

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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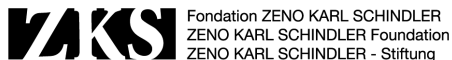
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Research Note

Membra disiecta and the Dispersion of an Eighth-Century Codex in Rhaetian Script

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Abstract: From the fragment collection of the Kantonsbibliothek Frauenfeld (CH) comes the discovery of two new leaves from a codex written in Rhaetian script in the final quarter of the eighth century. Until now, this codex was known through 9 leaves held in the Württembergische Landesbibliothek in Stuttgart, 18 in the Benediktinerkollegium at Sarnen, and part of a leaf in the Kantonsbibliothek of Solothurn. The article establishes as precisely as possible the appearance (dimensions, layout, etc.) and the composition of the original codex, and presents some hypotheses on when and where the codex was dismantled and the basis for the geographical dispersal of the leaves.

Keywords: Rhaetian minuscule, Swiss manuscripts, Muri, Eppis-
hausen

There are very few whole codices copied in Rhaetian minuscule, a pre-Caroline script that appeared in the Rhaetian area around the second half/final third of the eighth century before disappearing, being replaced by Caroline minuscule.¹ In the latest census of this

1 On the Rhaetian minuscule, see A. Bruckner, *Scriptoria medii aevi Helvetica I: Schreibschulen der Diözese Chur*, Geneva 1935; B. Bischoff, "Panorama der Handschriftenüberlieferung aus der Zeit Karls der Grossen", in *Karl der Grosse, Lebenswerk und Nachleben*, vol. 2, ed. W. Braunfeld, Düsseldorf 1965, 244–45 (reprinted in *Mittelalterliche Studien* III, Stuttgart 1981, 5–38); A. von Euw, *Liber Viventium Fabariensis. Das karolingische Memorialbuch von Pfäfers in seiner liturgie- und kunstgeschichtlichen Bedeutung* (Studia Fabariensia 1), Bern 1989, 59–76. For a more recent overview of the history of the characterisation, naming and spread of this script, see P. Erhart, "Die churrätische Minuskel", in *Mensch und Schrift im frühen Mittelalter*, ed. P. Erhart and L. Hollenstein, St. Gall 2006, 140–147; P. Erhart, "... a vice magistri mei Andreas: Von der Schreibschule zum Skriptorium im frühmittelalterlichen Rätien",

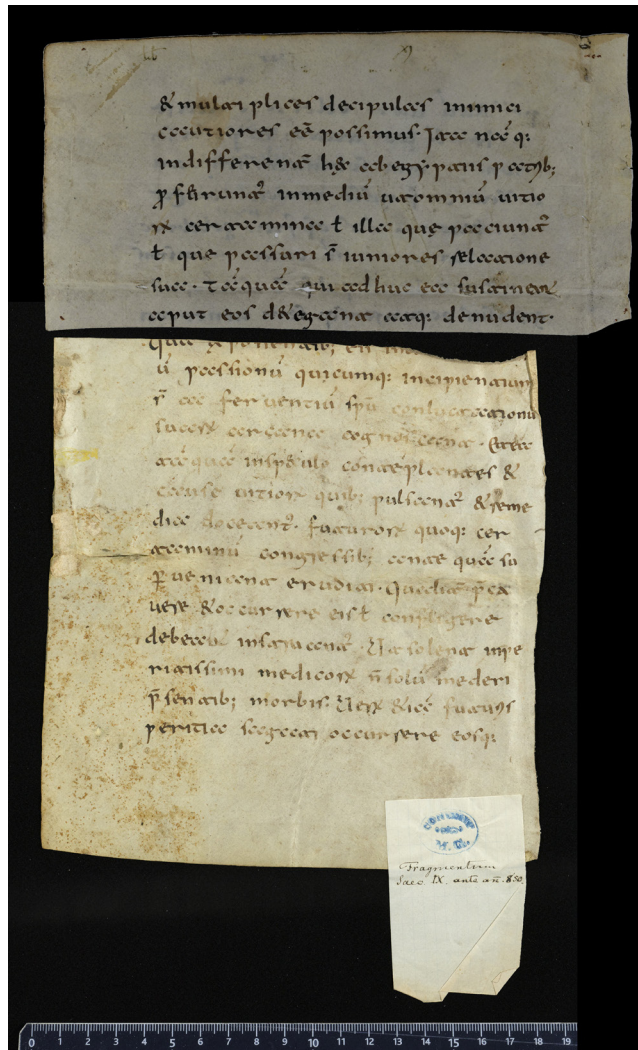
type of script, published in 2008, Marlis Stähli listed ca. 160 whole and fragmentary manuscript witnesses.²

To this list can now be added two leaves, hitherto unknown, that are kept in the Kantonsbibliothek Thurgau in Frauenfeld (henceforth Fr) [[F-tqf8](#) and [F-zilv](#)], which can be connected to others that have been known for some time.³ The original codex from which these two leaves come contained John Cassian's *De institutis coenobiorum*. One of the first scholars to specify the characteristic attributes of Rhaetian minuscule, Elias Lowe in the *Codices Latini Antiquiores*⁴ had already signalled the known fragments of this codex, linked them together, and dated them to the end of the eighth century. Nine leaves are kept in the Württembergische Landesbibliothek in Stuttgart (St)⁵ [[F-pp5u](#)], 18 belong to the Benediktinerkollegium of Sarnen (Sa)⁶ [[F-asxq](#)] and the upper part of a leaf is held in the Kantonsbibliothek of Solothurn (So)⁷ [[F-offk](#)] [Figure 1].

in *Schrift, Schriftgebrauch und Textsorten im frühmittelalterlichen Churrätien*, ed. H. Eisenhut, K. Fuchs, H. Graf, and H. Steiner, Basel 2008, 264–287; J. Ackermann, “Fragmente frühmittelalterlicher Handschriften im Kloster Münstair”, in *Schrift, Schriftgebrauch*, 294–307; P. Erhart and B. Zeller, “Rätien und Alemannien. Schriftformen im Vergleich”, in *Wandel und Konstanz zwischen Bodensee und Lombardei zur Zeit Karls des Grossen. Kloster St. Johann in Münstair und Churrätien*, ed. H.R. Sennhauser, Zurich 2013, 299–318.

- 2 M. Stähli, “Handschriften, die im Zusammenhang mit der rätischen Minuskel genannt werden”, in *Schrift, Schriftgebrauch*, 314–386. To this list can be added a fragment of a lectionary detached from a binding and preserved in Zürich, Landesmuseum, LM 2799, published on [e-codices](#).
- 3 I identified the two leaves during my survey of the fragments preserved at the Kantonsbibliothek in Frauenfeld in 2024.
- 4 E.A. Lowe, *Codices Latini Antiquiores*, 12 vols., Oxford 1934–1971 (=CLA), vol. 7, n° 1023 and vol. 8, n° 1179.
- 5 Stuttgart, Württembergische Landesbibliothek, Cod. Don. B III 13. Description on [Fragmentarium](#); the images come from the library's [website](#).
- 6 Sarnen, Benediktinerkollegium, Frag 1.6. Description on [Fragmentarium](#). Since 2016, the monastery's manuscripts have been stored at the Obwalden Kantonsarchiv in Sarnen, see A. Holenstein, *Handbuch der schweizer Klosterbibliotheken / Répertoire des bibliothèques conventuelles de Suisse / Repertorio delle biblioteche degli ordini religiosi in Svizzera*, Basel 2022, 344–353, esp. 344. I would like to thank Fr. Beda Szukics and the archive for providing me with the images.
- 7 Solothurn, Kantonsbibliothek, S I 853, A.1. Description on [Fragmentarium](#). I would like to thank Dr Ian Holt for the fruitful discussions and for providing me with the images.

Figure 1: [F-f24y]
 Sarnen, Benediktiner-
 kollegium, Frag I,6, f. 6r
 (bottom); Solothurn,
 Kantonsbibliothek, S I
 853, A.1 (top)



The study of the whole group of fragments and their publication on *Fragmentarium*, individually and as a virtual reconstruction [F-f24y], facilitate the reconstruction of the original appearance of the codex, the development of the history of its fragmentation, and the establishment of the geographical area of its dispersal, in which other pieces of the manuscript might be found, probably still in situ in the bindings of printed books.

Codicological reconstruction

The parchment codex was written in a single column with pages measuring at least 300 × 205 mm.⁸ The current appearance of the parchment is partly compromised by traces of reuse, but the notable distinction between the flesh and hair sides can still be seen, and hence the observance of Gregory's Rule. On the whole, the parchment seems to have been of good quality with regards to its working; indeed there are only a few holes present, consigned to the margins, and a few natural edges [St 1, 2; Sa 16]. Pricking is visible in the outside margin,⁹ and the pages are blind ruled with a double vertical line in the outside margin. The script—21–23 lines per page—appears above the top line; the written area measures 200 × 130–140 mm and the line height is 10–11 mm. Probably owing to reuse, on some pages the script is faded.¹⁰ The gatherings are numbered on the verso of the last leaf with Roman numerals in the center of the lower margin, as can be concluded by the number XXVII or XXVIII that is still visible on Sa, f. 18v. This numbering appears on the hair side of the leaf, leading to the supposition that the gatherings began with the hair side outwards.

The script presents the chief characteristics typical of Rhaetian minuscule,¹¹ including above all the open *a* (like a *c-c* ligature) and the uncial *a*, the *t* with the upper stroke to the left bent towards the bottom, touching the shaft and forming a loop. The *g* appears in two forms, with the upper loop closed and open, like a 3; the *d* with a straight ascender that alternates with a *d* with a bent ascender (uncial form). The chief ligatures present are *et*, *re*, *et ri*. Even a superficial examination of the script reveals the presence of at least two copyists: the first, present in Fr and St, uses almost exclusively the *a* in the form of *c-c*; the second, in Sa, has a more pronounced stroke, and uses more often the minuscule *a* and the *g* in the shape

8 For codicological data on individual fragments and related bibliography, see the relevant entries in *Fragmentarium*.

9 Lowe, CLA 8, n° 1179: "Ruling apparently after folding, as prickings are seen in both margins".

10 St 4r/v, 5v, 9r; Sa 1v, 2r, 3v, 4r, 7r, 10r, 13v.

11 See the bibliography mentioned in note 1.

of a 3; the two are further distinguished in how they produce the *et* ligature.¹²

Rarely, marginal additions (Sa 7r) and interlinear corrections (Sa 5r) appear in the copyist's hand, or by a later scribe (Sa 1v, 7r).

Roman numerals placed between two dots mark¹³ the beginnings of chapters and are placed in the margin next to the initial or at the end of the preceding chapter.

In the upper margin of various leaves, a fifteenth-century cursive has indicated the number of the book on the verso and on the recto, the contents in an abbreviated form. Given that these additions appear on at least one fragment from each collection,¹⁴ we deduce that the manuscript was still intact at the time.

In addition to the numbering in Roman numerals, the individual chapters are introduced by a black, majuscule initial, two or three lines high, filled with red ink,¹⁵ or with its outline highlighted by red dots.¹⁶ The only larger initial, a six-line-high Q, introduces book IX (St 1r): it is drawn with black ink; the vertical shaft and the wider part of the bow are filled with orange-yellow lacework. The shaft itself ends at the bottom with scrolls that expand into the inside margin of the codex and which suggest a human or dog's head [Figure 2].¹⁷

12 Compare the ligature *et* of copyist 1 in St 1v l. 7 *nocet* and that of copyist 2 in Sa 6 1r l. 3 *et*.

13 The only exception is on St 9v: "xx.i."

14 Fr 3, 1v: *Lib(er)* vii(?); Sa: 1r, 2r: *De accidia*; 3v: *Lib(er)*; 4r: illegible; 5v: *Lib(er)* xi; 7v: *Lib(er)* xii; 8r: *De sup(er)bia*; 10v: *Lib(er)* xii; 11v: *Lib(er)* xii; 12r: *De sup(er)bia*; 13r: *De sup(er)bia*; 15v: *Lib(er)* xii; 17r: *De sup(er)bia*; St: 1v, 3v: *Lib(er)* 9(us); 5r: *De ira*.

15 Sa 2r, 14v; St 5v, 7r, 7v.

16 Fr 2 1v; Fr 3 1v; Sa 2v, 3r, 3v, 4r, 5v, 6v, 7v, 9v, 12v, 15v, 16v, 17r; St 1v, 2r, 2v, 3r, 3v, 5r, 6v, 7r, 8r, 8v, 9v. In some initials, the red colour appears silver, perhaps due to oxidisation: Sa 4r, 5r, 11r, 12r, 15v, 17r, 18r.

17 Initials of the same type are found in other codices from the Rhaetian area: A. von Euw, "Die Initialornamentik des Liber Viventium" in von Euw, *Liber viventium fabariensis*, 77–105, e.g., 70 figs. 12–19 and K. Holter, "Der Buchschmuck in Süddeutschland und Oberitalien", in *Karl der Grosse. Lebenswerk und Nachleben*, ed. W. Braunsfels, Düsseldorf 1966, völk. 3, 74–114, at 95–96.



Figure 2: [E-pp5u]:
Initial Q (Stuttgart,
Württembergische
Landesbibliothek,
Cod. Don. B III 13, II,
detail)

Content

The fragments contain parts of books VII–XII: Fr lib. VII, c. 7–10, St lib. VIII, c. 8–18, 20–21; Sa lib. X, c. 7, 12–14, 16–18, lib. XI, c. 8–11, 16, 17, lib. XII, c. 3–4, 8–11, 14–24, 26–27.¹⁸ A comparison with the edition reveals that the original manuscript contained around 230 leaves, corresponding to 29 quaternions.¹⁹

Reuse

From the original manuscript survive for the most part single leaves, but also a few bifolia²⁰, and, to a lesser degree, parts of leaves.²¹ Traces of a central fold²² or folds that run along the margins to create turn-ins²³ indicate that the leaves were most likely

¹⁸ M. Petschenig and G. Kreuz, *Johannis Cassiani opera* (CSEL 17), Vienna 2004.

¹⁹ The text copied onto each sheet corresponds roughly to one page of the edition, which comprises 229 pages. Confirming the hypothesis of 29 quaternions, the text ending on the gathering numbered XXVIII (more probable than XXVII) contains chapters 26–27 of the 33 that make up book XII.

²⁰ St 1/2, 4/8, 6/7.

²¹ Sa 1, 7, 10, 13 and 14 forming a whole leaf, and 6 forming a leaf with So.

²² E.g., St 8; Sa 3, 4, 5, 8, 9; Fr 3 with traces on the spine of the volume.

²³ E.g., St 1, 2, 3, 5, 6, 7, 9; Sa 7, 11.

used as pastedowns and flyleaves, while the absence of labels with shelfmarks or titles written on what would have been the spine of a host volume tends to exclude that they were used as covers.²⁴ Traces of reuse survive exclusively in a few of the Sarnen fragments.²⁵ The heavy wearing of the writing on some leaves²⁶ are perhaps due to the fact that either these leaves were facing the outside, or, glued to the inside of the boards, they were damaged during removal. Most likely they were used in printed books, since the annotations from the end of the fifteenth century show that the codex was still intact at that point.

Provenance

Stuttgart

The fragments of the Württembergische Landesbibliothek in Stuttgart came from the Hofbibliothek of Donaueschingen, whose name they carry in their shelfmark (Cod. Don B III 13), and whence they came, along with the collection of Latin codices, in 1992.

The Hofbibliothek was created by the Fürstenberg princes in the fifteenth century, using their own manuscripts basis and by acquiring the collections of various noble families. The most important of these was the 1853 acquisition of the library²⁷—273 manuscripts and 11,000 prints—of Joseph Freiherr von Lassberg (1770–1855), the lover of Princess Elisabeth von Fürstenberg, with whom he had a son,

24 In the bottom left corner of Sa 10v, it might be possible to see the mark left by an iron corner-piece.

25 Sa 1v paper strip reinforcing the seam, 4r upper edge, 5v traces of paper label with printed characters, 7r paper label, 9r paper margin reinforcement, 15r strip of adhesive tape with writing imprint, probably from the same manuscript, glued perpendicularly to the centre of the sheet, 18r paper strip with traces of writing.

26 Particularly St 4r/v, 5v, 9r; Sa 6v, 7r, 9r, 10r, 11v, 13r/v, 14r, 15r, 16r/v, and 18r; Fr 2, 1r; So r.

27 On this collection and its dispersion, see the article by K. Graf, “Der Tradition nicht verpflichtet. Ein Nachruf auf die Inkunabelsammlung der Fürstlich Fürstenbergischen Hofbibliothek zu Donaueschingen”, *Badische Heimat* 75 (1995), 319–331 [https://archiv.ub.uni-heidelberg.de/artdok/374/1/Graf_Tradition_1995.pdf].

Hermann von Liebenau (1770–1855).²⁸ Fascinated by the German Middle Ages, Lassberg tried to acquire as much as possible of the vast cultural patrimony scattered by the upheavals that took place after 1800, and among his most important codices is Manuscript C of the *Nibelungenlied*. In 1812, he acquired the castle of Eppishausen in the Canton of Thurgau, after the abolition of the lordship, which from 1698 to 1798 belonged to the monastery of Muri. From 1818 to 1838 he lived in the castle.²⁹

In 2001, the Lassberg library was sold at auction and part of the prints, especially the volumes linked to the Eppishausen stay, was acquired by the Canton of Thurgau.³⁰ In the manuscript catalogue of the Fürstlich-fürstenbergischen Hofbibliothek of Donaueschingen, prepared in 1865 by Karl August Barack, there appears at the end, as number 925, a box with “Schriftproben”, containing ca. 120 parchment manuscript leaves from the eighth to the nineteenth centuries.³¹ During the preparation of this catalogue, the manuscripts received new numbers, and only the 273 manuscripts that had belonged to Lassberg kept, after the new number, the siglum L and the original number. Unfortunately, there are no indications of the provenance of the fragments in the box, but the hypothesis cannot be excluded that they were removed from bindings in the Lassberg collection.

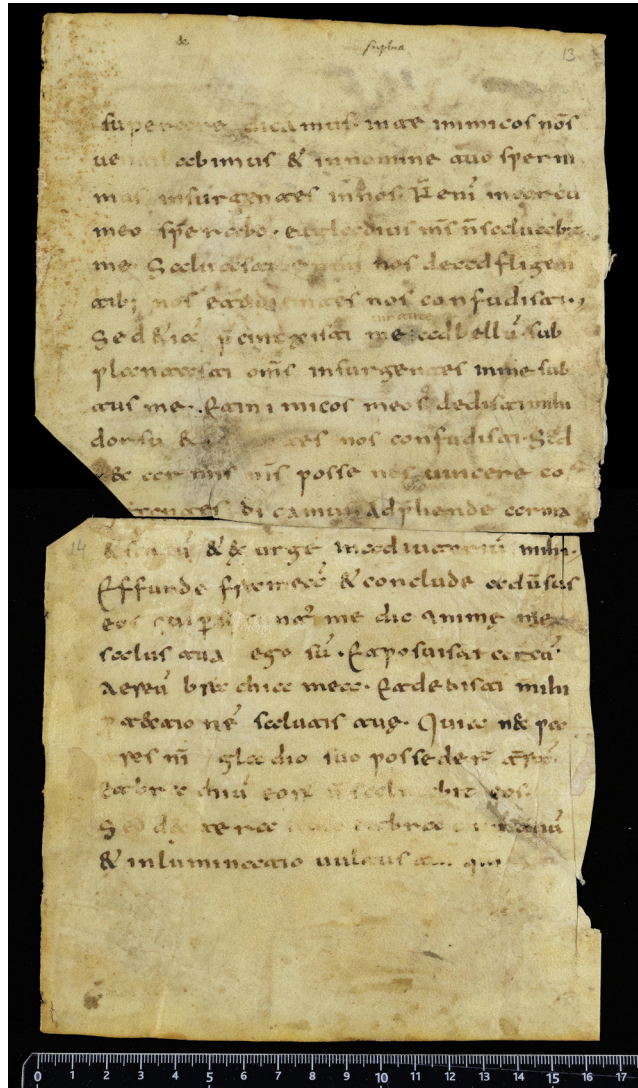
28 W. Hörsch, “Liebenau, Hermann von”, *Historisches Lexikon der Schweiz* (HLS), 21.01.2008 version [<https://hls-dhs-dss.ch/de/articles/032163/2008-01-21/>].

29 V. Rothenbühler, “Eppishausen”, HLS, 02.07.2001 version [<https://hls-dhs-dss.ch/de/articles/008184/2001-07-02/>]; K. Marti-Weissenbach, “Lassberg, Joseph von”, HLS, 20.10.2010 version [<https://hls-dhs-dss.ch/de/articles/045629/2010-10-20/>].

30 Of the 10,000 volumes in the Lassberg library, the Badische Landesbibliothek in Karlsruhe acquired approximately 896 volumes, while the library in Frauenfeld acquired approximately 230, see A. Reichmann, “Die Lassberg-Bibliothek – ein Epilog”, *Schriften des Vereins für Geschichte und Naturgeschichte der Baar* 46 (2003), 195–197.

31 K.A. Barack, *Die Handschriften der fürstlich-fürstenbergischen Hofbibliothek zu Donaueschingen*, Tübingen 1865, 608 n° 925: “Pergamenthandschriften vom VIII.–XIX. Jahrh., c. 120 Blätter. In einer Mappe in 2°. Schriftproben. Eine Sammlung von c. 70 Bruchstücken meist lateinischer Pergamenthandschriften, als Schriftproben der verschiedenen Jahrhunderte. Beginnt mit 4 Blättern Lombardischer Schrift des 8. und 9. Jahrhunderts ...” [<https://www.digitale-sammlungen.de/de/view/bsb10800056?page=624>].

Figure 3: [F-asxq]:
Sarnen, Benediktiner-
kollegium, Fragm. I, 6,
13r + 14r



The Benedictine Alban Dold, during a visit to Donaueschingen, identified in this box the 9 leaves in Rhaetian minuscule that are today in Stuttgart, and he drew attention to them in a 1928 publication.³² The pencil annotation in the upper margin of the first leaf

32 A. Dold, *Getilgte Paulus- und Psalmentexte unter getilgten ambrosianischen Liturgiestücken aus Cod. Sangall. 90, mit Anhang: Unbekannte und bekannte*

that identifies the text is probably in his hand, as is the indication that the leaves, which had already been bound into a quire by the time of his visit in 1921, were out of order,³³ probably to place the only illuminated initial at the beginning of the gathering.

Sarnen

There are no elements that permit the identification of the host volumes from which were detached the eighteen leaves currently kept in the ancient collection of the Benediktinerkollegium of Sarnen, nor when they were detached. The majority of the leaves are still practically intact (Sa 2, 3, 4, 5, 8, 11, 12, 15, 16), in three cases around three-quarters of the leaf remains (Sa 1, 7, 10), while the fragments 6, 13, 14 and 18 are half-leaves; Sa 13 and 14 combine to form a whole leaf. It should be noted that Sa 6, although cut more in the inside margin, constitutes the lower part of the So fragment.

The fragments today at Sarnen originally come from the library of the Abbey of Muri, as demonstrated by the label glued to Sa 6r with the stamp *Convent M. G.* from the monastery of Muri-Gries, and the correct dating: *Saec. IX ante an. 850*. These fragments are cited for the first time by Albert Bruckner in his volume dedicated to Argovian scriptoria,³⁴ and according to him the volume, perhaps still intact, arrived in Muri during the time of the administrator Ulrich (1075–1081), who was initially provost of the Rhaetian monastery of Disentis, to which he returned in 1082.³⁵

Donaueschinger Väterfragmente, Beuron 1928, 50.

33 In *Fragmentarium*, it is possible to view both the current sequence of leaves ('Sequence') and the correct sequence ('Content Structure').

34 A. Bruckner, *Scriptoria Medii aevi Helvetica*, Bd. 7: *Schreibschulen der Diözese Konstanz. Aargauische Gotteshäuser*, Geneva 1955, 59–94, esp. 64.

35 Udalricus or Uodalricus was called to Muri to lead the monastery and introduce the Cluniac reforms, but after he declined, he was never named abbot and returned to Disentis: R. Amschwand, R. Brüscheweiler, and J.J. Siegrist, "Muri", in *Helvetia Sacra III, Band 1: Frühe Klöster, die Benediktiner und Benediktinerinnen in der Schweiz*, ed. E. Gilomen-Schenkel, Bern 1986, 896–952, at 923 and G. Hausmann, "St-Pierre de Colmar", in *Helvetia Sacra III, Band 2: Die Cluniazenser in der Schweiz*, ed. H.-J. Gilomen with E. Gilomen-Schenkel, Basel 1991, 493.

In the period of monastery's greatest splendor, the seventeenth and eighteenth centuries, before the French Revolution, the Benedictines of Muri had acquired many lordships in the current canton of Thurgau, including, in 1698, the castle of Eppishausen, which they rebuilt and expanded, and which, in 1812, after the suppression of the lordship in 1792, was acquired by Lassberg.³⁶

After the secularization in 1798, the monastery of Muri was acquired by the Canton of Aargau, which restored it and returned its possessions to it. When, in 1841, the Canton decreed again the suppression of the monastery, the remaining abbot and monks moved to Sarnen to operate a Latin boarding school. In spite of the fact that the library was sealed, they managed, with the help of Hermann von Liebenau, the illegitimate son of Joseph von Lassberg, to take part of the manuscripts with them to Sarnen.³⁷

Solothurn

The fragment conserved in the Kantonsbibliothek of Solothurn is the only one that has indications of reuse. It is the upper part of a bifolium—a narrow strip of the other half is visible—whose lower part is the fragment Sa 6. It comes from the binding of a 1491 incunable³⁸, from which it was detached in 1953. The smaller dimensions of the fragment and the sparse information in the restoration report do not permit the identification of the position of the fragment in the folio-sized host volume.³⁹ The current binding is still original, except for the removal of the fragment, and is of the monastic type and very probably contemporary to or slightly after the date of the

36 Rothenbühler, "Eppishausen".

37 For more on the events that led the monks and their manuscripts first to Gries, where the monastery of Muri-Gries was founded, then annexed to South Tyrol in Italy, and the events that befell the library, see C. Bretscher-Gisiger and R. Gamper, *Katalog der mittelalterlichen Handschriften der Klöster Muri und Hermerschwil*, Dietikon 2005, 50–62.

38 Solothurn, Kantonsbibliothek, ZBS Rar I 16, *Textus trium librorum de anima Aristotelis: cum commentarium secundum doctrinas venerabilis domini Alberti magni*, Colonia, [Iohannis Koelhoff, 1491], [GW 2347, MEI [02133887](#), [swisscol-lections](#)].

39 Email from Ian Holt, 11 June 2025.

incunable's printing. The date of the edition of the volume offers a *terminus post quem* for the dismantling of the original manuscript.

In 1598, the incunable belonged first to the Nikolaus Roth († 1622), canon and cantor of the College of St. Ursus in Solothurn, and then to Urs Gertenhofer († 1651), before passing in the nineteenth century to the library of the Franciscan Convent of Solothurn.⁴⁰

Frauenfeld

The two leaves Fr 2 and Fr 3 originally formed a bifolium and are kept in a box containing various fragments⁴¹ without indication of provenance, but for the most part removed from printed volumes.

The ancient collection of the Kantonsbibliothek of Frauenfeld, from which such volumes could have come, is chiefly made up of the collections of the most important convents present in the territory and secularized in 1848: the Ittingen Charterhouse, the Benedictine Abbey of Fischingen, the Augustinian convent in Kreuzlingen and the convent of Dominican Nuns of Katharinental.⁴²

To these should be added the 454 volumes acquired in 1999 which had belonged to Joseph von Lassberg, who spent many years in the castle of Eppishausen, where he had formed a friendship with Johann Adam Pupikofer, the Cantonal Librarian from 1862 to 1880.

Conclusion

The fragments known until now allow us to reconstruct the appearance of the original manuscript, to affirm with a certain level of confidence that it was dismantled at the end of the fifteenth century and that the leaves were reused in printed books. Although it is well

⁴⁰ A. Schönherr, *Schrift und Buch*, Solothurn 1959, 31 n° 5, 64; I. Holt, *Handschriftenfragmente in der Zentralbibliothek Solothurn. Eine Auswahl*, Solothurn 2012, 14–15.

⁴¹ Thanks to a project funded by the Stavros Niarchos Foundation, these and other fragments of this library are now presented online at *Fragmentarium*.

⁴² See the recent publication of the catalogue of medieval manuscripts in this library: D. Binotto, D. Führer, P. Jacsont, and M. Mangold, *Katalog der mittelalterlichen Handschriften der Kantonsbibliothek Thurgau*, Basel 2025.

known that printed books are mobile objects and are capable of significant movements, the geographical area in which the fragments have been found is at the moment limited to Southern Germany (St) and to central-west Switzerland, north of the Alps (Fr, Sa, So). The figure of Joseph von Lassberg appears to be a common denominator, and it is perhaps in the volumes of his library that other fragments of this ancient manuscript, still in situ, may be found in the future. All that remains is for ancient book librarians to be alert to the presence of fragments of medieval manuscripts and to draw adequate attention to them. As a platform for the publication of fragments and as a research laboratory, *Fragmentarium* presents the most suitable site for the publication and the reunification, at least in a virtual sense, of these witnesses to ancient script.