

KUNZELMAN, Adalbero, O.S.A., *Geschichte der deutschen Augustiner-Eremiten*, dritter Teil: *Die bayerische Provinz bis zum Ende des Mittelalters* (Cassiciacum, XXVI, Teil III), Augustinus-Verlag, Würzburg, 1972. S. xi-377.

The author of this excellent book is to be sincerely congratulated. Since bringing out in 1968 the first of his projected six volumes on the history of the German Augustinians, he has now published the third volume, dedicated to the far-flung Bavarian province. He guides us with a skilful and critical hand from the year 1299, when the province was founded, until the end of the middle ages, roughly up to 1500. The reader who studies this book will unquestionably gain a deeper insight into the history of the Augustinian order and into that of the church, with which it was so closely connected. To students who, like this reviewer, have often lamented the lack of a critical history of the order corresponding to modern standards, these volumes of K., and especially the present volume, will be a source of joy. The mastery of the sources is admirable. With very rare exceptions, K. has consulted every source which he could reasonably be expected to employ. It is true that many local conventual histories of the Bavarian province will still have to be studied more thoroughly, and this will naturally imply the use of still further archival materials not yet consulted. But the consoling fact which remains is that we now possess for the first time a really good general introduction, scientifically written, into the complicated history of the widely-spread Bavarian province in the middle ages. This will guide students who wish to investigate the detailed history of the numerous convents of this province (roughly 60 in number), and will greatly facilitate their labor. The present reviewer can only regret that we did not earlier possess such a useful work.

Since the Hussite wars in the fifteenth century were so important for the history of many Augustinian convents of the Bavarian province, which embraced nine widely-scattered districts, the author treats in his first chapter of the province's history before the Hussite wars, and then of its history during the same wars in chapter II. A third chapter is devoted to the history of the province in the later fifteenth century, whereas the fourth chapter treats at some length (260-329) of six particularly important monasteries up to the end of the middle ages: Munich, Nuremberg, Regensburg, Vienna, Prague and Brünn. The fifth and final chapter handles outstanding members of the province, under the headings of (a): pastors of souls and/or scholars; and (b): bishops. Two useful indices, of persons and of places, help to locate the real treasures which this sturdy volume contains.

Worthy of particular praise is the list of priors provincial from Ulrich von Straubing in 1300 to Johannes Oberndorfer, whose first term ended in 1501 (84-133 and 223-259). Such a complete and satisfactory list was nowhere to be found before the appearance of this volume. One need merely compare the list brought out by Höggmayr



in the eighteenth century with the list here given, and it will at be once evident how much progress had been made by Augustinian students of our history. This list alone would be sufficient to merit our thankfulness to the industrious author.

When we recall that this volume is a general introduction, and not a complete encyclopaedia of the whole subject, we shall not be surprised if certain important themes are here treated only in passing, and still need a complete treatment in later studies. Thus, the subject of writings, studies and preaching activity of the Bavarian Augustinians still remains to be written. The use of certain archivalia not employed here will add even more to the excellent treatment already offered. For example, we might offer here two cases in which K. is not quite certain, but in which the correctness of his belief is proved by original documents unknown to him. Thus the question mark after the year 1466 for the provincial term of Erasmus Günter may be deleted, since Günther definitely appears as provincial during the Lenten period (*in den Fasten*) of 1466 (Landesregierungsarchiv, Innsbruck, Rep. Z-88, Nr. 114, Urk. 138). That Georg Plank was provincial in 1496 is proved by a permission given by him as provincial on Sept. 7 of this year to the monastery of Rattenberg to accept a foundation (*Ib.* Nr. 328, Urk. 260).

The author's diligence has enabled him sometimes to detect errors even in the best Augustinian historians before him, e.g., in footnote 505, where he correctly indicates that Herrera had falsely read *Vienna* instead of *Windsheim*. This mistake of Herrera was taken over by Torelli (VI. 651 and 670), from whom it was taken over by Xystus Schier in ÖNB 7236. IV. 141r, and then from Schier copied by the present reviewer, against whom the author delivers a deserved broadside in footnote 1158 — where however K. himself gives falsely the year 1435 for the nomination of Oswald Reinlein as vicar for Nuremberg and Windsheim, although he had properly stated 1434 in footnote 1037. Still another dotting of the i must be added to K's footnote 1158, where he states that the sources known to him about the provincial chapter of Seemanshausen in 1420 (which ÖNB 7236. I. 73v refers to in the Latin form of *Seemansdorfii*, from which K. perhaps too hastily concluded that this ms. and those who quoted it thereby imply a German form «*Seemansdorf*») say nothing about decisions made by this chapter. In fact, this chapter made at least eight decisions, suggested in advance by Duke Albrecht V *pro stabilienda conventus sui viennensis observantia regulari, jam quodammodo laudabiliter initiata* (*Protocollum ecclesiae aulico-caesareae* [viennensis] I. 33). Here are the decisions, which we quote in the original: *Et primo: complacentia Principis singulari rigorem statutorum ordinis mitigamus, indulgemus omnibus et singulis ejusdem ordinis fratribus ubicunque degentibus, quatenus licentia superiorum petita, licet non obtenta, impune valeant accedere ad conventum wiennensem praedictum, ac petere se ibidem recipi, et incorporari ad eundem, dum tamen poenas ordinis ex ipso accessu non decli-*



nare dignoscantur. Item quod prior conventus praedicti fratres ordinis vocare possit undecunque, sic tamen quod ipsa vocatio vim praecepti non praetendat. Item si contingat taliter vocatos, aut sponte venientes conventui praedicto incorporari, volumus, quod res et bona talium incorporatorum alibi acquisita ad conventus suae originis devolvantur. Item quod prior loci praedicti conventus pro tempore existens solus, solo priore generali excepto, et in solidum liberam facultatem habeat fratres taliter accedentes et petentes, exhibito tamen prius testimonio bonae conversationis et vitae, recipiendi, ut supra, refutandi, incorporandi, conditione suprafata, auferendi, vel ad superiores mittendo : ita tamen quod conventus ipse multitudine recipiendorum non gravetur; et quod sublatio, seu eliminatio nullius fiat absque rationabili et manifesta causa. Item ne praeterea ex defectu personarum temporis forte successu observantiam praedictam frustrari contingat, ordinamus, quod nullus fratrum jam dictorum, dicto conventui, ut praemittitur, incorporatorum per quoscunque superiores solo generali excepto, conjunctim vel divisim revocari valeat ad pristinum locum, etiamsi consensus revocandi ad id accessit, aut quovis modo auferri dicto priore conventus wiennensis invito, seu renitente, nisi magna ordinis necessitas, seu notabilis utilitas aliud postulare. Item, quod prior liberam facultatem habeat dictum conventum wiennensem in spiritualibus et temporalibus regendi et gubernandi, hoc adhibito moderamine, quod provincialis ordinis possit et teneatur eundem conventum, quoties sibi videbitur, ac personas ejusdem visitare, corrigere, et fratrum excessus juxta ipsorum qualitatem punire et emendare... Item, quia ut dispendiosus evitetur circuitus parcaturque laboribus pariter et expensis, capitulum ordinis generale Provinciali pro tempore existenti tribuit auctoritatem deinceps aliis vicibus et perpetuis temporibus futuris praeficiendi, instituendi, et priorem destituendi conventui, seu loco praedicto, prout sibi videbitur expediens, aequum, honestum addicimus, quod institutio, ac destitutio prioris per Provinciale fiat, servandis de institutione aut destitutione ordinis institutis. Item quod fratres dicti ordinis de aliis conventibus causa studii Viennam, et ad dictum conventum mittendi, tempore, quo ibidem morantur, composite, et ad instar fratrum dicti conventus religiose vivant, studio tamen ipsorum minime neglecto, ac monito dicti prioris obtemperare, sibi que dicto tempore obedientiam et debitam reverentiam impendere teneantur, alioquin potestatem habeat, ipsos, prout sibi videbitur exercendi, et etiam de consilio magistrorum seu lectorum dicti conventus praesidentium, si excessus id exegerit, ad suos proprios conventus remittendi (*Ib.* 33-34-33 [!]-34 [!], since the numbers are repeated, instead of proceeding to 35 and 36). Certainly other decisions also were made by this chapter of 1420, but they are unfortunately unknown to this reviewer. We had already given this reference to the handwritten *Protocollum* on the pages of *Augustiniana* 18 (1968), note 55, and it may be useful here to quote ÖNB 7236. IV. 141r : *constituitur vicarius generalis pro Vienna et aliis Waltherus, qui eodem anno suscepit ad reformationem conventum pruggensem, Archiv. Prugg. 1437, 25 jul.* The same ms. (I. 74v) says :



*In provinciae Bavariae capitulo A. 1420 coacto Semansdorfii, praeside Nicolao de Tusta et Provinciali Bertholdo de Ratisbona, pro observantia constituitur conventus viennensis, statuuntur variae leges, prior ponitur Oswaldus Reinlein...* Hence the idea that Reinlein was assigned as prior to Vienna by the provincial chapter of 1420 may be true, and it contradicts no certain fact.

We believe that the author will appreciate it if we point out here certain errors which have crept into his work, in spite of his undeniable diligence and capability — *errare humanum est*. The monastery of Güssing always belonged to the Hungarian, not to the Bavarian province, and hence should not be included here (8). Later researches have made clear that Johannes von Retz did not teach on the faculty of arts in Vienna (Note 113). Leonhard von Kärnten died on Oct. 4, 1396, as we now know from the proper reading of his funerary inscription, and not in the year 1402 (115). The emperor Ferdinand I is erroneously called Ferdinand II (61). The prior of Stockau in 1637, Nicolaus Spornazzatus, is the same as the prior of 1639, Nicolaus a S. Angelo (147). We have previously published the proof that Urban van Heyden was not a Viennese, but a Belgian (156). Thomas Leo is once improperly called Lev (144) but is twice given his proper name (161-162). Silvester Stigler did not die in 1599 (note 614), but recovered on Dec. 14, 1623 the monastery of Korneuburg for his order. After stating that Johan Mogorovith, cited as prior in Gewitsch for the years 1573 and 1581-1591, had died in 1598 (172), we are told on the following page (173) that he was again prior there from 1597 to 1602. The Spanish name Esteban is regularly written incorrectly (as in the two preceding volumes) with an accent mark which simply should be omitted. In note 1036 the Latin text cited is translated as though it falsely called Oswald Reinlein a member of the Rhenish-Swabian province, whereas the text can be quite naturally read with regard to Reinlein's reforming activity: *ex provincia nostra abusus tollens*. Berthold Purchauser is called the *third* great medieval theologian which the Augustinians gave to the university of Vienna in its early days (301). This would mean that Johannes von Retz and Leonhard von Kärnten also were great theologians. The former could truly be considered worthy of such a title, but what we know of Leonhard does not justify the use of such a title for him. Nikolaus Maurl was not dean of the theological faculty of the university of Vienna in 1492 (309) as is seen from a mere glance at the *acta facultatis theologiae*, which had not been consulted in the article quoted as a source, written for the greatest part at second hand. To the medieval priors of Vienna (309) we can add Konrad for 1323 (ÖNB 7236. I. 12r); probably the family name of the Konrad prior from 1352 to 1354 was Eyrenzieher (ib. 25v); and the prior Petrus held this title in 1361 also, the year of his death (ib. 16v). Quite possibly, Walter had become prior in 1433 (ib. 73v), and the text quoted in note 1185 for May. 18, 1437 makes it clear that he was already prior at that time. Further, Höggmayr (12) mentions him



as prior in 1438 also. The list of bishops (337-342) make no mention of Marcus de terra fluminis, of whom a brief treatment had indeed been given in note 69, whereas Gregor von Kärnten is included, although he also had been previously mentioned. Occasionally, the index of persons gives more than one reference to the same person, for instance, to Nikolaus Hofmayer, or Hofmaier; or refers only once to persons treated in more than one place, for example, Johann Mogorovith. Is the work of Klieman properly cited in note 154? Finally, a weakness for which the author is not responsible is the large number of false dates for the death of Augustinians, taken over from Janetschek's often untrustworthy *Necrologia*. Certainly, when no other source is available, then one has little choice, and simply must quote him. But the high percentage of cases where Janetschek's dates are contradicted by certain facts, as in the case of Silvester Stigler quoted above by us, warns us to use Janetschek with extreme caution. K. himself shows in note 140 that Janetschek and Clm are in evident contradiction.

To conclude, we wish to repeat what we said at the beginning. In spite of the few minor flaws which we have noted, this book attains a high standard of scholarship. The author deserves our congratulations, our thanks, and our fervent wishes that the three remaining volumes will soon appear from his capable pen.

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Roberto GULBENKIAN, *L'Ambassade en Perse de Luis Pereira de Lacerda et des Pères Portugais de L'Ordre de Saint-Augustin. Belchior dos Anjos et Guilherme de Santo Agostinho 1604-1605* (Lisbonne 1972). Pp. 194 with 17 plates and one map of the Augustinian Missions in Armenia and Georgia.

In the past few years, thanks to the publication of a good number of less known manuscripts and individual studies on the Augustinian activities in Persia, we have been able to enlarge our knowledge on the period of Shah Abbas the Great considerably. This period in the late sixteenth and early seventeenth century was marked by the efforts of the rulers of Europe, unable to unite in the war against the Turk, to open a second front with the help of Shah Abbas of Persia. Thus the diplomatic relations between Persia and Portugal which had existed ever since the Portuguese had occupied Ormuz (1515) were intensified. On the occasion of the 2500th anniversary of the foundation of the Persian Empire, the Portuguese National Committee in charge of the celebrations decided on a series of publications with the aim of acquainting the public with the reciprocal relations that existed with Persia from the early sixteenth to the end of the seventeenth century. Mr. Roberto Gulbenkian accepted the assignment to write on the embassy of Luis Pereira de Lacerda which took place in the years 1604-1605. With this publication he has made a wonderful contribution to the history of the Augustinian Order as well.