

## Ferial Psalter and Breviary (use of the Franciscans?)

In Latin, manuscript on paper

[Austria/Northern Italy (Trieste?), c. 1450, with additions dated 1493]

*i + 337 folios (collation i<sup>12</sup> + ii<sup>12</sup> + iii<sup>12</sup> + iv<sup>12</sup> + v<sup>10</sup> + vi<sup>12</sup> + vii<sup>12</sup> + viii<sup>12</sup> + ix<sup>11</sup> + x<sup>12</sup> + xi<sup>12</sup> + xii<sup>12</sup> + xiii<sup>12</sup> + xiv<sup>14</sup> + xv<sup>14</sup> + xvi<sup>12</sup> + xvii<sup>12</sup> + xviii<sup>12</sup> + xix<sup>12</sup> + xx<sup>12</sup> + xxi<sup>12</sup> + xxii<sup>12+1</sup> + xxiii<sup>12</sup> + xxiv<sup>12</sup> + xxv<sup>12</sup> + xxvi<sup>12</sup> + xxvii<sup>12</sup> + xxviii<sup>10+1</sup>), missing one folio between ff. 96 and 97, partially foliated, (two sets of medieval foliation, each using Arabic numerals: modern folios 7-45 = medieval folios 1-38 [medieval scribe skips modern folio 40]; modern ff. 64-248 = medieval folios 1-185 [medieval rubricator fixes foliation with Roman numeral "IX" at folio. 74], scribal foliation errors at folios 76-79, 111-113, and 144-146), modern hand adds modern foliation in pencil only at folio. 58 (same hand that appears on inside of front wood-board, catchwords throughout except at quire 5, no signatures, written in gothic cursive script in dark brown ink by two, possibly three scribes, on double columns on 41-47 lines per page, text bound by two horizontal lines and four vertical lines, unruled (justification 150 x 42 mm. per column), headers and marginalia appear throughout, marginalia text written in several fifteenth- and sixteenth-century cursive hands, rubrication used in text body, headers, and marginal notations, paragraphs marked with red capitals, front end leaf of parchment, and sewn into first quire with original text in Gothic cursive script scraped off but mostly readable on recto, parchment sewing guards appear only in quires I-V, unusual sewn-in parchment page markers appear between ff. 9-10, 13-14, 19-20, 33-34, 41-42, 51-52, 74-75, 77-78, 96-97, 280-281, 284-285, 292-293, and 317-318, page markers from three different sources; some with text and some of which have the original animal hair on parchment, folio 260 is a loose singleton torn from binding in quire (note: not the missing folio in Quire IX, water stains appear throughout manuscript, but do not affect the text, ink smudged text between ff. 131v-135r and 279v affects legibility, trimmed paper at ff. 182-183 affects marginal notation, fire damage at ff. 78-80 and fol. 229 affects text legibility, worming appears in lower margins between ff. 265-278 and ff. 318-326 not affecting text, upper margins of ff. 324-337 are mouse nibbled. Contemporary binding of original wood boards uncovered, on four raised bands, broken clasp on the upper cover, minor worming damage, medieval cursive text on inside front wood boards and on recto of front end leaf, including partial index to the codex. Dimensions 212 x 142 mm.*

In its original wood boards, dated by the second scribe who added texts in 1493, and with a provenance that is relatively rare near Trieste, the present manuscript for use within a mendicant context also contains rare rubrics by Pope Boniface IX for the readings used at matins during the last months of the liturgical year.

## PROVENANCE

1. No indication in text. The second scribe tells us that he completed his additions to the manuscript "on the passion of the lord 1493" (fly leaf recto). This is the same hand as the last article in the manuscript. The script of the first scribe also appears on the fly leaf recto, but is hardly legible. Psalter-Breviary corresponds to that which would be used by a Franciscan or Dominican community. The appearance of many Franciscan and Dominican saints demonstrates

the usefulness for the mendicant community, and the inclusion of a feast for the Stigmata of St. Francis suggests Franciscan use. Text definitely dates post 1455, the date Pope Calixtus III canonized Saint Vincent Ferrer. Although no liturgical use is indicated for the Psalter-Breviary, the saints in the calendar and litanies are specific to Northern Italy, Austria, and Trieste: Eurosia of Jaca [cult in Lombardy] (June 25), Florian of Austria (May 4), Godehard of Hildeshiem (May 5), Udalricus of Augsburg (July 4), Margaret Martyr [cult in Venice] (July 13), Maurus of Parenzo/Trieste (Nov. 21), and Justus of Trieste (Nov. 2).

2. Modern pencil catalogue in European style appears on inside front wood board. "Margine Analitico / Ric. N° 11. 11-12-01."

## TEXT

ff. 1-54r. Ferial Psalter, secular use divided into eight parts; f. 1r "Beatus vir" (Psalm 1, Dominica dies); f. 8r, "Dominus illuminatio mea et salus mea" (Psalm 26, Feria II); f. 13r, "Dixi custodiam vias meas" (Psalm 38, Feria III); f. 17v, "Dixit insipiens in corde suo" (Psalm 52, Feria IV); f. 22v, "Salvum me fac" (Psalm 68, Feria V); f. 28v, "Exultate Deo adiutori nostro" (Psalm 80, Feria VI); f. 34r, "Cantate Domino canticum novum" (Psalm 97, Sabbatum); f. 40v, "Dixit Dominus" (Psalm 109, Vespers); f. 52v, Weekly Canticles and Psalms: "Benedicite omnia... Laudate dominus de caelis (Psalm 148)... Benedictus dominus... Nunc dimittis... Domine, non est exaltatum cor meum (Psalm 130)... Magnificat... Credo."

f. 54rv, Pseudo-Augustine (Probably Basil from Rufinus), *Prologue on the Psalms*; incipit, "Cantatum psalmodum animas decorat" (see Bruno Herbig, *Prolegomena*. In *Patrologia Latina*, vol. 142. edited by J.P. Migne. (Paris: 1853), col. 46A, n. 117. Remigius Antissiodorensis. *Enarrationes in Psalmos*. In *Patrologia Latina*, vol. 131. edited by J. P. Migne. (Paris: 1853), col. 142B.

ff. 54v-55r, "The Parisian Table of the Ferial Antiphons before Christmas (1263), Tables 1 through 3." *Notula Parisiensis*; incipit, "In anno illo in quo natiuitas domini in dominica." S.J.P. Van Dijk, ed. *Sources of the Modern Roman Liturgy I: The Ordinals of Haymo of Faversham and Related Documents, 1243-1307*. 2 vols. Leiden: Brill, 1963. II: 401-404.

ff. 55r-57v, De sancta Ursula: In 1 Vesperis; incipit, "Letis canamus vocibus tot paradisi floribus." See G.M. Dreves, *Historiae rhythmicae. Liturgische Reimofficien des Mittelalters*, in *Analecta hymnica medii aevi* vol. 28 (Leipzig 1898) 256.

f. 57v, Additional antiphons and canticles.

f. 58rv, blank.

ff. 59r-63v, *Regula Kalenda*, liturgical calendar corresponding to the Roman court in black and red. Noteworthy additions include Saint Ignatius (Feb. 1) Saint Apollonia (Feb. 9), Translation of Anthony of Padua OFM (Feb. 15), Juliana of Nicomedia (Feb. 16), Gorgonius? (Feb. 23), Conversion of Mary Magdalene (Feb. 29), Leobin (Mar. 14), Patricius (Mar. 17), Cyriacus and companions (Mar. 16), Joseph (Mar. 19), Isidore of Seville (Apr. 4), Vincent Ferrer, O.P. (Apr. 5), Peter of Verona, O.P. (Apr. 29) Florian of Austria (May 4), Godehard of Hildeshiem (May 5), Bernhardinus of Siena, OFM (May 20), Cantius, Cantianus, Cantionilla (May 31), Anthony of Padua, OFM (June 13), Eurosia of Jaca (June 25), Anne (July 26), Udalricus of Augsburg (July 4), Margaret Martyr cult in Venice (Franciscan Breviary: July 13), Devisio Apostolorum (July 15), Dominic, OP (Aug. 5), Claire of Assisi (Aug. 12), Louis of Toulouse, OFM (Aug. 19), Louis IX of France (Patron of Franciscan Tertiaries) (Aug. 25), Adela (Sept. 6), Stigmata of Francis of Assisi (Sept. 17), Elzearius of Avignon, OFM (Sept. 27), Wenceslas of Bohemia

(Sept. 28), Translation of Claire (Oct. 2), Gallus (Oct. 16), Eleven-thousand virgins (Oct. 21), Yvonis (Oct. 27), Wolfgang of Trier (Oct. 31), Justus of Trieste (Nov. 2), Translation of Louis of Toulouse (Nov. 8), Elizabeth of Hungary (Nov. 19), Maurus of Parenzo/Trieste (Nov. 21). Candidus, bishop and martyr? (December 1).

ff. 64r-169v, *Temporale* of the Roman Court beginning with Advent; Tables 4 - 7 of "the Parisian Table of the Ferial Antiphons before Christmas (1263)" appear on folios 74v-77v; incipit, "In anno illo in quo nativitas domini venit in dominica." The *Temporale* includes the feasts (*Sanctorale*) days in the Octave of Christmas: St. Stephen, John the Evangelist, Holy Innocents, Thomas of Canterbury, St. Sylvester. It also includes the Feast of the Circumcision.

ff. 169v-178v, Scriptural readings at matins for the last months of the liturgical year.

f. 178v, Boniface VIII, "Parisian Table for Scripture Reading in September," *Notule de historiis in ponendis*; incipit, "Si littera dominicalis fuerit a historia sapientie." S.J.P. Van Dijk, ed. *Sources of the Modern Roman Liturgy I: The Ordinals of Haymo of Faversham and Related Documents, 1243-1307*. 2 vols. Leiden: Brill, 1963. I: 170, 240 and 243.

ff. 179r-328r, *Sanctorale* [Gregorian], beginning with Saint Saturninus, includes feasts for the Virgin Mary and Corpus Christi.

ff. 328r-330r, *De dedicatio ecclesiae*; incipit, "Vidi civitatem sanctam Iherusalem novam descendentem de celo... ornatam viro suo. Urbs beata Iherusalem dicta."

ff. 330r-334v, *Commune sanctorum*; incipit, "Fratres iam non estis hospites et advene sed estis cives sanctorum."

ff. 334v-337r, *Feast of the Stigmata of Saint Francis*; incipit, *Crucis Christi mons Aluernae*.

f. 337v. Readings for Saints Sergius and Bacchus (Oct. 7), and Dionysius (Oct. 9).

The Ferial Psalter was used in the Divine Office. It is made up of the 150 psalms of the Old Testament, so divided throughout the seven days of the week that all the psalms are recited in one week. The eight-fold Psalter evolves from the earlier three-fold division dividing the Psalter into three parts containing fifty Psalms each, and it anticipates the devotions of the Book of Hours divided into eight hours of the day, with the Psalms arranged throughout the hours and accompanied by other texts used during the office, including antiphons, hymns, etc.

The Liturgical calendar follows that of the Breviary of Saint Francis and the Ordinal of the Papal court, along with local observances. These can be seen with additions of Saint Ignatius on February 1 instead of January 31. There is an interesting observance of the Conversion of Mary Magdalene, which was promoted by the Dominicans at convent at Saint-Maximin but not officially sanctioned. The calendar is also noteworthy for its inclusion of late medieval saints pertaining to both of the mendicant orders, particularly the late medieval Dominican and Franciscan saints, and the particular feasts for Saints Francis and Claire.

This manuscript includes the rubrics prepared by Haymo of Faversham in the thirteenth century, and the interesting and rare rubrics by Pope Boniface IX for the readings used at matins during the last months of the liturgical year.

## LITERATURE

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