

**West-European Section of the Archaeographical Commission, Russian Academy of Sciences
Saint-Petersburg Institute of History, Russian Academy of Sciences
National Library of Russia**



**XI (XVI) ANNUAL CONFERENCE
IN COMMEMORATION OF PROF. OLGA A. DOBIASH-ROZHDESTVENSKAJA
(1874–1939)**

June 4–5, 2024

June 4 – Saint-Petersburg Institute of History, Russian Academy of Sciences
Saint-Petersburg, 7, ul. Petrozavodskaja, «Chkalovskaja» metro station
Conference hall (aud. 23, on the second floor)

June 5 – National Library of Russia
Saint-Petersburg, 18, ul. Sadovaja, «Gostiny Dvor» metro station
Small Conference hall (Administrative building, aud. 2-07, on the second floor)

June 4

Saint-Petersburg Institute of History, Russian Academy of Sciences, Conference hall

10.30 Welcome speech by **Aleksey V. Sirenov**, Director of the Saint Petersburg Institute of History, Russian Academy of Sciences

I.

moderator Vladimir V. Shishkin

10.40–11.10 **Artem M. Skvortsov** (St. Petersburg branch of S. I. Vavilov Institute for the History of Science and Technology, Russian Academy of Sciences)

O. A. Dobiaš-Roždestvenskaja, as an editor (based on the materials for the preparation of the second volume of the “Universal History of Technology”)

11.10–11.30 **Svetlana S. Abuzina** (University of Zurich)

Codex NLR Lat.Q.v.I.4 and half-uncial manuscripts of the 6th century from northern Italy

11.30–12.00 **Natalia M. Dolgorukova** (Higher School of Economics, Moscow),

David S. Batishchev (Higher School of Economics, Moscow)

“Marie ai num, si sui de France”. On some major and minor variations in the manuscripts of Marie de France

12.00–12.30 **Vladimir V. Mazhuga** (Saint Petersburg Institute of History, Russian Academy of Sciences)

Sur la correction du texte du Digeste de Justinien au XII^e siècle

12.30–13.30 *Lunch break*

II.

moderators Artem M. Skvortsov and Aleksandra V. Chirkova

13.30–13.50 **Aleksandra V. Chirkova** (Saint Petersburg Institute of History, Russian Academy of Sciences)

The oldest petition to the Pope from the collection of N. P. Likhachev, 1384. A polemic lasting 120 years

13.50–14.10 **Natalia B. Sredinskaja** (Saint Petersburg Institute of History, Russian Academy of Sciences)

Atti di presa in possessione (tenuta) nella pratica del Nord Italia del XIV secolo

14.10–14.30 **Tamara N. Tatsenko** (Saint Petersburg Institute of History, Russian Academy of Sciences)

Signatures of Emperor Maximilian I (as attested by the documents from the Archive of the St. Petersburg Institute of History of the Russian Academy of Sciences)

14.30–14.50 **Vladimir V. Shishkin** (Saint Petersburg Institute of History, Russian Academy of Sciences)

New entry into the Archive of Saint-Petersburg Institut of History of the Russian Academy of Sciences. Letter of the French King Henry III of March 10, 1585

14.50–15.20 **Marcello Simonetta (The Medici Archive Project)**

The Farnese. A case study for scattered historical sources

15.20–16.10 *Coffe break*

III.

moderator Tamara N. Tatsenko

16.10–16.40 **Igor V. Dubrovski** (Institute of World History, Russian Academy of Sciences)

Materials of two embassies on the history of Russia in the 16th century

16.40–17.10 **Petr V. Shuvalov** (St. Petersburg State University)

Stemma codicum and real redactors. Comparison of the manuscript tree of the Strategikon of Pseudo-Maurikios and the relations within the imperial family

17.10–17.30 Dmitrij N. Starostin (St. Petersburg State University)

The «Donation of Constantine» and the study of it in St. Petersburg University in the 19th – early 20th century

After the meeting: *The exhibition of the West European documents at the Palaeographic Room–Aleksandra V. Chirkova*

June 5

National Library of Russia, Small Conference hall

10.00 Welcome speech by **Denis O. Tsyppin**, Director General of the National Library of Russia

I.

moderator Aleksey I. Alekseev

10.20–10.50 Ludmila B. Wolftsun (National Library of Russia)

O. A. Dobiaš-Roždestvenskaja in the memoirs of contemporaries

10.50–11.10 Olga N. Bleskina (The Manuscripts Department of the National Library of Russia)

O. A. Dobiaš-Roždestvenskaja's Card index as a source on the lost medieval manuscripts

11.10–11.40 Ekaterina V. Antonets (Lomonosov Moscow State University)

Unknown fragment of Virgil's Aeneid from the collection of the National Library of Russia

11.40–12.00 Ksenija V. Soshnikova (The Manuscripts Department of the National Library of Russia)

Saint Maurus and the spread of the legend about him in medieval manuscripts

12.00–12.20 Elena V. Kazbekova (Institute of World History, Russian Academy of Sciences)

Über die paläographischen Merkmale der Bibel des 14. Jahrhunderts aus der Sammlung von N. P. Rummyantsev (Moskau. RSL. F. 256. Nr. 816, olim F. 183.I Nr. 245)

12.20–13.20 Lunch break

II.

moderator Ekaterina V. Antonets

13.20–13.40 Valentin L. Portnykh (Novosibirsk State University)

Medieval Manuscripts and Archival Documents from Lübeck, Hamburg and Bremen in Russian Repositories: What Remained in Russia and under what circumstances?

13.40–14.00 Vladislava S. Stefanenko (Saint Petersburg Institute of History, Russian Academy of Sciences)

Dynastic diplomacy. Three letters of Renée of France, duchess of Ferrara, in the collections of the Department of Manuscripts of the NLR and the RGADA

14.00–14.20 Ekaterina S. Gerasimova (Russian State University for the Humanities)

Documents on the events in Corsica of the XVI century in the publication of G. Ribier (1666) and in the collection of Lamoignon (RGADA)

14.20–14.40 Mikhail V. Zemlyakov (Higher School of Economics, Moscow)

The 16th–17th centuries humanistic apographs of the Leges barbarorum

14.40–15.00 Mark A. Youssimm (Institute of World History, Russian Academy of Sciences)

Yuri Krizhanich's "Politica". On the history of the publication of the manuscript

After the meeting: *On the Dobiaš-Roždestvenskij's graves at the «Literatorskije mostki»*

The exhibition at the Manuscripts Department «O. A. Dobiaš-Roždestvenskaja in the National Library of Russia» – Natalia A. Elagina

ABSTRACTS

Svetlana S. Abuzina
Saint Petersburg Institute of History, Russian Academy of Sciences;
University of Zurich

Codex NLR Lat.Q.v.I.4 and half-uncial manuscripts of the 6th century from northern Italy

The Codex Lat.Q.v.I.4 from the Department of Manuscripts of the National Library of Russia in St. Petersburg is a part of a manuscript of St. Augustine's *De civitate Dei*, dated to the 6th c. (CLA XI **635, the first part is now in Paris: Bibliothèque Nationale de France Lat. 12214). The codex was written in Italy in half-uncial of the so-called "later" (Western) type (B. Bischoff's terminology).

Several suggestions have been made about the exact location where this codex was written. Most researchers are inclined to believe that the manuscript was written in Verona. The presence of a scriptorium in Verona during the lifetime of Theodoric the Great is beyond doubt: this is confirmed by the famous *Codex Ursicinus* (CLA IV 494, Verona Biblioteca Capitolare XXXVIII (36)), containing a copyist's note that allows it to be accurately dated and localized (Verona, 517 AD). The half-uncial script of the St. Petersburg Codex has several similarities with the script of a whole group of half-uncial manuscripts traditionally associated with Verona because of their content: this is the so-called "Three Chapters" group, i.e., manuscripts containing records of the acts of the Council of Chalcedon, as well as the work of Facundus of Hermiana in defense of writers condemned at the next, Second Council of Constantinople. Since Verona was a center that did not support the anathema, it is logical that manuscripts of such content originate from there. However, we must pay attention to the fact that the writings of the Church Fathers are not found among this group of codices.

Another point of view regarding the place of creation of the manuscript is supported by a minority of researchers (primarily G. Cavallo, T. Licht). It suggests that the codex was created in Ravenna. Indeed, the St. Petersburg manuscript shares some common features with the group of Ravenna manuscripts from the 6th c. Some of them contain works by St. Augustine: first of all, the manuscripts Lyon Bibliothèque Municipale 607 (CLA VI 784) and Paris Institut Catholique de Paris Ms Lat. 55 (CLA Add. I 1856). It is also worth considering the special features of the half-uncial in the codex Turin Biblioteca Nazionale G.V.26 (CLA IV 463), which is still not precisely localized. Of particular interest is another little-studied 6th c. fragment of *De Civitate Dei* from Bologna (L'Archivio della Fabbrica di S. Petronio di Bologna Cart. 716/1 n. 1).

Ekaterina V. Antonets
Lomonosov Moscow State University

Unknown fragment of Virgil's *Aeneid* from the collection of the National Library of Russia

Present paper deals with a small fragment that was discovered in the manuscript Lat. Q.v. I 30 from the manuscript collection of National Library of Russia. This manuscript is written in Carolingian minuscule, contains '*Homiliae in Hiezechielem prophetam*' of Gregorius Magnus and dates from the 11th century. The manuscript was part of the Suchtelen collection and came to the Public Library in 1836. There are 159 folios (300 x 210 mm) in the manuscript, which make up 21 quires. The quires I–XV and XX are quaternions, the quires XVI–XIX and XXI contain 3 binions. The manuscript is a remarkable example of editorial work on the text of Gregorius Magnus. Throughout the manuscript there are editor's notes and corrections contemporary with the main text. In quire IV, e.g., one leaf is glued and contains text that fills a gap in the main text. The corrector noticed the lacuna before the manuscript was bound and filled it in the extra leaf.

The careful treatment is also evidenced by the fact that the codex was strengthened before the binding. In the quire II, one leaf (f. 10v–15r) is torn and sewn with thread. This union was reinforced on the inside with an underglued leaf of parchment.

The subject of our paper is the leaf that serves as a reinforcement. It currently consists of two parts the first of which has the size 116 x 32 mm, the second 57 x 7–14 mm. Originally it was a whole leaf but over time the second part broke away from the first part. The verso side contains the text Verg. Aen. XI 520–521 and 553–554; the recto side – Verg. Aen. XI 586–590; 619–620. The text is written in two columns, there were 33 lines on the leaf. The fragment can be dated from the 9th century.

The paper examines the script of this fragment in comparison with two of the most important manuscripts of Virgil of the 9th century: BNF, Lat. 7929 (*a* in critical editions) which is direct copy of the ancient codex R (BAV, Vat. lat. 3867), Wolfenbüttel, Gud. lat. 70 (γ) which through an intermediate copy descends from the ancient manuscript P (BAV, Vat. Pal. lat. 1631) and with other manuscripts of Virgil of the 9th century which are used in the critical editions (R. Mynors selected 13 manuscripts). Most of the best manuscripts of the 9th century have the text arranged in one column, while the Peterbutg fragment and the codex γ have the text arranged in two columns.

I thank G. I. Borisov for drawing my attention to this fragment.

Olga N. Bleskina

The Manuscripts Department of the National Library of Russia

O. A. Dobiaš-Roždestvenskaja's Card index as a source on the lost medieval manuscripts

O. A. Dobiaš-Roždestvenskaja's Card index of the parchment manuscripts (NLR, Razn. F. XVIII № 196), diplomas and documents is indisputably one of her most capacious and valuable works. As a scientific researcher of the Manuscript Department of the State Public Library she worked on this Card index for about 17 years (1922-1939). It contains the descriptions of the West-European mediaeval codices and documents kept in the Library at that time and consists of two large parts – alphabetical and topographical ones as well as of short descriptions of the illuminated manuscripts, parchment diplomas and autograph collections. Dobiaš-Roždestvenskaja's Card index is still relevant because of amount and quality of its information on the most valuable handwritten monuments and it can be considered as a scientific catalogue.

The manuscript and diploma descriptions were made by Dobiaš-Roždestvenskaja in French and Russian. Alphabetical part of this index includes 1235 handwritten cards with data on more than thousand codices. Besides the title of the manuscripts, their dating and localization it includes for the first time the information about the types of writing, manuscript decoration and binding, reveals the content of the miscellanea, reproduces the owner's inscriptions and notes, cites editions of texts.

O. A. Dobiaš-Roždestvenskaja Card index is especially valuable as a source for a historical reconstruction of the manuscript collections of the National Library of Russia and complete information on the most valuable illuminated manuscripts, which were sold in the 1930s and lost in Warsaw in August 1944. Though the Card catalogue of Dobiaš-Roždestvenskaja was not published it serves as an important source for medieval codices descriptions made by modern researchers.

Aleksandra V. Chirkova

Saint Petersburg Institute of History, Russian Academy of Sciences

The oldest petition to the Pope from the collection of N. P. Likhachev, 1384.

A polemic lasting 120 years

The document is the oldest authentic petition addressed to the Apostolic Penitentiary. All other known examples, including copies in the registers, date back to the 15th century. Likhachev himself considered it the oldest authentic petition with a handwritten papal resolution. He published the text of the document with a commentary and gave a

reproduction of both sides, correctly identified the registration mark and the *Recipe* mark, and suggested an attributions of signatures to the employeys of the papal curia (Letter of Pope Pius V to Tsar Ivan the Terrible in connection with the question of papal brevets: *Etude on Papal Diplomacy*. St. Petersburg, 1906 [in Russian]). In his review, R. G. Salomon (*Eine russische Publikation zur päpstlichen Diplomatie // Neues Archiv für älteste deutsche Geschichtskunde*. 1907. Bd. 32) characterized the document as ‘perhaps the most interesting piece in Likhachev's collection’. He made a new edition of the text, correcting Likhachev's inaccuracies, and gave his own reading of the notes. He rejected Likhachev's idea that popes signed petitions with the initials of their secular names, and proposed to read another sign as a papal signature. E. Göller determined the petition as addressed to the Apostolic Penitentiary and attributed the signatures of the cardinal penitentiary and the papal chamberlain (*Die päpstliche Poenitentie von ihrem Ursprung bis zu ihrer Umgestaltung unter Pius V. Roma, 1907*). U. Berlière (*Épaves d'archives pontificales du XIV^e siècle // Revue Bénédictine*. Vol. 25. 1908) and M. Tangl (*Nachrichten*. Nr. 253 // *Neues Archiv für älteste deutsche Geschichtskunde*. Bd. 33. 1908) proposed their interpretation of the signature of the cardinal penitentiary. F. Bartoloni (*Suppliche pontificie die secoli XIII e XIV // Bullettino dell'Istituto Storico Italiano per il Medioevo e Archivio Muratoriano*. 1955. Vol. 67) explained the completion of the signature of the cardinal penitentiary, which Salomon and Göller considered a possible papal signature, by a final punctuation mark. F. Tamburini (*Note diplomatiche intorno a suppliche e lettere di Penitenzieria (sec. XIV-XV) // Archivium historiae pontificiae*. 1973. Vol. 11) restored the reading of the signature proposed by Göller. He also suggested several other variants of attribution of the addressee of the *Recipe* mark. M. Gastout (*Suppliques et lettres d'Urbain VI (1378-1389) et de Boniface IX (cinq premières années: 1389-1394)*. Bruxelles, 1976), unaware of Tamburini's publication, returned to the reading of the signature of the cardinal penitentiary proposed by Tangl. She also proposed an attribution to the author of the *Recipe* mark. The paper will propose a new reading of the crossed-out mark of the proctor and a new attribution to the author of the *Recipe* mark.

*Natalia M. Dolgorukova, David S. Batishchev
Higher School of Economics, Moscow*

“Marie ai num, si sui de France”.

On some major and minor variations in the manuscripts of Marie de France

"Marie ai num, si sui de France" ("Marie is my name, I am from France" – Marie de France. *Fables*. "Babel," *Actes Sud*, 2010. P. 234) is all the 12th-century medieval poetess revealed about herself. Yet, even this phrase raises numerous questions. For example, what does the medieval author mean by "France"? The Île-de-France, the domain of the French kings? Or, as C. Rossi suggests, was it simply advantageous for Marie to refer to France, *dulcis Francia*, which by the 12th century had come to be perceived as a blessed land, the homeland of many medieval philosophers, theologians, and poets? Furthermore, Rossi notes, in two manuscripts containing Marie's fables (*BL Harley 4333*, a manuscript from the second half of the 13th century containing both authorial and anonymous texts in French, and *BNF fr. 25406*, a manuscript from the late 13th to early 14th century containing anonymous and authorial texts in both French and Latin), this phrase appears differently: "Marie ai num, si fui de France" (*Rossi C. Marie de France et les érudits de Cantorbéry*. Paris, 2009. P. 115). "Fui," being the simple past form of the verb "estre," unlike "sui," indicates that Marie "was from France." This suggests that the poetess was not born in France but spent some time there. Such a reading allows Carla Rossi to create a new biography of Marie, where she turns out to be the sister of Thomas Becket.

In the manuscript from the National Library of France *BNF fr. 25406*, the line appears as: "Marie aynom, si fus de Franche." This verse, part of the epilogue to the collection of fables, is a marginalia made no earlier than the end of the 16th century. Here again, the verb "être" appears in the past tense, which naturally leaves no room for doubt about Marie's statement. As for the second manuscript, the line of interest in *BL Harley 4333* appears as follows: "Marie ai nom, si sui de France" (f. 67r; *A Catalogue of the Harleian Manuscripts*, in the British Museum. With indexes of persons, places, and matters. Vol. III. 1808. P. 136).

Another significant variation affecting possible interpretations of Marie's texts is found in two manuscripts of the "Lai d'Equitan": *ms S (BNF, n.a.fr. 1104, inc.)* promises to tell the story "D'Aquitan qui molftu cortois,/ Sire des

Nains, justise et rois," while *ms H (BL Harley, 978)* reads "D'Equitan, ki multfu corteis,/ Sire des Nauns, josties e reis."

Thus, these variations in the manuscripts of Marie de France directly influence the determination of her identity and origin.

Igor V. Dubrovski

Institute of World History, Russian Academy of Sciences

Materials of two embassies on the history of Russia in the 16th century

The two most glaring gaps in the study of the foreign descriptions of Muscovy of the XVI century concern the imperial embassies of Fr. da Collo in 1518 and H. Cobenzl and D. Printz in 1575-1576. These gaps in our knowledge are obscured from view by the published books of the mentioned persons – the Italian translation of the embassy diary of Fr. da Collo, published by his nephew in 1603, the work about Muscovy of D. Printz, also published by the efforts of relatives in 1668. After 1589, H. Cobenzl's "Report on Muscovy" withstood two dozen editions and translations on the pages of the mysterious collection "Thesoro politico", and in the handwritten tradition this text became the most widespread work on Muscovy.

What's wrong with these books? In the Krakow Jagiellonian Library there is a manuscript of the second translation of the diary of the Moscow embassy of Fr. da Collo into Italian (BJ Rkp. 7149 II). It is dated 1558 and is one and a half times longer than the one mentioned. Both versions, upon closer inspection, reveal traces of later corrections and additions. Two motives for this activity lie on the surface. Fr. da Collo was concerned about preserving the laurels of the discoverer and geographer of Muscovy; his fellow countrymen in the town of Conegliano, who carried out the translation, were preoccupied with the creation of the Coneglian Academy, for which the only thing missing was renowned scientists. The Latin original of the diary can be partially reconstructed. Fr. da Collo in the Moscow state acted in the interests of the Polish crown and obeyed instructions from Warsaw. It is no coincidence that a large fragment of the embassy diary turned out to be in the collection of the Polish antiquarian of the 2nd third of the XVI century Stanisław Górski. The manuscript died in the Second World War, but before that it was published in the collection "Acta Tomiciana". The content of the preserved fragment is limited to the course of negotiations in Moscow, other parts of the embassy diary – apparently, as uninteresting – are omitted. In addition to it are separate documents, the presence of which in the diary is proved by the mentioned Italian translations. These are the originals of two letters of the emperor, preserved among the personal papers of Fr. da Collo in the city library of Treviso (Manoscritti, 2146, f. f. 2–2v., 4–5). The letter of the Imperial Ambassador in Warsaw is preserved in the archive of his family in Trieste (ASTs, Archivio Della Torre e Tasso, Sezione antica, b. 55.1). The only established document from the papers of the Imperial Chancellery (now HHStA), which appeared in the diary of the embassy, is the Emperor's instruction; it has been published. Finally, the most valuable aid in our reconstruction are the materials of the Russian Ambassadorial Prikaz, where we find translations into Russian of a huge corpus of ambassadorial speeches and letters, also presented in the diary of Fr. da Collo. Moreover, these Russian translations were made without a single error; the Latinists of the Ambassadorial Prikaz of those years are head and shoulders above those who came from Fr. da Collo from Italy and Poland (РГАДА, ф. 32, оп. 1, кн. 2, л. 225–366 об.). Combining these materials together, we get a complex reconstruction mainly in two, three or four columns, substantially recreating the source and the picture of its alterations decades later.

In the understanding of Cobenzl's "Report", the research of S. Cavazza became a turning point. He convincingly proved that the document was originally written in Italian and addressed to Cardinal Zaccaria Delfino and that Cobenzl shares information about the Muscovy with the Roman Curia, having been associated with it for a long time and acting in fact as a double agent. Based on this painting, S. Cavazza prepared an edition of the monument. It is the best, but it requires two reservations. It remains to be regretted that neither S. Cavazza nor anyone else has examined truly huge arrays of various copies of the work. The secondary nature of many manuscripts is clear from the titles dating back to publications on the pages of "Thesoro politico". But many valuable manuscripts – perhaps for objective reasons – were not used by S. Cavazza (for example, a Paris copy of BNF, Dupuy 750, f. 79 et sq., with the name of the Cardinal Delfino mentioned in the title). We have to close our eyes to this for now. A much bigger problem that needs to be eliminated immediately is the ignorance of our historians of the main documents of the mission – the German final reports and the diaries of H. Cobenzl (HHStA StAbt Russland I 1, Russica (1481–1577), Konv. F, f. 61–118v.) and of D. Printz (ibidem, Konv. E, f. 47–84). Another manuscript of the embassy report – possibly a secondary one, but which needs to be compared

with the Viennese manuscripts – is located in Dresden (SHStAD, Geheimer Rat, 09772/03). F. Adelung and the translator of his work, A. S. Klevanov, partially tried to convey the content of these materials – mainly the diary of D. Printz. F. Verzhbovsky in his "Materials on the History of the Moscow State" published a report by Cobenzl. E. F. Shmurlo criticized this publication. Anyway, there are practically no references to it in our scientific literature. Thus, today the publication of the diary of Printz is required, the republication of the diary of Cobenzl is desirable, and their translations from German into Russian are also needed. As for D. Printz's Latin work on Muscovy, it should be republished according to reliable manuscripts – first of all, handed over by the author to the emperor and stored in the Austrian National Library (t. 8874 (Hist. prof. 762)), as well as a copy in a very interesting codex stored in the Library of the Episcopal Seminary in Padua (Cod. 189, p. 22–65v., the second pagination in the volume).

Ekaterina S. Gerasimova
Russian State University for the Humanities

Documents on the events in Corsica of the XVI century in the publication of G. Ribier (1666) and in the collection of Lamoignon (RGADA)

The report is devoted to a comparative analysis of the documents of the famous 17th century publisher Guillaume Ribier and the documents from the Lamoignon's collection relating to the war between France and Genoa for the possession of Corsica (1553–1559). These documents are parts of official archive of Jean Duthier, Seigneur de Beauregard, one of the four secretaries of State of King Henry II of France (1547–1559). One part has been published by Blois Guillaume Ribier (1578–1663 ; *Ribier G. Lettres et mémoires d'Etat de roys, prince et ambassadeurs sous les règnes de François I et Henry II. T. 1–2. Paris; Blois, 1666*). Another part of the archive is kept in RGADA, F. 81. "Collection of Guillaume Lamoignon" (1617–1677). Individual fragments of the Duthier archive ended up in the Paris National Library. The documents in question are the official, diplomatic correspondence of French administrators in Corsica with the government of Henry II, in 1553–1559. The location of the documents used by Ribier is unknown.

Lamoignon collection contains about 250 documents about the Corsican war, originals with handwritten signatures and certified copies. Ribier published 14 letters on the Corsican war in the 2nd volume: nine letters in 1553, two letters in 1555 and three letters in 1559. This is a letter from Henry II to the Turkish Sultan Suleiman the Magnificent and a letter to the French administrators in Corsica and their correspondence with each other. And two more letters from Giordano Orsini, Governor of Corsica (1556–1559) to Henry II of Ajaccio in 1559 (RGADA. F.81. 04.09.1559; 06.07.1559. T. 64. L. 59–60; 165–166). When analyzing the text of letters from Ribier publication and the Lamoignon collection, it turned out that of the 14 letters published by Ribier, there are only two letters from Orsini to Henry II in the collection, they do not textually coincide, although their meaning is the same. Ribier repeats the contents of the letters, and they are published in fragments. It is known that when Ribier was preparing the publication, he personally selected the documents he was interested in, ruled the style, shortening common phrases. In a letter dated 7.06.1559, Ribier crosses out the wording of politeness: «*Vostre tres humble et tres obeissant serviteur*» and leaves only *Ursino* signature. It is not known whether Orsini wrote several letters, or Ribier published a compilation of his letters. Ribier publication complements the picture of the military conflict between Genoa and France in Corsica, and provides an interesting source for interpreting events (taking into account his comments and annotations).

Elena V. Kazbekova
Institute of World History, Russian Academy of Sciences

Über die paläographischen Merkmale der Bibel des 14. Jahrhunderts aus der Sammlung von N. P. Rummyantsev (Moskau. RSL. F. 256. Nr. 816, olim F. 183.I Nr. 245)

Die lateinische Pergamentbibel *in quarto* aus der Sammlung von N.P. Rumjanzew (Herkunft unbekannt) ist wegen ihres rot-blau-lilafarbenen Puzzles-Initialen mit Fleuronnées bereits mehrfach ins Blickfeld der Forscher geraten

(Mokretsova I. P., Shchegoleva L. I. Katalog srednevekovykh zapadnoevropeyskikh illyustrirovannykh rukopisnykh knig v sobraniyakh Moskvy. M.: Indrik, 2010. Kat. Nr. 35. S. 19, 95–96). Die Datierung auf die Zeit vor 1347 stützt sich auf die Aufzeichnung über Epidemien und Überschwemmungen, die dem Text folgt (Fol. 544r). Im Katalog von Inna P. Mokretsova und Ludmila I. Schegoleva wird „ein Skriptorium eines italienischen (oder süddeutschen) Klosters“ als möglicher Herkunftsort genannt, im Katalog von Ekaterina V. Zolotova – Italien (Zolotova E. Yu. Knizhnaya miniatyura Zapadnoy Yevropy XII-XVII vekov. Katalog illyustrirovannykh rukopisey v bibliotekakh, muzeyakh i chastnykh sobraniyakh Moskvy. M.: Severnyy palomnik, Kuchkovo pole, 2010. Kat. Nr. 4. S. 34).

Der transalpine *Textualis* der professionellen Schreiber der Rumjanzew-Bibel ist jedoch näher an französischen als an deutschen Vorbildern, und die Eigenheiten der Schrift der Hauptschreiber finden direkte Entsprechungen in der Schrift der südfranzösischen Handschriften, die von A. Derolez charakterisiert werden (Derolez A. The Palaeography of Gothic Manuscript Books. From the Twelfth to the Early Sixteenth Century. Cambridge, 2006. P. 116–117, Pl. 50, 52–53). Die lila Farbe der Fleuronnées könnte ebenfalls auf einen südfranzösischen Ursprung hinweisen (Kiseleva L.I. Latinskiye rukopisi XIV veka. SPb.: RNB, 2012. S. 156–158 (Kat. Nr. 63. Lat. F.v.I.60)). Auch die Struktur der Hefte, von denen die meisten keine Quinionen (10 Blätter), sondern Senionen (12 Blätter) sind, spricht für einen transalpinen, nicht-italienischen Ursprung (Derolez A. Op. cit. P. 32–33).

Unter den 35 digitalisierten Handschriften der Bibliothek von Montpellier (Bibliothèque universitaire Historique de Médecine) erscheint die lila Farbe in der Gestaltung von acht Handschriften, von denen drei die Aufsätze zur Medizin (H 89, H 89bis, H 182) und die anderen zur Theologie und Philosophie (H 164, H 189, H 246), zur Grammatik (H 326) und ein Bestiarium (H 437) enthalten. Eine der medizinischen Handschriften (H 182) sowie zwei Manuskripte mit Werken zur Grammatik und Naturphilosophie stammen aus der Bibliothek der Abtei von Clairvaux (H 326, H 189). Dies und die eigentümliche, „archaisierende“ Schrift des ersten von mehreren Schreibern der Rumjanzew-Bibel stellt die Frage auf zu welchem Orden das Klosterskriptorium gehörte, in dem sie geschrieben wurde.

Die Handschrift enthält Korrekturen, verschiedene Lesarten, Kreuze an den Rändern und auf der Rückseite des letzten Blattes (fol. 544v) einen Vermerk über die Taxation (?)(„tax(...) f(...)“) (Soetermeer F. Exemplar i pecia. Proizvodstvo yuridicheskikh rukopisey v Bolon'ye // Sredniye veka. 2006. T. 67. S. 83–86), was darauf hindeutet, dass die Handschrift möglicherweise in einer Universitätsstadt (z.B. in der Region Montpellier oder Toulouse) erstellt oder benutzt wurde. Allerdings fehlen die Petien-Vermerke (auf der digitalen Kopie).

V. Appendix 2.

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Sur la correction du texte du Digeste de Justinien au XII^e siècle

Le texte du Digeste, qui a été utilisé par les juristes bolonais à l'époque de la réception du droit romain, remonte à un manuscrit ancien aujourd'hui perdu, peut-être du VI^e siècle, ou à une copie d'un tel manuscrit provenant de l'Italie méridionale. Le manuscrit était délabré et contenait beaucoup de fautes. Au cours du XII^e siècle, les grands juristes italiens sont réussis à corriger de manière convaincante de nombreuses erreurs. Nous allons traiter toutefois un essai de correction moins réussi, qui présente en même temps un tableau suggestif des interprétations successives du texte en question. En passant, nous vérifions aussi l'attribution de ces interprétations et commentaires au glossateur Rogerius et évaluons l'apport de ses successeurs et opposants.

Quatre manuscrits ont conservé la glose de Rogerius, rédigée à la première personne, qui suggère, en suivant certaines copies du Digeste vues par l'auteur, l'élimination de la particule négative *non* dans l'une des deux formules de stipulation similaires utilisées au paragraphe D.34.5.13.3. De cette façon, ces formules auraient obtenu un sens alternatif qui semblait être plus convenable et plus compréhensif ici, de l'avis de Rogerius. En plus de la glose de cet auteur, les manuscrits ont conservé deux versions d'une glose apparentée, qui sont toutes les deux marquées elles-aussi du sigle de Rogerius. Dans la version qu'on peut considérer comme initiale, la particule négative est éliminée dans la première formule et conservée dans la seconde. Cette version est attestée assez tôt par Jean Bassianus, un éminent juriste bolonais du dernier quart du XII^e siècle, qui a consacré un court traité à l'interprétation du paragraphe en question, et a exprimé ses doutes quant à la justesse de la lecture avec la première formule privée de la particule négative. La glose avec cette formule a été néanmoins adoptée par l'élève de Bassianus Hugolinus.

Dans une autre variante de la même glose, apparemment promue par le successeur de Rogerius, Placentin, la particule négative est supprimée dans la deuxième formule de la stipulation. On trouve cette variante dans des manuscrits plus tardifs contenant les gloses de Rogerius. Peut-être la prédilection exprimée par ses contemporains pour cette sorte de la correction du texte du Digeste a été ce qui a provoqué la riposte résolue et dénigrante d'un autre élève de Bassianus, Nicolas le Furieux. Nicolas est décédé au plus tard en 1210. Or, la date de sa mort peut être considérée comme un *terminus ante quem* de ces manuscrits, qui ne sont pas encore datés de façon assez exacte.

Dans la présente contribution, il est pris en compte le matériel de sept manuscrits étudiés à partir de copies numériques et de microfilms: Bamberg, Staatsbibl. Handschriften, Msc. Jur. 14; Bamberg, Staatsbibl. Handschriften, Msc. Jur. 15; Leipzig, Universitätsbibl. Ms 874; Leiden, Universiteitsbibliotheek, Coll. D'Ablaing, Abl. 1; Montpellier, Bibl. interuniversitaire, Section Médecine, H 80; Paris, BNF, Lat. 4601; Wien, Österreich. Nationalbibl., Cod. 2261.

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Medieval Manuscripts and Archival Documents from Lübeck, Hamburg and Bremen in Russian Repositories: What Remained in Russia and under what circumstances?

It is widely known that after World War II a lot of archival documents and library manuscripts from the West German cities of Lübeck, Hamburg and Bremen ended up in the USSR because during the war they were evacuated to the future Soviet zone of occupation. During the transportation to the USSR, they were mixed with manuscripts and documents from the East German city of Halberstadt. For the most part, all these manuscripts and archival documents were returned to Germany on an exchange, but a small part still remains in our country.

Some of them remained in Russia always being in state ownership. Such manuscripts and documents can be found in Moscow (Russian State Archives of Ancient Documents (RGADA) and Moscow State University), St. Petersburg (National Library of Russia) and Tomsk (Tomsk State University). Others were sold to public institutions by private individuals or through antique shops. Only in case of a manuscript received by the Russian State Library as part of the collection of A. I. Markushevich it has been possible to find some evidence as to how the manuscript could have ended up in private hands (see my publication in the journal "Srednie veka" 1/2023). In other cases, it is unclear when – while still in Germany, during the transportation to the USSR or already on the territory of the USSR – this or that manuscript could have been stolen or lost.

At the same time, at least when we look at medieval manuscripts and archival documents, we can see an important detail: almost all those which passed (returned?) into the ownership of the state, are associated with three specific people. Thus, eleven medieval manuscripts and documents from the Hanseatic cities and Halberstadt were bought by the State Lenin Library (modern-day Russian State Library) in the late 1950s from a certain V. G. Shishlov. Two medieval manuscripts were acquired by the State Public Library in Leningrad in 1984 as part of the collection of M. I. Chuvanov. A great deal was sold at different times by another well-known collector, V. F. Gruzdev: we know about three medieval Lübeck manuscripts and three Hamburg medieval charters in the National Library of Russia, which were also presumably taken in Germany, as well as about three medieval Bremen charters in the collection of M. N. Tikhomirov at the State Public Scientific Technological Library of the Siberian Branch of the Russian Academy of Sciences in Novosibirsk, which were presumably sold to Tikhomirov by Gruzdev as well. It is also possible that a Halberstadt manuscript sold to the National Library of Russia in 1999 by a resident of the city of Ivanovo and a very important "Bardewik Codex" of Lübeck law discovered in 2014 in the Historical and Art Museum of the city of Yurievets, Ivanovo Region, belonged to Gruzdev: in fact, Gruzdev was a native of the city of Yurievets.

Marcello Simonetta
The Medici Archive Project

The Farnese: a case study for scattered historical sources

The report attempts to show the multilevel structure of the Farnese archives, which are now scattered across several Italian cities, especially in Parma, Florence and the Vatican, with the exception of Naples, where the archive

was blown up by the Nazis. To these archives should be added manuscript funds in France and in Russia, namely in Moscow (the Lamoignon collection) and in St. Petersburg collections (Likchachev collection. Archive of Saint-Petersburg Institut of history of Russian academy of sciences. Collection 1: Carton 73, № 51–64) also directly related to Farnese.

Vladimir V. Shishkin

**New entry into the Archive of Saint-Petersburg Institut of History
of the Russian Academy of Sciences.
Letter of the French King Henry III of March 10, 1585**

The epistle of Henry III (1574–1589), the last of Valois, addressed to the French ambassador in Rome, at the papal court, seigneur de Saint-Goart (Gouart). The document entered the Archive as a gift on April 14, 2024 and was presented at the annual conference in memory of N. P. Likhachev. In consideration of Saint-Goart acted only from April to July 1585, and there is only one original of another royal message to Saint-Goart in the National Library of France, the letter is rare and valuable in content. It is known that at the end of the 19th century. it was sold through the antique house of Charavay, and then its traces are lost until 2023.

The message was made in Louvre Castle and written in royal chancellery, signed personally by the king and certify by secretary of State Brulart. It was folded four times and sealed under the custody (lost).

This is an order to the ambassador to ask Pope Gregory XIII to approve the royal decision regarding the appointment of a new prior of the Augustinian priory in Perigord, Saint-Etienne Du Prat, Elis Patrice. In preparation for a new Civil war in France, which remained in history as "War of the Three Henry", the king placed the persons in secular and church posts, at court and in the regions, who were certainly devoted to him. To this end, he removed from the post of prior a supporter of the Dukes of Guise, Bishop of Amiens.

The reconstruction of events, according to the dorsal note on the back of the letter, allows to understand the dramatic history of the approval of the royal decision, which eventually took place, although it dragged on for more than a year. This was due to the expulsion of Saint-Goart from Rome on the order of the new Pope Sixtus V, and his triumphant return a few months after the normalization of relations between Henry III and the Holy See, under a new name and in a new status, the Marquis de Pisany.

Petr V. Shuvalov

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***Stemma codicum* and real redactors.
Comparison of the manuscript tree of the *Strategikon* of Pseudo-Maurikios and the
relations within the imperial family**

Archetype ζ. The *Strategikon* (early 7th century) was rewritten from uncial to minuscule at least three times (in the late 9th – early 10th centuries) together with the works of Aelianus Tacticus and Onesander, which makes the tradition of the text of this corpus unique. This corpus was compiled by Urbikios (in Codex M he is the author of the *Strategikon*) and was dedicated by him to Emperor Anastasius (491–518), after whose death Justin (518–527) handed it over to his nephew Germanus.

Hyparchetype α. Germanus worked with the text of the *Strategikon* in the years 541–550 until his unexpected death: traces of the editing he performed ended with the 7th book. After this, the codex with an unfinished edition came to his sons – Justinian (original α) and Justin (copy λ), both received an order from the emperor, their cousin, to lead the army. Justin was exiled (λ remained in the palace) and killed in 566, and Justinian, after a service interrupted for 8 years (553–571), was finally removed from office by Caesar Tiberius in 577. He was replaced by Maurikios, a civilian, but close to the emperor. He may have edited the codex from 577 to 582. But, due to his workload, it is unlikely that

he was able to carry out much revision of the text. Maurikios was working on a treatise even before he became emperor (codex A: “Maurikios' Tactics, who then became Basileus Maurikios” – conj. Fournier).

β and family δ–ο. Then, in 583, Philippikos received a copy of the codex from Maurikios as a possible heir. It is believed that one of the last redactors or author of the treatise could have been Philippicus, whom I propose to identify with the redactor who made the redction δ–ο. He took monastic vows in 603 after the overthrow of Maurikios and worked in a monastery on the text of the Strategikon until 610. Not being a professional copyist, he made a large number of elementary mistakes when copying. He included in the text a mention of Maurikios as the author (the VNP manuscripts). Before this, the treatise had an indication of the authorship of Urbikios (as in M), which was preserved in β and γ, and possibly in δ. The text he edited (ο) could hardly have moved somewhere outside the monastery. He carried with him another codex (β or δ on the stemma), the further fate of which is not clear to us, and the edited codex (ο on the stemma) remained in the monastery, where it was discovered during the time of Leo VI the Wise.

Vorlage of the family γ. Heraclius, the father of the future Emperor Heraclius, served under Philippikos and could not have been unaware of this codex. Philippikos himself could have helped Emperor Heraclius find the codex after 610. From this codex (β) a complete copy was made for the emperor (γ), in which the general table of contents was added on a separate sheet, simply inserted at the beginning of the treatise in order to help the emperor, a civilian, quickly master military science. Codex γ itself is supposed to be preserved in the palace after the death of the emperor in 641, where it was discovered under Constantine Porphyrogenetos.

V. Appendix 3 et 4.

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O. A. Dobiaš-Roždestvenskaja, as an editor (based on the materials for the preparation of the second volume of the “Universal History of Technology”)

In 1932, the Institute for the History of Science and Technology was established and operated until 1938. One of the areas of his work was the preparation of a collective project called “The Universal History of Technology”. The second volume of this project was dedicated to the Middle Ages. It was assumed that Soviet scientists, using Marxist methodology, would be able to systematize and summarize the experience accumulated by world historiography, thereby proving the priority of the USSR in solving complex tasks. Materials from the IHST archive in the Archive of the Russian Academy of Sciences (f. 154) and the O. A. Dobiaš-Roždestvenskaja fond in the National Library of Russia (f. 254) provide an opportunity to better understand the process of publication preparation and, in addition, raise questions about the reasons for not fulfilling the plan. Despite the fact that some of the most prominent Medievalists, led by Dobiaš-Roždestvenskaja from Leningrad, were involved in the writing of the volume and decent royalties were expected, the publication never took place. The report provides the following reasons for this: the initial decentralization of training and appointment of P. P. Shchegolev as one of the editors, who was not qualified for this type of work; repression of several scientists in the 1930s; transfer of the IHST Institute to Moscow in 1936 and change of the editorial team; and finally, closure of the IHST Institute in 1938. In addition, the planned project assumed the presence of experts in the field of technology history in the country. However, in reality, it was mainly possible to rely on specialists in general history who had to learn new material themselves. The allotted time was clearly not sufficient to create a comprehensive work. The initial approach to society in the Middle Ages, as a primitive one compared to the industrial era, did not allow us to fully address the challenges set: the realities depicted in the sources proved to be more complex. But the preparation of the volume was an important factor in the development of Medieval studies in Leningrad during the 1930s. It also provided an opportunity for young specialists to realize their potential as experts in the field of Western European medieval history. For those involved in the project, it was a kind of “training ground” where they could improve their skills in working with sources and synthesizing information. The lengthy preserved prospectus for the second volume, written by Dobiaš-Roždestvenskaja, clearly indicates that the editor aimed to creatively apply the formational approach to cultural and historical studies, characteristic of the St. Petersburg school of medieval scholars.

Saint Maurus and the spread of the legend about him in medieval manuscripts

The Manuscripts Department of the National Library of Russia (hereinafter – NLR) contains the most significant collection of Western manuscript books in Russia. The Latin manuscripts holdings (F. 955, inv. 1) was the object of careful study by Olga A. Dobiash-Rozhdestvenskaya, who compiled a card catalogue with a brief description of Latin manuscript books (NLR. Razn. F. XVIII. 196).

Among these manuscripts there is a codex that was brought from France to St. Petersburg by the Russian diplomat and bibliophile Peter P. Dubrovsky. The manuscript, called *Hymni in laudem S. Mauri abbatis cum notis musicis* (“Hymns in honor of St. Maurus with musical notes”, Lat.F.v.I.27) dates back to the 11th-12th centuries.

The hymns, written in Latin, are dedicated to Saint Maurus, a disciple of Benedict of Nursia, who was the founder of the first monastic order, the Benedictines, and one of the oldest monasteries in Europe, Montecassino. This manuscript was intended for use in liturgical rites in Saint-Maur Abbey (Saint-Maur-des-Fossés), that was one of the important centers of pilgrimage in France, located southeast of Paris. Maurus was canonized. His cult spread not only in his home country Italy, but also in France, where, according to the legend, he arrived as a preacher. The personality of St. Benedict’s disciple and the spread of the legend about his journey and preaching in France still remains an important and very neglected topic. The hymnal preserved in NLR (NLR. Lat.F.v.I.27), dedicated to St. Maurus, is a particularly interesting case. This codex is unique in its kind, because it contains the only text of hymns in honor of St. Maurus and belongs to a corpus of manuscripts in which the tradition of ranking him as a saint who lived in France can be traced. The legend of St. Maurus journey from Italy to France and its reflection in medieval manuscripts allows to see how the cult of one saint could spread in neighboring countries, and what role a manuscript book played in this case.

Atti di presa in possessione (*tenuta*) nella pratica del Nord Italia del XIV secolo

Questo studio si basa sull'esame del formulario di documenti autentici dell'Archivio dell'Accademia Russa delle Scienze di San Pietroburgo e dell'archivio di Stato di Modena. Gli atti chiamati «tenuta» si trovano spesso nella pratica del Nord Italia del XIV secolo, accompagnando il trasferimento di proprietà terriere a un nuovo proprietario; erano necessari nella registrazione di contratti di vendita o altri metodi di trasferimento di beni immobili. L'acquisizione di proprietà immobiliare ha richiesto diversi documenti. Il principale, principale, ha registrato il trasferimento del diritto alla Proprietà dal venditore all'acquirente. Per l'approvazione finale al potere sulla cosa, tuttavia, dopo l'acquisizione dei diritti su di essa, è stata richiesta anche una registrazione documentale della Commissione di un determinato atto – l'acquisizione del possesso, cioè l'atto di acquisizione del possesso effettivo della proprietà è stato effettuato e redatto. Questo era il nome «tenuta» (*apprehensio tenute*). La presenza stessa di tali atti nella pratica del Nord Italia del XIV secolo. testimonia un alto livello di sviluppo del diritto; non lascia dubbi sulla netta distinzione e persino sull'opposizione dei concetti di «proprietà» e «possesso».

Il contenuto principale dell'atto, chiamato tenuta, consiste nel descrivere le azioni dell'acquirente che seguono le usanze stabilite e simboleggiano l'ingresso dell'acquirente nel possesso effettivo della proprietà acquisita. Ad esempio, l'atto del 1308 di prendere possesso di un appezzamento di terreno a Ferrara, con una casa e un giardino coperti di tegole, descrive le seguenti azioni del nuovo proprietario: entrò nella sua terra, la attraversò avanti e indietro, prese in mano una manciata di terra, erba, toccò i rami degli alberi (ASM. Arch. priv. Fiaschi. Libro 2, № 59). Inoltre, il notaio, sotto forma di discorso diretto, ha riprodotto le parole pronunciate dall'acquirente che prende possesso e il possesso effettivo della proprietà legalmente acquistata da lui per sé e per i suoi eredi: «volo ipsam rem et possessionem per me et meos heredes de cetero possidere quam iuste acquisivi a Filippo de Signorellis» (Ibid.).

Lo studio del formulario di documenti di questo tipo consente di tracciare le caratteristiche delle antiche usanze conservate in essi e, d'altra parte, di analizzare ciò che appare in questi atti sotto l'influenza del diritto romano.

The «Donation of Constantine» and the study of it in St.Petersburg University in the 19th – early 20th century

The «Donation of Constantine» is an inauthentic document, by which Emperor Constantine the Great gave the Roman bishop the primacy over the church of the Western Roman empire. First demoted to being a forgery by Lorenzo Valla, it has been now forever assigned to the category of «papacy's fables». But in the 19th century the study of this document was critical for the scholars in St.Petersburg, the «city of St-Peter», since it helped construct a legitimate justification for the building of St.Petersburg and for creation of the St.Petersburg Academy of Sciences and of St.Petersburg University. In the context of creating the Code of Laws of the Russian empire in the first decades of the 19th century Baron G. A. Rozenkampf (1764–1832) first drew attention in Russia to this document as a representation of «caesaropapist» political discourse in Europe's history. Thus the study of the forgery became important in 19th-century Russia in both political context and the context of emerging academic field of the study of Byzantium. In this presentation the development of the studies of the «Donation of Constantine» is discussed. It is shown that over the course of the 19th century there emerged in St.Petersburg University a group of scholars who managed to produce fundamental studies of the image of Constantine and of the manuscript tradition of his «Vita» in the construction of the legend. Using the biography of Byzantine scholar V. G. Vasilievskii by his student I. M. Grevs, it will be shown that the former sought to create in his lectures the narrative of «real Constantine», thus relegating the appearance of the «Donation» to a later date. His colleague V. K. Ernsted and one of his best students M. N. Krasheninnikov later dedicated a large part of their research efforts to studying the manuscript tradition of the «Vita Constantini», producing a description of more than 100 Greek redactions of this text. The latter published a critical study of the manuscripts of Constantine's «Life» that was acknowledged as impeccable by Bollandists like Philippe Delehay. M. N. Krasheninnikov showed that the story of the Donation was present in some of the Greek manuscripts only. His main result was in showing that the Donation of Constantine is more closely related to the «Life of Pope Sylvester» than to the «Life of Constantine». Another student of V. G. Vasilievskii I. M. Grevs helped his own student P. B. Shaskolsky to develop a research program of this problem. The latter's achievement was in showing how the Greek «Life of Constantine» and the «Life of Pope Sylvester», both initially being short redactions, grew into a large composite redaction in the early Middle Ages. M. N. Krasheninnikov and P. B. Shaskolsky's studies drew attention to the story of Constantine and Sylvester being a common heritage, a common «sacred text» for both Byzantium and the West. The text of the «Life of Sylvester» the latter prepared for publication shows how the story of common origin long fueled the search for common imperial background in both the Eastern Mediterranean and the former Western Roman empire. Thus one may argue that there grew in St.Petersburg a «school» of studying the common ideological heritage of Europe and Byzantium.

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Dynastic diplomacy. Three letters of Renée of France, duchess of Ferrara, in the collections of the Department of Manuscripts of the NLR and the RGADA

June 12, 2024 will mark the 450th anniversary of the death of King Louis XII's youngest daughter Renée de France, Duchess of Ferrara. In French historiography, as in Russian studies, Renée's political activities still do not enough pay the attention compared to other noble ladies. This is partly due to the dispersion of her correspondence among the funds of various archives. The duchess's correspondence, which stored in the National Library of France, as well as in several family archives in Italy, has only partially been introduced into the science. Thereby, a special interest is her letter to the French King Francis I, which is kept in the collection of P. P. Dubrovsky's autographs in the Department of Manuscripts of the NLR (Auth. 34/1, No. 71), as well as 2 letters to Henry II in the collection of G. Lamoignon in the RGADA (t. XIII, Fol. 168r and t. X., Fol. 236).

The letter from the NLR is without a date, however, thanks to the filigree – the sign of the anchor enclosed in a medallion with the Bethlehem's star and the letter "B", can be conditionally dated 1538. Letters from the RGADA were written in February and March 1549. The correspondence is concerned diplomatic relations between France and Ferrara in the context of dynastic ties. The letter from the NLR touches on the period of conflicts between Renée de France and her husband Ercole d'Este, Duke of Ferrara, which is reflected in the assurance of her loyalty to the French King Francis I and the duchess's request for her own protection. The second letter from the RGADA is addressed to the King Henry II regarding matrimonial diplomacy: she thanks for showing the mercy and asks for the protection of her daughter Anna d'Este and new son-in-law, Francois, the Duke d'Aumale, the future Duke de Guise. The third letter from the RGADA is addressed to Henry II and was written on March 21, 1549 as congratulation on the birth of the king's second son, Louis, Duke of Orleans, on February 3, 1549.

In addition to the main topics raised in the correspondence, an important component uniting all three letters is the presence of a confidant who was supposed to verbally convey certain information from the duchess to the king. Despite the fact that the messages were written to two French monarchs with a difference of 11 years, Renée de France, first of all, represents herself as a daughter of France. This is revealed based on certain stable lexemes used in the main part of letters and eschatocols.

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Signatures of Emperor Maximilian I (as attested by the documents from the Archive of the St. Petersburg Institute of History of the Russian Academy of Sciences)

According to the latest counts, 23 original documents of the king, later Holy Roman Emperor Maximilian I (1459–1519) are kept in the West-European section of the archive of the St. Petersburg Institute of History of the Russian Academy of Sciences, Almost all of them belong to the collection of N. P. Likhachev, but are scattered among different sets. Most of them are written in Early Modern High German (18), four in Latin, and one in French.

From 1486, when Maximilian was elected Roman-German king, to the beginning of 1508, documents are drawn up in Maximilian's name as King of the Romans (*Römischer König*), and then, only after his official coronation, does he receive the title of Roman Emperor (*Römischer Kayser*), although he had ruled the empire since the death of his father, Emperor Frederick III, in 1493.

Unlike all the other emperors of the Holy Roman Empire of the sixteenth century, who signed their papers with a personal name, Maximilian's signature never contained a personal name. There were two types of signatures: small (*das kleine Namenshandzeichen*) and large (*das große Namenshandzeichen*). The wordings of the most commonly used small signature was *per regem per se* or, respectively, *per imperatorem per se* ([signed] by the King/Emperor himself). Each word is abbreviated by a so-called *suspension*. In the archive of the St. Petersburg Institute of the Russian Academy of Sciences, 14 documents have such a signature. A big subscription is a larger one and contains the words: *Maximilianus Rex subscripsit*. All words are abbreviated by means of *suspension* or contraction and are a complex monogram with twists and strokes. Three documents in our collection contain this rare signature: WES 4/396 (1480), 5/396 (1490), 1/568 (1501). Paleographic analysis allows us to trace the logic of the development of this signature. Researchers have not come to a clear and definite opinion on the reasons for the use of this or that signature. Of course, a large signature is more likely to be found in expensive or important documents, but these very often contain a small signature.

The question of the authenticity of the imperial signature is essential. It is a well-known fact that in the great Imperial Chancellery, there were many specialized secretaries and skilful scribes, and this chancellery, moreover, was often on the move, accompanying the sovereign to various points of the Empire, therefore his signatures were often reproduced with the help of clichés. For this purpose, there were skillfully made devices ("Stampigle", "pressel", "trugkerl"). A small signature was especially easy to imitate. According to the researchers' observations, Maximilian's handwritten signature is almost always found in personal unofficial papers, where there is no signature of the chancellor and secretaries, as well as in ceremonial, illuminated letters of nobility and coat of arms.

The production of the last one in the Imperial Chancellery was very expensive. The price of the charter increased significantly if the secretary managed to get hold of the so-called large signature of Maximilian (*das große*

Namenshandzeichen Maximilians), as, for example, in the parchment charter of 1501 granting the coat of arms to the Hochleiter brothers (WES 1/568).

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O. A. Dobiaš-Roždestvenskaja in the memoirs of contemporaries

An outstanding medieval historian and paleographer Olga Antonovna Dobiaš-Roždestvenskaja holds a special place in the history of science. Her contribution to the study of paleography and spiritual life of the Middle Ages is widely acknowledged, Dobiaš-Roždestvenskaja has been devoted a lot of articles that brings to light some facts of her life and work.

A researcher and an educator, Dobiaš-Roždestvenskaja raised a pleiad of prominent scholars who continued her studies. Many of them (V. Lossky, V. V. Bakhtin, S. A. Ushakov, A. D. and V. S. Lyublinsky, etc.) participated in the famous paleographic seminar she ran through the 1920s.

From those who met O.A. Dobiaš-Roždestvenskaja, hardly a person wasn't under the spell of her bright personality. Though beckoning, her individuality arose a wide spectrum of feelings that varied from mere enthusiasm to hostility. Her brilliant mind and her exceptional aptitude as a lecturer, saying nothing about her integrity, made her an exceptional figure of her times.

The report contains the memoirs of E. N. Chekhova, G. V. Nikolskaya, I. A. Zalkind, E. Ch. Skržinskaya, M. E. Sergeenko and others.

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Yuri Krizhanich's "Politica".

On the history of the publication of the manuscript

Yuri Krizhanich (1617/1618–1683) is one of the most prominent and yet controversial figures in the history of relations between Russia and the West. A Catholic priest, a missionary and at the same time an enthusiast of the Slavic idea, an advocate of the reconciliation of the churches and of the unity of the Slavic peoples under the aegis of the Russian monarchy, he came to Russia in the hope of becoming its enlightener and even an adviser to the Tsar, but spent 15 years in Siberia in the vain hope of bringing to the rulers of the country his ideas and recommendations, which he set out in a number of works on history, philology, and the governance of the state. Krizhanich's main work, "Conversations on rulership", or "Politics", was written in Latin and "common Slavonic" and after the author's departure from Russia ended up in the library of Sylvester Medvedev, then in the collections of the Printing Yard and the Moscow Synodal Printing House, and finally in the Russian State Archive of Documents, where the only copy of the manuscript is kept (f.381, op.1, f.x.1799, 390 fol.). It is unique not only in that it represents the view on late medieval Russia of a man who received an excellent Western education and assessed the country's advantages and disadvantages from the point of view of an early New Age encyclopaedist, but also in that it is one of the few works, or rather even one of the few texts written in Latin in our country in the pre-Petrine period.

The publication of this text and its translation took more than a century and a half. The first to do so was the philologist and Slavist P. A. Bessonov, who published two thirds of the manuscript in a Russified form under the title "The Russian State in the Half of the 17th Century"; but he failed to publish the third part. Afterwards, attempts to publish it were made repeatedly: as part of the unfinished collection of Krizhanich's works undertaken by OADR (1891–1893 and later), by the historian of law V.E. Waldenberg, and in Soviet times by a number of researchers who published excerpts of the work in different versions. The most significant of these editions was the publication by A. L. Goldberg and V. V. Zelenin (*Politika*, 1965), which included the original text and a Russian translation of the first third of the manuscript; since the question of the integrity of the text is still unclear, the authors published it as an independent

treatise, and as such it became very well known and widespread. However, there is no doubt that Yuri Krizhanich worked on this manuscript as a kind of collection of conversations on governance, consisting of different sections. The task of publishing the entire work in its entirety remains relevant to this day. Currently, the third part of the manuscript, written mainly in Latin, is being published under the RSF project No. 23-28-01089.

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The 16th–17th centuries humanistic apographs of the *Leges Barbarorum*

The act of copying and creating apographs of literary works, legal sources, scientific treatises, pagan and christian authors' writings etc. is rather common in early modern Western Europe. The 16th and early 17th centuries apographs of *leges barbarorum* made in the Netherlands, Germany and England were not of practical use; they can be considered as a testimony of antiquarians' interest in gathering and publication of the ancient charts. My paper deals with some apographs of the early medieval legislation such as the Laws of Salian Franks and the Merovingian capitularies (6th century), the Laws of Alfred the Great (late 9th century), and the fragment of the Capitulary of Louis the Pious (818–819) in Old High German. The paper will discuss some hypotheses on the provenance and the purpose of making these copies; their palaeography will be considered as well.

We know well the copyists of three out of the four manuscripts listed in the Appendix (the English antiquarians John Joscelyn and Lawrence Nowell copied the Laws of Alfred the Great, and the Dutch Jesuit Christoph Brouwer as an author of the *Antiquitates et annales Trevirenses* added his notes and comments to one of the capitularies' copy). Only the 16th century apograph of the *Lex Salica* and some Merovingian capitularies do not contain any mention of the copyist. At the same time, these sources demonstrate very different handwriting styles: copyists of the Leiden manuscript (*Bibliotheek der Rijksuniversiteit, BPL 2005*) and Cristoph Brouwer's book (*Trier. Stadtbibliothek 1362a/110a*) used the humanist script of the 16th century. In contrast with it John Joscelyn (*London. BL. Cotton Nero. Ms. A. I*) and Lawrence Nowell (*London. BL. Additional 43703*) tried to imitate the Anglo-Saxon manuscripts' handwriting style of the 9th – 11th centuries.

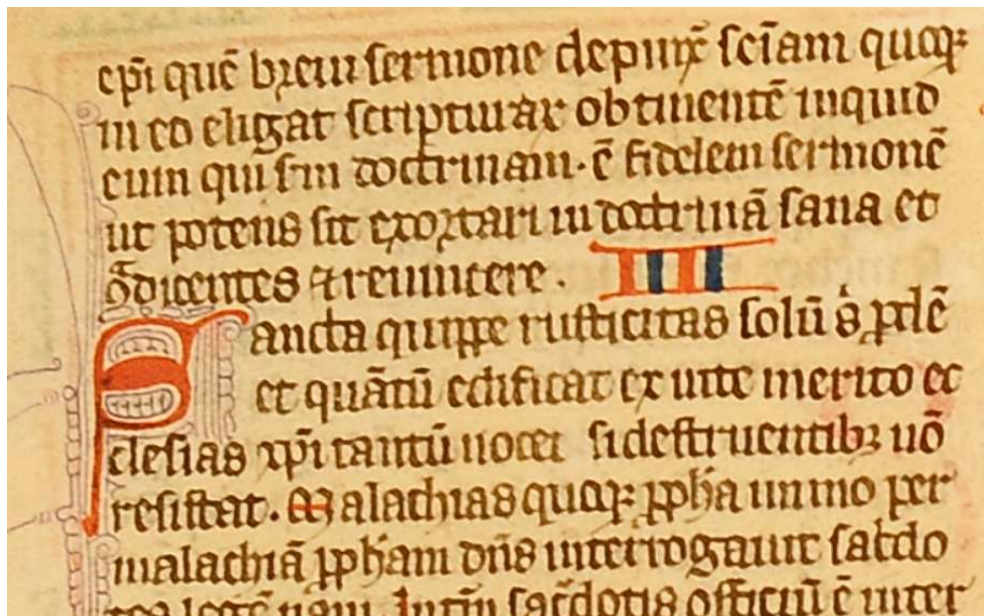
The texts that surround these *leges barbarorum* in the manuscripts under review let us presuppose the aim of making copies. Nevertheless the intention to create an apograph of the Laws of Salian Franks seems unclear, especially taking in consideration that the part of the Decree of Childebert II was abruptly. Abbreviations in this copy didn't allow to use it as a master copy for printing. Perhaps such apograph that was placed under the same cover with the treatise on the Reformation and the works on the German and Belgian history could illustrate the German tribes' government and society in the 6th century. K. Brouwer pretended to show the spreading of the Franks in the Rhine region basing himself on the Capitulary of Louis the Pious 818–819 (however his copy of the Capitulary was rather used as a private exercise book for translation from the Latin into Old High German). According to modern scholars J. Joscelyn used his apograph of Alfred's Laws in order to prepare an Anglo-Saxon dictionary and grammar (few fragments only have survived); he also compiled the glosses for this text and eventually for its published version made by William Lambert in 1568 (known as *Archaionomia*). In the same way Lawrence Nowell copied the content and the handwriting style of the *London. BL. Cotton Otho B. XII* (early 11th century, almost completely burned down in a fire in 1731), in order to compose the philological commentary and to study the lost manuscript.

V. Appendix I.

Appendix 1

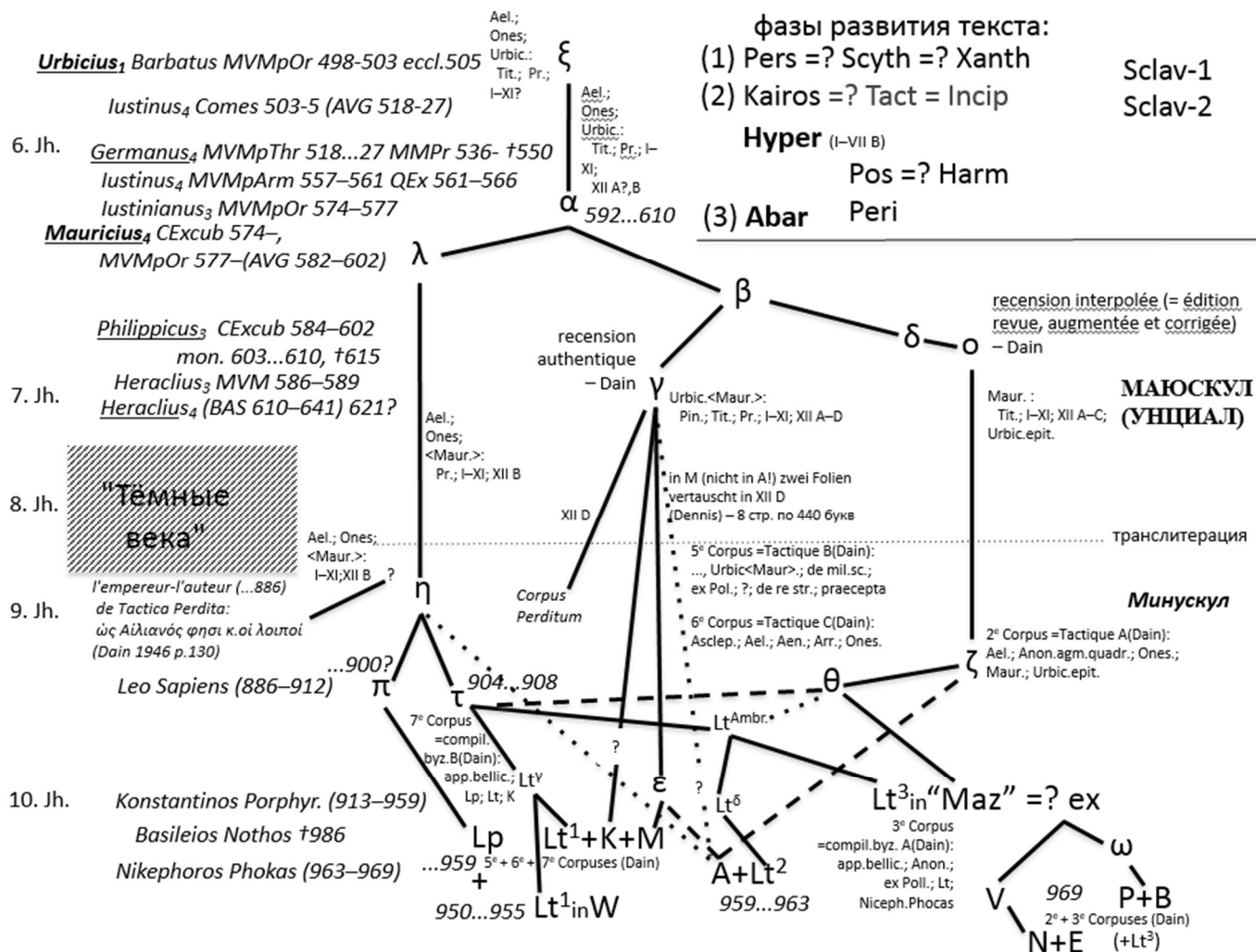
Рукопись	Наименование источников	Датировка и авторство
<i>Leiden. Bibliothek der Rijksuniversiteit, BPL 2005</i>	<i>Pactus legis Salicae (Recensio C). Pactus pro tenore pacis ca. 511-551. Decretio Childeberti II a. 594-596</i>	1549-1557 г., <i>unknown</i>
<i>Trier. Stadtbibliothek 1362a/110a</i>	<i>Capitulare legibus addenda a. 818-819 (Hludowici capituli legibus addendi versio francica ca. 943-963)</i>	Конец XVI – начало XVII в., но до 1617 г., [<i>Cristoph Brouwer</i>]
<i>London. BL. Additional 43703</i>	<i>Domboc (Leges Aluredi, ca. 893-901)</i>	1562 г., <i>Lawrence Nowell</i>
<i>London. BL. Cotton Nero. Ms. A. I</i>		Сер. или третья четв. XVI в., <i>John Joscelyn</i>

Appendix 2



РГБ. Ф. 256. № 816. Biblia sacra. л. 1 об.

Appendix 3



История текста книги XI на фоне рукописной традиции "Стратегикона" (реконструкция по Dain 1930: 46,130,152,167sq.; 1946: 33,62,71–73,77,130; Dain–Foucault 1967:351–353; Dennis, Gamillscheg 1981: 28–39,39,41; Haldon 2014: 65,67n.73; Курышева 2020; с моими дополнениями)

Appendix 4

