

## **Helsinki, National Library, C IV 10. Dominican breviary with psalter**

Saec. XIII2/3, England? (prov. the Dominican priory in London, saec. XIV2/4 (ca. 1326?); the Nordic countries, saec. XV; Diocese of Turku saec. XV4/4 or XVI1/4 at the latest)

### *Contents*

Two probably originally distinct but roughly contemporary books (I-II, copied by three scribes, A-C): A psalter and a Dominican breviary.

#### I: Psalter

Fols. 7r–76va, Psalter, with additional hymns, concluding with *Te Deum*.

‘[fol. 7r,] *Beatus uir qui non abiit...* [fol. 76va] *sedit in gloria*’.

Fols. 76vb–77vb, the Athanasian Creed.

‘[fol. 76vb,] *Quicumque uult saluus esse...* [fol. 77vb] *saluus esse non poterit*’.

Fols. 77vb–80v, litany and other prayers.

‘*Kyrieleyson. Christe, Christe audi uos ...* [fol.79vb] ... *Dominus uobiscum, Et cetera.* [fol. 80ra] *Oratio. Deus qui corda fidelium ...* [fol. 80vb] ... *Oratio. Fidelium deus omnium conditor ... Per omnia secula seculorum, Amen.*’

The book has been modified (saec. XIV) for English use; see the additions to the litany on fols. 78r–v, esp. St. Edward and St. Winifred. St. Thomas is added after St. Francis on fol. 78v, probably Thomas Becket rather than Aquinas.

#### II: Dominican breviary

Fols. 1r–6v, English Dominican calendar (Jan.–Dec.)

Fols. 81r–242v, 276r–312r; *proprium de tempore*, defect; from the First Advent to the First Sunday after Trinity, and from *septuagesima in mensis Augusti* to the 25<sup>th</sup> Sunday after Trinity.

‘*Notandum quod per ...* [fol. 242v] ... [*lectio*] *VI<sup>a</sup> Iuit igitur Azael in occursum* [fol. 276r,] [*LXX .i. mensis Augusti*] *|eius, homines secum munera ...* [fol. 313ra] ... *ulterius repetanda.*’

Fols. 313ra–318v, Office for the dedication of a church

‘*De officio dedicationis. Notandum quod in ... terminentur cum alleluia*’.

Fols. 243r–275v, 319r–334v, 353r–v, 335r–352v, 354r–371r; *proprium de sanctis*, defect; from the beginning up to the office of Mary Magdalene, with a misplaced leaf, fol. 353, at *translatio B. Dominici*, and, after several missing gatherings, the end of *commune sanctorum*.

‘[fol. 243r,] *In quacumque die...* [fol. 275vb] ... *non es confusus am|[fol. 319r]putare in femina ...* [fol. 334vb] ... *Ad matutinum inuitatorium. Assunt dominici leta sollempnia* [fol. 353r] *laude multiplici plaudat ...* [353v] ... *responsorium nonum in odoris.* [fol. 335r] *Ad laudes et ad alias...*

[fol. 348vb] *Sancte Marie Magdalene* ... [fol. 352v] ... *et capillis capitis sui* | [fol. 354r] *Yadum nomine qui iminente* ... [fol. 371r] ... *fit officium in conuentu*'.

Fol. 371v, originally empty, with office for St Ursula added in a saec. XIV hand.

'*In festo sancte ursule martyris et uirginis ad uesperas capitulum. Multe filie ...*'

The Dominican nature of II is most clearly seen in the presence of *totum duplex* feasts of the order's saints (see e.g. *translatio B. Dominici* on fols. f. 3v, 334v and 335r–v; Peter the Martyr on fols. 2v, 327ra–328va). The breviary itself is generally Dominican, but it has been intended for use in England, as can be seen from the calendar, with a number of English feasts, which, however, cannot be found in the extant sanctoral cycle of the breviary: 19.1. St. Wulfstan, three lessons; 18.3. St. Edward, *simplex*; 20.3. St. Cuthbert, *memoria*; 19.5. St. Dunstan, three lessons; 26.5. St. Augustine of Canterbury, nine lessons; 17.6. St. Botolph, three lessons; 22.6. St. Alban, three lessons; 23.6. St. Ethelreda, *memoria*; 2.7. St Swithun, with the grade erased; 7.7. translation of St Thomas Becket, *totum duplex*; 16.11. St. Edmund, nine lessons; 20.11. King St. Edmund, *totum duplex*.

The calendar seems to allow a rather precise dating in the middle of the thirteenth century: the *terminus post quem* is set by the inclusion (in the calendar) of St. Edmund, archbishop of Canterbury, canonised in 1247, while the calendar and the breviary proper ignore the Dominican anniversary of the order's buried members (7.7.), adopted in general councils between 1263 and 1266, and St. Richard, bishop of Chichester (3.4.), canonised in 1262, which provide rough *termini ante quem* (see Maliniemi 1944, 383–385).

The present manuscript has several additions, which provide information on the binding together of parts I and II and the later provenance of the book. In the early fourteenth century the book belonged to a London Dominican (fol. 6r: '[5.11.] Dedicacio ecclesie fratrum predicatorum londinensium totum duplex'; the hand also added the feast of St Thomas Aquinas 7.3. on f. 2r, which seems to date him: Thomas was canonized in 1323 and his feast added to the order's calendar in 1326). The same hand or one much like it wrote several additions to part I (see e.g. fols. 7v, 9r, 78va).

A saec. XV hand has added Scandinavian feasts (fol. 1v: '[4.2.] Ansgarii simplex' and '[15.2.] Sigfridi duplex'), and a different, if probably not a much later hand a series of votive masses introduced in the Diocese of Turku in the late fifteenth century (fol. 1v: '[23.2.] Missa uotiva de trinitate', fol. 3r: '[26.5.] Missa uotiva [de beata uirgine]', fol. 4v: '[26.8.] Missa uotiva de angelis', fol. 6r: '[20.11.] Missa uotiva [de] omnibus sanctis'). The addition on fol. 5r of St. Wenceslaus (28.9.), three lessons, in a saec. XIV–XV hand (in Scandinavia the saint was culted only at Turku and Linköping, so Malin 1925, 104), suggests that while only the votive masses definitively situate the book there, the book may have been in the Diocese of Turku already earlier in the fifteenth century.

Several other additions (see e.g. 80v, 347v–349r, 371r–v) testify to the frequent use of the book.

*Structure*

1<sup>[a]</sup> + III<sup>6</sup> + 6xVI<sup>78</sup> + I<sup>80</sup> + 9xIX<sup>242</sup> + VI<sup>254</sup> + (XI-1)<sup>275</sup> + IX<sup>293</sup> + VIII<sup>309</sup> + (V-1)<sup>318</sup> + (IX-2)<sup>334</sup> + IX<sup>352</sup> + 1<sup>353</sup> + IX<sup>371</sup> + 1<sup>[b]</sup>, parchment ([a-b] paper). 11x15 (A: 8x12, B+C: 7x10,5-11). Part I comprises fols. 7-80, part II fols. 1-6 and 81-371. A *bifolium* (fols. 79-80) has been added to part I before or in the occasion of its binding with part II (possibly to replace a missing or defect quire?) In part II feast days have been written in red in the upper margins. Modern foliation throughout the book in pencil in the upper right corner of every fifth folio. Quire signatures (an alphabet and Arabic numeral, c3 to g7) added (saec. XIV?) to part I on fols. 30v, 42v, 54v, 66v (subsequently erased) and 78v, suggesting that it was by this time bound with a calendar (as it would be quire a1), perhaps the present one. 26 (I: 22) lines in one two columns, ruled in lead (I: ink); pricking not visible. Part II has been copied on thin very finely finished parchment, while the support of I is rather coarse. On the occasion of the 19<sup>th</sup>-century re-binding the leaves have been extensively trimmed. At some point the outer edges of the folia have been treated with a dark brown substance that stains the hands of the readers and through them the pages. This should have happened after the leaves were last trimmed, but some of the erasures impinge on the staining (see e.g. fol. 3r).

### *Script*

I: Gothic bookhand written by two scribes, B (fols. 7r-78v) and C (fols. 78r-80v); II: Gothic bookhand written by one scribe (A); with several additions in various hands writing bookhand and cursive. Hands A and B appear roughly contemporary, while C has a slightly later (saec. XIV?) look and is of distinctly lower quality.

### *Decoration*

Two grades of pen-flourished lombards for beginning sections; within sections prayers and songs are marked with smaller lombards without flourishing; painted alternately red and blue (A: e.g. 81r, 82r; B: e.g. fol. 7r). The highest grade flourished lombards of part I are of better quality than those of part II, although in general impression part II is of higher quality. There seem to have been two artists working on the flourishing of in part II, with a clear difference in skill: compare the clearly inferior work on fols. 81-152, 310-318, 243-275 and 319-353 with better quality on fols. 153-243, 354-371. The two may be working together on fols. 276-309, cf. the red and blue flourishing on e.g. fols. 295v - 296r. The decoration in the part copied by scribe C is the roughest, with small lombards in red and blue and larger blue lombards without flourishing.

### *Provenance*

Several additions testify to the medieval provenance of the book; for these see *Contents*, above.

On the inside of the front cover, the blue stamp of the Helsinki University Library (now National Library), and on the inside of the back cover (in pencil) "Konkord. 1862.A.9" and the current shelfmark (in ink): "C.IV.10". The book was found in an unknown parish church in Satakunta by student David Skogman in 1861 (see Skogman 1864, where the book is not explicitly mentioned; the only parish where he reports having found manuscripts was Sastamala, at 129) and donated to the Finnish Literature Society, which in turn donated it to the then University Library in 1862 (see the protocols of the society in *Suomi* 2:2, 1864, 221 and 242; Maliniemi 1944, 383 n. 2).

### *Binding*

Nineteenth-century re-binding in leather with raised bands; black laquer finish with gilding. The spine reads erroneously 'Missale', and the front cover has been blind tooled with the library's stamp. It is likely that the disorder of the contents has arisen on the occasion of this re-binding, executed after the book entered the library's collections in 1862.

### *History*

Two books produced at roughly the same time, if probably not in the same place: part II is a Dominican book copied for English Dominicans, perhaps by commercial stationers, given the uniformity of the result, while part I is a psalter that has been in the early fourteenth century modified for English Dominican use. By this time the two parts have been bound together and in the possession of a London Dominican. The book seems to have spent some time in England, but found its way somewhere in the Nordic countries, probably Sweden, by fifteenth century. Although it may have arrived before, it can be securely localised in the Diocese of Turku at the end of the fifteenth or the beginning of the sixteenth century, through the addition of the votive mass days particular to the diocese. It is possible that the movements of the book are explicable through the movements of Dominican preachers, but once in the Diocese of Turku the book was probably used by a parish priest. In any case it had found its way to an unknown parish church by the nineteenth century, where it was found by Skogman and donated to the *Finnish Literature Society* in 1861, which in turn donated the book to the present National library in 1862.

### **Jesse Keskiaho**

#### *Literature*

Jesse Keskiaho, 'Bortom fragmenten. Handskriftsproduktion och boklig kultur I det medeltida Åbo stift', *Historisk Tidskrift för Finland* 93, 209–252.

Aarno Maliniemi, 'Englantilaisperäinen 1200-luvun dominikaanibreviarium Suomessa', *Historiallinen arkisto* 50 (1944), 378–387.

Daniel Skogman, 'Kertomus matkoiltani Satakunnassa muisto-juttuja keräämässä', *Suomi* 2:2 (1864), 123–162.