

Fragmentology

A Journal for the Study of Medieval Manuscript Fragments

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Research Note

The Bull in the Book: A 1308 Witness to the Career of Francesco Caracciolo, Chancellor of Paris

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Under the category of ‘binding fragments’ falls a group of textual objects that are more or less complete. Official documents provided an excellent source of binding material: The larger ones, such as papal bulls and royal charters, were ideal for wrapping codices or for serving as pastedowns and flyleaves. That they contained most of their writing on only one side provided an additional bonus. Moreover, many of these documents became obsolete within the span of a generation, as the parties involved died and the circumstances described changed. Such is the case with the University of Paris, whose colleges and associated convents had both significant libraries and lively documentary activity with the Papal curia and Royal courts of Europe. Some of this material survives in their books, such as the first evidence for the Parisian activity of Francesco Caracciolo (d. 1316), master of theology and chancellor of Paris.

William Courtenay has recently drawn attention to the figure of Francesco Caracciolo, and a major part of his revision centers on what he then thought was the first mention of Francesco, as the recipient of a papal bull in 1308 in which he is identified as a master studying in the Theology Faculty of Paris.¹ As Courtenay points out,

* Thanks to Laura Albiero and Chris Schabel for their advice on a draft.

¹ W. J. Courtenay, “Francis Caracciolo, the Paris Chancellorship, and the Authorship of two Quodlibeta in Vat. lat. 932”, *Archives d’histoire doctrinale et littéraire du Moyen Âge* 80 (2013), 49–83 (<http://www.cairn.info/revue-archives-d-histoire-doctrinale-et-litteraire-du-moyen-age-2013-1-page-49.htm>). Chris Schabel (personal communication) has since found an earlier reference, from 15 June 1307, in a bull (Città del Vaticano, Archivio Apostolico Vaticano, Reg. Vat. 54, f. 55, n. 284) addressed *in eundem modum* to, among others, “Francisco de Neapoli canonico Rothomagensi”. Given, as is noted below, that the 1308 bull identifies Francesco as a canon of Rouen, the two Francesco must be identical.

this caused confusion in the scholarly literature, particularly in the work of Palémon Glorieux, who synthesized the two elements, saying of Francesco Caracciolo: “On le trouve en 1308 maître en théologie de Paris, où sans doute il a été étudiant de Pierre de Narnia. Chanoine de Rouen, il obtient de Clément V une nouvelle prébende à Paris (18 août 1308).”² Yet, as Courtenay underscores, Glorieux had a problem: Caracciolo did not incept as Master of theology until probably 1312. The convincing solution that Courtenay proposes is that, at the time of the 1308 letter, Francesco Caracciolo was a master of arts, not theology. For the letter merely calls him “Master” and “advanced in study at the Faculty of Theology.”

The letter at the center of the dispute was a papal bull sent by Clement V to Francesco Caracciolo and dated 18 August 1308. In the document, Clement V narrates that he had sent an earlier letter in which, at the behest of Robert of Anjou, then duke of Calabria, he conferred on Master Francesco Caracciolo, studying theology at Paris, a canonical prebend in Notre-Dame of Paris. When Francesco brought the letter to the church, he was given a half-prebend with the obligation of serving as a priest. Therefore, Francesco petitioned Clement for relief, having Pierre de la Chapelle-Taillefer, Cardinal-Bishop of Palestrina, intervene on his behalf. Clement therefore grants Francesco’s petition, ordering that he be granted the next-available full canonical prebend without the obligation to serve as a priest, and that, in the interim, he be allowed to keep his half-prebend without the obligation of becoming a priest. In the text, we also learn that Francesco also held prebends in the churches of Rouen and Beauvais.

The letter was recorded in the papal register, and Denifle mentions it in a note to the *Chartularium Universitatis Parisiensis*.³ In fact, the register indicates two letters: one sent to Francesco Caracciolo, the recipient of the prebend, and one sent *in eundem modum* to the act’s executors, namely the papal notary James de

² P. Glorieux, *Réertoire des maîtres en théologie de Paris au XIIIe siècle*, vol. 1, Paris 1933, no. 227, pp. 458–459.

³ Città del Vaticano, Archivio Apostolico Vaticano, Reg. Vat. 55, cap. 582, f. 114v; *Chartularium Universitatis Parisiensis*, ed. H. Denifle et É. Chatelain, v. II-1, Paris 1891, no. 686, p. 147, n. 1.

Normannis, archdeacon of Narbonne, as well as the archdeacon of Bar-sur-Aube in the diocese of Langres, and finally the prévôt of Chalautre-la-Grand in the diocese of Troyes.

This second letter survives in fragmentary form, bound at the beginning of Paris, Bibliothèque nationale de France, N.A.L. 99, as pp. A-B [F-nqp8]. The manuscript, the 1338 catalogue of the library of the Collège de la Sorbonne, passed after the French Revolution to the Bibliothèque de l'Arsenal, and eventually received the shelfmark Hist. fr. 855, under which Léopold Delisle published an edition of the catalogue it contains, without mentioning the bull.⁴ In 1895, Henry Martin's catalogue of the Arsenal's manuscripts, describes the codex as 1223 and mentions the bull. After summarizing the contents from Delisle, he adds: "Page A.-B. Fragment de bulle. — Commencement : «Clemens... dilectis filiis magistro Jacobo de Normannis... — Quos ad acquisitionem scientie litterarum ac virtutum dociles...»."⁵ Martin's observation, unfortunately, did not attract further notice, and in the mid-1920s, the codex was transferred to the Bibliothèque nationale, where it took the shelfmark *Nouvelles acquisitions latines* 99, and the entry associated with the volume became reduced to a reference to Delisle's edition and the book's dimensions.⁶

The codex was evidently rebound in the nineteenth century; prior to that, the letter appears to have been used as a pastedown and flyleaf; the part of the dorse facing the boards (now the back of p. A) has discoloration and the offset of another fragment (one perhaps used as a spine lining). What was the visible side of the pastedown (now p. A) has, in a seventeenth-century hand, the title "Catalogus librorum bibliothecae Sorbonicae. Anno 1338", clearly

4 L. Delisle, *Le cabinet des manuscrits de la Bibliothèque Nationale*, v. 3, Paris 1881, 8–114.

5 H. Martin, *Catalogue des Manuscrits de la Bibliothèque de l'Arsenal*, v. 2, Paris 1886, pp. 353–354.

6 H. Omont, "Nouvelles acquisitions du département des manuscrits de la Bibliothèque nationale pendant les années 1924–1924", *Bibliothèque de l'école des chartes* 89 (1928), 240–298, at 250, no. 99: "Catalogues des manuscrits de la bibliothèque de la Sorbonne (1338). —Publiés par L. Delisle, *Cabinet des manuscrits*, t. III, p. 8–114. –XIV^e s. Parch. 353 pages. 320 sur 247 millim. Rel. parchemin. (Ancien no 1223 des manuscrits de la bibliothèque de l'Arsenal.)".

associating the bull with the book prior to its being rebound. Given that, by 1338, Francesco Caracciolo had been dead for over twenty years, it is possible that the bull was used in the original binding of the catalogue.

This binding fragment, found coincidentally,⁷ provides material for a note corroborating a detail in the institutional history of the University of Paris. At the same time, it attests to the presence of an untapped source for the history of universities, namely handwritten material used to bind the books in the libraries associated with the university. A survey of such fragments, whether for the University of Paris or another medieval university, would profoundly advance our understanding of the intellectual and institutional history of the period.

Appendix: Bulla Clementis papae V ad Magistrum Iacobum de Normannis de Urbe et alios

18 August 1308

Lusignan

Clement V writes to Master James de Normannis of Rome, papal notary and archdeacon of Narbonne, the archdeacons of Bar-sur-Aube and Langres, and the prévôt of Chalaute-la-Grande, ordering that they serve as the executors of his decision to grant Master Francesco Caracciolo, then studying in theology, a full non-priestly canonical prebend in the church of Paris, and that, until such a prebend be available, he be allowed to keep his current half-prebend without the obligation to perform the sacerdotal duties associated with it.

Summaries: *Regestum Clementis Papae V*, v. 3, Rome 1886, pp. 138–139, no. 2939; *Chartularium Universitatis Parisiensis*, ed. H. Denifle et É. Chatelain, v. II-1, Paris 1891, no. 686, p. 147, n. 1.

⁷ The research project Biblissima (<https://biblissima.fr>) used this manuscript as one of a handful in an early version of their nascent catalogue of IIIF manuscripts. As of this moment, the project indexes nearly 19000 manuscripts.

P = Paris, Bibliothèque nationale de France, N.A.L. 99, pp. B-A

R = Città del Vaticano, Archivio Apostolico Vaticano, Reg. Vat. 55, cap. 582, f. 114v.

[B] Clemens episcopus servus servorum Dei, dilectis filiis Magistro Iacobo de Normannis de <Urbe, notario nostro, Narbonensis et .. Barrensis Lingonensis archidiaconis, ac preposito Calastrie sancti Martini Turonensis> ecclesiarum, salutem et apostolicam benedictionem.

Quos ad acquisitionem scientie litterarum ac virtutum dociles ferventesque cognoscimus libenti animo in huiusmodi eorum exercitio confovemus, set vacantibus studio theologice facultatis tanto favorabilius adesse tenemur quanto facultas eadem animarum profectum – quibus dispositi<one divina preesse dinoscimur – respicit quantove sunt anime corporibus digniores.

Olim siquidem, volentes> personam dilecti filii magistri Francisci Carazoli de Neapoli canonici Parisiensis, obtentu dilecti filii n<obilis viri Roberti ducis Calabrie, specialis prosequi prerogativa favoris, canonicatum ecclesie Parisiensis cum> plenitudine iuris canonici et prebendam nulli alii de iure debitam, siqua in eadem ecclesia tunc <vacabat, apostolica sibi auctoritate contulimus et providimus etiam de eisdem. Si vero talis pre>benda tunc in dicta ecclesia non vacabat, nos prebendam proximo inibi vacaturam que de iure null<i alii deberetur conferendam sibi cum vacaret donationi apostolice duximus reservandam, decernentes> ex tunc irritum et inane si secus super hiis a quoquam contingenter attemptari, prout in nostris^{a)} inde <confectis litteris plenius continetur, certis sibi super hoc executoribus per alias nostras litteras sub certa> forma deputatis. Ac auctoritate huiusmodi litterarum idem magister Franciscus receptus fuit in eadem <ecclesia in canonicum et in fratrem. Et demum quandam dimidiā sacerdotalem prebendam, que postmodum in> dicta ecclesia, in qua integre et dimidie prebende existere dinoscuntur, vacavit et sibi de<bebatur de iure, fuit, pro eo quod in dictis litteris de prebenda integra et non sacerdotali nulla mentio facta erat,> acceptare coactus nisi voluisset litterarum ipsarum comodo

^{a)} nostris *m²* P

caruisse. Quare dictus magister Franciscus nobis humiliter suppli-
cavit ut, cum ipse, qui in facultate predicta laudabiliter profecisse
dinoscitur, in ipsius uberiori acquisitione desideret ferventius in-
sudare ne in ulteriori prosecutione dicti studii occasione onerum
<prebende dimidie supradicte se impediri contingat, providere sibi
super hoc de benignitate> sedis apostolice dignaremur.

Nos itaque, ipsius magistri Francisci animi promptitudinem qua
ferventer et <solerter institisse dinoscitur studio litterarum et preci-
pue dicte theologicie facultatis ac alia sua grandia> merita probitatis
quibus ipsum Dominus multiplicititer edotavit sollicite attendentes,
ac propterea non indigne volentes ipsum horum intuitu et consi-
deratione venerabilis fratris nostri Petri episcopi Penestrini nobis
pro> magistro Francisco in hac parte humiliter supplicantis uberioris
dono gratie prosequi et favore, prebendam integrum et non sacer-
dotalem nulli alii de iure debitam siqua vacat ad presens in ecclesia
supradicta cum omnibus iuribus et pertinentiis suis apostolica ipsi
auctoritate conferimus et de illis etiam providemus. Si vero talis
prebenda nunc in ecclesia ipsa non vacat, nos prebendem integrum
non sacerdotalem> [A] proximo inibi vacaturam que similiter^{b)} de
iure nulli alii debeatur eidem magistro Francisco conferendam cum
<vacaverit donationi apostolice reservamus, decernentes ex nunc
irritum et inane si secus super hiis a quoquam> quavis auctoritate
contingeret^{c)} attemptari. Non obstantibus quibuscumque contrariis
ipsius ecclesie consuetudinibus vel statutis iuramento, confirmatione
sedis predicte, vel quacumque firmitate alia roboratis, aut si
aliqui apostolica> – quibus per hoc nullum volumus^{d)} preiudicium
generari – vel alia quavis auctoritate in dicta ecclesia <in canonicos
sint recepti vel ut recipiantur insistant, sive si venerabili fratri nostro
.. episcopo et dilectis filiis .. decano et capitulo Parisiensibus vel
quibuscumque aliis communiter vel divisim ab eadem esset <sede
indultum quod ad receptionem vel provisionem alicuius minime
teneantur et ad id compelli non possint, sive> quod de prebendis
ipsius ecclesie ac aliis beneficiis ecclesiasticis ad eorum collationem
vel aliam quamcumque dispositionem coniunctim vel separatim
spectantibus nequeat alicui provideri per litteras apostolicas non

^{b)} que similiter *m²* P

^{c)} contingeret] contigeret R

^{d)} volumus] voluimus P

facientes〉 plenam et expressam ac de verbo ad verbum de indulto huiusmodi mentionem, et qualibet alia dicit*e*s sedis indulgentia generali vel speciali, cuiuscumque tenoris existat, per quam presentibus non expressam vel tota*liter* non insertam effectus huiusmodi gratie impediri valeat vel differri et de qua cuiusque toto tenore de verbo ad verbum oporteat in presentibus fieri mentionem, seu quod in Rothomagensi et Belvacensi ecclesiis canonici*atus* et prebendas noscitur obtinere. Dicto*que* magistro Francisco nihilominus auctoritate presentium gratiosius indulgemus ut insistendo studio theologic*e* facultatis dictam dimidiam prebendam liberam^e valeat retinere donec prefatam prebendam integrum non sacerdotalem fuerit pacifice assecutus, nec interim ipsius dimidie prebende occasione vel causa teneatur se facere ad sacerdotium promoveri nec ad residendum personaliter in eadem neque ad premissa a quoquam valeat coartari, non obstantibus omnibus supradictis aut quibuslibet privilegiis, indulgentiis, et litteris apostolicis de quibus quorumque totis tenoribus habenda esset in eisdem nostris litteris mentio specialis.

Quocirca mandamus quatenus vos, vel duo, aut unus vestrum, per vos seu alium seu alios, eundem magistrum Franciscum vel procuratorem suum eius nomine in corporalem possessi*onem* huius prebende integre et non sacerdotalis, si tempore collationis per nos sibi facte de ipsa*in predicta* ecclesia Parisiensi vacabat, inducatis auctoritate nostra et defendatis inductum. Alioquin huiusmodi prebendam integrum non sacerdotalem per nos taliter reservatam, si ab huiusmodi nostre reservationis tempore*in* eadem ecclesia Parisiensi vacavit vel cum eam vacare contigerit, prelibato magistro Francisco vel dicto procuratori pro eo conferatis et etiam assignetis ipsumque faciatis pacifica*ipsius* prebende integre et non sacerdotalis possessione gaudere sibique de*ipsius* prebende integre non sacerdotalis^f fructibus, proventibus, redditibus, iuribus, et obventionibus universis integre responderi. Non obstantibus omnibus supradictis aut si prelibatis episcopo, decano, et capitulo vel quibusvis aliis ab eadem sede indulatum existat quod excomunicari aut interdici nequeant vel suspendi per litteras

^{e)} liberam om. R ^{f)} possessione...sacerdotalis om. (hom.) R

apostolicas que de indulto huiusmodi plenam et> expressam non fecerint mentionem, contradictores auctoritate nostra appellatione postposita com<pescendo.

Datum Lugusiaci, XV kalendas Septembbris,> pontificatus nostri <anno tercio>.