

Fragmentology

A Journal for the Study of Medieval Manuscript Fragments

Fragmentology is an international, peer-reviewed Open Access journal, dedicated to publishing scholarly articles and reviews concerning medieval manuscript fragments. *Fragmentology* welcomes submissions, both articles and research notes, on any aspect pertaining to Latin and Greek manuscript fragments in the Middle Ages.

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Project Report:

Codex Fragments Detached from Incunabula in the Department of Manuscripts and Rare Books of the Library and Information Centre of the Hungarian Academy of Sciences

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Abstract: This article presents the results of a study of 37 manuscript fragments detached from incunables in the Department of Manuscripts and Rare Books of the Library and Information Centre of the Hungarian Academy of Sciences. The incunables themselves were imported into Hungary between the end of the eighteenth and early twentieth centuries.

Keywords: Hungary, membra disjecta, fragments, Hungarian Academy of Sciences

History of the Incunable Collection

The Hungarian Academy of Sciences was founded in 1825 by Count István Széchenyi, a wealthy Hungarian aristocrat committed to the cause of reform, modernization, and the advancement of Hungarian culture. The next year, the Library of the Hungarian Academy of Sciences was founded by Count József Teleki (1790–1855), using his family library, some thirty-thousand manuscripts and literary works from Hungary and abroad, to form the nucleus

* I am grateful for the great opportunity offered by the *Fragmentarium* Fellowship in 2020 and for being able to share the descriptions of fragments kept in Budapest by means of the *Fragmentarium* database. I would like to give sincere thanks Professor Edit Madas, Professor Gábor Sarbak and Dr. William Duba for their help in the description and identification of the fragments. I owe thanks to Professor István Monok, the Director General of Library and Information Centre of the Hungarian Academy of Sciences, Dr. Antal Babus, the head of the Department of the Manuscripts and Rare Books, and all librarians of the Department.

of the collection. Later, to supplement these works, acquired by members of the Teleki family from the seventeenth century onward, József Teleki purchased books for the institution at European auctions, notably acquiring the book collection of the catholic priest and linguist Ferenc Kresznerics (1766–1832) after the latter's death, which featured incunabula previously in the Dominican convent in Vienna. At his death in 1855, Teleki left his private collection to the Academy Library as well. In total, through Teleki's donations, the Library came into the possession of nearly four hundred incunabula.

Other aristocrats followed Teleki's example and donated their books to the Academy. In 1928, one of these donors, Count Ferenc Vigyázó, bequeathed his 17,000-volume library to the Library of the Academy. This collection included nearly four hundred incunabula, which had been the property of his father, Sándor Vigyázó, who had good relations with Hungarian and foreigner antiquarian booksellers, and, in the front of his books, entered the name of booksellers, the date of purchase and the price. According to his notes, he purchased books from Franz Rohrer, an antiquarian in Linz, Jacques and Ludwig Rosenthal, Cornelia Haller, all booksellers in Munich, as well as Gustav Ranschburg, an antiquarian in Budapest. The foreign incunabula came mostly from ecclesiastical libraries after the secularization of religious orders in the nineteenth century.

In the twentieth century, new purchases augmented the collection. Nowadays, the Library of the Hungarian Academy of Sciences has around 1200 incunabula. The incunabula collection has been thoroughly examined by Marianne and Béla Rozsondai (henceforth *Catalogue*).¹ The catalogue they compiled contains the bibliographical description of the printed books, complemented by additional information on the particular copies kept in the Library. In the latter part of the entries — among other things —, the former owners of the volumes are mentioned and the bindings are described. The authors have indicated whether the binding contains codex fragments and, in case a fragment was detached from its host volume, its shelfmark and a short description. In several cases, the origin

¹ M. Rozsondai and B. Rozsondai, *Catalogue of the Incunables in the Library and Information Centre of the Hungarian Academy of Sciences*, Budapest 2013, especially 7–10.

of the fragments could be refined on the basis of the host volume's late-medieval owner or bookbinding workshop, since such workshops utilized mostly leaves from locally used codices for binding or binding wastes. From this information, it can be assumed that the detached fragments came in general from codices written in the German language area.

The Fragment Collection

Most loose fragments in the Library of the Hungarian Academy served in the bindings of books and were detached from their host volumes at the request of the Library of the Hungarian Academy during the restoration of early prints and manuscripts in poor condition, a process that has been ongoing since 1954. These fragments (spine linings, wrappers, flyleaves, pastedowns, and title labels) were assigned a *numerus currens* and placed into the Fragment Collection of the Department of Manuscripts. Their shelfmark consists of a letter T standing for *Töredék* ('fragment' in Hungarian), and a number. A register records the shelfmark, the support material (parchment or paper), the century the script was produced in, the title of the contents, and the language of the fragment. In order to preserve the connection between the fragments and the host volumes, since the 1950s, librarians have been noting the shelfmarks of the host volumes on the fragments and in the register; the so-called conservation sticker in restored rare books contains the shelfmarks of detached fragments as well. Thanks to this practice, the fragments' history of coexistence with prints or manuscripts after being bound with them has been preserved.²

In addition, a part of the fragment collection was discovered in the 1970s and 80s: 1. several excised fragments from codices copied

2 Unless otherwise noted, all shelfmarks, including references to Fragments (T), Manuscripts (K) and Incunables (Inc.), refer to Budapest, Magyar Tudományos Akadémia Könyvtár és Információs Központ (Library and Information Centre of the Hungarian Academy of Sciences, henceforth LIC HAS), Kézirattár és Régi Könyvek Gyűjteménye (Department of Manuscripts and Rare Books).

or used in the medieval Kingdom of Hungary;³ 2. the fragment collection of Nándor Knauz (1831–1898, historian and prelate in Esztergom);⁴ 3. liturgical fragments with notation;⁵ 4. fragments written in the German language;⁶ 5. Hebrew fragments;⁷ 6. fragments containing works of canon law.⁸

For a *Fragmentarium* Fellowship project financed by the Zeno-Karl-Schindler Foundation, I described from this collection manuscript fragments that were detached from incunables. These fragments are not homogeneous: they were neither copied at the same time, nor in the same scriptorium, nor did they come to the library as part of the same collection, except for those from the Dominican convent in Vienna. All these fragments were, however, used to bind incunables outside of the Kingdom of Hungary; hence the fragments' provenance is certainly not Hungarian.

The fragments studied here come from liturgical codices, Bibles, canon law texts, medical works and schoolbooks. For the sake of convenience, they divide into two broad groups based on where they were reused: 1. on the outside of books, as covers and wrappers; 2. on the inside, as pastedowns, flyleaves, spine linings, sewing guards, parts of the board (cardboard), and similar cases.

-
- 3 Cs. Csapodi and K. Csapodiné Gárdonyi, *Bibliotheca Hungarica. Kódexek és nyomtatott könyvek Magyarországon 1526 előtt. I. Fennmaradt kötetek: 1. A–J*, Budapest 1988, 211–217.
 - 4 K. Körmendy, *A Knauz-hagyaték kódextöredékei és az esztergomi egyház középkori könyvtárának sorsa*, Budapest 1979.
 - 5 J. Szendrei, *A magyar középkor hangjegyes forrásai*, Budapest 1981; For the descriptions of musical fragments, see the database of the HAS-'Momentum' Digital Music Fragmentology Research Group: *Fragmenta Manuscriptorum Musicalium Hungariae Mediaevalis* (fragmenta.zti.hu).
 - 6 A. Vizkelety, *Beschreibendes Verzeichnis der altdeutschen Handschriften in ungarischen Bibliotheken*, Bd. 2, Wiesbaden 1973.
 - 7 S. Scheiber, *Héber kódexmaradványok magyarországi kötéstáblákban. A középkori magyar zsidóság könyvkultúrája*, Budapest 1969, no. 96, no. 142.
 - 8 P. Erdő, "Az Akadémiai Könyvtár kéziratárának egyházi jogi tartalmú középkori kódextöredékei", *Magyar Könyvszemle* 99 (1983), 251–256.

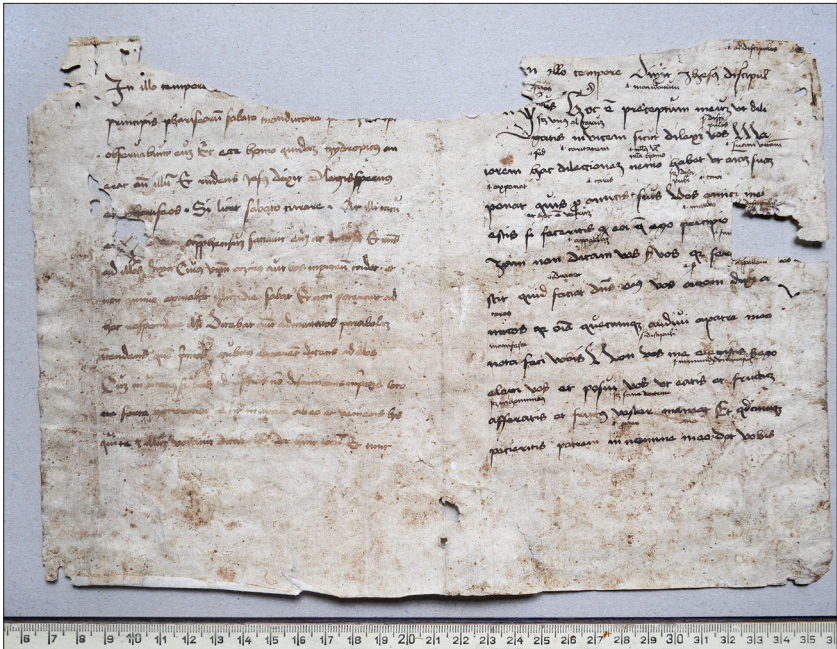


Figure 1: Evangelistary with interlinear glosses, Budapest, LIC HAS, Department of Manuscripts, T 324 f. 7v/2r (T 324a [F-10pa])

1. Fragments as covers

Three shelfmarks (T 324, T 336, and T 549) contain fragments that were used as covers. A fourth (T 326) consists of a fragment used on the outside of the host volume.

T 324

Fragments under the shelfmark T 324 formed the binding (cover, boards, internal binding material) of a volume of Horace's *Opera* printed in Venice in 1490/91 (Inc. 292, *Catalogue* no. 464, GW 13464, ISTC ih00454000). This volume is currently bound in a blind-ruled leather binding made in 1956. Previously, the volume was bounding in a binding where the boards were covered by two charters (T 324d and T324e); the boards themselves were made of cardboard, composed of fifteen bifolia from two manuscripts (T 324a, T 324b). Two pieces were detached from the spine, one of them was a fragment

of a charter (T 324f) and the other one was a piece from an incunable printed on parchment (Inc. 908). A paper strip containing text written in German (T 324g) and thirteen pieces from a Psalter were used inside the binding (T 324c).⁹ In this case, we can see how bookbinders used different manuscripts for a single binding.

T 324a [F-1opa]

T 324a groups together fragments of a fifteenth-century Evangelistary, consisting of eight paper bifolia written in cursive script and constituting two adjacent quires (quaternions). They contain the Gospel passages for the thirteenth to the twenty-fourth Sunday after the octave of Pentecost; for the feasts of the apostles Saint Andrew and Thomas; for the first, second, and third Sundays of Advent; for the first Sunday after Epiphany; for the first and second Sundays after the octave of Epiphany; and for the common of Apostles and of several Martyrs. The original codex was a handbook for preaching supplemented with interlinear glosses.

The fragments, glued together as cardboard, constituted the boards of the original binding; they have become brown from the glue, and because of this, the text is often unreadable. The paper is so brown that not even the barely-visible watermarks can be identified.

T 324b [F-fzro]

The fragments grouped under T 324b also came from a fifteenth-century paper codex. Five of the seven bifolia contain the sixth treatise of Peter of Spain's *Summulae logicales*, with commentary, copied by two hands. There are pen trials on one of the other two bifolia: three lines from an elegy of Conradus Celtis copied three times. The last bifolium is unreadable. Glued together as cardboard like T 324a, these bifolia also constituted the boards of the binding.

T 324c [F-jtgw]

T 324c represents the oldest codex fragments in this binding: a twelfth-century Latin psalter. Thirteen of the fourteen pieces

9 I would like to thank Julianna Orsós for her help with the descriptions of the charters and the German strip.

belong to five bifolia from four adjacent quires, covering Psalms 36–67; the fourteenth piece is unidentifiable. There are annotations in German on five leaves, but they are truncated. What remains resembles a Latin psalter with so-called *Gebetsanweisungen*.¹⁰ The first annotation appears next to Psalm 39 (f. 2r) (*Expectans expectavi Dominum*): *S. so dv gro(u)ze ang[st] / habist daz die got[.] / lose von allem ser[...]*. Later, one can read (Ps 56, *Miserere mei Deus*, f. 7r): *S. vber to(u)gene no[...]* / *daz ist der salmen d[...]* / *David vber sine sunder sp[...]*. On f. 9v (Ps 64, *Te decet*), the beginning of the annotation is worn, and only the second part is readable: *die sine mit nide beste*. Finally, next to Psalm 67 (*Exsurgat Deus*, f. 10r) we read: *S. mere aller gotis hei/ligin S. Laurentij vnd / allin gotis martiraren*. The texts of the annotations are similar to (among others) three thirteenth-century codices from Munich, Erlangen and Augsburg.¹¹ The final phrase is identical to a source (the third) analyzed in Blaas's study of psalters with German marginal annotations, as well as a codex used in Irsee Abbey.¹² It is interesting to observe the presence of Saint Lawrence, because he is missing from this sentence in the codex *Psalterium Davidicum* kept in Munich and the manuscript from Erlangen.¹³

Two user hands wrote antiphons on the margins next to the Psalms 58 and 63. The antiphon starting with *Iuste iudicate*

10 I would like to thank Professor Christoph Flüeler for his help with these texts. For a list of manuscripts containing *Gebetsanweisungen*, see *Gebetsanweisungen in lateinischer Psalterhandschrift*: <https://handschriftencensus.de/werke/748>

11 K. Bartsch, "Psalterien mit deutschen Randbemerkungen II–III", *Germania* 27(1882), 345–350, at 346, no. 35: *Psalterium cum notis talibus*, München, Staatsbibliothek, [Clm 2311, f. 33v](#); 348, no. 39: *Psalterium*, Erlangen, Universitätsbibliothek, Ms 116, f. 40r.; *Psalterium*, Augsburg, Universitätsbibliothek, Cod. I.2.4.19, f. 53v.

12 C.M. Blaas, "Psalterien mit deutschen Randbemerkungen I", *Germania* 27(1882), 339–344, at 342, no. 46.; L. Baumann, "Eine alemannische und eine bairische Gebrauchsanweisung zu den Psalmen aus dem XII–XIII Jahrhundert", *Alemannia* 12 (1884), 82–96, at 85.

13 Baumann, "Eine alemannische und eine bairische Gebrauchsanweisung", 92: *Psalterium Davidicum*, München, Staatsbibliothek, [Clm 2641, f. 59r](#); Bartsch, "Psalterien mit deutschen Randbemerkungen", 349, no. 67: *Psalterium*, Erlangen, Universitätsbibliothek, Ms 116, f. 64r.

(CANTUS 003533) was sung at Matins on Thursday or Wednesday. The other antiphon surviving on the fragments – *A timore inimici* (CANTUS 000196) – was for Lauds or Matins on Wednesday.

T 324d [F-qoos]

The outside-facing text is now faint, but on the charter can be read the names *pater Ortlieb*, *Innocentius episcopus* and the name of Augsburg; indeed, *per civitatem et diocesem Augustanam* appears at the top of the first charter. On the dorse of the charter there are two names: *Thomas dilher*, otherwise not identified, and *Baptista Mantuanus*, a fifteenth-century Carmelite friar.

T 324e [F-r33f]

A second charter contains the names *Philippus Wintergerst*, *Iohann*. As with the first charter, so with the second, the outside-facing text is faint. On the dorse, a drawing shows an animal under a tree, with an abbreviation(?) under the drawing: *NNN. A. Euch(?)*. Next to the drawing the name *Michael dilher* is visible written by the same hand as the one that wrote *Thomas dilher*.

T 324f [F-zjqx] and Inc. 908 [F-fxoj]

A charter and a parchment incunable were detached from the spine. The charter is scarcely legible, permitting little beyond the identification of the text as being in German. The incunable, now in the Academy's Incunable collection under the shelfmark Inc. 908 (*Catalogue* no. 724, GW M30718, ISTC ip00261520) contains one of the six known copies of the 1488 Ulm printing of Raimundus Peraudi, *Litterae indulgentiarum pro bello contra Turcos*.

T 324g [F-k1cs]

This fragment is a paper strip containing a fifteenth-century German text: *bürgen maister zu giengen umb ain von im erkaufft hab schuldig worden*.

The ensemble of information provided by the fragments in the binding, on and in the boards, in particular the German script and origin of the manuscript and print material, suggests that the host volume, printed in Italy, was bound in a German-speaking area at the turn of the fifteenth and sixteenth century.

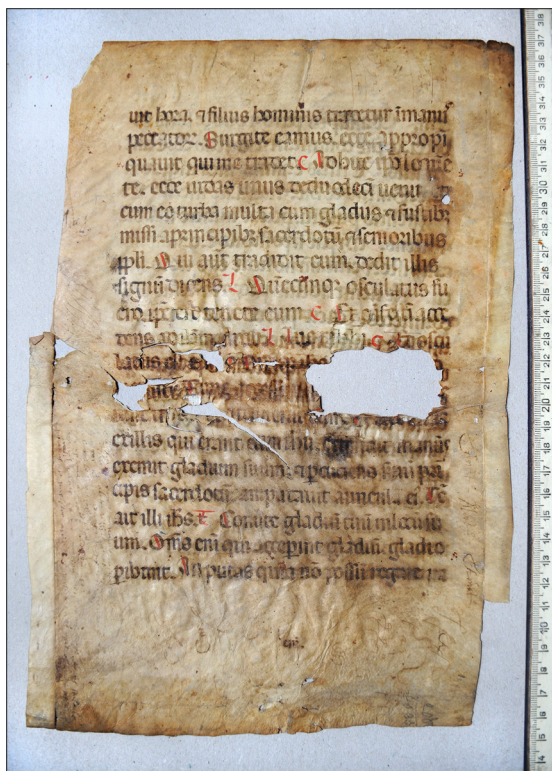


Figure 2: LIC HAS,
Department of
Manuscripts, T 336

T 336 [F-pgxe]

Three other fragments served as covers for host volumes. A fourteenth-century fragment contains part of the Gospel reading for Palm Sunday. The leaf, with part of the Passion according to Matthew, came from a liturgical book, and not from a Bible, since rubric *litterae* distinguish the words of Jesus (T), the narrator (C) and the Jews (S). On the verso, Judas' words are introduced with possibly a Z instead of an S.¹⁴

The surviving leaf was the last page of a quire, as it has a catchword – the second part of the word *patrem* – in the middle of

¹⁴ I would like to give thanks to Gábor Szoliva OFM for his help in the identification of the letters of characters. For a discussion of their significance, see K. Young, "Observations on the Origin of the Mediæval Passion-Play", *Proceedings of the Modern Language Association* 25(1910), 309–354.

the lower margin. This leaf wrapped the host volume, and a hole where the spine was may have been due to a title label. The host volume, printed in Venice, was Antonio Mancinelli's *Carmen de floribus* (Inc. 619/koll. 1–2; *Catalogue* no. 595, GW M20277, ISTC im00109000; *Catalogue* no. 598.1, GW M20321, ISTC im00119500). It bears an ownership mark: the round stamp of the library of the Observant Franciscan convent, Santa Maria Maddalena in Sansepolcro. Nowadays, the main part of the convent's book library is kept in the municipal library of Sansepolcro,¹⁵ although some of their works were obviously taken abroad, such as this volume in Hungary and another in California.¹⁶ In this volume's case, it came to Hungary after Sándor Vigyázó bought it from the antiquarian Ludwig Rosenthal in Munich in 1904.

T 549 [F-fc3p]

Two trimmed bifolia from a fifteenth-century psalter have also survived as covers of the Isidore of Spain's *Etymologiae* printed in Venice in 1483 (Inc. 525, *Catalogue* no. 483, GW M15272, ISTC ii00184000). The print was taken from Italy to Germany at the turn of the sixteenth century. In 1507, the host volume came into the possession of the abbey of St. Nikola in Passau, a monastery of Augustinian canons, when the provisor of the Hospital of St. John donated the early print. The host volume must have been bound in the monastery in Passau, for which we already have evidence of a working bindery between 1486 and 1500.¹⁷

The bifolia, from adjacent quinions, contain the psalms and associated antiphons for the Divine Office on Sunday, Monday, Friday and Saturday. According to the arrangement of the psalms, the psalter was made for secular and not monastic use. The origin can be determined through a comparison of psalters from the diocese of Passau, namely, one used by the secular churches of the diocese

¹⁵ See [Catalogo delle edizioni del saec. XVI conservate presso la Biblioteca comunale di Sansepolcro](#), Firenze, 2005.

¹⁶ A 1520 edition of Quintus Curtius, *Historia Alexandri Magni*, kept in the University of California Los Angeles, YRL Special Collections Ahmanson-Murphy Room Aldine (Z233.A4 C94) was owned by the Convent.

¹⁷ *Einbanddatenbank* woo2399 (<https://www.hist-einband.de/de/werkstattde-tails.html?entityID=501213m>).

(*Breviarium Pataviense*), one by the Augustinian Canons, and one by the Premonstratensians.¹⁸ These last two were chosen because they do not use square notation; similarly, the fragment is notated in Messine-German Gothic Notation.¹⁹ Moreover, the antiphons attached to the psalms are closest to the usage of the Augustinians canons (Table 1). Therefore, it can be assumed that the incunable was bound in bifolia of the locally used psalter in the bindery of the monastery of the Augustinian canons in the early sixteenth century.

T 326 [F-tizj]

Another fragment, this one of Donatus, does not qualify as a cover in the usual sense. Its host volume was tied together with string and a parchment strip – the fragment – was placed between the string and the first page.²⁰ Since 1955, the host volume, Peter of Bergamo's *Tabula super opera Thomae de Aquino* (Basel 1478; Inc. 71, *Catalogue* no. 743, GW M32083, ISTC ip00452000), has had a pastiche leather binding (*Catalogue* no. 743). The Dominican Friars in Vienna owned this print in the fifteenth century, as attested by an ownership mark on the first and fifth pages. Thus, it is conceivable that the grammatical manuscript from which the fragment came was also used in the convent. At the turn of the nineteenth century, Ferenc Kresznerics bought the incunable, and it later entered the library of the Hungarian Academy of Sciences; a label on the fragment carries the early twentieth-century shelfmark of the host volume.

2. Binding fragments Inside the Covers

Most of the loose fragments examined for this study came from inside the books, having served as flyleaves, pastedowns, sewing guards, otherwise attached to the boards, as spine linings, or in

18 *Breviarium Romanum, Psalterium*, Venetiis [ca. 1500], ff. 52r–58v; Klosterneuburg, [Augustiner-Chorherrenstift-Bibliothek, 1015](#), ff. 81r–89r (=Antiphonale, Augustinian canons); *Breviarium Pataviense*, Civitas Augustana [ca. 1490], ff. 31v–35r; *Finis breuiarij secu[n]du[m] vsum Premo[n]straten[sem]* (=Breviarium O. Praem.), Parisiis 1513, ff. 36r–46r.

19 I would like to thank Dr. Gabriella Gilányi for her help in the identification of the notation.

20 Cs. Csapodi, *Könyvkonzerválás és restaurálás a Magyar Tudományos Akadémia Könyvtárában*, Budapest 1958, VI. tábla.

	Breviarium Romanum	T 549 (F-fc3p)	Antiphonale, Augustinian canons	Breviarium Pataviense	Breviarium O. Praem.
Dca ad Vesp.	In mandatis (003251)				
	Sit nomen Domini (004971)	S[...]	Sit nomen Domini (004971)	Excelsus super omnes gentes (002774)	Sit nomen Domini (004971)
	Nos qui vivimus (003960)	Domus Iacob (002427)			Nos qui vivimus (003960)
Fer. II ad Vesp.	Clamavi et exaudivit me (001824)				
	Unde veniet auxilium mihi (005269)	Auxilium meum a Domino (001536)			
Fer. VI ad Vesp.	A viro iniquo (001197)				
Sabbato ad Vesp.	Benedictus Dominus Deus (001720)				
	Per singulos dies (004266)	In eternum (003204)			

Table 1: Comparison of Antiphons sung at Vespers in T 549 (F-fc3p), the *Breviarium Romanum*, and psalters in use in the Passau area (CAO/CAN-TUS numbers in parenthesis).

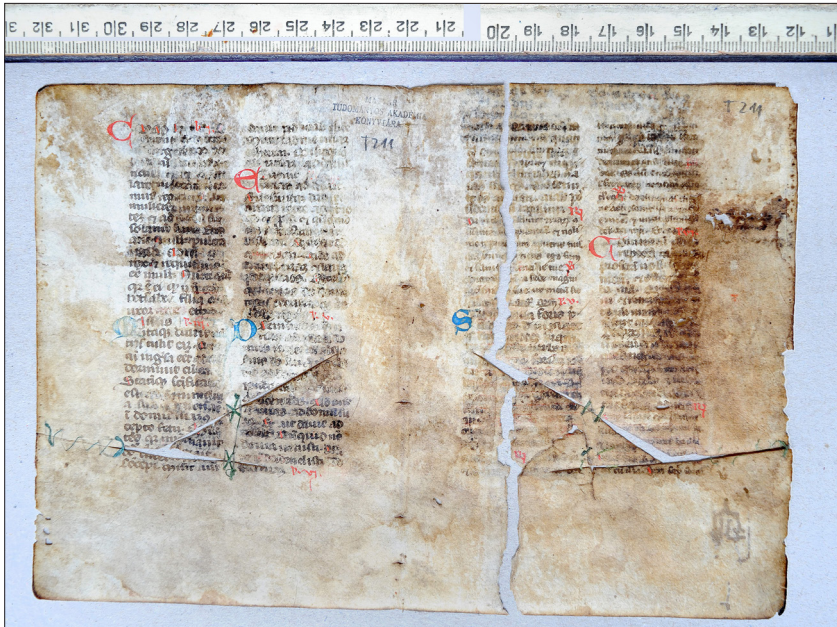


Figure 3: Bifolium with cuts, Budapest, LIC HAS, Department of Manuscripts, T 211 f. 14/17.

other roles. These fragments are best presented thematically: eight liturgical fragments, including three breviaries (T 211, T 490, T 4), one gradual (T 175), one missal (T 258), two antiphonals (T 302, T 53), a hymnal (T 608), a cantatorium (T 303); one Bible fragment (T 382), a sermonarium (T 323), a school text (T 259), and some canon law (T 488) round out the collections. Accompanying these fragments are sometimes flyleaves with notes made by users of the host volumes.

T 211 [F-fgh5]

Twelve bifolia from a thirteenth/fourteenth-century breviary were likely attached to the boards of a volume. Their condition is quite poor: they are worn, torn, and incomplete. Cuts are visible on each bifolium, likely the result of the binding process. These cuts were sewn up before the fragments were detached in restoration.

This sewing up of cuts suggests that these bifolia had been reused more than once. In the fifteenth century, in any case, bookbinders reused them for an incunable of Antoninus Florentinus'

Chronicon (Inc. 238, *Catalogue* no. 51, GW 2082, ISTC ia00778000). The fragments belonged to two adjacent quires containing the feasts of Pentecost, Monday to Saturday after Pentecost, Trinity Sunday, the Octave of Trinity Sunday, Second to Sixth Sundays after Pentecost, First Sunday in August, First Sunday, Saturday after the Second Sunday, and the Third Sunday in September. Owing to the current condition of the fragments, often the text of the liturgy is not visible or only the rubrics remain legible. The chants of the feasts follow the *Breviarium Ordinis Praedicatorum* printed in Venice in 1552.²¹ The fragments' host volume was owned by the Dominican Friars in Vienna and was bound in a fifteenth-century blind-tooled leather binding prepared with tools that belonged to the workshop of the Dominican monastery.²² Thus, the bindery likely used these twelve bifolia from discarded material in the convent.

T 490 [F-200C]

Another breviary fragment survives in another book by Antoninus Florentinus previously held by the Dominicans in Vienna. In this case, however, the volume belongs to the collection of books owned by Iohannes de Lindow, a Dominican friar active in the second half of the fifteenth century.²³ From this volume, containing the Venice 1477–1480 printing of Antoninus' *Summa theologica* (Inc. 130/1, *Catalogue* no. 59.5, GW 2185, ISTC ia00872000), a fragment of a fourteenth-century breviary was detached. In this case, however, Iohannes de Lindow must have bought this incunabulum bound, since it was not bound in the workshop of the Dominican convent, but in the so-called *Lilie zweifach rund II* workshop active in Southwest Germany between 1485 and 1500.²⁴ Secondly, the breviary was prepared for monastic use. The breviary was copied in a fourteenth-century German hand, and a parchment strip in the

21 *Breviarium Ordinis Praedicatorum*, Venetiis, 1552 (Copy consulted: München, Bayerische Staatsbibliothek, Res/2 Liturg. 55 [<https://www.digitale-sammlungen.de/en/view/bsb10197382>])

22 *Catalogue*, no. 51.2.

23 M. Rozsondai, "Die Bücher eines Dominikaners des 15. Jahrhunderts", *Gutenberg-Jahrbuch*, 57 (1982), 186–192.

24 *Catalogue*, no. 59.5; *Einbanddatenbank*, woo3666 (<https://www.hist-einband.de/de/werkstatt/details.html?entityID=502480s>).

same binding containing German text further reinforces the origin in a German-speaking area. The breviary fragments were originally the inner bifolium of a quire; for the binding, it was cut horizontally and used in the spine. The trimmed bifolium contains lectures and chants for the third Sunday of Lent.

T 4 [E-jyk]

Fragments from two codices share the same shelfmark. One of them, a small strip, has not been identified owing to its size and illegibility. The other fragment is a leaf cut from a twelfth-century breviary. This leaf was cut into several parts and three pieces became part (presumably the spine) of the binding of a copy of Antoninus Florentinus' *Chronicon* (Inc. 237/2, *Catalogue*, no. 51.1, GW 2072; ISTC ia00778000). The host volume's binding suggests an Augsburg origin. First, it was bound with a German-language charter written at the beginning of the sixteenth century (now K 560).²⁵ Second, the decorative devices on the binding were used in bookbinding workshops in Augsburg until the 1530s.²⁶ In the seventeenth century, the host volume was in the Library of Saint George in Augsburg, which belonged to the Augustinian canons. The monastery was dissolved in 1802, and the collection must have been dispersed at that time. The volume was eventually purchased by a member of the Teleki family. As indicated by its size, the breviary was copied for personal use. The surviving leaf contains lections and chant texts for the feast of Christmas. The breviary was not notated, but a user's hand added German adiastematic neumes above the responsory *Verbum caro* and its second verse *In principio*.²⁷ The sequence of chants extant on the fragment match those of the *Breviarium Augustanum* printed in Augsburg in 1584.²⁸

T 175 [E-z2kw]

A bifolium from a twelfth-century gradual was cut up, and two pieces from the top quarter were used to bind the host volume,

25 Vizkelety, *Beschreibendes Verzeichnis*, 67, no. 29.

26 *Catalogue*, no. 51.1.

27 CANTUS 007840; 007840a. I would like to thank Dr Gabriella Gilányi for her help in the identification of the notation.

28 Augsburg, Staats- und Stadtbibliothek, Aug 295, ff. 25r–26v.

Raimundus de Sabundus, *Theologia naturalis sive liber creaturarum* (Inc. 622, *Catalogue* no. 827.1, GW M36911, ISTC iro00033000). The fragment was written in a *praegothica* script with Lorraine-style German neumes.²⁹ Apart from the notation, we can date the manuscript to the twelfth century by the presence of the offertory verse in the feast of Virgin Mary, since offertory verses disappear by the end of the century.³⁰ The small size of the fragment makes it difficult to determine its origin, but the tonary letters in the margins suggest the southern German origin of the formal gradual.³¹ The restored fragment contains some of the chants for the feasts of Commemoration of the Virgin Mary, the first Sunday after Christmas, Saint Felix of Nola and the second Sunday after Epiphany. The fragment's host volume was printed in Strasbourg in 1496. Its first known owner was the Servite Convent of Saint Charles in Volders near Innsbruck. In 1805, the incunable was transferred to the Servite Convent of Saint Joseph in Innsbruck. The above-mentioned Sándor Vigyázó bought the incunable from Franz Rohrer, an antiquarian from Linz, in 1903.

T 258 [F-i8bo]

Two pieces of a bifolium cut from a twelfth-century missal notated with adiastematic neumes, missing the bottom eleven lines, contain items for the Friday after Septuagesima Sunday, Sexagesima Sunday, and Quinquagesima Sunday. The lections, Gospels, and chants for these Sundays are fairly standard and thus offer no help in specifying the fragment's rite. The bifolium was cut horizontally into two pieces, which were used to reinforce the spine of the host volume. The half-leather binding of the book does not reveal more about the origin of the missal either. The host volume, an incunable printed in 1499 in Strasbourg (Inc. 141, *Catalogue* no. 924, GW M45485, ISTC it00101000), was bound in the so-called *Pelikan*

29 J. Szendrei, *A magyar középkor*, Fig. See the musical analyses of the fragment the database of the HAS-'Momentum' Digital Music Fragmentology Research Group: <http://fragmenta.zti.hu/graduale-s-12-2-sonka-folio-budapest-mta-konyvtar-kezirattar-t-175/>

30 Off. *Offerentur regi virgines*; V. *Eructuavit cor meum* (CANTUS g01371; g01371a)

31 I would like to give thanks to Professor Jennifer Bain for her help in the identification of tonary letters.

rund workshop in the southern German region (*Catalogue* no. 924), which operated between 1497 and 1517.³² The front pastedown was a calendar from 1503, 1514 or 1525, which the twentieth-century restorer reused as a flyleaf and placed at the beginning of the book, where it can still be found. The calendar fragment covers the end of February until December. Saint Rufus is celebrated on 26 August, in keeping with the practice of Würzburg and against the practice in most German dioceses of celebrating Rufus on 27 August.³³ Thus it is possible that the incunable was bound in or near Würzburg. On the verso of the front flyleaf appears the only medieval or early-modern ownership mark: Alexander Mair bought the book in 1553. He likely bought it already bound, since the *Pelikan rund* workshop operated only until 1517. Mair was a monk and a so-called hospital-master in the hospital of the Holy Ghost in Memmingen from 1546 until his death at the beginning of 1557.³⁴ The book, containing Publius Terentius Afer's work, later entered the book collection of the Teleki family, although there is no information about the circumstances of its purchase. What we do know is that it is one of the books donated to the Academy Library by József Teleki.

T 302 [E-5vk4]

Fifteen strips from a thirteenth-century antiphonal served as the quire guards to a 1482 print of Iohannes de Turrecremata, *Expositio super toto Psalterio* (Inc. 328, *Catalogue* no. 977, GW M48221, ISTC it00527000). After being detached from the host volume, twelve strips were identified as coming from two leaves, containing chants for the Purification of Mary, for the feast of Saint Agatha, and for the Chair of Saint Peter. They contain chants written in square notation on staves composed of four red lines. A user added the text of the antiphons for the feast of Gregory the Great. The strips are not adjacent, but rather a few lines of text or music are missing between the pieces (Figures 4–5).

32 Einbanddatenbank, woo2988 (<https://www.hist-einband.de/werkstatt/details.html?entityID=501802s>)

33 Grotefend, *Zeitrechnung des Deutschen Mittelalters und der Neuzeit*, Hannover and Leipzig 1898, 163.

34 *Quellen zur Geschichte des Bauernkriegs in Oberschwaben*, ed. Franz Ludwig Baumann, Stuttgart 1876, 374.



Figure 4: Budapest, LIC HAS, Department of Manuscripts, T 302 [F-5vk4], f. 1v



Figure 5: Budapest, LIC HAS, Department of Manuscripts, T 302 [F-5vk4], f. 2v

T 53 [F-71ki]

A bifolium from a fourteenth-century antiphonal was vertically cut into two pieces in order to be used in the binding of a copy of Plutarch's *Lives of Illustrious Men* (Inc. 209, *Catalogue* no. 801, GW M34477, ISTC ip00831000). The fragments contain chants from the *Communale*. According to the number of the antiphons sung in the Nocturn on the feast of a martyr, the former antiphonal was made for monastic use, and a comparison of the chants with similar Benedictine and Cistercian books suggests the Cistercian Order. Only *Scuto bone virtutis*, the fourth antiphon of the third Nocturn on the feast of a martyr corresponds to a Benedictine antiphon, and all of the antiphons match the Cistercian practice.³⁵ The host volume belonged to the Convent of the Discalced Augustinians in Mariabrunn, and was part of the 1734 donation of a certain Rosenmarcker, a “noble chancellor” who gave five thousand volumes to the convent.³⁶ The ownership mark commemorates this gift: *Conventus B.V.M. est ad fontes fratrum eremitarum discalceatorum S.P.A[ugustini] ex haereditate Rosenmarckeriana*.³⁷

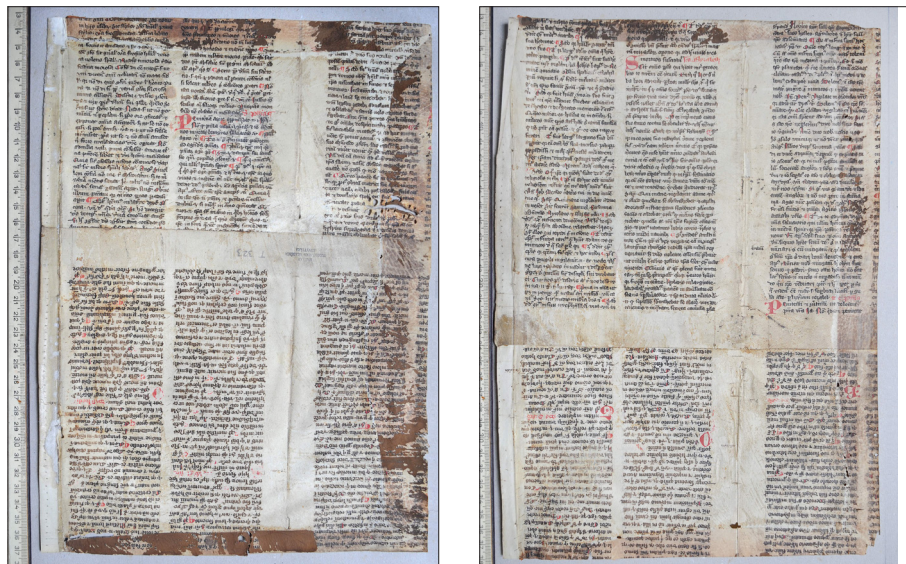
T 608 [F-on5t]

Three pieces cut from a twelfth-century hymnal became part of the binding of a Leipzig incunable of the *Speculum Exemplorum* (Inc. 921, *Catalogue* no. 893, GW M4295210, ISTC is00653000). The fragments contain items without musical notation for the Purification of Mary, the first(?) and fifth Sundays in Lent, the Octave of Easter, Pentecost and the feasts of John the Baptist, the Apostles Peter and Paul, and Mary Magdalene. Thus combining Sundays, movable feasts, and Saints, the hymn texts show that the original manuscript was not divided into *temporale* and *sanctorale*. The three pieces were parts of a bifolium and leaf in the same quire.

35 I compared two Benedictine antiphonals and two Cistercian antiphonals with the fragment, identified in the Cantus Database as: A-Gu 30 [Antiphonal from the Abbey of St. Lambrecht]; F-AS 893 [Breviary from St.-Vaast d'Arras]; A-Wn 1799 and CDN-Hsmu M2149.L4 [Antiphonal from the Abbey of Salzinnes, Namur].

36 J.J. Gavigan: “The Discalced Augustinians in Vienna”, *Augustiniana* 20(1970), 495–580, a: 525–550.

37 *Catalogue*, no. 801.



Figures 6–7: Former pastedowns, Budapest, LIC HAS, Department of Manuscripts, T 323 [F-fvn8]

The bifolium was the second-innermost of the quire; the leaf was the last of the quire, and the missing leaf between the bifolium and leaf shows that the gathering was indeed a quaternion.³⁸

T 303 [F-bjhu]

Two bifolia, one almost completely destroyed by mold, survive from a twelfth-century (first half) *cantatorium* with St. Gall notes. The fragment contains various *Gloria* and *Sanctus* melodies. The mold-damaged bifolium preserves chants for the Easter Season, Ember Days after Pentecost, the feasts of the Apostles Philip and James, the Assumption of Mary, Saint Adrian, the Apostles Simon and Jude, Saint Cecilia, Saint Chrysogonus, Saint Martin and Saint Andrew. The fragments were detached from the binding of a Strasbourg printing of Paulus Burgensis' *Scrutinium scripturarum* (Inc. 821, *Catalogue* no. 703, GW M29971, ISTC ip00201000), bound

³⁸ I would like to give thanks to Gábor Szoliva OFM for his help in the determination of the lacunas between the fragments.

in Augsburg in the fifteenth century. There are no ownership marks other than that of Sándor Vigyázó, who bought this print from Franz Rohrer in 1901.

T 382 [F-4hyv]

The oldest fragment examined in this study is a strip from a Bible –the Gospel of Luke– written in the tenth century. Written in Carolingian minuscule, with no visible decoration, the piece was detached from the spine of its host volume, Valascus de Tarenta, *Practica, quae alias Philonium dicitur* (Lyon, 1500) (Inc. 371, *Catalogue* no. 988, GW M49062, ISTC iv00008000). Wolfgang Grefinger, an organist and composer in Vienna, who bought the book in 1508.³⁹ There is also the ownership mark of Benedikt Perger, the personal physician of Archduke Matthias of Austria and president of the University of Vienna at the end of the sixteenth century.⁴⁰ The host volume was bound in Eichstätt in the sixteenth century, at which point the Bible fragment likely became part of the binding (*Catalogue* no. 988). Owing to the antiquity of the fragment, it is uncertain whether the manuscript it came from had its origins in or near Eichstätt.

T 323 [F-fvn8]

Four bifolia from a fourteenth-century *sermonarium* contain seventeen sermons on All Souls' Day, the feasts of Saint Martin of Tours, Saint Elizabeth, Saint Cecilia, Pope Clement, and Saint Catherine, as well as on confession, penitence, prayer, and fasting. The bifolia have been trimmed so that only three of the four columns per side (two columns per page) remain (Figures 6–7). The texts of the sermons parallel those in Universitäts- und Landesbibliothek Tirol, Cod. 475, ff. 97rb–112vb, which contains the same sermons in the same order, except for the last one, on fasting.⁴¹ Five sermons — on

39 O. Wessely, "Grefinger, Wolfgang", *Neue Deutsche Biographie* 7(1966), 19.

40 U. Denk, *Alltag zwischen Studieren und Betteln: die Kodrei Goldberg, ein studentisches Armenhaus an der Universität Wien, in der Frühen Neuzeit*, Wien 2013, 53–54.

41 W. Neuhauser, *Katalog der Handschriften der Universitätsbibliothek Innsbruck*, Teil 5: Cod. 401–500, Wien 2008, 474–488 (https://manuscripta.at/hs_detail.php?ID=7557).

All Souls' Day, on fasting, and on the feasts of Saint Martin, Saint Elizabeth and Catharine — cited in Schneyer's *Repertorium* also appear in manuscripts that belonged to various monastic orders, including the Benedictines, Carthusians and Cistercians.

Incipit	Fragments [=missing columns]	ULBT Cod. 475
In commemoratione omnium fidelium defunctorum. <i>Circumdabunt me gemitus mortis</i> (Ps 17,5). Ista verba scribit nobis beatus Iob (Schneyer 8, 705, no. 56)	1ra (end)	97rb
De eodem. <i>Memor esto iudicii nostri sic enim erit et tui</i> . Iob (=Sir 38,23). Verba ista sunt verba Iob sub persona	1ra–1vb	98rb
De eodem. <i>Beati mortui qui in Domino moriuntur</i> (Apc 14,13). In verbis istis tria sunt notanda	1vb–2ra	99vb
De sancto Martino episcopo. <i>Ante translacionem testimonii habuit placuisse Deo</i> (Hbr 11,5). Nota quod quadruplex fuit translacio sancti Martini (Schneyer 9,868,91)	2ra–2rb	100rb
De eodem. <i>In enim veste poderis quam habebat etc.</i> (Sap 18,24). Istud verbum dictum est de Aaron	2rb–vb	100vb
Sancta Elyzabeth. <i>Scit omnis populus qui habitat inter partes orbis te mulierem esse virtutum</i> (Rt 3,11). Hec ergo verba Booz ad Ruth, per Booz intelligitur Iesus	2vb–3ra (begin- ning)	101va
De s. Elisabeth. [<i>Fecisti viriliter et confortatum est cor tuum</i> (Idt 15,11). Conveniunt hec verba beate Elisabeth] Expl: [...] <i>remunerata est a domino fruicione Dei</i> . (Schneyer 9,338,173)	[3rb–3va]	102vb
De Cecilia. <i>Mulieris bone beatus vir</i> (Eccl. 26,1). Verba ista bene conveniunt	3vb–4ra (end)	103va
De s. Clemente. <i>Si quis mihi ministrat me sequitur etc.</i> (Io 12,26). In verbis istis duo ponuntur	4ra–b	104rb
De s. Katherina. <i>Omnis glorie eius filie regis ab intus etc.</i> (Ps 44,14). Notandum quod gloria beate Katherine triplex est	4rb–5ra(?)	104vb

De s. Catharina. [<i>Domine Deus exaltasti super terram habitationem meam</i> (Sir 51,13). Hec verba bene potest dicere beata Catharina] Expl.: [...] ut patet in sua legenda. Rogemus. (Schneyer 8,706,63)	[5rb–va]	105va
De confessione. <i>Confitemini alterutrum primo quinque</i> (Iac 5,16). Fratres mei de confessione vobis propono	5vb–6vb (end)	107rb
De penitencia. <i>Penitentiam agite appropinquavit enim regnum</i> (Mt 3,2). Notandum quod penitencia multum est utile	6vb–7ra	110rb
De penitencia. <i>Penitemini et convertimini ut deleantur peccata vestra</i> (Act 3,19). Notandum quidam penitent	7ra (incipit only)	110vb
De penitencia. <i>Penitentiam agite</i> etc. Mt. (Mt 3,2; 4,17). Qui hec verba male eveniunt ei	[7rb–va]	111va
De penitencia. Item nota quod libenter debemus agere	7vb	111vb
De penitencia. Sciendum est quod tempus penitencie est usque ad extremum	7vb–8ra	112rb
De penitencia. Quedam penitencia est vera. Augustinus Penitencia est penitenda verum non admittere et admissa deflere	8ra–rb	112vb
De ieiunio. <i>Dum ieiunias unge caput tuum oleo et faciem tuam lava</i> etc. (Mt 6,17). Dignitas ieiunii multipliciter commendatur (Schneyer 9,101,27)	8vb (beginning)	–

The four bifolia belonged to one quaternion, and were glued two-by-two as pastedowns of a folio-sized host volume, (Pseudo-Vincentius Bellovacensis, *Speculum morale*, Inc. 794/I, *Catalogue* no. 1008, GW M50621, ISTC iv00291000) (Figures 8–9). The fragments were restored and separated from each other in 2021.

T 259 [F-bpb4]

Bound in another copy of Antoninus Florentinus' *Summa Theologica* (Inc. 735, *Catalogue* no. 62, GW 2191, ISTC ia00877000) were two strips of bifolia from a popular schoolbook, Alexander of Villa Dei's *Doctrinale*, along with a commentary, written in northern textualis (text) and notularis (commentary) scripts at the beginning

of the fourteenth century. The commentary shows similarity with that attributed to Gippus.⁴² The host volume was previously owned by Wendelinus Wetzstein and by the Benedictine monastery of Zwiefalten. Presumably the first owner of the incunable, Wetzstein was a vicar in Veringenstadt – a German city close to Zwiefalten – at the end of the fifteenth century.⁴³ The decoration of the binding contains elements used by a bookbinding workshop in Augsburg, and thus the fragment may have originated from this southern region of Germany.

T 488 [F-qemd]

One leaf of a fourteenth-century copy of the decretals of Pope Gregory IX came from a German incunable on the mass (Inc. 689, *Catalogue* no. 115, GW 3085, ISTC ia01395000), where it may have served as a flyleaf. The fragment contains part of Book I of the *Liber Extra* with Bernard of Botone's commentary, as well as unidentified interlinear and marginal notes by later users, and two *manicula* on the recto. While the host volume was printed in Nürnberg before 1484, its binding comes from an unknown nineteenth-century workshop. The only known previous owner was Sándor Vigyázó, who purchased the incunable from the bookseller Rohrer in 1901.

3. Handwritten pieces not originating from codices

Three shelfmarks under consideration have material that did not originate from a manuscript codex. In one case, a handwritten list of the chapters of Antoninus Florentinus, *Summa confessionalis* (T 384 [F-g6co]) was detached from a 1480 Venice printing of the same (Inc. 130/4, *Catalogue* no. 59.6, GW 2185, ISTC ia00872000). Four paper leaves (K 557, olim T 319 [F-ofi3]) – two pastedowns and two flyleaves – were detached from a 1489 Strasbourg Bible (Inc. 50, *Catalogue* no. 186.1, GW 4265, ISTC ib0058800). The leaves contain

42 Compare, for example, with the copy preserved in München, Bayerische Staatsbibliothek, CLM 14354 ([urn:nbn:de:byb:12-bsb00046571-2](https://nbn-resolving.org/urn:nbn:de:byb:12-bsb00046571-2)).

43 P. Schmied, *Der Klerus des deutschen Teils der Diözese Konstanz am Ende des 15. Jahrhunderts. Nach den Steuerlisten des Gemeinen Pfennigs von 1495*, Regensburg 2013, 62.

texts of various genres and different languages. On the last one, ownership marks from Freiburg, Freising and Basel can be read.

Conclusion

The incunables in the Library and Information Centre of the Hungarian Academy of Sciences attest to the international book trade in the eighteenth and nineteenth century, and the activities of Hungarian collectors. Since the fragments studied in the Fragmentarium project have a known relation to their host volumes, we can use the combined provenance information to determine the origin of the fragments and their circumstances of their fragmentation and reuse in binding. By and large, these fragments were written, used, and reused as binding material in German-speaking lands. The incunables were already bound when Hungarian nobles purchased them.