

# 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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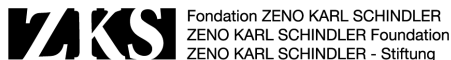
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## Research Note

*Hanc te volo diligentiam adhibere ...*

### Late-Medieval Fragmentary Instructions on Housekeeping

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**Abstract:** Halle, Universitäts- und Landesbibliothek Sachsen-Anhalt, 78 L 1506 is a convolute of seven sixteenth-century prints, with two binding fragments. One of them is a Latin text on household management, probably of French origin. The text preserved concerns the production of verjuice, the wine harvest, household linen, kitchen utensils, and the grooming of the palfrey. The tone and comments reveal a lord whose concern for thrift matches his suspicion of his workers. A provisional transcription provides access to the text.

**Keywords:** fragmentology, household management

Readers of this journal need not be reminded that manuscript waste can preserve unexpected treasures and lead to pleasant though time-consuming rabbit holes. Among the mass of remains from manuscripts with liturgical, religious, legal, and occasionally classical contents, from time to time an apparently unique gem stands out.

This article describes a bifolium from a manuscript re-used in the binding of a convolute of seven early-sixteenth-century printed publications [[F-cmyv](#)]. The fragmentary Latin text that it preserves offers a tantalising insight into the daily life and the restless mind of an unidentified well-off medieval man, most likely a cleric according to the garments that he mentions. Through the instructions for the administration of his household, which were probably intended for his steward, he not only allows us to get an idea of the staff and the material goods connected to his house, but also to trace the

broad lines of his character and his concerns. The instructions by the anonymous author and their background are all the more intriguing since the text lacks a beginning and ending, and the preserved sections are separated from each other by an undetermined number of lines or pages. As a result, it is impossible to connect the text with a particular individual, or even to situate it with certainty in time and space.

In the following paragraphs, I will describe the parent volume that preserves the leaves, their physical appearance, the content of the extant sections, and finally the language used by the author. I give my provisional edition of the preserved sections in an appendix.

## Host volume

The parent volume of the manuscript fragment is a convolute of seven sixteenth-century publications from the holdings of the Universitäts- und Landesbibliothek (ULB) Sachsen-Anhalt in Halle, Germany (shelfmark: 78 L 1506). It consists of seven separate editions, most of them short pamphlets or letters with a link to Martin Luther and published in 1525 or 1527 in the German cities of Cologne, Dresden, Wittenberg, and Leipzig. The third item of seven in the convolute stands out: it is an incomplete copy of the works of Durand of Saint-Pourçain printed in 1506 in Paris (the title page and several leaves are missing).

1. John Fisher, *Defensio Regie assertionis contra Babylonicam captiuitatem*. Cologne: Peter Quentel and Hero Fuchs, 1525 (USTC 632189; VD16 F 1226).
2. John Fisher, *Sacri sacerdotij defensio contra Lutherum*. Cologne: Hero Fuchs and Peter Quentel, 1525 (USTC 691911; VD16 F 1240).
3. Durandus de Sancto Porciano, *In hoc volumine continentur Durandus episcopus meldensis ordinis predicatorum de origine iurisdictionum...* Paris: Jean Barbier and Jean Petit, 1506 (USTC 143165).
4. Martin Luther, *Ein sendbrieue Martin Luthers an den König zu Engelland Heinrichen des achten...* Dresden: Wolfgang Stöckel, 1527 (USTC 645696; VD16 L 4626).

5. Martin Luther, *Auff des koenigs zu Engelland lesterschrifft titel Mart. Luthers Antwort*. Wittenberg: Michael Lotter, 1527 (USTC 613889; VD16 L 3904).
6. Hieronymus Emser, *Emszers bekentnis das er den Tittel auff Luthers sendbrieff an den Koenig zu Engelland gemacht vnnd das yhm Luther den verkert vnd zu mild gedewt hatt*. Leipzig: Michael Blum, 1527 (USTC 649930; VD16 E 1099; <http://dx.doi.org/10.25673/opendata2-3398>).
7. Paul Anderbach, *Ein Sendbrieff darjnn angetzeigt wirt vermeinte vrsach warumb der Tuerck widder die Hungern triumphirt vnd obgelegen hab*. Dresden: Wolfgang Stöckel, 1527 (USTC 646839; VD16 ZV 556).

The contemporary binding of the convolute consists of worn brown leather with blind tooling over wooden boards. Three raised bands on the spine lay visible where the leather has vanished. The upper corners of the boards are damaged with loss of leather and wood. Two clasps are missing, but the original brass plates that held the hinges are preserved on the boards. The rear board is pierced by a small round hole approximately two centimetres from the top, which suggests that the book was once chained to a library desk.

## The fragments

The rear pastedown consists of a paper bifolium turned sideways to fit the surface of the board. The page was taken from a MS of the *Dialogus Marie et peccatoris* by Denys the Carthusian with the text on the left in a late-fifteenth-century hand and commentary notes in a more recent hand on the facing page.

The text to be discussed here is preserved on a paper bifolium of which one leaf (I) is glued to the front cover as a pastedown while the other (II) serves as the front flyleaf of the convolute. The dimensions of the flyleaf, after irregular trimming, are approximately 190 × 145 mm. Since the fold of the original bifolium is not completely consistent with the fold of the host volume's binding, the width of the leaf that serves as pastedown is ca. 5 mm less than the hypothetical size of the original (II). As the result of the irregularity of the fold, on the verso of the flyleaf can be seen the first letters of the left



Figure 1: Halle, ULB Sachsen-Anhalt, 78 L 1506, rear paste-down: Dionysius Carthusianus, *Dialogus Marie et peccatoris* (left) with notes (right)

column of what was Ir, which is otherwise invisible, glued to the front board. At least one paraph (most likely introducing a section heading, see below) and a larger initial can be distinguished, but the visible letters are insufficient to reconstruct any part of the text. Both leaves (I and II) are written in two columns with 42 remaining lines in a late Gothic book cursive from the late fourteenth century.

It is difficult to compare the text with other similar works, although medieval household manuals from various linguistic backgrounds have been preserved. In French, there is the famous *Mesnagier de Paris* from the end of the fourteenth century, in which an older husband gives advice to his fifteen-year-old bride about moral and household issues.<sup>1</sup> Several treatises were known in medieval England, one of which was attributed to bishop and scholar Robert Grosseteste.<sup>2</sup> In Russian, from the sixteenth century onward,

1 G.L. Greco and C.M. Rose, *The Good Wife's Guide = Le ménagier de Paris. A Medieval Household Book*, Ithaca 2009.

2 E. Lamond, *Walter of Henley's Husbandry, together with an Anonymous Husbandry, Seneschauie and Robert Grosseteste's Rules*, London 1890;





Figure 2: Halle, ULB Sachsen-Anhalt, 78 L 1506, front pastedown and flyleaf (composite image): Instructions on housekeeping



a tradition of household rules circulated under the name of *Domostroi*.<sup>3</sup> These works were all produced in vernacular languages. Apparently only the *Rules* ascribed to Grosseteste were also translated into Latin.<sup>4</sup>

While it seems doubtful that someone would want to reproduce this very privately oriented document in a literary hand for further dissemination, the presence of likely copying errors (which I have indicated with suggestions for their emendation in the apparatus

D. Oschinsky, *Walter of Henley, and other treatises on estate management and accounting*, Oxford 1971.

3 C. Johnston Pouncy, *The Domostroi. Rules for Russian Households in the Time of Ivan the Terrible*, Ithaca 1994.

4 M. Burger, "The date and authorship of Robert Grosseteste's *Rules for Household and Estate Management*", *Historical Research* 74 (2001), 106–116.



of the edition below) suggests that what is preserved is not a holograph. Is it the fair copy made by a professional scribe from a draft version written by the author himself or dictated to his secretary or steward? And for which purpose was the fair copy intended? In which context was it originally inserted? I am not yet able to suggest any hypotheses to answer those questions after this preliminary study.

## **The instructions**

The text itself is divided into clearly distinguished sections, each starting with a descriptive subject title written by the same hand in a slightly paler ink. The titles are highlighted in freely drawn boxes made from extended paraph signs (¶) preceding the first words of the titles on the left hand side. The preserved sections deal with the production of verjuice and the wine harvest (treated over several paragraphs, including advice on the most advantageous purchase options and the preparation of the barrels), on household linen, on kitchen utensils, and on the grooming of the palfrey. That last section is introduced by the word ‘Denique’, clearly indicating that this is the last topic on which the author gratifies the reader with his advice. Since the section on kitchenware is introduced by ‘Quarto’, the fragmentation of the original manuscript has kept at least one topic from the original set of instructions from our knowledge. In view of the extensive treatment of the wine harvest and preservation, it could have been another subject from the life on the land, like breeding and fattening farm animals or growing wheat or olives. Yet any other guess might be just as likely.

## ***Thrift***

While many concrete references by the author remain without the necessary context to grasp their exact meaning, his uncouth blandness in phrasing his instructions is charmingly (or irritatingly, depending on the reader’s stance) revealing of his character. The bulk of his instructions is aimed at using the available resources as economically – not to say as miserly – as possible. For that purpose, he displays a healthy dose of suspicion towards almost everyone involved in the daily administration of the household. Only the

addressee of the instructions seems to be spared these signs of mistrust as he is implicitly considered a reliable understudy for the lord of the mansion.

Nothing should go to waste: feathers from the poultry served on the master's table can be used as cushion fillings, and no-one should take more than needed from the barrel of verjuice: leftovers are synonymous with loss (*"Numquam tamen de illa in tanta extra-has quantitate quod superflue debeat superesse"*)! Money can be saved by having the wine barrels repaired when the vines are still blossoming before the workmen become too expensive (*"antequam operarii esse incipiant cariores"*), probably because other estates also require their services during harvest.

### ***Suspicion***

While these approaches are to be considered sound stewardship, some of the other measures can only be qualified as inspired by a deeply rooted suspicion against other members of the human species. The procedure to get the household's bedlinen laundered is prescribed with extreme detail and formality. When the laundress comes to fetch the sheets, all servants have to be called upon to witness the number of items entrusted to the woman (*"vocatis servantibus omnibus domus nostre dicta lintheamina sub certo numero ac testimonio ei tradas"*). And when the laundry is returned, the steward has to ensure carefully by unfolding each piece that they are completely the same as when they left the house (*"ut singula lintheamina explices et considera diligenter si illa in ea integritate tibi restituit in qua tradidisti eidem"*). For as experience had taught our author, some laundresses do not shrink from substituting sheets in a bad condition for the good ones that they received or from claiming that they lost some when they still have them in their possession. And what is worse, they even get away with the fraud and are excused for it by foolish stewards (*"a dispensatore fatuo"*)!

The author's suspicious mind made him particularly sensitive to psychology. The approach that he prescribes for his steward whenever he hires a workman for the day is preciously straightforward in its analysis of human behaviour. Put all other tasks aside, he orders, and remain near the workman so he will work more faithfully and

strenuously in your presence (“ut ipse in tua presentia fidelius et obnixius operetur”)! Yet the steward should not exchange too many words with the labourer “lest he gives the impression of wanting to understand you better and leans on his mattock or axe and so the day goes by idly” (“ne forte ut melius te intelligere videatur se apodiet supra suam asciam vel securim et sic dies effluat et transeat ociosa”).

Obviously, the text’s vocabulary mirrors the author’s concerns. Many recurring words reflect his inclination toward meticulousness, like ‘diligenter’, ‘sollicite’, ‘competenter’, and others with the same roots. In other passages their antonyms figure in negative sentences, like ‘perfunctorie’ or ‘negligenter’. Numerous phrases urge the steward not to overlook (‘obmitto’) actions and things, or to avoid that resources are wasted (‘superflue’).

An almost natural complement to the author’s frugal disposition is his tendency to draw up numerically precise accounts of the household items. Surprisingly, the author explains his thoroughness with a rational motive: if lost or broken dishes or vessels are immediately replaced, he does not have to constantly update the relevant section of his will that he had already deposited (“ita quod testamentum meum quod de illis condidi non oporteat decetero immutare”).

### **Charity**

From these character traits, a rather unpleasant picture of our author develops. Yet the document also contains several references to various acts of charity. His provisions include thirty muids of red wine for his household and for the poor (“de triginta modiis bonis vini rubei tam pro familia quam pro pauperibus”). Those poor apparently eat in his mansion on a daily basis (“Pauperibus autem illis qui in domo nostra cottidie comedunt”). On further observation, small details raise suspicion on the real intentions lying behind the charitable causes. Obviously, only linen that has become useless in his own household is donated to clerics of a lower status. And what is the reason behind the instruction that outworn sheets destined to bury the corpses of the deceased have to be given in secret (‘secreto’) to the head-nurse of the hospital (‘magistre hospitalis’)?

How many poor people were daily fed in the master's house remains unclear, as well as the menu and who prepared the food. From the limited array of cooking gear, it seems likely that it was exclusively used to prepare the master's meals. Only the 'famulus' (servant) and the 'gartio' (*garçon*, groom) are explicitly mentioned as positions held in the house although the phrasing in the scene of the transfer of linen to the laundress, when all members of the staff ("servientibus omnibus domus nostre") should appear as witnesses, suggests that they are numerous.

Nevertheless, many tasks are entrusted to external labourers. Apart from the laundress ('lotrix'), the text mentions the mason, the cooper, and the carpenter as examples ("cementarium vel religatorem doliorum seu carpentarium"). Patching the torn sheets is entrusted to the 'cousturaria' as a typically female task.

## Language and origin

That last word might give us some indication of the author's linguistic background. In general, his Latin is grammatically quite acceptable and displays a broad vocabulary. Obviously, references to contemporary institutions and objects are medieval and not necessarily tinged by the local vernacular. One particular passage demonstrates that the author of the document himself was aware of the possibility that his vocabulary might not be understandable to everyone. When he gives instructions that servants need to 'curigerari' his horse, he adds "ut dictum est", as though the verb should be considered technical idiom. I was not able to find the meaning of 'curigerari', nor its etymology. The author's choice to label the seamstress 'cousturaria' rather than 'sartrix' could be an admittedly weak suggestion that his first language was French ('couturière'). If the document originated in France, that would at least be consistent with the strong emphasis on the wine harvest and its preservation.

## Conclusion

This article is but a preliminary study of what remains of a fascinating and highly personal document. The provisional transcription in the appendix below aims at constituting the incentive to further

research on the text by other, more qualified scholars. In particular, the translation in a modern language and a historical commentary would provide this wonderful source of social history to scholars of the medieval period, especially if the time and location of its production can be established. I have therefore prepared this study in the hope of contributing to such a future project.

## Appendix: Transcription

This is the transcription of the three pages of the bifolium that are visible. Loss of paper makes it impossible to read some passages. Missing parts are indicated as ... Dr. Julia Knödler (Halle) checked the bifolium in the library and was able to supplement some words that remain hidden on the digital images. Her contributions are acknowledged in the footnotes. I owe her my sincere gratitude. The footnotes also contain my suggestions for readings where I suspect that the scribe misinterpreted his model. This transcription is a working document and should not be considered a definitive edition.

(Iva)

... imminere que omnia si competenter vendiderunt nullatenus formidabis.

### De agresta facienda idest viridi succo

Cum autem uva adhuc immatura fuerit et acerba, tunc exprimi facias dimidium modium de agresta vindemie frumentate et in duabus caudis parvulis pro toto anno reponi. Que, ut maiorem in se viriditatem retinere valeat toto anno, de foliis vinearum propriarum et de petrosillo—et si habere poteris de acedula—cum acino uve acerbe terifacias et calcari et terendo salem cum debito moderamine immisceri dictamque agrestam diligenter custodias toto anno, ita videlicet quod, quocienscumque pro conficiendis saporibus vel alia de causa trahere volueris de eadem, semper cum baculo in ipso dolio preparato commoveas ipsam prius, quia ex commotione huius semper viridior et melior emanabit. Numquam tamen de illa in tanta extrahas quantitate quod superflue debeat superesse.

### De doliis religandis et de assistendo operariis et sollicitudine circa marellas adhibenda

Cumque propagines videris crescere paulatim in gemnas et post flores uvas maturescere et vindemias propinquare, facias nostra dolia vetera pro vino recipiendo rubeo religari, antequam operarii

5 frumentate] *legendum* fermentate?



esse incipiant cariores. Et quociens cementarium vel religatorem  
 doliorum seu carpentarium sive quemcumque alium operarium  
 in domo nostra ad diem conduxeris, semper obmissis aliis assistas  
 eidem ut ei, si opus fuerit, aliquid administres et ut ipse in tua pre-  
 25 sentia fidelius et obnixius operetur. Nec ponas eum in multis verbis  
 neque multa respondeas verbis eius ne forte, ut melius te intelligere  
 videatur, se apodiet supra suam asciam vel securim et sic dies effluat  
 et transeat ociosa. Cum autem dolia fuerint religata, ea in cellario  
 in frigidiori loco reponas et recentiori in quo circuli non valeant  
 30 relaxari. Attentius ...

(Ivb)

... fuerit et sincerum. Sane si marellas nostras ante vindemias vende-  
 re nequiveris competenter vindemiarum tempore imminente, dolia  
 nostra mittas ad locum in quo percipiuntur marelle et erumptum;  
 si in villa in qua marellas percipis dolia bona fuerint, non emas alibi  
 35 dolia nisi ibi, nisi forte ea alibi pro tanto minus habueris meliora  
 quantum plus dare oportet pro eis, ad villam in qua marellas perci-  
 pio deferendas. Tempore vero vindemiarum ad marellorum custo-  
 dem accedas et ei dicas ut finitis vindemiis, cum marelle ab ipso divi-  
 se fuerint fideliter et partite, tibi significet diem in quo mittere debet  
 40 sortes; et tunc non obmittas misioni sortium personaliter interesse  
 ut videas que pars in meam exciderit portionem; et ex tunc ipsam  
 non differas ab aliis separare. Et quia marelle apud bruerias ubi  
 modo percipio vendi possunt melius quam laudum, queras locum  
 apud bruerias in quo eas reponas quousque competenter vendere  
 45 possis eas. Si autem locum competentem invenire non possis vel eas  
 vendere nequiveris, apud bruerias competenter facias eas laudeam  
 advehi et in nostro cellario collocari. Sed prius apud bruerias dolia  
 si opus fuerit religari facias et barrari ita ut securius advehantur.

### **De vino rubeo emendo et doliis in cellarium celeriter avalandis**

50 Interea domui nostre de triginta modiis bonis vini rubei tam pro  
 familia quam pro pauperibus sollicite studeas providere ita quod  
 si extra laudum rubeum vinum acceperis, ad locum illum mittas

33 erumptum] *legendum* emuntur? 36 percipio] *legendum* precipio?

37 marellorum] *legendum* marellarum

43 percipio] *legendum* precipio?

46 laudeam] *landeam legit* Knödler

dolia vacua religata ut plena quam citius reportentur. Verumptamen  
antequam in vindemiis vina rubea emas, prius delibera et cogita in te  
ipso et etiam consule peritos in huiusmodi facultate utrum habiliter  
videatur quod post vindemias vinum rubeum intonatum dari debeat  
promitti quam in vindemiis intonatum, sicut ... dicitur accidisse. Et  
super hoc facias de ...silio

(Ilra)

... serunt quod de die circa me sudores et pulicum immundiciam  
sentiebam et de nocte oppressus sumpno, petere novos pannos  
oblivioni tradebam. Cetera autem lintheamina que non pertinent ad  
me solum singulis quindenis tantum facias lavari. Superpellicia vero  
et rocheta mea quociens opus fuerit et videris expedire. Quando  
autem lotrix venerit pro pannis vel lintheaminibus ad lavandum por-  
tandis, vocatis servientibus omnibus domus nostre dicta lintheamina  
sub certo numero ac testimonio ei tradas. Et cum ea tibi retulerit,  
hanc te volo diligentiam adhibere ut singula lintheamina explices  
et considera diligenter si illa in ea integritate tibi restituit in qua  
tradidisti eidem. Et si aliqua mutavit vel cambiavit, non dissimules  
negligenter, et si qua perdidit, instanter petas ut ea tibi restituat  
indilate, sciens quod nonnullae lotrices aliquando scienter pannos  
vel lintheamina pro bonis cambiant minus bona et aliquando se as-  
serunt perdidisse que forsitan non perdiderunt, sperantes se veniam  
a dispensatore fatuo facile impetrare. Porro, si explicando dicta lin-  
theamina inveneris dissuta vel rupta aliqua ex eisdem, et ea maxime  
que pertinent ad me solum, antequam crescat dissutura huiusmodi  
vel ruptura, illa facias per cousturariam quam citius resarciri et cum  
opus fuerit facias reversari. Verum, cum aliqua lintheamina tam de  
meis quam de aliis antedictis noveris adeo vetustate attrita quod  
ad usum ad quem deputata fuerant amplius non sunt apta, illis ab  
aliis separatis emas nova adeo festinanter quod semper predictum  
numerus integrum habeamus tam de mantilibus et manutergiis  
quam de pannis et superpelliciis et rochetis, de omnibus antedictis  
ita quod testamentum meum quod de illis condidi, non oporteat  
decetero immutare. Omnia autem lintheamina pro sui vetustate ab  
aliis separata prius michi offensa ad hospitale portabis et ea trades  
secreto magistre hospitalis pro mortuis sepeliendis. Pauperibus

57 promitti] precio in margine add.

autem illis qui in domo nostra cotidie comedunt cum eos vel ex eisdem ...

(IIrb)

90 ... mea famularia vetera et camisias erogabis. Superpellicia vero subtilia vetustate consumpta dabis pauperibus monialibus vel conversis cisterciensium ordinum pro vitris et lacrimatoriis faciendis. Grossa autem superpellicia vetera pauperibus clericis chorum intransantibus et ecclesie laudem. Vetera vero capitegia tam grossa quam subtilia michi dabis pro quaternis meis involvendis.

95 **De utensilibus coquine custodiendis et mundicia coquorum et coquine**

Quarto trado tibi clavem coquine mee, non ut tu ipse ipsam custodias per te ipsum, sed ut eam famulo meo et gartioni custodiendam committas cum hiis que sub eiusdem clavis custodia recluduntur; et  
100 quia illa, scilicet utensilia, tuam nollo sollicitudinem ignorare, tibi duxi ea singulariter exprimenda. Siquidem trado tibi: septem potos cupreos in coquina, de quibus unus maior est aliis, secundus parum minor est illo, sed os habet superius magis satum, quinque alii tales sunt quod unus parum brevior est alio descendendo. Item, trado tibi  
105 septem patellas ex quibus tres sunt reche (?) patelle et quarta longa ad anseres, quinta est perforata pro pisis et fabis colandis et omnes predictae patelle ferrate sunt. Sexta magna est sine ferro pro recipienda aqua in ablutione manuum vel pro pedibus abluendis. Septima tota est de ferro. Item trado tibi tres bacinis, unum ad barbas radendas et duos alios breviores ad fundendam aquam in manus. Et volo ut sollicites famulum meum ut per gartionem coquine predicta omnia vasa non solum munda sed etiam nitida faciat custodiri, vel tu ipse etiam fieri facias si ipsum famulum videris negligentem. Item trado tibi duos cacabos et unam caldariam magnam, duos tripedes,  
115 quinque caminellos ferreos, unum videlicet magnum pro coquina, duos alios maiores pro camino superioris aule et alios duos inferiores pro camino aule inferioris, duo paria forcipum et unum igniregium et unam cramilleiam. Item unam flatonariam de auricalco, tres cutellos...

93 ecclesie laudem] legit Knödler 116 inferiores] legendum minores?

(Ilva)

... securim pro lignis scindendis, tria mortaria cum pistellis, unum 120  
 pro aliis solum faciendis, secundum pro quibuscumque saporibus  
 condiendis, tertium maius videlicet pro amigdalibus tantum terendis.  
 Et quia non possem certum numerum tibi dare scutellarum, habeas  
 semper multas et singulis mensibus volo ut ad minus sex scutellas  
 novas habeas et totidem platellos ad ponendum coram me. In in- 125  
 troitu autem quadragesime volo ut omnes scutelle annis singulis  
 renouentur et veteres nichilominus facias custodiri, sciens quod  
 numquam aut raro perdunt scutellam vacuum servientes. Predicta  
 autem utensilia ita custodiri facias diligenter quod si aliquid defuerit  
 ex eisdem, statim aliud emas, quia nolo te talia per vicinos mendicare. 130  
 Et si aliquando aliquid ex eisdem commodaveris, illud requirere  
 celeriter non obmitas. Ipsam quoque coquinam totam superius  
 et inferius mundam facias custodiri et frequenter scopari. Et solli-  
 cites servientes ut cibaria in coquina cum omni mundicia studeant  
 preparare quod facere non poterunt nisi et ipsi fuerint prius mundi, 135  
 et quod caveant ne consumant superflue ligna nostra, et ut faciant  
 offas in pinguedine de qua debent alia confici cibaria et condiri ego  
 nullatenus eis do fas, nec tu hoc fieri patiaris. Et si aliquando pul-  
 l*i* vel anseres vel alia volatilia in coquina fuerint deplumata, plumas  
 non patiaris diutius in coquina ne per ipsam spargantur turpiter vel 140  
 per aulam, sed omnes plumas facias quam citius inferius deportari et  
 in aliquo loco ad hoc apto reponi, et ad solem aliquando desiccari ut  
 quarellum aliquem ad sedendum sive cussinum vel etiam culcitram,  
 si in tantum habundaverint dicte plume, fieri facias aliquando ex  
 eisdem sicut reolis aliquando factum esse. 145

### De custodiendo palefrido

Denique meum committo tue sollicitudini palefridum ut illum et  
 servientem et gartionem...

(Ilvb)

...<per>functorie sicut quidam faciunt servientes qui a capite usque 150  
 ad caudam strigilim satis segniter in uno latere protrahentes, in crop-  
 pa palma percussunt palefridum dicentes ei ita ut audiat dominus  
 quod se giret, sub eadem negligentia latus alterum transeuntes et

sic nec pulverem nec pilos separatos a cute excutiunt, propter quod  
 155 equus emendare non potest, sed ex hoc scabiosus efficitur et crapo-  
 sus. Tu autem non sic fieri patiaris nec tali custodia sis contentus sed  
 utroque latere palefridi cum strigili et expulsorio diligenter tercio  
 repetito. Tandem cum tercia et manu caput et dorsum cum tibiis et  
 160 felluncis ante et retro diligenter facias confricari, et alia loca ad que  
 strigilis non poterit pervenire. Et aliquando eundem palefridum in  
 crinibus et in cauda pectinari facias et trecari ut cum postea tre-  
 ce fuerint dissolute, palefridus crispantibus crinibus decoretur. Et  
 quociens tempus calidum fuerit vel serenum eum extrahi facias de  
 stabulo et sub divo curigerari ut dictum est et parari. Cum autem  
 sic stratus fuerit palefridus, tunc ipsum si estas fuerit tela grossa  
 165 et alba, si vero hiemps super telam hicia de birello facias aperiri  
 et postea hora debita adaquari. Iniungens etiam servienti ut, cum  
 fuerit adaquatus, lente eum reducat et quod nullo umquam tempore  
 absque mea spetiali licentia currat eum, quia ex cursibus huiusmodi  
 170 servientum palefridus longo tempore diurnatus vel omnino rumpi-  
 tur, vel in tantum gravatur quod ei genitalia intumescunt vel adeo  
 refrigeratur quod nodus sub eius gutture invenitur, ex quo quamdiu  
 vixit efficietur reumaticus et moruosus vel ...as occulte leditur licet  
 lesio non protinus agnoscatur et aliquando ipse equus manifeste  
 se ipsum precipitat et sessorem vel quando retineri non potest  
 175 hominem quem habet obvium obruit et prosternit et ideo cursum  
 huiusmodi penitus interdico. Cum autem de aqua reversus fuerit  
 palefridus, tunc in ventre et tibiis feno et manu eum tergi (?) facias  
 et siccari et...

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168 eum] *legit Knödler*    171 invenitur] *legendum invertitur?*