

345); deux pour chaque nouvelle indiction (pp. 346-350); une pour la cessation de la sécheresse (pp. 351-352) et une pour le règne plein de justice du Souverain (pp. 353-354)¹; Liturgie de saint Jean Chrysostome (pp. 359-373)²; Liturgie de saint Basile le Grand (pp. 374-389)³; et Liturgie des présanctifiés (pp. 390-402)⁴.

6. L'appendice a' contient la comparaison du texte *Vie de saint Jean de Rila*, en deux colonnes, avec le texte de base de Vladislav le Grammairien (pp. 405-434)⁵ et l'appendice b' la comparaison en deux colonnes du texte *Vie de sainte Parasève* avec celle qui marque une profonde empreinte serbe de Gregoire Camblak (pp. 433-436).
7. L'œuvre se termine par l'Index (pp. 437-450) et par la liste d'errata (page non numérotée; après la page 450).

3. L'œuvre d'Emile Kalužniacki: «Aus der Panegyrischen Litteratur der Südslaven» contient:

1. La Préface (pp. 3-12);
2. Le panégyrique du patriarche Euthyme, écrit par Grégoire Camblak (Introduction au texte pp. 15-27; le texte pp. 28-60; et les remarques de Kalužniacki sur le texte pp. 61-83)⁶;
3. Le panégyrique de sainte Philothée, écrit par le métropolitain de Vidim, Joasaph; qu'Emile Kalužniacki en donne à son édition complète (Introduction au texte pp. 91-96; le texte pp. 97-115; et les remarques de Kalužniacki sur le texte pp. 116-128)⁷.
4. L'Index (pp. 129-131); et
5. La table des matières (page non numérotée; après la page 131).

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Cento codici Bessarionei. Catalogo di mostra a cura di Tullia Gasparini Leporace ed Elpidio Mioni. Venezia, Libreria vecchia del Sansovino, 31 maggio - 30 settembre 1968. (Biblioteca Nazionale Marciana - Venezia, V Centenario della Fondazione, 1468-1968), 8°, pp. XII, 163, Tables 59 + 3 h.t.

In 1968, five hundred years had elapsed since the foundation of the Marcian Library in Venice; 482 Greek and 264 Latin manuscripts, donated by Cardinal Bessarion to the Re-

1. E. T., p. 130, note 3.
2. E. T., p. 129, note 2.
3. E. T., p. 130, note 1.
4. E. T., p. 130, note 2.
5. E. T., p. 137.
6. E. T., p. 67, note 1; cf. aussi Ibidem pp. 150-152; Notons aussi l'édition faite dernièrement par P. Rusev-I. Gălâbov-A. Davidov et G. Dančev, *Pohvalno slovo za Eftimij ot Grijgorij Camblak*, éd. B.A.N., Sofia 1972, pp. 448.
7. E. T., p. 148, note 1.

public of St. Mark, in the year 1468, constituted the kernel that founded the Library. Many other manuscripts which came to the possession of the Cardinal until his death in 1472 were later added to the above.

During the celebrations for the 5th century of the foundation of the Marcian Library, (see *Balkan Studies*, vol 9, 1968, pp. 234-236), an exhibition of the manuscripts of Bessarion's collection was organized. In the 1968 exhibition only 100 of the most valuable manuscripts of the Cardinal, most of them in Greek, were presented. The aspiration of the organizers of this exhibition was of course to bring together all the existant manuscripts of the Cardinal, but this proved impossible, inasmuch as most of them are dispersed in various libraries throughout Italy and other European countries (the Vatican, Milan, Turin, Oxford, Munich, Nüremberg, Vienna and others).

Among the most valuable exhibits were codices, well-known to philologists and paleographers, as examples of the Bible in uncial script (catalogue no. 19, 22) Athenaeus (no. 53), Photius (no. 54), Euripides (no. 57), Eustachius' commentaries on the Odyssey (no. 56) etc. In the Greek manuscripts one could admire excellent examples of Byzantine miniatures of exceptional artistic interest (nos 24, 38, 48, 58 etc.).

Although the Latin codices were not so important as the Greek ones, some valuable pieces, such as the Vulgata (no. 73), the life of Gregory the Great by J. Diaconus (no. 74) and others were prominent. All these codices in general show the activity developed by the «Scriptorium», that is, the scribe's workshop organized by Bessarion himself in his house in order to have copied whatever books were not in his possession. They constitute the *stemma* of the codices of the Cardinal but they are also important because in the margins, or between the lines, they contain comments, notes and variations written by his own hand, which show his activity as a philologist right up until the last years of his life.

In order to render such a unique collection of so many and so valuable Greek and Latin codices useful, a systematic catalogue of the one hundred most important ones was compiled by the late Tullia Gasparini Leporace, then director of the Marcian Library and Elpidio Mioni, professor in the University of Padua, well known for his catalogues of Greek manuscripts in Italian libraries.

The Catalogue is divided into three parts. The first comprises the works of Bessarion himself (five Greek and thirteen Latin, nos 1-8, pp. 1-25), the second, 54 Greek manuscripts from his collection (nos 19-72, pp. 27-69) and the third contains 28 Latin manuscripts (nos 73-100, pp. 70-96). Some interesting texts follow, relating to the donation and to the contents of the manuscripts donated. The book ends with a comprehensive table of the manuscripts exhibited (p. 151-153), an analytical index of persons and subjects (p. 154-162) and an ample collection of pictures hors-texte, three of which are in colour.

The description of the manuscripts is, of course, in accordance with the familiar rules of cataloguing by specialist paleographers in Greek (Mioni) and Latin (Gasparini Leporace). Special importance is given to the presentation of the chronological elements of the codices, to the subscriptions of the scribes, and in general to all data which can enlighten the activities of Bessarion as well as the cultural environment in which he worked.

The work constitutes a very useful aid not only to specialist paleographers, but also to students of the cultural activities of the Greeks in Italy at that time. It is also a very good basis for an eventual assembling and registration (following the method adopted by Gasparini and Mioni) of all the manuscripts of the Greek Cardinal.