

Augustinian Breviary (Roman Use) Advent-March

In Latin, decorated manuscript on paper

Southern Germany (Bavaria, Swabia), c. 1450-1475 (perhaps after 1446 and before 1456)

324 folios (paper pastedowns front and back from another manuscript) on paper, unidentified watermarks, crown, without arch, with straight ribbons beneath (cf. Piccard online 51408, Rattenberg, 1492), and five nested mountains, or one watermark, divided, of five nested mountains with a crown above, not identified in Briquet of Piccard, but cf. Briquet 11948-11950, six monts imbriqués avec couronne, Munich, Bamberg, Augsburg, 1471-1486, foliated: 1-7 (modern foliation in pencil) + i-clxxxx (original or early addition, top middle recto in Roman numerals in brown ink + 191-317 (modern pencil), complete (collation i⁶ ii¹² [1, f. 7, detached] iii-xxvii² xxix⁸ [-8, one leaf cancelled blank]), horizontal catchwords lower inner margin (lacking in quires xxv-xxvii), ruled in blind with single full-length vertical bounding lines, usually indiscernible, but visible on the blank folios, ff. 225-227 (justification 162 x 110-109 mm.), written in a bold and confident hybrida script (cursive gothic bookhand without loops) in two columns of 27 lines, majuscules stroked in red, 1- to 2-line red initials and occasional larger 'T' up to 7-lines, in excellent condition, apart from worming to the last leaf and back pastedown, occasional slight soiling, and one detached leaf in the first quire. Bound in CONTEMPORARY, POSSIBLY ORIGINAL, alum-tawed leather over stout bevelled wooden boards which extend slightly beyond the bookblock, tooled in blind with an outer border of acorn, around two sets of double fillets forming two borders surrounding a narrow rectangular center panel, with small stamps of twigs, fleur-de-lys in a diamond, and floral motif, lacking bosses, clasp and catch intact (strap replaced?), spine with three raised bands (early replacement?), braided head and tail bands of alum tawed skin dyed red, later spine label at top, "Breviarium F[ratrum] S. Augustini," with shelf marks at the foot (see below), some scuffing and wear, especially to corners, some worming, but in excellent condition. Dimensions 220 x 155 mm.

Inside front cover, used as a pastedown, leaf from a Latin Breviary including text for the Office of Peter and Paul, Germany, later fourteenth or fifteenth century, on paper. Dimensions (irregular) roughly 195 x 125), copied in a cursive gothic bookhand in 31 long lines, red rubrics, red initial, underneath fragments of a few lines from an earlier (thirteenth century?) vellum leaf are visible (too few for identification); leaf from the same Breviary was also used as the back pastedown. Both leaves are damaged around the edges and abraded (although mostly legible).

Very attractive fifteenth-century Breviary, copied in a bold, legible cursive script, decorated with red initials (some quite plain, but others elaborated by the scribe in imaginative and attractive ways, including expressive loops and points), and still in its original blind-tooled binding. Made for Augustinians, with notably full liturgical directions, early in its history this made its way into the library of the famous Carthusian monastery at Buxheim. The large format of this volume and its very detailed text are of special note.

PROVENANCE

1. Evidence of the text, script, decoration, and watermark support an origin in Southern Germany in the second half of the fifteenth century, c. 1450-1475; it must date after 1446, given the presence of Nicholas of Tolentino, canonized in that year. The feast of the Transfiguration is added to the calendar may be evidence of a date before 1456 (mandated in 1456, although in some locations observed earlier). The full Office of

Nicholas of Tolentino included here at the end of the manuscript rather than within the Sanctorale is additional evidence of a date not long after his canonization in 1446.

This Breviary for Augustinian use, as is clearly state in the opening rubric on f. 1, and the calendar includes numerous Augustinian feasts: commemoration of mothers, fathers, benefactors (February 6); William of Sempringham (February 10), translation of Augustine, in red, minus duplex (February 28, his first translation); Monica (March 1 and May 4, and April 9, her translation), Conversion of St. Augustine (May 5), brothers and sisters of the order (July 7), Augustine "our father," in red, maius duplex, with octave (August 28); and Augustine, in red, minus duplex, his second translation (October 11); Nicholas of Tolentino, maius duplex, in black. Augustine and Nicholas are also included in the litany beginning on f. cxxx verso.

Although the calendar includes the feast of Erhard, Bishop of Regensburg, on January 8, graded semi duplex, this was probably not copied in Regensburg, since while the feast of St. Wolfgang, bishop and patron of Regensburg, is included on October 31, it is not graded, and his translation of October 7 is not included. The evidence instead points to an Augustinian foundation in Swabia. Hilaria, Digna, Eunomia, and Eutropia (also found as Euprepia), are recorded in red (August 12); their feast is celebrated at Augsburg. And the feast of Sts. Gordianus and Epimachus (May 10) is also in red, and graded semi duplex.

These saints are the patrons of the Abbey of Kempten in Swabia; this was a very important Benedictine monastery.

2. In the sixteenth century, our manuscript belonged to the Carthusian monastery of Buxheim, not far away from its place of origin: top margin f. 1, "Cartusiae in Buxheim"; shelfmark in ink, inside front cover, "N.142."; spine with two paper labels, with title in ink at top, "Breviarium F. S. Augustini"; and at bottom, two shelf marks, "142," with "331" stencilled over it in red.

The Charterhouse of *Aula beatae mariae* (Hall of blessed Maria) of Buxheim, near the imperial town of Memmingen in Swabia, fifty miles south-west of Augsburg, was founded in 1402, and became a Carthusian foundation in 1406. In the fifteenth century it was one of the largest and wealthiest Carthusian houses in Germany, with a substantial library of manuscripts and printed books that continued to grow. In 1548 it was declared an Imperial Charterhouse, directly responsible to the Emperor. In 1803 all the monastic houses in Bavaria were dissolved, and Buxheim's library and archives were given to the Counts of Ostein; in 1810, the Counts of Waldbott-Bassenheim inherited Buxheim and its books (see William Whobrey, Online resources).

3. In 1882, due to bad financial management, Count Hugo of Waldbott-Bassenheim was forced to sell the library; his sale, Carl Förster, Munich, 20 September, and following, 1883 (which included 451 manuscripts among the 16,680 volumes); this manuscript was no. 2418 in that sale.
4. William Whobrey (Online Resources) records sales at Weiss & Co., Munich, cat. 1 (1926), lot 10 and Sotheby's 9 March, 1931 cat., lot 33 (both unverified).

5. Belonged to Alfred Mewett (d. 1955); his ex libris inside front cover; Mewett was a colleague of the Cleveland, Ohio dealer, Otto Ege, and served as the registrar of the Cleveland School of Art where Ege was dean (see De Ricci, vol. 2, pp. 1953-1957, "Library of Alfred Mewett, Cleveland School of Art"; our manuscript described on p. 1953, no. 4). His collection was donated to the Western Reserve Historical Society in 1956, and then sold by Swann (Gwara, 2019, Online Resources, citing "Historical News," *Ohio Archaeological and Historical Quarterly* 65 (1956), p. 306).
6. Sold at Swan Galleries, 1983 (clipping from sales catalogue inside front cover); pencil annotations inside front cover, "27 lines/ 324 leaves."
7. Connecticut, private collection.

TEXT

ff. 1-6v, Calendar in red and black, graded; including Erhard, Bishop of Regensburg, semi duplex (January 8); commemoration of mothers, fathers, benefactors (February 6); Dorothy in red, duplex (February 7, usually February 6); William, simplex minus, in red (February 10); translation of Augustine, in red, minus duplex (February 28); Monica, semiduplex (March 1); Wendelen, contemporary addition (here March 10) (feasts associated with Wendelin are recorded on 24 January, October 21, and July 5); "Hainrice" canonization of Henry emperor (here March 13, usually 14); Joseph, contemporary addition (March 18); Rupert, bishop of Salzburg (March 27); translation of Monica, minus duplex (April 9); Monica, minus duplex (May 4); conversion of Augustine, minus duplex (May 5); Gordianus and Epimachus, in red, semi duplex (May 10); Udalricus, bishop of Augsburg, in red, semi duplex (July 4); brothers and sisters of the order (August 7); Hilaria, Digna, Eunomia, and Eutropia, in red (August 12); Augustine "unser pater," in red, maius duplex, with octave (August 28); Transfiguration, added in lower margin of August; Nicholas of Tolentino, in black, but maius duplex (September 10); second translation of Augustine, in red, minus duplex (October 11), Wolfgang, bishop of Regensburg (October 31); Elizabeth, in red, maius duplex (November 19);

f. 7, Table of Golden numbers, including the signs of the zodiac; [f. 7v, blank];

ff. 1 bis-224, *Incipit breuiarium fratrem sancti augustini secundum consuetudinem romane curie per circulum anni*,; Temporale beginning with Advent, and concluding with the first Sunday after the Octave of Easter; [ff. 224-227v, blank, apart from "vel otiosa" [?], written on f. 225; *otiosa* usually means inactive, so the sense here may be that the leaves were deliberately left blank];

Throughout, the text of this Breviary is punctuated by lengthy liturgical directions or rubrics; for example, the Ferial Antiphons before Christmas (Van Dijk, 1963, vol. 2, pp. 400-408) on ff. 30-33v, and the long passage following the Octave of Epiphany, ff. 86v-88 (incipit, "Notandum quod quocumque die post octavam epiphanie ..."; cf. Van Dijk, 1963, vol. 2, pp. 46-49). Van Dijk was printing the text of the Franciscan *Ordo breuarii* and the Augustinian Hermits also followed use of Rome; however, there are directions in our manuscript not in Van Dijk (not surprisingly), and a careful study of the text may be of interest. The litany (following Ash Wednesday) begins on f. 130v.

ff. 228-280v, *Incipiunt festiuitates sanctorum per totum annum*, Sanctorale from Saturninus (29 November) to the Annunciation (March 25);

ff. 281-289, *In festo inuentionis sancte cruce* ...; f. 285, *Sequitur nunc hystoria alia de sancta cruce scilicet exaltationis* ...;

Office for the Invention of the Cross, followed by readings for the Office of the Exaltation of the Cross.

ff. 289-296v, *In festo prime translationis scilicet de ypona in sardiniam corporis beatissimi patris nostri augustini* ...; f. 294v, *In translacione uel deposicione sancti augustini* ...;

Office of the first translation of St. Augustine (February 28), followed by readings for his translation (his second, celebrated October 11), and deposition (August 28).

ff. 297-305v, *Incipit hystoria de sancta monica* ...; f. 301, *Incipit alia hystoria de sancta matre monica dicenda quando cumque placet* ...;

Readings for feasts of St. Monica.

ff. 305v-314v, *Sequitur hystoria antiqua dicenda quando cumque placet in festo vel commemorationibus sancti Nicolai tholentino*, ...; f. 311v, *Desiduo legende legatur infra octavam*, ...; f. 314, *De visione angelica* ...;

Office of Nicholas of Tolentino (c. 1246-1305, can. 1446), with nine lessons, incipit, "Gloriosus deus in sanctis suis ... monstraret esse deuictum" (cf. *Acta sanctorum*, Online Resources, Sep III, col. 644-647, BHL 6230, *Vita* by Petro de Monte Rubiano, chapter one, and then continuing to the end of the life with the text beginning on f. 311v);

ff. 315-317, *De sancta dorothe* ...; [f. 317v, blank].

Eight lessons for the Office of St. Dorothy (February 6), concluding with a prayer.

Breviaries include the text of the Divine Office, prayers said throughout the day and night by members of religious orders at the offices of Matins, Lauds, Prime, Terce, Sext, None, Vespers and Compline. The text of the Office is quite lengthy, and different solutions for presenting it can be seen in manuscripts from the later Middle Ages. Very common are the small but chunky volumes that compressed the Office for the entire year into one small (but lengthy volume); many of these portable Breviaries were copied for Dominican and Franciscan friars, but this format was used by all the religious orders, including the Augustinians. Our manuscript, in contrast, which is copied in a fairly large and very legible cursive gothic script includes the Offices for just part of the liturgical year (from the beginning of Advent at the end of November through March), and it was probably once accompanied by a second volume. The question of how abbreviated the Office is in various Breviaries is an interesting one to modern scholars of the liturgy, and a careful study of the text in larger format Breviaries such as this one would surely repay study. In addition, the text in this manuscript is accompanied by very full liturgical directions, full of details not usually included in smaller Breviaries, and sure to repay

careful study as well. Was our volume intended for consultation, or even as use as an exemplar, rather than use as the primary Office book consulted by one friar?

This Breviary was made for Augustinian use, as the opening rubric clearly states: *Incipit breuiarium fratrem sancti augustini secundum consuetudinem romane curie ...* (Here begins the Breviary of the brothers of St. Augustine according to the use of the Roman Curia). The Augustinians followed the liturgy of the Papal Court, first used and popularized by the Franciscans. The roots of the Hermits of St. Augustine (now known as the Augustinian Friars) go back to a number of eremitical groups in Italy in the twelfth century, but the Order adopted a mendicant lifestyle in the thirteenth century, taking its place alongside more well-known Dominicans and Franciscans. (In the words of Frances Andrews recent monography, the Augustinians are one of the "other friars" of the Middle Ages.) After the approval of their constitutions by Pope Alexander IV in 1256, the Order grew quickly and founded many houses throughout Europe. Throughout the later Middle Ages, they were known for their learning.

LITERATURE

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ONLINE RESOURCES

Watermarks, Piccard Online

<http://www.piccard-online.de/ergebnis1.php>

[Watermarks, Briquet Online](#)

<http://briquet-online.at/>

William Whobrey (Stanford), Charterhouse Buxheim and its Library

<http://buxheimlibrary.org/introduction/>

Whobrey, Buxheim library catalogue, organized by 18-century shelfmarks; our manuscript no. 71 ("331")

<http://buxheimlibrary.org/wp-content/uploads/2020/08/Buxheim-cat.-mss.-with-numbers.pdf>

Whobrey, Excerpts of Buxheim manuscripts described in De Ricci, our manuscript pp. 18-19

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