in body and in spirit. It also has served as the place for studying the language and customs of the native Indians, the rich natural life of fauna and flora, and the geography of the Peruvian selva region. As the result of the efforts of Father José de San Antonio, the convent was elevated to the rank of a seminary for Franciscans with the name of Colegio de Propaganda Fide de Santa Rosa de Ocopa in 1758.³

This medieval monastic library recently (1968–71) was recataloged and reclassified according to the Dewey decimal system by Father Heras. Its astonishing treasures have been made readily accessible through the two card catalogs, one for authors and one for subjects, prepared by him in a truly remarkable work of love for the books and the ancient convent that houses them.

Because the convent serves both as mission and seminary, one might expect the library to have books dealing mostly with the Bible, the Roman Catholic Church, canon and civil law, and Christian theology. Humberto Rodríguez-Camilloni, however, believes "the most important bibliographic and documentary sources in Lima as well as in other cities in Peru, covering almost any subject of the nation's life between 1535 and 1821, may be found in the libraries and archives of the religious institutions, the convents and the churches" (italics added).⁴ His faith is borne out in the concise overview of the Ocopa library's contents as given by Father Heras: "Contiene los mejores y más valiosos libros

que se editaron en latín y castellano en los siglos XVI, XVII y XVIII; no solamente obras de religión y teología, que es lo más, sino también obras de historia, geografía, filosofía, ciencias naturales, medicina, literatura y lingüística. Guarda varios incunables europeos y limeños, así como ediciones príncipes, aldinas y plantinianas, muy apreciadas por los bibliógrafos."⁵

The European incunabula to which Father Heras refers are the following two:

Augustinus, Aurelius, Saint, Bp. of Hippo.

Opus quaestionum. Lugduni: Johannes Trechsel, 1497.

Angelus Carletus, de Clavasio, 1411–1495?

Summa angelica de casibus conscientiae. Venedig: 1490.

Angelo Carletti, the author of the *Summa angelica*, was a Franciscan priest who was born in Chivasso and became known primarily for this work, which was issued in numerous editions. The *Gesamtkatalog der Wiegendrucke* cites the 1490 Venetian printing of the *Summa angelica* as being "Nicht nachweisbar,"⁶ and for this reason the recommendation to report the copy in the library of Ocopa to the office of the *Gesamtkatalog* has been suggested to Father Heras.

It is permissible to refer to the early Lima imprints as "incunables limeños," for recent trends in the study of printing history lean toward extending the cut-off date beyond 1500. Printers in colonial Latin America produced volumes that are now considered extremely rare, and the library of Ocopa has a book considered to be the second work printed in La Ciudad de los Reyes, the old name for Lima. The text is also an example of a linguistic rarity, for it is printed in Spanish, Quechua, and Aymara. It is a work prepared by Jesuit missionaries in Peru at the wishes of the Provincial Council of 1583, and there are only three copies reported in the United States—one each in the Library of Congress, the New York Public Library, and the John Carter Brown Library. Its full entry follows:

Lima (Ecclesiastical Province) Council, 1583.

Tercero Catecismo y Exposición de la Doctrina Christiana, por Sermones. Para que los Curas y Otros Ministros Prediquen y Enseñen a los Yndios y a las Demas Personas. Conforme a lo Que en el Sancto Concilio Provincial de Lima se Proveyo. Impresso con Licencia de la Real Audiencia, en la Ciudad de los Reyes, por Antonio Ricardo primero Impressor en estos Reynos del Peru. Año de M.D.LXXXV.⁷

According to the voluminous notes on this entry, prepared by the cataloger for the Lenox Collection of the New York Public Library, additional information concerning this title may be obtained from consulting the *Catalogo Razonado de Obras Anónimas y Seudónimas de Autores de la Compania de Jesus Pertenecientes a la Antigua Asistencia Española* (Madrid: "Sucesores de Rivadeneira," 1904–1916), compiled by José Eugenio de Uriarte.⁸

In her thesis on this library, Nora Cordova de Castillo says that the rare books from the sixteenth century number some fifty works.⁹ She also quotes

from an eighteenth-century historian that in 1738 the duplicates from the library of the Convent of San Francisco at Lima were authorized to be used in forming the newly established library of Ocopa.¹⁰ Father Benjamin Gento Sanz, O.F.M. writes that the catalog of the library of San Francisco of Lima, written in manuscript in 1798 by Fray Domingo de los Rios, gives a listing of 2,873 duplicate volumes.¹¹ In addition, the mandate of the Constitution of the Franciscan Order made in Rome in 1625, and remade in Toledo in 1635, was for the spending of two hundred Castilian ducats annually for the purchase of books for the convent libraries. In the seventeenth century, two hundred Castilian ducats were the equivalent of one thousand pesos in America. Furthermore, it was the order of the Comisario General of Peru, Father Basilio Pons, that each South American Franciscan province spend 6,200 pesos every six years for books for the convent libraries.¹² Father Pons spelled out specifically in this same order that all the books in the personal possession of any of "los religiosos" become part of the convent library upon their decease, and that the library have assigned to it a respected and learned father for its supervision.

The renown of the library of Ocopa has brought forth many donors whose gifts have added to its prestige in the twentieth century. One donor in particular, Waldemar Schroeder y Mendoza, through the intermediary of Father Odorico Saíz,¹³ has augmented the holdings of the library with some two thousand volumes since the early 1950s. Among these is a copy of the 1564 edition of Dietenberger's German Bible. Cordova de Castillo gives as provenance the Benedictine monastery of Wihenstephan in Freising, Germany.¹⁴ The title is noted in the *British Museum Catalog* as being another edition of that of Mainz, 1534:

Bible. German. 1564. Dietenberger.

Catholische Bibell, das is Alle Bücher der H. Schriffte betde Alts und Newen Testaments nach alter in Christlicher Kyrchen gehabter Translation trewlich verteutschet und mit vielen heilsamen Annotaten erleuchtet durch J. Johan Dietenberger. Cöln, J. Quentels & G. Calenium, 1564.

This is the Roman Catholic version as opposed to the Protestant German of Luther. Its engraved title pages were among the first to be photographed by the author.

The influence of the Wierix brothers in their depictions of religious scenes may be seen in the paintings hanging in the Convent of Ocopa, in particular the engraving entitled "De inferno interpellat Abrahamum Epulo frustra," which is found in:

Nadal, Gerónimo, 1507–1580.

Adnotaciones et meditationes in Evangelia. Editio ultimo. Antverpiae, ex officina Plantiniana apud Joannem Moretum, 1607.¹⁵

The description of this plate is given in Alvin's catalog of the work of the Wierix brothers: "Cercles concentriques, Satan au milieu, dans l'enfer; autour de ce cercle, le purgatoire; puis, au-dessus, les limbes des enfants, puis les limbes des

patriarches. Au-dessus, une partie de la surface de la terre. À droite, tout au bord du précipice: Joan Wierx sculp.; de l'autre côté: B. Pass. R. inuent."¹⁶ An unforgettable image of the wages of sin! Calvin B. Huckabay¹⁷ has pointed out to the author that the Miltonic image of Satan is similar to this one. In Leon Voet's work on the *Officina Plantiniana*, he makes specific reference to these Flemish engravers: "Engravers of the Antwerp school, which was flourishing as never before in this period of the Wierix brothers and the Galle family, found in Jan Moretus one of their chief employers. The illustrated breviaries, missals, and devotional books of the *Officina Plantiniana* spread the fame of the Antwerp engravers throughout the entire Catholic World, even becoming a source of inspiration for painters and draughtsmen of religious subjects in Latin America and China."¹⁸

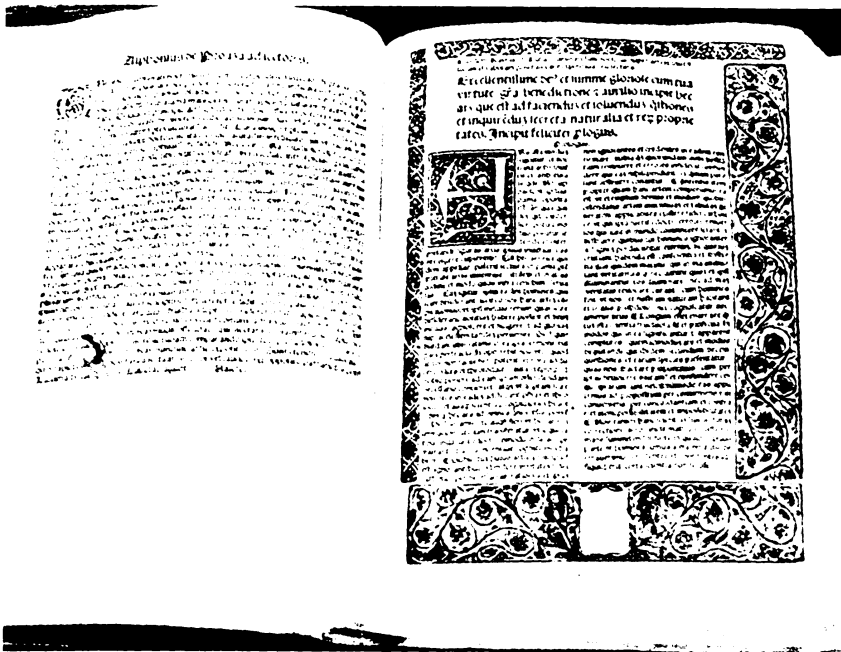
One of the most valuable books in the library of Ocopa is:

Lull, Ramon, 1235–1313.

Ars inventiva veritatis. Tabula generalis. Commentum in easdem Raymūdi.
Colophon: In civitate Valentia, per Didacuz de Gumiel, xii. mesis Febr., 1515.

The same plate shown here is reproduced also in Vindel¹⁹ and this edition is listed in Brunet as being "Edition rare, la plus ancienne que l'on connaisse de cet ouvrage."²⁰ There are two copies of this edition reported in the United States, one in Harvard University and the other in the Countway Medical Library (Harvard-Boston Medical Libraries).²¹ Studies on Lull's works and his influence are exemplified in the work of Jocelyn Nigel Hillgarth in her *Ramon Lull and Lullism in Fourteenth-Century France* (Oxford: At the Clarendon Press, 1971), and in the First International Conference of Lullian Studies held in Mallorca in April of 1960. Suffice for this report to note that the father of English printers, William Caxton, translated and printed Lull's *The Book of the Order of Chivalry*, a translation reprinted in 1926 by the Early English Text Society.²² The figures that are shown here are the subjects of much discussion, and the remarks of J. N. Hillgarth are of interest: "It is more probable that Lull derived the idea for the figures that illustrate his *Arts* from contemporary Spanish cabalists or from the circular figures of Isidore of Seville's well-known cosmological treatise *De Natura Rerum* than from Ibn al-Arabi of Murcia, who has been suggested as his source."²³

This brief report describing the bibliographical treasures in "una biblioteca de insigne sabiduría" must be completed with the observation that the volumes, protected by handsome parchment bindings, are in excellent physical condition, for the high, dry, cold climate prevents bookworm damage. For the most part the books are in near mint condition, as Father Heras comments: "Conviene anotar que, gracias al clima seco de Ocopa, no hay polilla ni humedad, y que, por lo mismo, esos libros de siglos atrás, se conservan como recién salidos de la imprenta."²⁴ A final quotation from the thesis of Cordova de Castillo will note additional treasures not reported here: "Existen igualmente numerosos libros ilustrados con hermosos grabados: obras de medicina con los dibujos de los instrumentos médicos y plantas medicinales; obras de arquitectura y de astrono-



Ramon Lull. *Ars inventiva veritatis*. 1515.

mía con hermosos planos de ciudades e instrumentos de medición en papel. Cuenta asimismo la biblioteca con valiosos atlas geográficos a todo color, como el famoso de los hermanos Bleau.²⁵

In conclusion, this pilgrim to the Peruvian Andes owes to receiving from the Fathers of the Convent of Ocopa a gracious hospitality that is unparalleled.

APPENDIX

Without the assistance of Susan Greene de Puente,²⁶ who kindly copied the card catalog entries for the volumes brought into the reading room of the library by Father Heras for examination, and the aid of Teodora Parra,²⁷ who held the pages of the books for photographing and helped in the film changes, the time limitations would have restricted even further the number of volumes handled. The special interests of the author are reflected in the following list of works seen in addition to the titles already mentioned:

Bible. Vulgate. 1603.

Biblia Sacra Vulgatae Editionis Sixti Quinti Pontificis Maximi. Antverpiae, ex officina Plantiniana, 1603.

- Bible. N. T. Erasmus. 1526.
Novum Testamentum Jesu Christi (translated by Desiderio Erasmus). Antverpiae, apud Joannem Keerbergium, 1526.
- Cieza de Leon, Pedro de, 1518–1560.
Parte primera de la Chronica del Peru. Anvers, Juan Steelsio, 1554.²⁸
- Denis *le Chartreux*.
In Evangelium Matthaei enarratio. Paris, Juan Ruellium, 1545.²⁹
- Diodorus Siculus.
Bibliotheca seu Historica . . . interpretado por Poggio Bracciolini. Venice, Joanne Mocenico, 1581.
- Hieronymous, *Saint*.
Epistolae selectae. Venetis, Franciscum Pitteri, 1749.
- Joannes of Damascus, *Saint*.
De fide orthodoxa . . . Latine interprete Jacobo Fabro Stapulensi. Parisiis, per Henricum Stephanum, 1507.³⁰
- Kircher, Athanasius, 1602–1680.
Arce Noe in tres libros digesta. Amsterdam, J. Jansonium a Waesberger, 1675.³¹
- Ludolphus de Saxonia, 14th century.
La primera parte. Vita Christi Cartuxano (interpretado por Ambrosio Montesino) Sevilla, Juan Cromberger, 1537.³²
- Lull, Ramon, 1235–1313.
Arbol de la ciencia . . . Nuevemente traducido y explicado por Alonso de Zepeda y Adrada. Brussellas, por Francisco Foppens, 1664.³³
- [Rampegolo, Antonio]
Biblia aurea cum suis historijs necnon exēplis Veteris atque Novi Testamēti. [Paris] Uenundantur Joanne Parvo et Ascensio [1510].³⁴
- Rodriguez de Castro, Jose, 1730–1799.
Biblioteca espanola. Vol. 1. Noticia de los escritores rabinos españoles desde la epoca coloniale de su literatura hasta el presente. Madrid: Imprenta Real de la Gazeta, 1781.³⁵

NOTES

1. The author was in Peru in the summer of 1977 on a Research Enabling Grant from the University of Houston to study the contents, condition, and availability for research of the books in the Franciscan monastery libraries in Lima, Huancayo, Arequipa, and Cuzco. The Library at Ocopa is the only one of the four libraries visited that is accessible to researchers.
2. Quoted by Nora Cordova de Castillo in her thesis on this library, "La Biblioteca de Ocopa: Su Historia y Organización," *Fenix; Revista de la Biblioteca Nacional* (Lima), no. 23(1974):84. Her citation for the source of the quotation is Raul Porras Barrenechea's "Los Franciscanos en el Perú en la Época Colonial," *Revista Franciscana del Perú* (Lima), nos. 11–13(1944–45):15.
3. Father Julián Heras, O.F.M. *El Convento de Ocopa; Guía Turística y Síntesis Histórica* (Lima, Perú: 1974), pp. 26, 29.
4. Letter to the author of August 22, 1977. Professor Rodríguez-Camilloni, of the School of Architecture, Tulane University, was largely responsible for the recataloging project of the Library of the Convent of San Francisco of Lima, undertaken in 1974 by the Instituto Nacional de Cultura. Due to lack of funds, the project was threatened with stoppage in 1977 prior to its completion.
5. Heras, *El Convento de Ocopa*, p. 15.
6. *Gesamtkatalog der Wiegendrucke*, hrsg. von der Kommission für den Gesamtkatalog der Wiegendrucke. (Leipzig: Karl W. Hiersemann, 1926), vol. 2, col. 283, no. 1931.
7. *National Union Catalog of Pre-1956 Imprints* (London: Mansell, 1967–) 333:422. Hereafter NUC.
8. Reference is to Uriarte 2146 for the title, and Uriarte 729 for data on the origin and authorship. Uriarte's title is taken from the *Library of Congress Catalog of Printed Cards* (Paterson, N.J.: Roman & Littlefield, 1963) 155:145.

9. "La Biblioteca de Ocopa," p. 92. The Spanish reads: "Del siglo XVI, o sea, de 1500 a 1600, cuenta con unas cincuenta obras de gran valor."
10. *Ibid.*, pp. 86–87. The citation is to an unpublished manuscript by Fernando Rodríguez Tena, O.F.M. *Misiones Apostólicas de las Santas Provincias de la Orden de N. P. San Francisco Sujetas a la Comisaría General del Perú* (Lima: 1780), noted as being now in the Archives General of the Franciscan Order in Rome. It would appear that duplicates from the Convent of San Francisco of Lima supplemented other convents of the same province, for one was encountered in the Convent of the Recoleta in Arequipa.
11. *San Francisco de Lima, Estudio Histórico y Artística de la Iglesia y Convento de San Francisco de Lima* (Lima: Imprenta Torres Aguirre, 1945), p. 298.
12. *Ibid.*, pp. 295, 296.
13. Heras, *El Convento de Ocopa*, p. 16.
14. "La Biblioteca de Ocopa" p. 93.
15. This work was earlier, 1593, issued with title: *Evangelicae Historiae Imagines ex Ordine Evangeliorum*. Only the "editio ultima" bears the Ex Officina Plantiniana imprint. There are eight copies of the 1593 edition and two copies of a 1595 edition reported in the *NUC* 104: 218. When the volumes for the Bible entries of the *NUC* are published, the 1607 edition will be found under: Bible. N. T. Gospels, Liturgical. Latin. 1607. Vulgate., providing the cross reference on p. 217 is correct.
16. Louis Joseph Alvin, *Catalogue Raisonné de l'Oeuvre des Trois Frères Jean, Jérôme & Antoine Wierix* (Bruxelles: T. J. I. Arnold, 1866), p. 343, no. 1728.
17. Dean of the College of Humanities and Fine Arts, Houston Baptist University, and noted bibliographer of Milton.
18. *The Golden Compasses; a History and Evaluation of the Printing and Publishing Activities of the Officina Plantiniana at Antwerp* (Amsterdam: Vangendt & Co., 1969) 1: 196.
19. Francisco Vindel, *Manual Grafico-Descriptivo del Bibliófilo Hispano-Americano (1475–1850)* (Madrid: F. Vindel, 1930) 5:184.
20. Jacques Charles Brunet, *Manuel du Libraire et de l'Amateur de Livres* (Paris: Dorbon-Ainé, 1928) 3, col. 1233.
21. *NUC* 345:404.
22. Allison E. Peers, *Ramon Lull, a Biography* (London: Society for Promoting Christian Knowledge, 1929), p. 124, especially footnote 1.
23. *The Encyclopedia of Philosophy* (New York: Macmillan, 1967) 5: 108.
24. *El Convento de Ocopa*, p. 16.
25. "La Biblioteca de Ocopa," p. 92.
26. Señora de Puento is the wife of an Argentine writer who was a resident reader in the library, staying with his wife and three children in the pensione which is operated by the Convent for its visitors.
27. Señora Parra is the aunt to Señorita Teófila Zúñiga, who provided transportation to and from Huancayo and who also brought along her cousin, Srta. Erdith Gavilan, to keep company with the author. These three local persons became known through the help of Señor Peter O'Brien, chief of the railroads for this region of Peru, who accompanied the author on the eleven-hour train ride from Lima to Huancayo. One station in the route is over 15,000 feet high.
28. *NUC* 109:619. Twelve copies reported in the United States. Library of Congress card no. 5–9898.
29. *Ibid.* 139:82. One copy reported at the University of Pennsylvania.
30. Listed on p. 4 of the 2d edition of Ant. Aug. Renouard's *Annales de l'Imprimerie des Estienne ou Histoire de la famille des Estienne et de ses Editions* (Paris: Jules Renouard et Cie., 1843).
31. *NUC* 297:456. Twelve copies reported in the United States. Library of Congress card no. 48–13629.
32. *Ibid.* 344:580. One copy reported at the Hispanic Society of America. Ambrosio Monteseino's translation of this much published life of Christ was commissioned by King Ferdinand and Queen Isabella, and the first edition of 1502 is said to be the first book printed at Alcalá. See the bibliographical note on p. 19 of Sister Mary Immaculate

- Bodenstedt's *The Vita Christi of Ludolphus the Carthusian* (Washington: The Catholic University of America Press, 1944).
33. *NUC* 345:403. Two copies reported in the United States, one at Brown University and one at Washington State University. This work is considered by many to be an early forerunner to modern encyclopedias.
 34. *Ibid.*, 480: 376. Only the 1513 issue is reported at Yale University. Jean Petit's device is on the title page. The authorship of this compilation is discussed by Victor Scholderer, "A Further Note on Nicolaus Hanapus," *Gutenberg-Jahrbuch*, 1939, pp. 153–54, who believes that it is the work of Bindo (or Bydo) de Senis.
 35. *Ibid.* 500:221. Library of Congress card no. 42–47431. The work is in two volumes, the title to volume one is given here to emphasize the work of Jewish authors.