

SUMMARIES

IVAN BOSERUP. *Abbot Vilhelm seeks advice from Pope Celestine. On the earliest Danish autobiography (Vilh., Ep. II 47).*

William, the abbot of the monastery of St. Thomas in Paraclito, near the village of Æbelholt in Northern Zealand, came to Denmark from St.-Geneviève in Paris in 1165. He was a member of the Augustinian Order of St. Victor, and from his outpost in Denmark he kept in touch with his former colleagues and other high-ranking members of the French clergy. He played an active role in Danish diplomacy, and helped to arrange the marriage of the Danish princess Ingeborg with the French king Philippe-Auguste on August 14th, 1193, as well as other matters. William endured many hardships as an abbot in relatively undeveloped 12th century Denmark, and he was often tempted to return to Paris. However, William died in Denmark, nearly 80 years old, on Easter Morning 1202. He was canonized in 1224. About 100 of his letters have survived, together with a short Preface stating that they are intended as model letters. The only known mediaeval codex of these letters perished in the fire of Copenhagen in 1728, but a handful of more or less complete copies of that codex have survived. Since the codex was already in decay before these copies were made, a number of the letters are only known to us as fragments. There has been much discussion whether two of these fragments, II 48b and II 47, are two parts of one letter, or fragments of two different letters. Already in 1945 it was demonstrated that nothing in the contents of the two fragments eliminates the possibility that they do belong together, but since the manuscript evidence had not then been analyzed, there remained room for doubt, and in the latest edition (*Diplomatarium Danicum*, 1. Række, 3. Bind, 1977) II 47 is printed alone, and II 48b considered as spurious. However, a detailed review of all the manuscript evidence allows us to follow step by step how a mistake in the indication of the addressee in the lost mediaeval manuscript led to the exclusion of the first part of letter II 47 and how it came to be copied after II 48. Once reestablished with certainty as one, complete letter, some textual corruptions can be corrected, and some points of interpretation elucidated. From a stylistic point of view, the letter has many interesting aspects: it shows William's skill as a writer in the way he appeals to the pope, the way he depicts himself and his present situation, and the way he argues for his right to resume his previous position at Ste.-Geneviève. Some of William's other letters tell of the many hardships this highly educated French clergyman of noble birth had to endure in 12th century Denmark. 47 can be dated to the years 1191-93, when William was about 67 years old. In an appendix, II 47 is for the first time printed in its full form.

BJARNE SCHARTAU. *'Byzantium after Byzantium' in the Manuscript Collection of the Royal Library.*

The collection of Greek manuscripts in the Royal Library is the largest in Scandinavia (roughly 170 mss., including fragments). In addition to a series of fine mss. from the actual Byzantine period (10th to 15th centuries), which, even by international standards, are codicologically major works, the collections also include items that provide interesting evidence from the epoch known as *'Byzance après Byzance'*.

This article presents the majority of these late mss., which range chronologically from a letter from Patriarch Jeremiah II Tranos of Constantinople to David Chytræus, professor in Rostock, written in 1578, to an extensive collection of notes for a Greek orthodox dogmatics by Misael Apostolides (1789-1862), the first university professor of theology in modern Greece.

The most significant among these manuscripts is Fabr. 52, 4°, the original manuscript from 1721 of the Greek-Rumanian Demetrios Prokopios' work on „The Learned Greeks“, which appeared first in an edition published in 1722 by J. A. Fabricius, and in another edition published by Sathas (1872).

Another item which deserves special mention is the miscellaneous manuscript NkS 212d, 4°, from the first half of the eighteenth century, which includes both theological and educational texts by the Lichudes brothers. These Greek brothers, I. and S. Lichudes, played a significant role in Russian church and intellectual history.

The mss. mentioned here are described in the author's catalogue of all the Greek mss. in the Royal Library, Copenhagen, *Codices Graeci Haunienses*, soon to be published.

VELLO HELK. *Einige estnische seltene Drucke und Unikate in Der königlichen Bibliothek und der Kopenhagener Universitätsbibliothek.*

In den beiden Sammlungen befinden sich ziemlich viele estnische Bücher aus dem 17. und dem 18. Jahrhundert, meistens gedruckt in Reval oder Riga. Es handelt sich vorwiegend um geistliche Literatur, ferner um einzelne Sprachlehren und Fibeln. Besonders die letzteren sind interessant, weil zwei von den drei in der Königlichen Bibliothek befindlichen Fibeln Unikate sind, die dritte nur noch in zwei Exemplaren bekannt. Die meisten Unikate befinden sich unter den Drucken aus der ersten Hälfte des 18. Jahrhunderts, darunter z.B. die 2. Auflage (1729) und die 3. Auflage (1743) der estnischen Übersetzung von J.A. Freylinghausens „Ordnung des Heils“. Die meisten Drucke stammen vermutlich aus den Bibliotheken, die die deutschgebürtigen Bibliophilen E.D. Hauber und C.F. Temmler in Kopenhagen gesammelt haben, und die später in die Bibliothek des Grafen Otto Thott kamen, und 1786-92 von Der königlichen Bibliothek erworben wurden.

Daneben werden auch einige seltene Drucke aus den Universitätsdruckereien in Dorpat und Pernau erwähnt und ausserdem eine illegale kommunistische Zeitschrift

„Majakas“, aus den Jahren 1933-36, als diese in Kopenhagen gedruckt wurde. Die meisten Nummern dieser Zeitschrift sind ebenfalls als Unikate zu betrachten. Alle diese Drucke ergänzen die geplante estnische Nationalbibliographie.

GIUSEPPE MIGLIORATO. *Salvator Fabris. The Italian fencing master and his connections to the court of King Christian IV.*

Salvator Fabris (1544-1617) worked as a fencing master in Padua in the 1580's and 1590's and met several Danish students there. Among his students was Johan Friedrich, later Duke of Schleswig-Holstein-Gottorp and archbishop of Bremen, who spent some time at the University of Padua in 1598. Fabris accepted a position at the court of the duke. After a few years with the duke, he moved on to the service of Christian IV in 1601. A richly illustrated manuscript on the art of fencing (GkS 1868, 4^o), which Fabris dedicated to the duke before he departed, represents the „first edition“ of Fabris' fencing book: *De lo schermo ovvero scienza d'arme*. Christian IV had the book printed in Copenhagen in 1606 in Italian with 190 copper engravings.

Aspects of Fabris' life at this time are described from evidence in letters: Fabris' personal connections with the Danes Christian Barnekow and Jonas Charisius, his stay in Denmark and his involvement in the hiring of two Italian musicians, Vincenzo Bertolusi and Giovanni Giacomo Merlis, and the trip back to Italy in 1606-08 during which he broke his journey with long periods of residence and worked as a fencing master in Germany and France. Though the journey was ostensibly only a leave from the service of Christian IV, Fabris never returned and he opened anew a fencing school in Padua. His pupils were mostly drawn from among the students of the „German nation“, and his reputation remained strong in German-speaking countries. New editions and new translations of his fencing book continued to appear in German up to 1713 and the work is considered to have had fundamental importance for the development of the art of fencing north of the Alps.

FIAMMETTA PALLADINI. *Esaias Pufendorf's book collection in the Royal Library.*

Esaias Pufendorf (1628-1689) was the brother of Samuel Pufendorf, the famous historian who may perhaps be best known for his work in natural law. Esaias P. served in the Swedish diplomatic corps for most of his career, but in 1686 he left to join the service of the Danish king Christian V, which did not sit at all well with the Swedes. He was an eager book collector and after his death the extensive book collection was to be sold at auction. An auction catalogue was printed in 1690, but before the auction could take place the complete collection was acquired for the Royal Library. In addition to the book

collection the Royal Library also owns the auction catalogue. The author discusses the characteristics which make it possible to identify books as belonging to the Pufendorf library, and presents the book collection in terms of the research possibilities that the combination of the printed catalogue and the presence of the Pufendorf books on the library shelves provides.

INGRID ILSØE. *A Copenhagen journeyman printer and his work at the close of the 18th century.*

The Manuscript Collection of the Royal Library has recently acquired an account book (NKS 1402, 8°) which contains detailed accounts of income from printing jobs done in the period 1777-1796. The accounts were kept by Carl Friedrich Schubart (1759-1830) while he worked as a typesetter for a series of printing houses in Copenhagen. Schubart later became the head of the printing office of Vajsenhuset.

The accounts provide an impression of the day-to-day work carried out in the printing offices of the period: both ordinary books and periodicals and all manner of ephemera. Works which were published without any indication of the printer also appear in the accounts.

The account book shows that a fully employed journeyman printer could earn from 3.5 to 5.5 Danish *rigsdaler* per week (annual wages = 265 to 288 *rigsdaler*) for typesetting. On the average he could typeset about 3.5 quires per week, or 15-15.5 per month.

CARL HENRIK KOCH. *Philosophers on the warpath. The relationship of Harald Høffding and Anton Thomsen as disclosed in their letters and diaries.*

At the turn of the nineteenth century, Harald Høffding was the most formidable figure in Danish philosophy. His best student, Anton Thomsen (1877-1915), enjoyed his special support until 1911. In that year Thomsen published a lengthy book on David Hume, in which Hume's critical views on religion were emphasized, and Høffding's approach to psychology, epistemology and philosophy of religion was subjected to criticism. In a review Høffding censured Thomsen's attack on religion and religious feeling, and described him as an immature person without any deeper understanding of the human soul. In the same year, Thomsen published a booklet on religion and the science of religion, where he in return satirized Høffding. This made Høffding furious, and in 1913, at the age of 70, he decided to stay on for a couple of years as professor, evidently in order to prevent Thomsen from inheriting his chair.

This controversy, which ended with Thomsen's death in 1915, just 18 days after he finally became Høffding's successor, is described and analyzed. On the basis of Thomsen's unpublished diaries and letters the controversy appears to have arisen out of a latent antagonism between him and Høffding, dating back to Thomsen's undergraduate days. Høffding's own account of the controversy in his autobiography, published in 1926, hardly does justice to the episode.

INGRID ILSØE. *Printing, book-binding and the book trade in the period 1482-1920. Literature on the Danish history of books and printing (covering articles and books with publication dates 1950-1990).*

A revised and supplemented survey of the literature through 1990, of special interest to Danish readers, which brings up to date an earlier version in English, printed in the *Gutenberg-Jahrbuch*, 1985, Jahrgang 60, Mainz, pp.258-80. As the title above indicates, not all aspects of Danish book history are covered, e.g. neither libraries nor library history are included, as this would have expanded the article beyond the limits of this journal. However, the coverage is thorough, since only a few ephemera are excluded.

English translations by Virginia Laursen