LATIN PALAEOGRAPHY AND CODICIOLOGY IN ROMANIA

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Palaeography and codicology in Romania have always been relegated to the ancillary role of ‘auxiliary historical sciences’ (see 1-4, 8), and have therefore never enjoyed an autonomous status, as was the case in Western Europe after the creation of the IRHT, of Scriptorium, of the Comité International de Paléographie Latine, and of various centres for manuscript studies in many universities. As a result of this regrettable situation, they developed mostly alongside the study of archives, in the footsteps of historical research, and were seldom associated with the study of philology, philosophy or theology.

In addition to that, one must be reminded that Latin palaeography in this country is the poor relative of Cyrillic palaeography, since Romanian manuscripts and books down to the middle of the nineteenth century were written or printed in the Cyrillic alphabet, imported from the Bulgarians in the ninth century. Only the western province of Transylvania belonged culturally to the Latin writing area; indeed, Romania lies on Eric Hobsbawm’s famous, yet highly controversial border between Western and Eastern civilisation; Transylvania, which joined the Kingdom of Romania in 1918, had been a province of Hungary or an independent principality throughout the Middle Ages, and as such belonged to the Western (Latin) tradition. Although the Romanians of Transylvania were orthodox, Catholicism, and later the reformed denominations (especially Lutheranism and Calvinism) were culturally dominant. The cultural languages of Transylvania were thus Latin, German and Hungarian, with Romanian emerging as a literary language in the seventeenth century.

In the middle ages, Transylvania produced a certain number of manuscripts and charters in Latin, German, and from the sixteenth century in Hungarian, of which many still survive in the country or abroad. However, it has been demonstrated that the two other principalities (Walachia and Moldavia) were in no way divorced from Western civilisation, for their princes entertained at court foreign scholars, diplomats, and certainly secretaries who could write documents in Latin (see 84-86, 143, 147). For all the projects announced in the 1980s and 1990s (143-148), the study of the varieties of late medieval Latin used in these documents still needs to be undertaken systematically.

Thus, books in Latin, some with German and Hungarian glosses (see 104; 115, 121), and in German, were produced in Transylvania during the middle ages (s. XI-XVI), whereas in the other principalities the production of Latin handwritten texts consists mainly of charters, letters, and other official documents. However, the manuscript collections and archives of present-day Romania have been enriched through several notable acquisitions since the eighteenth century. In Transylvania, as everywhere else in Europe, the Enlightenment was an age of passionate bibliophiles like the Governor Samuel von Brukenthal (1721-1803) in Sibiu (Hermannstadt), Bishop Ignác Batthyány (1741-1798) in Alba Iulia (Karlsburg/Gyulafehérvár), and Count Sámuel Teleki (1739-1822) in Târgu Mureş.

2 For a history of scholarship in 19th-century Transylvania, see 10. For an assessment of more recent research, see 11-12.
3 Some theories consider that the Cyrillic alphabet replaced the Latin one in these countries only in the 14th century. For a reappraisal of these theories, cf. Emil Virtosu, Paleografia româno-chirilică, Bucureşti: Ed. Științifică, 1968, pp. 19-35.
4 The oldest known manuscript written on Romanian territory is the so-called Deliberatio codex, now Munich, Bayerische Staatsbibliothek, CLM 6211 (s. XI) — see 98-100.
Alongside these great aristocrats, representatives of the bourgeoisie, including Romanian scholar Timotei Cipariu (1805-1887) also collected manuscripts and printed books in the following centuries. Outside Transylvania, Romanian libraries hold mainly manuscripts written in the Cyrillic and Greek alphabets, but a few Western manuscripts were also acquired in the past centuries, especially in Bucharest by bibliophiles like Constantin Cantacuzino (1640-1716), and by public libraries (see 101; 126).

However, all these collections are in dire need of good catalogues. Beyond a shadow of a doubt, this should be the absolute priority of codicological and palaeographical activity in this country. Without a state-of-the-art comprehensive catalogue of all Western medieval manuscripts in Romanian libraries, research can only remain a groping dilettante, picking whimsically one or another manuscript out of a mass of uncertain volumes. Indeed, apart from the Batthyaneum Library in Alba Iulia, whose manuscripts were catalogued by Robert Szentiványi between 1909 and 1919 (123), no other collection can boast a catalogue worthy of this name. Even the Szentiványi catalogue is highly inadequate: its codicological descriptions are terse in the extreme, often mistaken, and ignore essential aspects like binding and decoration. Moreover, this catalogue does not mention the type of script, does not identify all texts, and does not attempt to date and localise manuscripts that do not bear indications of scribe, date and owner.

The Brukenthal collection has only got a superannuated and incomplete catalogue (129), undermined by the same flaws as Szentiványi’s Catalogus. For all his great learning, the foremost Transylvanian palaeographer, Zsigmond Jakó6 is not exempted from terminological and codicological hesitations in his catalogue of the Cipariu collection in Cluj (127), and Constantinescu’s catalogue of Bucharest manuscripts offers no guarantee of completeness (126). The few Medieval Latin manuscripts in the Szekely area are decently catalogued in Muckenhalt’s recent work, which unfortunately is unaccessible to those who do not know Hungarian (128). For Blaj there exists only a very poor hand list, with sparse and unreliable indications of date and contents (125). However, we lack even an estimate of the number of medieval manuscripts in such centres as Târgu Mureș, Oradea, Arad, Brașov, leave alone the smaller towns and parishes throughout Transylvania, some of which may hold precious manuscripts, as is the case of Cisnădie (Heltau) — see 27, 104.

In addition to the manuscripts kept in Romanian libraries, researchers should also address the infinitely more delicate issue of manuscripts of Transylvanian origin kept in foreign libraries (see 98-99). Moreover, a revival of Latin palaeography and codicology in Romania could lead to the creation of more scholars like Ion Dumitriu-Snagov (see 119-20, 142), able to investigate foreign libraries and archives in search of manuscripts and documents concerning the history of the Romanian principalities, and of Transylvania in the middle ages.

Apart from cataloguing the collections, identifying the texts, and singling out those worthy of further investigation, research must come abreast of several other important advances in Western manuscript studies. To begin with, Romanian does not have a consistent codicological terminology, and many terms from Muzerelle’s Vocabulaire codicologique7 do not have a Romanian equivalent. Like many other languages, including English, Romanian can only avail itself of a couple of general vocabularies of ‘auxiliary sciences’ (8), and of

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5 However, in the case of the Batthyaneum, there exists Sopko’s good catalogue of 129 manuscripts of Slovakian origin (124).
6 For the prodigious activity of Jakó, cf. the list of his publications in 13.
‘history of the book’ (9). Translating the Muzerelle vocabulary (with an eye to the improvements of Maniaci’s version\(^8\)) should be another priority of codicology in this country.

Another urgent task of palaeographical and codicological research in Romania is what could be termed its *aggiornamento*. Despite the impressive and rather exceptional case of Nicolai Grămadă, author of important palaeographical research in the 1920s (19-21), Romanian palaeographers never made an original contribution to the development of general and theoretical issues like their Russian, Czech or Hungarian colleagues (see 11). In the 1960s, during a short-lived renaissance of scholarship in this country, the learned community were only discovering the amazing progress made by their Western colleagues in the aftermath of the Second World War, and were trying to define the priorities of national research (see 15-18). However, they have not been able to complete any major project, or to participate in any international enterprise like the catalogues of dated manuscripts, or the congresses of the Comité international de paléographie latine.

The only major result of post-1965 research was the publication of the first original handbook of Latin palaeography in Romania (7a)\(^9\). Jakó and Manolescu’s *Scrierea latină în evul mediu*, translated into Hungarian in 1987 (7b) is not only a decent handbook of Latin palaeography, but also a valuable companion to Latin writing in the Romanian provinces. However, Jakó and Manolescu are primarily historians, so that their interest goes mainly for charters rather than manuscripts. When a new generation of palaeographers has appeared, it is to be expected that the achievement of Jakó and Manolescu will be surpassed, and that a new Romanian handbook of Latin palaeography will become available.

As for codicology, there still is pioneering work to be done, especially in describing, identifying, and cataloguing book bindings. The only competent, yet rather modest contribution in this respect has so far come from Erzsébet Muckenhaupt (76-77), but the larger collections, like the Batthyaneum, still await exhaustive studies of their bookbinding types, an essential aid to both provenance research and dating. For once, the lack of money and of restoration activity was beneficial, since the overwhelming majority of medieval manuscripts in Romania have preserved their original and early modern bindings.

One aspect that has attracted a considerable amount of scholarship is the history of paper production, and the study of watermarks (see 69-73). The popularity of research concerning all aspects of paper can easily be explained by the fact that both Romanian and Hungarian have a recent cultural history, blossoming as a result of the diffusion of printing and of paper production since the fifteenth century. Conversely, little to no attention has been paid to parchment and vellum production (see however 79), to writing and decorating instruments and techniques, or to other material aspects of the codex (ruling, pricking, quires, layout, etc.).

Decoration and iconography have attracted rather more scholars, yet most came to the study of manuscripts as art historians with little or no palaeographical, codicological and historical expertise, so that to the present day there exists no school of medieval iconographical analysis in Romania. However, some of the most remarkable illuminated manuscripts were studied separately in the albums included in the Manuscris series of the Meridiane publishing house (130-135) between 1972 and 1988, a series that was unfortunately discontinued. If technology now allows for better facsimiles and overall graphical quality, it is to be feared that the present state of research cannot yield better studies than the often tentative ones of the Manuscris series. This is sadly proved by an enterprise

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9 The *Manual de paleografie latinæ* by Constantin I. Andreescu, published in 1938, (5) is little more than plagiarism of Maurice Prou’s *Manuel de paléographie latine*. 
lacking any scholarly dimension: the digital database *Apograf*, posted on a slow site allegedly giving access to 195 full facsimiles of Batthyaneum manuscripts (141). Here, too, attaining a level like that of the *Codices electronici Sangallenses*\(^\text{10}\) or other similar projects is a premature ambition.

All in, the immediate priority of research in Romania is the realisation of a census of Western medieval manuscripts, followed by a collective catalogue. This is no easy task, since the bibliography is scarce, and the keepers of manuscripts seldom know their collections well enough; it certainly involves writing to dozens of keepers of manuscripts, or to simple parish priests for that matter, and travelling to the collections. From collections holding a single manuscript, or mere *fragmenta codicum* to the richest library in the country (the Batthyaneum, with around 300 Western medieval manuscripts), the future team of researchers must leave no page unturned, as it were, and eventually yield a work of utmost importance to the entire community of the learned.

Only when this has been achieved can one hope to reconstitute the single collections\(^\text{11}\), the circulation of books in medieval Transylvania\(^\text{12}\), and the indigenous production of manuscripts in the Middle Ages. Although the more interesting manuscripts have made the object of individual studies and editions — some of good quality, others completely worthless —, there are many more *codices* deserving the attention of specialists from Romania and from abroad.

As a conclusion to this very brief survey, which must be regarded as work in progress, we should like to emphasize the urgent need for more ambitious and far-reaching projects in the field of manuscript studies, chief amongst which must be counted a catalogue of Western medieval manuscripts in Romania. Only such an achievement can be regarded as the birth certificate of palaeography and codicology as independent sciences, emancipated from the menial role of ‘auxiliary sciences’ which has heretofore been their fate in this country.

**BIBLIOGRAPHY**

The present commented bibliography hopes to account for the state of codicological and palaeographical research in Romania since 1900. Only a few studies written in the nineteenth century were included when they were considered of particular interest. With very few exceptions, we have not included studies by foreign scholars on particular manuscripts. We have also omitted the numerous publications on diplomatic, with the exception of those which also address palaeographical or linguistic issues. Most of the titles included in the present bibliography do not appear in the best existing bibliography of the history of the book — *Bibliografia de referinţă a cărţii vechi (manuscrisă şi tipărită)*, ed. by Robertina Stoica, Mariana Iova and Dan Matei, Bucharest: CIMEC, 1999; 1990 items.

Although Hungarian, Slovakian, and most Romanian titles cannot be understood by non-native readers, they have not been translated because they are either paraphrased in the commentaries, or can be inferred from them. It was not easy to establish the headings, and to classify titles, since many could easily fit into more than one category. The reader must forgive the inevitable inconsistencies. Under each heading, items are listed in chronological order.

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\(^\text{10}\) [www.cesg.unifr.ch](http://www.cesg.unifr.ch).

\(^\text{11}\) However, some research has been done in this respect — see [44-51](http://www.cesg.unifr.ch).

\(^\text{12}\) See the valuable research by Jakó and Tonk (22-23).
I. HANDBOOKS AND REFERENCE BOOKS

I.I. GENERAL HANDBOOKS

   A course on the history of the book, with chapters on palaeography (pp. 10-33), the history of early libraries (84-94), the circulation of books, etc. Examines the connections between Transylvania and the rest of Europe, and between the Romanian provinces.


2-4 have short (10-30 pages) and rather superficial chapters on palaeography, codicology, and diplomatics. Select bibliographies for each of these sciences.

I.II. LATIN PALAEOGRAPHY: HANDBOOKS

   This is the first handbook of Latin palaeography published in Romania. It is not an original piece of scholarship, but draws extensively on one of the numerous editions of Maurice Prou’s popular *Manuel de paléographie*, whom it sometimes plagiarises. Its facsimiles are taken over from Prou’s *Album*, except for some plates of Romanian documents.

   This is the introductory chapter to a series of charters concerning the history of medieval Romania, but it can already be regarded as a short handbook. It insists on documentary writing, and has 104 facsimiles of documents, most of them from Hungary and Transylvania.

   The most complete, informative, and original handbook, which pays special attention to local issues. All chapters have bibliographies. Separate set of 52 b/w detached facsimiles with full transcripts. The Hungarian edition has better quality pictures, some in full colour.

I.III. VOCABULARIES


   Although they do not focus on codicology and palaeography, both works contain a significant number of entries of interest to manuscript studies, many with pictures. They should be used together.

II. THEORETICAL ISSUES

II.I. HISTORY OF SCHOLARSHIP

A survey of the study of ‘auxiliary sciences’ in Transylvania between 1848 and 1905/1912.


At pp. 226-28, Spunar mentions a few Romanian contributions to palaeography (Sacerdoteanu, Ciurea, Holban, Grămadă, Jakó, Manolescu, Edroiu). Very cursory, with numerous spelling mistakes of Romanian names and titles, but correct in its overall appreciation.


Apart from its focus on some medieval philosophical MSS from the Academy Library in Cluj, the article also provides a short survey of codicological research in Romania, and suggests new paths.

II.II. SCHOLARS (BIOGRAPHIES AND BIBLIOGRAPHIES)


Bibliography of the writings of the most important Transylvanian palaeographer, Zsigmond Jakó, from 1940 to 1995.


Contains a select bibliography of the most important expert in the liturgical MSS of the Transylvanian Germans.

II.III. PALAEOGRAPHY: PROBLEMS AND STATE OF RESEARCH


An appraisal of the development of Latin palaeography in Western Europe, and its influence on Romanian studies. Integrated into 7a.


Sequel to 15; integrated into 7a. A presentation of the state of palaeographical research in Western Europe.


A very cursory introduction to palaeography in general; the main part of the study focuses on Romanian Cyrillic palaeography.

II.IV. CODICOLOGY: PROBLEMS AND STATE OF RESEARCH


This is the first and only coherent presentation, in Romanian, of the methods and aims of codicology, then a new science.

II.V. GENERAL STUDIES

Three studies: ‘The causes of the transformation of Latin letters’, which studies the impact of writing tools and artistic fashion on letter forms; ‘Uncial’ — considerations on the history of the script; ‘The Reaper’s Inscription’ — an analysis of a Roman inscription at the Louvre. These are some of the earliest Romanian contributions of scholarly value to European palaeography.


A true monograph on the shape of books from roll to codex, on the elements of the codex (quires, format, binding), on writing materials, instruments and techniques, with chapters on colophons, ownership notes, and other marginalia (curses, price of books, etc.). The pioneer of codicological studies in Romania.


Considerations on the act of writing as a cultural phenomenon, and a presentation of various theories about the origin of the alphabet.

III. CULTURAL SETTING

III.I. HISTORY OF LEARNING AND LITERACY


Considers that Latin literacy appeared in Transylvania under French influence; lay literacy developed mainly from the 13th century onwards.


Studies on the registers of Transylvanian students in the Middle Ages, and the circulation of books.

III.II. HISTORY OF MEDIEVAL LITURGY AND LITURGICAL BOOKS

The most important contribution to the history of medieval liturgical books among the Transylvanian Germans (or ‘Saxons’) was made by Karl Daniel Reinerth (1891-1986). Reinerth was a Lutheran minister who moved to Germany in 1961. He published extensively on liturgical books in general, and on single books for mass and office. On account of his scholarship, accuracy and extent of expertise, Reinerth stands next to Jakó among Transylvanian scholars. For a biography and more comprehensive bibliography, see 14; hereafter, a list of his most important publications.


30. — ‘Wer war der Verfasser des sogenannten Mediascher Predigtbuches?’, Korrespondenzblatt des Arbeitskreises für siebenbürgische Landeskunde 3 (1971), 75-83.

III.III. HISTORY OF COLLECTIONS AND LIBRARIES

III.III.I. GENERALITIES
A brief survey of the early German libraries of Transylvania.
Brief presentation of the history of libraries in the Romanian provinces.

III.III.II. AIUD
A very superficial presentation of one of the important aristocratic libraries of Transylvania. No MSS mentioned. No scholarly value.
Very tentative study, with no bibliographic references. Apparently, the library holds no medieval MSS; however, upon closer investigation, fragmenta codicum may be discovered in older printed books. According to a 17th-c. chronicle, it initially contained Corviniana MSS.

III.III.III. ALBA IULIA, BATTHYANEUM LIBRARY

A. Generalities
38-42 are general and superficial presentations of the library, and of some of its best known books. No scholarly value, but some useful information about the history of the library.
Studies the beginnings of the Batthyaneum Library, from the death of Batthyány to the year it opened as a public library, and received its first inventory.
B. The Migazzi collection

   The author discovers that Batthyaneum, MSS XI.11-13 are actually the contemporary inventory of the library of Cardinal Cristoforo Migazzi, archbishop of Vienna, purchased by Batthyány around 1782.

   A superficial presentation, dwelling on the research of Jakó (44), which brings no new data concerning the Migazzi collection.

   Presents a list of 150 MSS acquired by Batthyány from Card. Cristoforo Migazzi, and identifies them. The list is compiled from the contemporary handwritten inventory of the Migazzi library (Batthyaneum, MSS XI.11-13).

   An edition of Batthyaneum, MSS XI.11-13, containing the list of the entire Migazzi library, bought by Batthyány around 1782.

C. The Levoča collection

   An edition of the Batthyaneum copy of the list of books acquired from Levoča (Slovakia); it quotes 53 MSS, some of which are identified by the authors.

   The author discusses the purchase by Batthyány some time after 1790 of the library of the town of Levoča, in Slovakia, and edits the list of the books acquired by the Bishop. The Hungarian edition has a useful Zusammenfassung in German, pp. 155-64.

   Suggests corrections to the study of Eva and Iacob Márza (31).

D. The Adam Kollár collection

   The author ascertains the epistolary friendship between Batthyány and the Slovakian scholar Adam Kollár. Batthyány purchased printed books and MSS from Kollár’s library. A list of these, contained in a letter from Batthyány to his librarian is published here. The MSS still need to be identified in the present-day collection.

III.III.IV. BLAJ

A study of the organisation of the library in Blaj down to 1860.

III.III.V. BRAȘOV


Studies the founding of the Honterus College library (mid-16th c.), which took over older holdings (Black Church, St Paul’s and St Peter’s Dominican Church). Mentions MSS and bindings.

III.III.VI. CLUJ


Very cursory presentation of the medieval MSS and rare books holdings of the University Library, Cluj.


History of the University Library, Cluj. Mentions the medieval MSS on p. 21.


The best presentation of the library. Mentions the medieval MSS on p. 33, following Jakó.

III.III.VII. ORADEA


An excellent study of the earliest libraries in Oradea, and an estimate of the local production of MSS.

III.III.VIII. SIBIU


A very cursory presentation of the library, with a few facsimiles of better known MSS and printed books.


Discusses the history and holdings of several medieval libraries: the library of the Dominican abbey, attested in the 14th c., whose oldest book is an incunable of 1469; the parish library, known as the Kapellenbibliothek since 1592, which possessed over 100 MSS in 1442; the town library, attested since 1300, which grew on donations from the local youth who had studied in Western universities.


Useful information about the foreign purveyors of Brukenthal’s library.


On the history of the library’s holdings. Mentions the medieval MSS on p. 61ff.

The most recent presentation of the library’s MSS, incunabula and rare books. No real contribution to scholarship.

III.III.IX. TÂRGU MUREȘ

A short history of the Teleki library; mentions some early printed books and maps.

64. Farczády, Alexa, Székely, Margareta — ‘Istoricul și situația actuală a Bibliotecii Documentare “Bolyai” din Tîrgu Mureș’, Studii și cercetări de bibliologie 2 (1957), 241-54.

The Bolyai library incorporated the former library of the Reformed College (founded in 1557). The library has 562 MSS, almost all allegedly modern.


A highly superficial presentation of the library, of no scholarly value whatsoever. The library was born from the fusion of the Teleki and Bolyai libraries, about which see 63-64


Information about the collections. Mentions especially the MSS containing Hungarian (s. XV), and the Library’s most famous MS, the so-called Koncz Codex (s. XIV).

IV. CODICOLOGY
IV.I. WRITING MATERIALS
67. Popa, George — Tablele cerate descoperite în Transilvania, București: Gutenberg, 1890.

The only extensive historical, palaeographical, and linguistic study of 14 wax tablets (AD 139-167) discovered in different regions of Transylvania. Despite its old age, this remains a remarkable study.


A history of writing techniques and writing materials from stone to paper, intended for a general readership, but informative and not completely unscholarly.

IV.II. PAPER AND WATERMARKS

A study of paper production in 14th century Hungary, including Transylvania, with facsimiles of 223 watermarks of local interest.


Presents the state of watermarks research in Russia and in Western Europe. A chapter on the study of watermarks in Romania (pp. 25-31).


71-72 describe chemical means of reproducing watermarks.

A bibliography of research on paper history in Romania; most titles quoted discuss paper production in the early modern period, and are therefore not included in the present bibliography.

**IV.III. BOOKBINDING**


Discusses early modern Transylvanian bookbindings (the earliest dates from 1533).


Brief description and identification attempt of a Gothic bookinding.


Studies the binding of a Transylvanian MS of the 15th c. in the collections of the Sf. Gheorghe Museum.


An identification and analysis of the bookbindings of MSS and incunabula owned by the Slovakian humanist Johannes Henckel (c. 1481-1539). Most of them are now in the Batthyaneum library.

**IV.IV. EX LIBRIS**


Brief survey of *ex libris* types; mentions a few 15th-c. ones.

**IV.V. RESTORATION, DATA RETRIEVAL**


Chemical procedures for restoring parchment, and leather bookbindings. Lists the formulas and concentrations of the substances employed.


Tackles ‘reconstituted facsimiles’, and describes the technical possibilities of creating facsimiles of documents as they were in their pristine condition.


The specialists in book restoration from the Alba Iulia History Museum present some of their most important achievements: among these, a missal (s. XIV) and two collections of sermons (ca. 1400 and s. XV) belonging to the Evangelical Church (now Brukenthal Museum), pp. 5-20. Excellent descriptions, in Romanian, English and German, of the state of books before the restoration process, and of the techniques used. Good pictures of the books before, during, and after restoration.

**V. PALAEOGRAPHY**

**V.I. LATIN WRITING IN ANTIQUITY**

An important study about Roman inscriptions in Dacia. Alphabetic presentation of the letters on the wax tablets of Alburnus Maior (p. 119 ff); synoptic tables of Roman cursive in Dacia (pp. 121-22). Abstract in German.


Sequel to 82. Tables of letter forms (capitals and cursive) on pp. 224-230. Abstract in German.

V.II. LATIN WRITING IN THE ROMANIAN PRINCIPALITIES


Despite its age, this remains the most comprehensive article on the use of the Latin alphabet in Romania. Includes an epigraphic analysis of Roman writing (ss. I-VI), and of documentary writing (ss. XIV-XVIII). Useful list of abbreviations in medieval Romanian documents, and list of analysed documents (earliest: 1372, Argeș). Includes 15 excellent facsimiles, some with transcriptions.


A historical survey of the production of Latin documents in Walachia and Moldavia in the 15th-17th centuries. The author singles out the codicological, palaeographical, and linguistic features of the Romanian documents, and lists the names of Polish, German and Hungarian secretaries active in the two Romanian principalities.


A good contribution to the knowledge of Romanian late medieval Gothic and Humanistic script. 12 facsimiles of documents from 1431 to 1753. Integrated into 7a.

V.III. ABBREVIATIONS IN ROMANIAN DOCUMENTS


A brief introduction to the principles of abbreviation in later Gothic script, with 8 facsimiles of Sibiu documents. Transcripts and *formae litterarum* of later Gothic handwriting (s. XV-XVII).

VI. STUDIES OF SPECIFIC MANUSCRIPTS AND GROUPS OF MANUSCRIPTS

VI.I. GENERALITIES


Researches the history of liturgy in the German churches of Transylvania. Very minute descriptions of liturgical books of local interest.


The author mentions 13 medieval MSS (ss. XIII-XV) relevant for the history of the Germans in Transylvania. Good facsimiles.

This survey focuses mainly on printed copies of the *Rationale divinorum officiorum* in Transylvanian libraries. No attempt at an interpretation, and no knowledge of Western liturgy.

VI.II. ALBA IULIA (GYULAFEHÉRVÁR, KARLSBURG)


Gives a list of 45 medical MSS, ss. XIV-XVIII, with practically no commentary.


Philological study of Alba Iulia, Batthyaneum, MS III.24 (s. XIII) containing Ovid’s *Epistulae ex Ponto*. Analyses the variants, and concludes that the MS deserves to be considered in a new edition of Ovid’s text.


Mentions some of the Italian MSS of the Batthyaneum library, relying heavily on Szentiványi’s *Catalogus*. Lists a series of variants to the poem *Fanciulezza del Cristo* in MS I.122, and discusses several other texts from this MS.


A brief presentation of some medieval Batthyaneum MSS in German.

95. Merczel, György — *A Batthyány Könyvtár kottás forrásai*, PhD dissertation Liszt Ferenc University, Budapest, 2001 [a copy is available at the Batthyaneum library].

An excellent musicological, codicological, and palaeographical study of the 18 musical MSS of the Batthyaneum Library. Includes a catalogue with good codicological descriptions of MSS, as well as several appendices (concordances, handlists of different types of liturgical MSS, edition of some hymns.)


A short presentation — which adds nothing to the great amount of recent scholarship — of the so-called *Codex aureus* (Alba Iulia, Batthyaneum MS II.1), the oldest, most beautiful and most precious MS in Romania. 8 black and white plates of the most beautiful illuminated pages.

VIII. THE BANAT REGION


A very cursory note on some 15th century manuscripts from Arad.


The so-called *Deliberatio* MS is perhaps the oldest MS copied in Romania; it was written around 1046 in Cenad (Timiş County), and is now Munich, Bayerische Staatsbibliothek, CLM 6211. The text was edited by Ignác Batthyány in 1790 as *Deliberatio Gerardi Moresanae Ecclesiae Episcopi supra Hymnum trium puerorum ad Insigrimum Liberalem*. The author argues that the MS is not an autograph, but maintains its dating s. XI\textsuperscript{med}.

Apart from the MSS of the Hodoș-Bodog and Bezdin abbeys, most of the other MSS of local production have left the country. The author mentions the Deliberatio MS (cf. 98), and MS Vienna, ÖNB 18, an Italian MS from around 1470, whose provenance is the former Benedictine abbey of Bulci (Arad County).


Partial translation of the Deliberatio (cf. 98), with a historical and philological study.

VI.IV. BUCHAREST

101. Ciorănescu, Alexandru — ‘Un ms latin adus de la asediul Vienei în biblioteca Stolnicului Constantin Cantacuzino’, Cercetări litterare 1 (1934), 120; Convorbiri litterare 72 (1940), 1116-1118.

Analyses a Latin MS (s. XIV), written in Heiligenkreuz, which was acquired by the famous Romanian bibliophile Constantin Cantacuzino in the aftermath of the Siege of Vienna. The MS is now Bucharest, Academy Library, Cod. Lat. 2.


Mentions one Florentine MS (Libro di preghiere, 1420) formerly owned by the famous Romanian bibliologist CI Karadja, now Bucharest, National Library MS 17.200.


Some information about the books of hours kept at the National Library in Bucharest. Most of these are printed books. Little scholarly value.

VI.V. CISNĂDIE (HELTAU)


The most complete study of a MS kept at the Evangelical Church of Cisnădie (Heltau in German): MS II/8.4, a 13th c. MS with two 15th c. Latin-German glossaries (ff. 46rb-80rb; 96r-103v), and a Latin-German thesaurus (ff. 104v-141v). See also 27.

VI.VI. CLUJ (KOLOZZVÁR, KLAUSENBURG)


A very cursory note on the history of the collections of Latin MSS in Cluj libraries.


Refers sketchily to a manuscript chronicle written in Sibiu in the 16th c., now at the University Library, Cluj.


A note comprising an incomplete list of 29 printed books (ss. XVI-XVIII) which contain fragmenta codicum. No codicological and palaeographical description of the MSS fragments.

VI. VII. SIBIU (HERMANNSTADT)
A short note on one of the most lavishly illuminated breviaries in Romania, the so-called Brukenthal Breviary (Sibiu), painted at the end of the 15th c. by Gerard Horenbaut of Gent, and Simon Bening of Bruges.
A brief presentation of the MS, in German, with quality facsimiles.
An unscholarly presentation of illumination in the Brukenthal Breviary, and in the Grimani Breviary (Venice, Bibl. Marciana); see also 109-110, 134.

VI. VIII. TÂRGU-MUREŞ (MARASVĂSÁRHELY)
A history of the Reformed College of Târgu Mureş (founded 1557), whose archive and library were integrated into the Bolyai Library. The author mentions the only three 15th c. documents.
Analysis and edition of the 55 Hungarian glosses in the so-called ‘Koncz codex’, a 15th c. Vulgata MS (Târgu Mureş, Bibl. Teleki-Bolyai, MS 365.8°), the sixth oldest monument of Hungarian language.
Mentions the ‘Koncz Codex’ (MS 365.8°), cf. 113, and printed editions of the Bible.

VI. IX. OTHER
Studies an early 16th-c. paper MS in the library of the Mediaş grammar school (Gymnasium). The MS contains a collection of Latin and German sermons.
A good presentation of a chronicle written in Oradea in 1479, now Budapest, Széchenyi Library, Clmae 165. The interest goes mainly for historical data about Stephen the Great, Prince of Moldavia.
This analysis of the famous MS of Ulfila’s translation of the Gospels is one of the first attempts to create a codicological vocabulary in Romanian. A good codicological study by the standards of its time, with 57 commentary pages and 10 plates.
Contains good descriptions of several medieval MSS in German, which refer to the history of the Romanian provinces (Munich, Bayerische Staatsbibliothek, CLM 952, 1502; Sankt Gallen, MS 806, ante 1486, etc.).


A palaeographical, codicological, and textual analysis of MS Paris, BN lat. 7239 (s. XIV<sup>c</sup>). This military treatise of Byzantine provenance arrived in France in 1688. It contains the oldest map of the Romanian principalities, with Italian legends.


Transcript and translation of this famous MS concerning the history of the Romanian provinces in the 14<sup>th</sup> c. Learned commentary, numerous facsimiles of rather low quality.


The catalogue of an exhibition of old Bibles; mentions some of the oldest Bible MSS with Hungarian glosses.

**VII. CATALOGUES AND HAND LISTS OF MANUSCRIPTS**

**VII.I. ALBA IULIA**


A mere hand list of the MSS, with no codicological and palaeographical descriptions. Of no importance other than documentary. Obsolete shelf marks.


Slightly better than 122.


The most complete catalogue of any collection of MSS in Romania. However, almost no codicological description of such elements as binding, quires, ruling, iconography etc. Some texts remain unidentified, or badly identified. The state of the research is 1919, when Szentiványi stopped working at the Bathhyaneum library and left Romania.


The best catalogue of the 129 Bathhyaneum MSS of Slovakian provenance, comparable to any good contemporary German catalogue. The only drawback is that descriptions and commentaries are in Slovakian.

**VII.II. BLAJ**


A handlist giving no codicological or palaeographical descriptions of the 367 MSS of the Library of Blaj. Dating is rarely proposed, so that even an estimate of the number of medieval MSS is impossible. However, most if not all MSS seem to be modern.

**VII.III. BUCHAREST**

The only existing catalogue of the Western MSS in Bucharest libraries (Romanian Academy, National Library, Museum of National History, Patriarch’s Library, private collections). 27 MSS are medieval, 25 are from the 16th century.

**VII.IV. CLUJ**


The only existing catalogue of the 14 medieval MSS acquired by Timotei Cipariu in the mid-19th century, now at the Library of the Romanian Academy, Cluj.

**VII.V. ȘUMULEU SECUIESC (CSÍKSOMLYÓI)**


Catalogue of the MSS and printed books of the Franciscan abbey of Șumuleu Secuiesc, with a good introduction; only a few MSS (s. XV-XVI).

**VII.VI. SIBIU**


The only existing catalogue of 35 medieval MSS from the Brukenthal Library in Sibiu.

**VIII. ICONOGRAPHY**

The ‘Manuscris’ series of the publisher Meridiane includes albums of the most remarkable illuminated manuscripts in Romanian libraries. These are not full facsimiles, but reproduce (in colours) the most representative illuminated pages of the manuscripts. All have introductory studies, but none of these are actual scholarly investigations of the manuscripts’ history.


40 facsimiles of full pages and details from a remarkable 14th/15th c. illuminated book of hours belonging to the French school (Alba Iulia, Batthyaneum MS III.87). The introduction is very cursory.


42 facsimiles of details from one of the most beautifully illuminated MSS now in Romania: Alba Iulia, Batthyaneum MS III.34, s. XIII (French school). Rather cursory introduction.

40 plates with miniatures in five medieval and three modern MSS from Bucharest and Alba Iulia. The inclusion of Alba Iulia, Batthyaneum MS II.1 (*Codex aureus*, Lorsch Gospels, s. IX\textsuperscript{th}) among the French MSS is incorrect.


41 facsimiles of full pages and details from a famous 15\textsuperscript{th} c. illuminated Breviary. The introduction is of a very cursory nature. See also 109-111.


Bucharest, National History Museum, MS 554 (former Brukenthal 76), a legal MS in German made for Thomas Altenberger, mayor of Sibiu, in 1481 (however, the date may be spurious). The introduction bears mainly on the historical context of the late 15\textsuperscript{th} century. For a codicological description of the MS, see 126, pp. 453-54.

136-140 are a series of introductions to the art of Western book decoration in the middle ages. The volumes have a consistent structure: ca. 50 pages of commentary, followed by exactly 63 facsimiles of good quality, most of them in full colour. The focus is mainly on the artistic techniques, but subjects like codicology, palaeography, history of texts or manuscript circulation are also incidentally addressed.


**IX. FULL FACSIMILES, ALBUMS**


From site presentation: ‘Digital facsimiles of 194 volumes (over 50,000 pages) from the Batthyaneum library’. No scholarship, MSS quoted from Szentiványi (77); the engine is very slow, and many items cannot be accessed.


A catalogue of 129 items (MSS, diplomas, maps) kept at the Vatican, and concerning Romania. Many are medieval, and some are of Romanian origin. Excellent facsimiles, and explanations in Romanian and Italian.

**X. MEDIEVAL LATIN IN DOCUMENTS WRITTEN IN ROMANIA**


143-147 are the only studies devoted entirely to the issue of Latin in Romanian documents. Halichias’ projects of editing the Romanian documents written in Latin, and of compiling a glossary of Latin words concerning the Romanian principalities have not been completed, if they ever started.


In the same line as Halichias (144).


The first volume of what promises to be the only exhaustive glossary of medieval Latin in Transylvanian documents.