ABSTRACTS FOR THE SYMPOSIUM  
ON FRIDAY, 28 OCTOBER  

**Bo Andersson** (Uppsala University)  
*[invited paper]*  

**Female Writing as a Subversive Activity. Two German Examples from the Cultural and Political Context of Late 17th Century Sweden**  

Religious life in seventeenth century Sweden was totally dominated by Lutheran orthodoxy. In the 1680s, however, pietism was slowly introduced. This stressed the existential and strongly emotional commitment of the believer. In the part of the movement known as radical pietism, politico-theological and apocalyptic currents became dominant. In Sweden, pietism was met with very strong reactions from Lutheran orthodoxy.

In my paper, I will reflect on some of the conditions for female pietistic writing, taking Aurora von Königsmarck and Eva Margaretha Frölich as my examples.

Aurora von Königsmarck (1662-1728) belonged to one of the most influential noble families of German descent in 17th century Sweden. In the early 1680s, she was a lady in waiting at the Stockholm court with one of her sisters and two cousins. Together they wrote a collection of strongly emotional religious poetry in German, *Nordischer weyrauch*. The collection reflects the religious interests of Queen Ulrika Eleonora, whose contacts with German pietistic circles were viewed with great suspicion by the orthodox Stockholm theologians. The religious poetry by Aurora von Königsmarck and her circle is preserved in an exquisite manuscript in the Uppsala University Library. The fact that it was never printed indicates both the subversive and the exclusive character of the poems.

Eva Margaretha Frölich (?-1692) was the daughter of an Austrian officer who entered Swedish military service during the Thirty Year’s War. In the early 1680s, Eva Margaretha Frölich had visions about the Swedish king Charles XI. According to these visions, the Swedish monarch would form an alliance with Lutheran rulers in Europe, conquer the French king Louis XIV in a great battle at the Baltic See, and finally march towards Jerusalem, where he would establish his millennial kingdom, rebuild the temple, and rule the world from David’s throne. Eva Margaretha Frölich was accused of heresy. She just barely escaped the death penalty, and her manuscripts were publicly burned by the Stockholm executioner in 1683. She was condemned to exile. After a short sojourn in Saxony, she went to Amsterdam, where she published a number of tracts in German and Dutch about Charles XI of Sweden and his leading role in the imminent apocalyptic drama. At this time, the Netherlands was one of the very few locations in Europe where radical pietistic writing did not have to circulate in manuscript, but could be made available in print to a broad reading public, because of the lack of censorship.

Aurora von Königsmarck and Eva Margaretha Frölich are two German-Swedish contemporaries, influenced by pietistic religiosity. Nevertheless, their religious works – in manuscript and in print respectively – belong to different cultural and political worlds.
Agnieszka Backman (Uppsala University) [poster]

Fru Elins bok

In my doctoral project I am studying the Old Swedish miscellaneous manuscript Holm. D 3, called "Fru Elins bok" ("Lady Elin's book"). I am focusing on the differences between "Fru Elins bok" and the closely related manuscript Holm. D 4a, "Fru Märtas bok" ("Lady Märta's book"), and on how "Fru Elins bok" has been used.

The manuscript is made out of paper and consists of about 650 pages. It is also extensively damaged from damp; every single page is damaged from the middle of the page to the bottom. The manuscript is dated to 1487-1488 and two hands have written it. There are also some scribbles on the first and last pages that are now a part of the binding. "Fru Elins bok" contains fourteen different works, among them the "Eufemiavisor", Erikskrönikan, Tungulus and three miracles connected to Saint Anne and the Virgin Mary. The manuscript has been largely ignored by philologists in the past, because of its lack of uniqueness and its many of scribal errors.

"Fru Elins bok" and "Fru Märtas bok" share many of the literary works, and most of the works in "Fru Elins bok" are copied from "Fru Märtas bok" which is about 40 year older. They also share a dedication verse at the end of Herr Ivan, which reads the same except for the names. It has even been shown that Lady Elin was Lady Märta's daughter, and they both moved in the highest circles of Swedish society at the time.

For my poster I would like to present the manuscript and my research project.

Maja Bäckvall (Uppsala University) [paper]

An Old Norse Treasure in Uppsala: The Codex Upsaliensis DG 11 of Snorri Sturluson's Edda

The Uppsala University Library houses a very important manuscript for students and scholars of Old Norse language and literature: the Codex Upsaliensis DG 11, one of the four main manuscripts of Snorri Sturluson's Edda. Composed in 13th century Iceland, Edda is usually described as a text book in scaldic poetry, a kind of poetry largely based on a complex system of metaphors, so-called kennings. The work not only gives a large number of examples of these kennings, it also shows different ways in which the metre can be varied and, perhaps most famously, provides the reader with an overview of pre-Christian myths and stories, many of which are only preserved in Edda. This makes Edda an unparallelled source of knowledge about the Nordic pantheon, though seen through the eyes of a Christian Icelander.

The Codex Upsaliensis DG 11 has been dated palaeographically to the first quarter of the 14th century. This makes it possibly the oldest extant manuscript of Edda, with the next oldest, Codex Regius 2367, being dated to the first half of the same century. The manuscript, which is a quarto, was written by one scribe. Apart from Edda, the manuscript contains the so-called Second Grammatical Treatise (on orthography and phonology), a list of Icelandic poets, Snorri Sturluson's family tree and a list of law speakers in Iceland. Since Snorri Sturluson was both a poet and a law speaker (a man responsible for remembering and reciting one third of the
Icelandic law at the yearly assembly for three consecutive years), all three lists in DG 11 are closely connected to him. While the manuscript's high age and clear ties to the work's author have ensured it a place in Edda's edition history, its text is not considered good. Compared to the other three main manuscripts, the text in DG 11 is frequently shorter, with a less embellished style, and contains many unusual variants that can be difficult to make sense of. Many editors have explained this by referring to a "confused scribe" having corrupted the original text through excessive shortening, an explanation which is also a dismissal of the manuscript. However, as the focus of manuscript studies has shifted from the imagined original to the individual manuscripts, it has become increasingly clear that manuscripts such as DG 11, the odd ones out, have more to tell us than just that their scribes made a mess of them. Instead, it is especially because they are so different that they can be used to better understand the texts they carry. Since 2008, there has been a project working on different aspects of the Codex Upsaliensis DG 11 at the Department of Scandinavian Languages here in Uppsala, a project I am connected to. In my paper, I would like to present the manuscript itself in more detail as well as show what closer inspection of such a previously dismissed manuscript can reveal.

Mark Bland (De Montfort University) [keynote address]

Transmission and Identity in Seventeenth Century Manuscript Studies

<abstract tba>

Thomas Gobbitt (University of Leeds) [paper]

The Codicology of Late Anglo-Saxon Law-Codes: Methodology, Materiality and Manuscript Contexts

Manuscripts, as artefacts of material culture, are physical objects embedded in a complex web of cultural networks, physically shaped by human agency. Through close analysis of the materials, mise-en-page and alterations of each manuscript, the intentions and behaviours of the users can be re-constructed in a manner that complements the textual evidence of copying and emendation. Through this presentation I will outline the codicological methodologies that I used throughout my doctoral research and will present as a case study to illustrate these examples from the manuscript Cambridge, Corpus Christi College (CCCC) 383 – a collection of Old English copies of Anglo-Saxon law-codes and related texts, copied at the turn of the twelfth century, possibly at, or for, St. Paul's Cathedral, London – which formed the focus of my PhD research. In particular, I will discuss the parchment, evidence for binding (or the lack thereof), patterns of damage to the manuscript, its mise-en-page and the stratigraphy of its emendation. Through this analysis, I will illustrate aspects of the manuscript's production, emendation and use as a physical medium through which law was contained and engaged with as a nexus point for a small group of people, literate in Old English, in the first half of the twelfth century.
The Sloane Group of Middle English Manuscripts: the Relationship between the Core and the Sibling Manuscripts.

The paper presents work done on the so-called Sloane Group of Middle English manuscripts, as a part of my PhD thesis, a digital edition of the related Trinity College Cambridge O.1.77. First identified, by Voigts (1990), The Sloane Group refers to a number of medical, astrological and alchemical manuscripts from the mid to late 15th century, most of which are now part of the collection donated to the British Library by Sir Hans Sloane. According to Voigts "These manuscripts deserve serious study, for they suggest a uniformity and co-ordination in late medieval English book production that has not hitherto been noted." (Voigts 1990: 27).

Six manuscripts, which Voigts calls the “core” of the group, British Library Sloane 1118, Sloane 1313, Sloane 2320, Sloane 2567, Sloane 2948 and the BL add. MS 19674, are united by “striking physical similarity” (28), sharing a number of external characteristics such as size, size of the writing frame, a set of recurring watermarks. The manuscripts also contain some recurring hands, many of them being copied in a very condensed form of secretary. However, despite very similar subject matter, these manuscripts do not contain any overlapping texts (see Voigts 1990 & Honkapohja 2011).

A number of other MSS are less unified in terms of their physical appearance, but are related to the group by sharing a set of texts, often in the exact same order, typically referred to as the “sibling manuscripts” (see Voigts 1990 & Honkapohja 2011: 29). This second group includes Trinity College Cambridge O.1.77, Sloane 3566 and Boston Countway MS 19, and two luxurious post-medieval codices Tokyo Takamiya MS 33, and Cambridge Gonville and Caius 336/725. One manuscript, Sloane 2320, belongs to both groups having the physical characteristics of the core MSS and containing the texts that characterise the sibling manuscripts.

This paper presents a detailed codicological look on these manuscripts, including a careful examination of their collation and watermarks, and offers a hypothesis on the possible relationship between the Core and the Sibling manuscripts.

References
Anna C. Horn (University of Oslo and University of Gothenburg) [paper]

Production and Reception of The Old Norwegian Common Law

In my project I will study how one text-work, The Old Norwegian Common Law, is presented in 16 manuscripts. The Old Norwegian Common Law of Magnús Hákonarson (the Lawmender) (1274–76), has survived in 39 extant manuscripts, all of them written during the 14th century. The manuscripts contain a diversity of evidence from the scribes’ work, such as the way the text is structured by use of rubrics and diversified size of the initials, and the way some of the scribes restructure the text by moving or removing parts of the text. From my point of view, many of the varying visual and textual structuring elements are the result of a process of change in the scribes’ reception of the law; from a law where the authority and power lay within the physical object – the codex, to a law for practical use where the authority lay within the content of the text. This implicates that the scribe’s approach and attitude to the Common Law was different when copying one of only a few existing manuscripts, than when the scribe had access to many manuscripts, writing a new manuscript perhaps from a number of exemplars, comparing their readings. The scribes’ attitudes and consciousness towards the manuscript and its content was expressed in the way they created the new manuscript, and variants of visual and textual structuring elements can reveal different phases of reception of the text. By analyzing visual structuring elements in relation to the extent of restructuring the text in the 16 law manuscripts, I intend to identify the phases of which the reception of the law has changed.

The 16 manuscripts are:

DG 8 AM 31 8vo
Holm perg 11 fol AM 58 4to
Holm perg 28 4o AM 62 4to
Holm perg 30 4to AM 63 4to
GKS 3261 4to AM 65 4to
NKS 1642 4to AM 69 4to
Thott 1275 fol AM 74 4to
AM 302 fol
AM 305 fol

Teemu Immonen (University of Helsinki/TUCEMEMS) [paper]

The First Chapter of the Rule of Benedict, and Its Reception in the Manuscripts of Monte Cassino in the 10th and 11th Centuries

The first chapter of the Benedictine Rule is titled De generibus monachorum, ‘on the kinds of monks’. During the Middle Ages, this text formed the basis for the perception of the monastic life for generations of religious. My paper discusses the presence of this text in the Cassinese manuscripts during the abbey’s golden age in the eleventh century. I will lay the basis for the
discussion through a short look at the role of the work in its entirety in the daily life of the community, how the monks familiarized themselves with the text and when. To determine the importance of the first chapter in regard to other chapters of the Rule, I will then address the exterior features of the manuscripts, pointing out the special attention given to the initials and the pictorial decoration of the text. Lastly, I will survey how the monks were thought to perceive the visual effects used in the decoration of the manuscripts. The paper is a part of my PhD thesis which I am currently finishing.

Ruut Kataisto (University of Jyväskylä/TUCEMEMS) [poster]

Giovanni Battista Bracciolini: Vita Capranicae

Giovanni Battista Bracciolini (1440-1470), the second son of Poggio Bracciolini, wrote a Life of Cardinal Domenico Capranica (1400-1458) between 1460 and 1470. The title could also be Vita Cardinalis Firmani, because Capranica became bishop of Fermo in 1426. It is dedicated to Iacopo Ammannati Piccolomini, bishop of Pavia, who had been Capranica’s secretary in 1450’s. The Life is partly based on first hand knowledge of the cardinal, as Poggio Bracciolini had been his personal friend and it is written in skilful Latin.

At least eight manuscripts of the text are known. Seven of them are in Italy (Rome, Florence and Genoa) and one now in Kansas, USA. Four are from the fifteenth century, four others from the sixteenth-seventeenth centuries. The texts of the manuscripts are quite alike, notwithstanding the overwritten part of Vat.Lat.5882. Among the owners figures the dedicatee, Iacopo Ammannati Piccolomini. The 1480 catalogue of the books of the Collegio Capranica established by Cardinal Capranica in 1457 shows a volume of the Life, which so far has not been identified. Ètienne Baluze (1630-1718) used a manuscript of the Life that he had obtained from the Collegio through Cardinal Girolamo Casanate (1620-1700) for an edition that he published in his Miscellaneorum Liber Tertius in 1680.

This poster is a report on a work in progress which aim is to make a critical edition of the biography with a historical commentary. At the moment the main interest is on the textual history of the Vita Capranicae which I shall examine through a codicological and historical analysis of the manuscript witnesses.

Satu Lidman (University of Turku/TUCEMEMS) [paper]

Comparing Protocols of the Magistrates’ Courts in Stockholm and Munich around 1600

In my 20-minute presentation I will investigate the differences and similarities in the early modern lower courts’ records of the cities Stockholm and Munich. The latter was studied for my doctoral thesis (2008) as original in Stadta rchiv München, the first I have read in edited form (Stockholms stads tänkeböcker från 1592) for the postdoctoral research in progress.

The tightening restrictions of sexual behaviour and patriarchal values controlling women’s lives was one of the major themes in the doctoral study; in the ongoing research this perspective forms the central starting point. At the turn of the 16th century many acts and
behaviour models that had been tolerated before, were criminalized due to changes in legal systems and moral ideals. In this religiously sensitive period, both the Swedish and Bavarian capitals were expected to function as forerunners of the topical chastity norms.

The unrealistic ideas of sexual purity and moderation especially targeted women, who were supposed to be honourable virgins, good wives or humble widows. Accordingly, the interpretation of laws as well as penal practices concerning moral offences such as adultery, premarital relationships, pairing, prostitution and concubines, grew notable harsher.

These processes and attitudes became visible not only in the actual sentences given by the courts, but also in the language and wording used in the protocols as the accused women were shown their “proper” position, for example by naming them respectable or dishonourable. Although Sweden had gone through Protestant reform and Duchy of Bavaria was almost fanatically Catholic, the magistrate’s courts in Stockholm and Munich seem to have shared quite a similar features in their aims and ways of prosecuting and punishing sexual misbehaviour.

Motto: “The usage of language both gives and takes power.”

Lasse Mårtessson (Uppsala University) [invited paper]

Medieval Manuscripts and Digital Image Analysis

In my presentation I will discuss the possibilities of applying digital image analysis to research on medieval manuscripts. I will begin by describing what is possible to accomplish at the present stage of research, and as a second step I will discuss future challenges in this field. The background to this presentation is work that has been conducted within the frames of a project application, called From Quill to Bytes. A Swedish Infrastructure for Automatic Transcription of Pre-modern Texts. As preparatory work for this application, we have mapped the state of the art regarding the combination of manuscript studies and digital image analysis, and as a second step we have carried out a pilot study in this area. This project is a collaboration between traditional philology, image analysis and computer linguistics.

During the last few years, the research in digital palaeography and codicology has been intense and digital image analysis has been shown to be very useful in for instance scribal attribution and layout analysis of a manuscript page. A very important method within digital image analysis is so-called Word Spotting. Word Spotting is the collective name for several different methods for searching certain word forms, or rather, certain letter sequences, directly from a manuscript page. Word Spotting makes it possible to excerpt words automatically in an unedited manuscript, and facilitates the finding of relevant passages in large masses of texts.

There has been a desire to perform automatic transcription of medieval manuscripts in the same way as OCR (Optical Character Recognition) can be used for printed text. At the current stage of research, this is not possible. There are several reasons for this, two of which have to do with letter variation and letter segmentation. In handwritten text, the individual letters always show some degree of variation from each other. For instance, all examples of the letter b in a handwritten text share the same basic components: a tall stem standing on the baseline, having a loop at the base on the right side. However, the exact execution of these
components varies in a handwritten text, and no b is exactly similar to another b. A trained human eye can identify all the individual examples as variants of the same unit (the grapheme <b>), but for a computer this variation creates difficulties. The problem of letter segmentation is due to the fact that letters in handwritten text, especially in cursive variants, are often attached to each other. As a result, the computer has difficulties determining where one letter ends and the next starts. Another problem is that of dealing with abbreviations in an automatic transcription. The abbreviation must first of all be identified typologically (just like ordinary letters), and then the expanded form has to be constructed.

In my paper, I will describe a study within the field of Word Spotting performed by the working team behind the aforementioned application. In this investigation, an automatic search for certain word forms was performed directly from two medieval manuscripts, one in Old Swedish (C 61) and one in Latin (C 64). I will also discuss the main target for the project, namely achieving automatic transcription of medieval text in the future. By combining expertise from philology/palaeography, computer linguistics and image analysis, and by restricting the material to carefully executed Textualis, we believe this will be within our reach.

Eva Nyström (Uppsala University) [invited paper]

Codicological Crossover: The Merging of Manuscript and Print

In libraries and book catalogues we usually meet a neat and orderly separation of printed and manuscript material. As research so often is specialized and little collaboration has hitherto taken place between bibliographers focusing on hand-press materials on the one hand and codicologists and manuscript experts on the other, this has also contributed to the picture of a divide between the two categories. But there is ample reason for us to look also at the connections and similarities in order to give a more comprehensive presentation of the way books were conceived, produced, distributed, bound, read, and collected in the centuries following upon the introduction of the printing press.

I will accordingly problematize this shared domain of the written/printed word by presenting a selection of combo books from Uppsala University Library, in order to highlight what we may gain from a raised awareness of this intersection between the two media. Common variations on the theme are books with independent printed and manuscript units, printed books with manuscript additions (paratexts, marginalia, decorations, etc.), prints bound interfoliated to allow profuse manuscript expansion on the subject. There are printed books with manuscript indices, there are even manuscript books with printed title page (and vice versa). The upshot: a motley universe of crossover codices and printed books to explore.
Kari Anne Rand (Oslo University) [keynote address]

Some Repositories of Medieval Manuscripts: Holdings, Access and Prospective Research Topics

This talk will be entirely practical, and will concentrate on some central manuscript collections in the United States and Europe (particularly the United Kingdom). My first aim is to present the history of those collections, to give an idea of their present holdings, and to consider their strengths – and in some cases their weaknesses.

Secondly I shall consider access. Not only in the narrow sense of gaining entry to the various collections, but also assessing the working conditions for scholars in each one, looking at such mundane but important details as lunchtime opening hours and, more crucially, whether readers are allowed to take their own photographs. I shall also attempt to assess the cost of using each institution’s imaging services, and their efficiency. An increasingly important aspect of access is through the images which manuscript repositories make available to the public on the web, and I shall also attempt to assess some of those websites.

The final section of my talk will be restricted to Middle English material. I shall draw attention to a few manuscripts in the collections in question which in my view would lend themselves particularly well to future research projects.

Marika Räsänen (University of Turku/TUCEMEMS) [poster]

The Liturgical Feasts of St. Thomas Aquinas in the Medieval Diocese of Åbo

Thomas Aquinas (d. 1274) was canonized and his name was added into the liturgical calendar of the Church in 1323. The saint received another universally instituted feast day when his remains were translated from Italy to Toulouse in France in 1368-9. Despite the fact that Thomas Aquinas had an important role in the medieval and early modern Catholic culture, his cult as a saint has drawn little attention among the different disciplines of medieval studies.

Aarno Malin (Maliniemi) studied the diffusion of Thomas Aquinas’ cult as a part of his project to create an overall picture of the liturgical year in medieval Finland and the different feasts celebrated there. Although Malin’s research was accurate, it remained at a rather general level in regard to the individual cults of saints. My aim is to evaluate Malin’s results concerning Thomas’ feast days in Finnish medieval manuscripts and manuscript fragments using, as it seems, a wider range of source material than was available for Malin during his active years of research (1920-50).

Hanna Salmi (University of Turku/TUCEMEMS) [paper]

Visual Presentation of English Body and Soul Debates

In this paper I will focus on the ways in which visual elements (e.g. layout, colour, images, litterae notabiliores or different typefaces) are used as discourse structuring devices in English debate poems. I will examine versions of the Body and Soul debate both in medieval
manuscripts and early modern printed texts. This was a very popular theme in the medieval period, found in over a hundred versions in Latin alone. The English examples range from the 13th century at least to the early 17th century.

The aim of this paper is to investigate not only what visual means are used for discourse structuring, but also the types of discourse structures set apart by these visual means. For example, are capital initials used to separate stanzas, speech turns, sections or something else entirely? Since it would be very confusing for a reader not to know who is supposedly talking, the question of speech turn marking is particularly relevant for debates. On a larger scale, what kinds of visual cues are used to help the reader recognize the text as a debate?

This research is intended to form a part of my ongoing PhD project, in which I will study both visual and verbal text structuring devices in a larger corpus of debate poetry.

References

Mari-Liisa Varila (University of Turku/TUCEMEMS) [poster]

Shared Contents – Shared Hand?

In this poster, I will look at two manuscripts: New Haven, Yale University, Medical Library MS 45 and New Haven, Yale University, Beinecke Rare Book and Manuscript Library MS 558. These mid-16th-century English manuscripts share approximately 40 pages of astrological material, written in English secretary script. Daniel Birkholz (2003) suggests that the manuscripts share not only texts, but also a scribal hand. Although new technologies and methodologies for scribal identification are constantly being developed, the process of positively identifying a hand is still a problematic one.

The comparison of the hands in Beinecke 558 and Medical Library 45 is made more difficult by the fact that the script used is a formal, carefully executed and professional secretary, with very few idiosyncratic or distinctive features (for a description of the hand in MS Beinecke 558, see Varila 2010). However, the shared contents already establish a link between the two manuscripts and also provide the opportunity to compare material that is similar in terms of generic and textual features, including e.g. lexis.

I will examine the manuscripts from a paleographical point of view, looking at the evidence collected by comparing select letter forms and scribal practices. I will also address some problems related to scribal identification emerging from my primary material.

References
Rechannelling the Arno: Opposite Discourses in Two Florentine Manuscripts

In the early modern Florentine State, there existed overlapping public policy discourses regarding the use of the natural environment. Codicological sources from Florence at the turn of the sixteenth century present us two hydrological projects that look the same at the first glance but actually had opposite objectives. The first project would have benefited the navigation on the Arno from its mouth until Florence, and as Leonardo da Vinci speculated, Pisa as well might have been willing to pay a part of the construction expenses because of the profit the canal would have brought to the city; the second plan aimed at changing Pisa's position from a city by the river into a city in the middle of a marsh.\(^1\) Political history offers a key to understanding these opposite objectives through an analysis of Pisa's position in the Florentine State.

The first plan that aimed at common good is presented in the Notebooks of Leonardo da Vinci. Apart from the plan regarding the Arno, they show extensive reflection on redirecting rivers in order to reduce the dangers of floods and increase agricultural output from the 1490s.

The second plan that was disadvantageous to Pisa is presented in Biagio Buonaccorsi's autograph manuscript Sunmario, retained in the Biblioteca Riccardiana in Florence. It narrates the course of events from 6 June 1498 to 10 September 1508. It served as the first draft of Buonaccorsi's history of Italy from 1498 to 1512 (Diario [...] dall'anno 1498 in sino all'anno 1512), and he had written it either for his own use or at the request of a Florentine authority, the Ten of War (Dieci della guerra). Diario was first published as late as 1568 but already known to Buonaccorsi's contemporaries. The interpretation of these two manuscripts is conditioned by research traditions regarding the ordering of the territory.


The aim of the project entitled An Electronic Text Edition of Depositions 1560–1760 (ETED) has been to produce an edition of depositions from various regions of England that remains as faithful to the original manuscript as is feasible and meaningful in electronic format, but which also functions as an electronic corpus. Depositions have been increasingly used in recent decades for a range of linguistic studies and socio-historical research, but the options for

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\(^1\) The Notebooks of Leonardo da Vinci (New York: Dover, 1970), 229; Biagio Buonaccorsi, Diario dall'anno 1498 all'anno 1512 e altri scritti, ed. Enrico Niccolini, Fonti per la storia d'Italia: Antiquitates 12 (Rome: Istituto Storico Italiano per il Medio Evo, 1999), 145-146.
researchers have been limited to either transcribing material from scratch and/or relying on printed editions. This edition (see Kytö, Grund and Walker 2011), collected in a principled way and encoded in searchable form, provides varied and sufficient data to enable systematic linguistic investigation. ETED is a response to recent calls for a return to manuscripts and faithful representations of the texts as they appear in the manuscripts as material for research, while recognising the fact that corpora and other similar databases have become one of the primary ways, if not the primary way, of accessing research material. Considering the vast quantities of depositions in manuscript form, there are surprisingly few editions of such material. Many of the editions that do exist are lacking in accuracy and/or linguistic reliability, because of actual transcription errors and/or because of editorial conventions that obscure features of importance for linguistic research. A corpus based on such transcriptions could potentially provide skewed statistics and hence incorrect conclusions. The editorial intrusions have been kept to a minimum, as described in the book, which gives detailed descriptions and analyses of the material. The edition is available on a CD which accompanies the book. To ensure that ETED functions fully as a corpus and as an electronic edition, the texts are presented in five electronic formats (including XML, TXT, HTML and PDF), by which means we offer a range of options adapted to address the needs of different users. ETED thus combines new philology with corpus linguistics, embracing a number of fields such as manuscript studies, editorial theory, historical linguistics, and political, social and legal history.

Reference

Christine Watson (Uppsala University) [poster]

An Introduction to Cyrillic Palaeography with Examples from an Uppsala Manuscript

Uppsala University Library has a large and interesting collection of Slavic manuscripts. This paper will consist of a presentation of three volumes from this collection, as well as an introduction to Cyrillic palaeography and the problems connected with editions of Cyrillic manuscripts.

The manuscripts Slav 26, 27 and 28 contain a Russian translation, made in the 1670s, of a Polish chronicle. There are a dozen other copies of the text preserved in Russia, but this manuscript contains some interesting features not found in the other manuscripts.

As for palaeography, I will show samples of the three main types of early Cyrillic scripts, ustav, poluustav and skoropis and give a few examples of the development of letters and their relation to the corresponding modern Russian letters.

The main emphasis will be on the cursive script skoropis with its many flourishes and superscript letters. It was a chancery script that was mainly used for secular texts, both administrative documents and books. Different kinds of texts were written with different
degrees of care and vary greatly in legibility. Ligatures and superscript letters were probably originally designed to save time and space, but in many cases it is clear that the scribe had aesthetic purposes with his writing as well.

A characteristic feature of skoropis was that the scribes varied the shapes of letters to avoid monotony. Sometimes the different variants had their origins in what had once been separate letters, sometimes they had developed from a single letter. We do not always know to what extent the choice of variants was significant to the scribes. This may pose some problems when editing Cyrillic manuscripts, and some issues related to this will be discussed.