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Manuscript Fragments in the University Library, Leipzig

Types and Cataloguing Patterns

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Abstract: Fragments constitute a major part of the holdings of the the University Library of Leipzig (UBL), with some 800 loose fragments, at least 600 fragments in situ in incunabula, and an unknown number bound in manuscript volumes and sixteenth-eighteenth century prints. Over a series of projects working with detached and in situ fragments, the Leipzig Manuscript Centre developed a description scheme for manuscript fragments in its collection. A *Fragmentarium* case study provided the opportunity to test this scheme for its efficiency in producing useful information for specialists. As a result, in 2017 the case study published on *Fragmentarium* over 250 fragments with description, including some scholarly significant finds that are already having an impact.

Keywords: cataloguing, inventory, manuscript descriptions, mortuary rolls, textbooks, medical texts, legal texts, liturgica, library history

The University Library in Leipzig (henceforth UBL) has a collection of loose medieval fragments, nearly 800 in number, constituting a significant portion of its general manuscript holdings, which number altogether over 3,000 codices and fragments. These 800 fragment shelfmarks represent, however, only a portion of the total number of medieval manuscript fragments in the UBL's special collections, since both its manuscripts and early prints consist mainly of books with original late-medieval or early-modern bindings, which undoubtedly contain *in situ* fragments.

For an estimate of how many manuscript fragments remain in bindings, one can use the incunabula collection of the UBL, recently catalogued by Thibault Döring, numbering approximately 2,860 volumes.¹ Before being rebound in the

* We would like to thank warmly William Duba for his help and assistance with the English version of the text.

1 The project "Katalogisierung und exemplarische Beschreibung der Inkunabeln und Blockbücher" ran for three years at the UBL with the generous funding of the Fritz-Thyssen-Stiftung,

nineteenth century, many of these books were sammelbände, bringing together two or several separate works in one book. Today about 1,000 incunabula volumes with original bindings are preserved in the collection. As part of the project to catalogue these incunabula, the staff of the Leipzig Manuscript Centre examined their bindings and discovered that about 500 of these volumes contain in total about 600 *in situ* manuscript fragments. If the UBL's 2,200 manuscript codices have fragments at a similar rate, then we should expect over a 1,000 *in situ* fragments. Still completely unknown is the amount of *in situ* fragments in the collection of printed books from the sixteenth to eighteenth centuries. But it is obvious that the total number of fragments in the UBL is likely much higher than the number of entire manuscripts.

History of the fragment collection in the UBL²

The development of the fragment collection in the UBL can be traced back to the second quarter of the nineteenth century. With Romanticism and the rediscovery of the Middle Ages, scholars and librarians paid attention to book-binding waste, searching for previously unknown Latin and vernacular texts, charters and historical documents. In the UBL, Hermann Leyser (1811–1843) was a pioneer in this activity. Initially as a student, and later as a librarian, Leyser had a particular interest in old German literature, Latin poetry and regional history. He explored the manuscript collection for such witnesses and published several discoveries.³ In this early period, fragments considered worthy of research were almost always detached from their host volumes.⁴ This practice made it easier to study fragments and read the text, which might otherwise remain hidden in the binding. The host volume is, however, the immediate context for a fragment;

cf. <https://www.ub.uni-leipzig.de/forschungsbibliothek/projekte/projekte-chronologisch-alle/inkunabelkatalog/>. The results are published in four volumes: *Die Inkunabeln und Blockdrucke der Universitätsbibliothek Leipzig sowie der Deposita Stadtbibliothek Leipzig, der Kirchenbibliothek von St. Nikolai in Leipzig und der Kirchenbibliothek von St. Thomas in Leipzig (UBL-Ink)* described by T. T. Döring, T. Fuchs, C. Mackert, A. Märker, K. Sturm and F.-J. Stewing, Wiesbaden 2014 and are also available online in the Inkubelkatalog INKA (<http://www.inka.uni-tuebingen.de/>).

- 2 For a detailed history of the collection see C. Mackert, "Zur Fragmentsammlung der Leipziger Universitätsbibliothek", in *Das Buch in Antike, Mittelalter und Neuzeit. Sonderbestände der Universitätsbibliothek Leipzig*, ed. T. Fuchs, C. Mackert, and R. Scholl, Wiesbaden 2012, 91–120. <http://nbn-resolving.de/urn:nbn:de:bsz:15-qucosa-201863>
- 3 For list of his publications see Schletter, "Nekrolog Dr. Hermann Leysers", *Bericht vom Jahre 1844 an die Mitglieder der Deutschen Gesellschaft zu Erforschung vaterländischer Sprache und Alterthümer in Leipzig* (1844), 66–70. <http://dlib.gnm.de/item/8G317-20/70>
- 4 For an insight into conservation treatments of fragments in the past and today see U. Schlüter, "Fragmentfunde in der restauratorischen Praxis", in *Katalog der frühmittelalterlichen Fragmente der Universitäts- und Landesbibliothek Düsseldorf: vom beginnenden achten bis zum ausgehenden neunten Jahrhundert*, ed. K. Zechiel-Eckes, Wiesbaden 2003, 9–12.

fragment and host volume have the same provenance, and an attentive study of the binding often reveals the previous owners and may suggest when and where the bookbinder used these fragments as binding waste. All this information was in many cases lost when the librarian did not document the host volume from which the fragment came.⁵

After Leyser's early death, Ernst Gotthelf Gersdorf, the librarian from 1833–1874, took the initiative to store detached fragments together in paperback fascicles, which are still present today and have the shelfmarks Ms 1607 to Ms 1614.⁶ Shortly afterwards or perhaps even parallel to this practice, librarians began to store fragments as loose leaves, probably placing them in boxes. The collection grew, thanks not only to the specialized interests of librarians and historians but also due to new bookbinding initiatives, during the process of which binding waste was removed and stored separately.

The first evidence of a specialized fragment collection comes from the year 1894, when Joseph Förstemann, a historian and UBL librarian, included some fragments in his collection of charters relating to the city and monasteries in Leipzig, making clear that at the time there was already some sort of a list (*verzeichnis*) and probably a separate collection of fragments.⁷

In spite of the continued interest in fragments, the growing number of detached fragments in the UBL collection remained uncatalogued. There are no quantitative or qualitative records of them. Fragments were stacked one above the other in cardboard boxes, in a marvellous disorder where medieval fragments were mixed with early modern ones, Latin with vernacular, parchment fragments with pieces of paper, and manuscript fragments with printed ones.

Nevertheless, the collection was not entirely unknown to the scientific community. Already during the Cold War, researchers such as Bernhard Bischoff and Hartmut Hoffmann came to Leipzig and examined the boxes of fragments. Librarians and scholars repeatedly attempted to give some order to the fragment collection, each time employing different criteria, such as material (parchment vs. paper), text type (as for instance juridical or medical manuscripts), or document type (book fragments vs. charters). All these attempts were never completed, not the least because they try to reconcile two fundamentally opposed

5 Leyser is, however, a notable exception. On many occasions, he noted in black ink the manuscript from which the fragment was taken. See for example the upper margin of *Fragm. lat.* 199 (F-yfgp) with the note “Ex cod. 283”, which made it possible to establish the host volume and to enrich the history of this fragment, discussed below.

6 For descriptions, see: <http://www.manuscripta-mediaevalia.de>. Ms 1607 collects fragments from classical authors; Mss 1608 to 1613 are ordered according to date of origin; Ms 1614 is a collection of German-language fragments.

7 J. Förstemann, *Urkundenbuch der Stadt Leipzig*, v. 3, Leipzig 1894, esp. XI. http://codex.isgv.de/codex.php?band=cds2_10. See also J. Förstermann, “Vermischte Beiträge aus Handschriften und Urkunden der Leipziger Universitäts-Bibliothek”, *Neues Archiv für Sächsische Geschichte und Altertumskunde* 18(1897), 126–58.

ordering systems, one a formal list of items, and another based on the items' content.

During this period, the collection was never closed but was continually enriched with new additions coming from restoration interventions and donations.⁸ In this way, every attempted inventory was quickly rendered obsolete. As a consequence of these multiple examinations and constant reordering of the collection, the citation of fragments in scientific literature was doomed at the outset to inaccuracy.⁹ The only chance to find a fragment cited in the literature was to go through all the boxes, causing new chaos in the collection. An inventory, registry, or something similar was badly needed.

Inventory of detached fragments

The first steps towards a fragment catalogue were made in 2008, with the undertaking to inventory both detached and *in situ* fragments. This initiative was divided into several stages. The initial goal was to make a sustainable record of the collection that enabled unambiguous reference to all single items and would thus be indispensable for any further examination of the fragments. We abandoned the idea of grouping fragments according to content, and proceeded through the boxes with fragments, placing a stamp and a shelfmark according to the scheme "Fragm. lat. + *numerus currens*". Vernacular fragments and those coming from early modern manuscripts and prints have separate shelfmark groups.¹⁰ Within these groups, we listed all fragments irrespective of their content, thus also incorporating charters and archival documents. In addition, we took measures to store the fragments in a way that met modern requirements: each fragment was placed in an acid-free envelope and every group of ten such envelopes was separated with a cardboard layer to facilitate the handling and to create stability within the piles of envelopes in the cardboard boxes.

8 One of the latest acquisitions to the manuscript collection, donated to the library from an old family property and now stored under shelfmark [Ms 1751](#), is a bundle of six fragments – predominantly cuttings from manuscript leaves – a type of fragments that is otherwise a rarity in our holdings; see C. Mackert, "Mittelalterliche Handschriftenblätter aus altem Mühlhäuser Familienbesitz. Zur Fragmentsammlung Bühner in der Universitätsbibliothek Leipzig", *Mühlhäuser Beiträge* 40(2017), 89–102. In June 2012, Stefan Feyerabend donated to the UBL a paper bifolium from the middle of the fifteenth century stemming from a *Brevilogus* manuscript (now Fragg. lat. 627).

9 In Bernhard Bischoff's *Katalog der festländischen Handschriften des neunten Jahrhunderts*, published in 2004, one finds, for example, the citation to a fragment "Fragment, Box 6, 1" (vol. 2, p. 72, no. 2284). However, in 2009, this fragment was no longer the first in box number 6, but rather was in another box entirely. Today, its shelfmark is Fragg. lat. 131 ([E-4ret](#)).

10 Altogether there are six general groups of fragments: Latin (Fragg. lat.), German (Deutsche Fragmente), Hebrew (Fragg. hebr.), other vernacular (Fragg. non lat.), fragments from early modern manuscripts (Fragg. rec.), and fragments from early prints (Fragg. impress.).

Student assistants formally ordered the fragments and completed a basic inventory.¹¹ At this initial stage, the inventory consisted of a list with shelfmarks and a few optional fields: material, extent,¹² measurements of the now existing object, language, dating, localization, content, host volume, special features. Measuring and stating the material and language of the fragments presented no difficulty for the assistants. Information about date and place of origin and content was in few cases already available or else provided by a senior researcher. Reference to the host volume was sometimes marked on the fragment in the form of a shelfmark notice.

After three years we accomplished a survey of the collection's range and composition. We also produced a very rudimentary reference tool that allowed us to register new acquisitions and to add new information to individual fragments. We also made some extraordinary findings. Fragm. lat. 430 ([F-8oy6](#)), for instance, was recognized as the oldest Occidental manuscript in the UBL – two bifolia from a manuscript written in the first quarter of the eighth century with early High German ink glosses dating probably from the late eighth century.¹³

It soon became clear that this scheme was too imprecise even for a basic description of fragments. One of the main shortcomings was the lack of separate entries for the current physical appearance of the fragment (randomly cut and trimmed by bookbinders) and the dimensions of the original manuscript. A quick look at printed catalogues of fragments in other institutions reveals that this is a general problem in cataloguing fragments. In many cases it is unclear whether the given measures are those of the current fragment or of the original leaves; in other cases the cataloguer gives up any attempt at recording the original dimensions, arguing that since one cannot deduce exact measures, any records would have little value.¹⁴ Yet, together with the palaeographical description, the original size and layout are the essential clues that a researcher can use to get an impression of the original manuscript and thus to identify dispersed fragments from the same manuscript. Even if the original condition cannot be reconstructed with certainty, one can almost always record an 'at least' value – an option supported by the *Fragmentarium* database.

¹¹ Matthias Peisker, Sabine Zinsmeyer, and Katrin Sturm, all graduate students at the time and supervised by Christoph Mackert.

¹² This category (in German *umfang*) soon proved to be too vague, due to the lack of uniform terminology for parts of folios, stripes or other pieces.

¹³ See C. Mackert and H.U. Schmid, "Ein spätmerowingisches Handschriftenfragment mit frühen althochdeutschen Glossen. Zum Fragmentum latinum 430 der UB Leipzig", in *Raum und Sprache*, ed. A. Nievergelt and L. Rübekeil (forthcoming, 2019); Mackert, "Zur Fragmentsammlung", 111–113.

¹⁴ So, for example, argued K. Zechiel-Eckes in *Katalog der frühmittelalterlichen Fragmente der Universitäts- und Landesbibliothek Düsseldorf: vom beginnenden achten bis zum ausgehenden neunten Jahrhundert*, Wiesbaden 2003, 18–19.

Fragments in incunabula

With the start of the project devoted to the cataloguing of incunabula in 2009 at the UBL, we in the Manuscript Centre took upon ourselves to record and describe the fragments within the host volumes.

We wanted to use this chance to achieve two goals. First, we intended to improve upon the practice used in other incunabula catalogues, where in most cases fragments are described in a very superficial way, to the point of being unrecognizable. Second, we wanted to improve our inventory of detached fragments and establish a more appropriate description scheme. The information we collected was arranged in the following categories with several subsections:

- Type of bookbinding waste (where within the binding is the fragment used and in which function)
- Material
- Measurements that can be deduced about the original manuscript: size of the leaf and of the written space, number of columns, number of lines, height of the ruled lines
- Type of script and dating
- Rough localization
- Decoration
- Content¹⁵

The swiftness with which we are nowadays able to identify the content of fragments illustrates to what an extent digital methods facilitate and enhance humanities scholarship. While in the past the identification of texts cost days of hard work and was often not really successful, today we have at hand full-text databases and search engines, which help us obtain substantial results usually within less than an hour – and sometimes within minutes. When we were nevertheless unable to identify the exact text, we designated as far as possible its technical and thematic orientation (if the theme is theological, philosophical, historical, liturgical etc.) and provided text snippets from readable passages, in order to help future identification.

When it comes to liturgical manuscripts, which – hardly surprising – constitute the majority of all fragments, we tried to determine at least the liturgical book type (gradual, antiphonal, missal, breviary, lectionary, etc.) and when possible to give the feast day(s) to which the preserved text section corresponded. Of course, we recorded if there was any music notation and classified it roughly (neumes with or without staves, Hufnagel notation, square notation). For an example, see the description in Figure 1.

¹⁵ All these points have been adopted and further refined in *Fragmentarium*, making us confident that in the near future the description of fragments in incunabula can be to a large part semi-automatically imported into the new online database.

The screenshot shows the INKA (Incunabelkatalog) online catalogue interface. At the top, there is a navigation bar with a search bar containing the URL 'www.inka.uni-tuebingen.de/?inka=43000074'. The main header features the 'INKUNABELKATALOG INKA' logo on the left and the 'EBERHARD KARLS UNIVERSITÄT TUBINGEN' logo on the right. Below the header, there are two tabs: 'Beschreibung und Benutzungshinweise' (selected) and 'Statistik/Neuigkeiten'. The main content area displays the search results for 'INKA Recherche-Ergebnis: 1 Ausgabe(n), 1 Exemplarnachweis(e)'. A link 'Zum Seitenende | Neue Suche' is provided. The entry for '1. Albertus <de Gandino>: De maleficiis.' is shown, including the title, author, date, and a detailed description of the fragments. The description mentions the fragments are from a 1522 Ratsbibliothek Leipzig edition, bound in Schweinsleder, and describes the layout and content of the fragments. The entry also lists the fragments' locations: UB Leipzig: INKA.43000074, and provides a list of fragments: (1) Stück eines Sammelbandes, (2) U-21; (3) U-23; (4) C-100; (5) C-5; (6) U-9; (7) B-434. The entry is signed 'Jus. crim. 16-i'.

Figure 1: Entry in the online catalogue INKA showing the description of two fragments found within the binding of the incunabulum of Albertus de Gandino, *De maleficiis* (Leipzig, UB, Jus.crim.16-i)

The description of fragments in the incunabula project was instructive for us in many ways: it taught us how important it is to distinguish information in our entries concerning the original manuscript and its later, secondary use; it proved how much knowledge can be gained when we describe attentively the codicological characteristics of a fragment. In numerous cases, it was possible to identify related fragments in different host volumes. The process showed us also that in the digital age one can relatively swiftly describe fragments on a basic level – we needed on an average one to two hours for one fragment.

Since there are no specific guidelines for the description of fragments supplied by the German Research Foundation (DFG), we devised in the meantime a description standard to serve this purpose. Our experience from the incunabula project convinced us to proceed similarly in our diverse manuscript-related projects at the Manuscript Centre and to treat fragments – detached or *in situ* – much more systematically and consistently.¹⁶

¹⁶ Within the framework of the DFG project *Erschließung von Kleinsammlungen mittelalterlicher Handschriften in Sachsen und dem Leipziger Umland*, for instance, Matthias Eifler discovered one of the earliest text witness of Wolfram von Eschenbach's *Parzival*. The fragment, now Naumburg, Domstiftsbibliothek, Fragm. 64, was used as a sewing port in the middle of several quires of one manuscript from Naumburg. See M. Eifler, C. Mackert and M. Stolz, "Leipziger Handschriftenfunde I. Ein neu aufgefundenes Fragment von Wolframs 'Parzival'"

***Fragmentarium* case study**

With this experience, the Leipzig Manuscript Centre next turned its attention to the collection of detached fragments. In order to make it known and accessible to the scientific community, we envisaged a pilot project that would be one of the first six *Fragmentarium* case studies. The project came to life thanks to the generous support of the Alfried Krupp von Bohlen und Halbach foundation and lasted for thirteen and a half months (from May 2016 to June 2017). As a *Fragmentarium* case study, the project aimed specifically to test the systematic description and indexing of a large collection of fragments using the new database. The expected number to be processed was 250 fragments by a part-time (50%) junior research assistant.

One of the major issues that we wanted to address was time management and workflow. Many large fragment collections worldwide remain to this day uncatalogued not because there is no understanding of the scholarly and cultural value of the material, but rather because fragments are thought to be difficult and extremely time-consuming, i.e. expensive, to catalogue.¹⁷ As mentioned above our experience with *in situ* fragments in incunabula proved that scholars in the twenty-first century had sufficient digital tools to accelerate the work on fragments. Our aim was to test further how time-consuming the work on detached fragments is (and consequently how detailed a description ought to be) and to establish the best possible workflow for the digitization and cataloguing of fragments.

Since the project started with the initial development of the *Fragmentarium* web application, it was our task also to evaluate the cataloguing schema and to suggest further criteria if needed. Knowing from the start that our descriptions would be integrated into a database, it was important to avoid the usual descriptive character and instead divide the information into categories in a tabular format, to stay consistent, to use regulated vocabulary and integrated authority files (from the [Gemeinsame Normdatei - GND](#)) to allow searches and statistical analysis.

The backbone for the spreadsheet we used was based on the model used for the fragments *in situ* in incunabula and manuscripts. It included:

aus Naumburg", *Zeitschrift für deutsches Altertum und deutsche Literatur* 143(2014), 306–332 (https://boris.unibe.ch/59188/1/ZfdA_2014_3_306-332_Eifler_Mackert_Stolz.pdf).

¹⁷ See, for example, H. Butzmann, "Gedanken und Erfahrungen bei der Katalogisierung von Handschriftenfragmenten", in *Varia Codicologica: Essays presented to G.I. Lieftinck*, 1, ed. J. P. Gumbert and M. J. M. Haan, Amsterdam 1972, 87–98. <http://www.mgh-bibliothek.de/dokumente/a/a147232.pdf>. The conviction that fragments are hard to catalogue is also the reason for the previous reluctance of the German Research Foundation (DFG) to support projects devoted to fragment collections.

- Information about the host volume, its shelfmark; information about the bookbinding workshop and previous owners; where and how the fragment was used within the binding and what its function was; its current size.
- Codicological measurements of the original manuscript (usually data already gathered by the incunabula project).
- Date and place of origin usually based on the palaeographical study of the script.
- Remarks about decoration including rubrics, initials, and any more elaborate ornamentation.
- Language and text identification. When the content is unidentified, there are text snippets given. When we are able to identify authors and works, we gave their normalized names and titles according to the GND and in the form of URLs. In separate columns we added general information about music notation, glosses or later additions.
- Further remarks.

In light of the particularities of detached fragments and the desired compatibility with *Fragmentarium*, there were a few additional fields and subdivisions to the main fields. Still, our Excel scheme could never reach the sophistication of a specialized database, even if we had made significant progress since our first attempt at an inventory of fragments in 2008, and even with constant improvements to our scheme, for example by using drop-down menus for terminological consistency.

Sorting fragments

The first step was to select the 250 fragments we wanted to catalogue for the project. This also included relocating some items, regarded as fragments by previous librarians, back to the manuscript collection (in the case when the fragment reached the size of a quire) or to their original host volume. In a fit of enthusiasm to collect as many fragments as possible, librarians previously used to detach also pastedowns or flyleaves with tables of contents or notes relating to the texts in the host volume. These pieces were not fragments of destroyed manuscripts, but simple leaves belonging to the host volume. In some cases, it was possible to reunite such leaves with their manuscripts by comparing their contents.

So-called discarded or cancelled leaves provide a more intriguing case. When a scribe made a mistake in copying a text, the parchment leaf was not simply thrown away but often used as a pastedown in the very same book, since the format perfectly suited the size of the book. It is not always easy to distinguish a discarded leaf from a fragment properly speaking. One clue is the missing rubrication and initials since these were executed usually only after the scribe had finished copying the text. Although there are plenty of medieval manuscripts

that never received their planned rubrication, the empty spaces left allow us at least to suggest that we are dealing with a discarded leaf, as for instance Fragm. lat. 42 ([F-linb](#)).¹⁸ With Fragm. lat. 115 ([F-x8gr](#)) there is less doubt, since not only are the initials and rubrication missing but also one side of the bifolium was left blank.¹⁹ Detaching such cancelled leaves from their host volume certainly deprived both manuscript and bookbinding waste of a part of their joint history of production. In the course of our project, we searched for matching manuscripts in the UBL manuscript collection. One of the successful reunited ones is a discarded leaf of Hugutio Pisanus' *Liber derivationum* belonging to [Ms 1239](#).²⁰ The former Fragm. lat. 238 was used as a pastedown on the interior of the left board and is now sewn back as a flyleaf; another cancelled leaf, which curiously remained *in situ*, serves as a pastedown on the interior of the right board (see Figures 2-5).²¹

Some other 'orphan' folia still have to find their host volume, as, for instance, a single leaf from Eberhard Schleusinger's *De cometis*, which is for the time being kept in the fragment collection as Fragm. lat. 165 ([F-zevw](#)). The leaf shows no signs that it was ever used as bookbinding waste - the margins seem to be in their original size, there are no glue or leather marks. Moreover, the foliation "265" in pencil in the upper right corner, written by Hermann Leyser, would suggest the leaf slipped out of an until-now unidentified manuscript of the UBL.

Foliation

Before we digitized the selected fragments, we needed to foliate the leaves. Most fragments are single leaves or strips, so the foliation took the form of a mere "1" written in pencil usually in the top right corner of the recto. This otherwise straightforward practice is inapplicable to some fragments, which consist of two or more sheets pasted together, as for instance Fragm. lat. 10 ([F-c83c](#)) with fragments from Eberhardus Bethuniensis' *Graecismus*. This fragment was used probably as a flyleaf in [Ms 897](#). Curiously, instead of using a whole bifolium, the

¹⁸ Note here also the ample margins, which are hardly (if at all) trimmed.

¹⁹ See also Fragm. lat. 112 ([F-lpb6](#)), where the empty half was already ruled for the same layout as the written side. The latter fragment exhibits yet another characteristic feature of cancelled leaves: the lack of holes in the spine of the bifolium – a sign that it was never sewn in a quire. The way this bifolium was cut, however, suggest that this cancelled leaf was used as a book-binding waste in another, textually unrelated manuscript.

²⁰ Manuscript description available at: <http://www.manuscripta-mediaevalia.de/dokumente/html/obj31569935>.

²¹ The two leaves correspond to folios 43 and 44 respectively, which are written by slightly different hands. For an example how fruitful a comparison between such canceled and rewritten pages might be, see M. Gullick, "A Scribe at Work: Fragments as Witnesses to Changes in Style", in *Interpreting and Collecting Fragments of Medieval Books: Proceedings of the Seminar in the History of the Book to 1500, Oxford, 1998*, ed. L. L. Brownrigg and M. M. Smith, Los Altos Hills 2000, 205–209.

bookbinder glued together two single leaves, so that now the reader sees vv. 37–69 and vv. 168–200 on one side, and vv. 70–101 and vv. 201–233 on the other. In this case, we refrained from foliating the fragment altogether but supplied additional images of the two leaves entitled 1r, 1v, and 2r, 2v, respectively, which correspond to the content description.

Digitization

Such cases made us aware that it is often essential to supply several images of one object so that the online user can make sense of the material both as a fragment from an original manuscript and as bookbinding waste. In the case of *Fragm. lat. 115* ([F-x8gr](#)), for instance, we present four separate images of the two folios of a bifolium (labelled 1r, 1v and 2r, 2v) to simplify the textual reference in the content description, and two images of the bifolium (labelled accordingly as the front and back sides of the bifolium). The latter are especially important for binding historians, for whom, to quote J.M. Sheppard, there is no such thing as a blank binding fragment.²² Scholars looking at this fragment on the computer screen would be facilitated in their search for physical evidence by examining the leaf as a whole with its glue residues, the marks from rusty chains and bosses. Thanks to the *Fragmentarium* viewer one can further rotate and mirror the image to see the faded offset from an unidentified theological text.

In the past, librarians rarely documented the host volume of detached fragments, but still, there are some cases where we find non-manuscript binding fragments stored together with manuscript ones. Convinced that the two shared a history together, we digitized them all, hoping that a bookbinding historian could localize binding practice and thus add to the provenance of the fragment (for instance by looking at the endbands of *Fragm. lat. 412* ([F-cu4k](#))).²³ Vice versa, one could also use fragments to date bindings (as a *terminus post quem*) and help further document the history and development of book structure. Supplying digital images provides a way to bring the disciplines of fragmentology and studies on bookbinding together without shifting the focus of *Fragmentarium* from being a platform for the study of fragments or expecting cataloguers and research fellows to have the necessary experience to describe sufficiently bindings or binding impressions on detached fragments.²⁴

²² J.M. Sheppard, “Medieval Binding Structures: Potential Evidence from Fragments”, in *Interpreting and Collecting Fragments of Medieval Books: Proceedings of the Seminar in the History of the Book to 1500*, Oxford, 1998, ed. L. L. Brownrigg and M. M. Smith, Los Altos Hills 2000, 166–176.

²³ For the value of such evidence, see Sheppard, “Medieval Binding Structures”, 171–172.

²⁴ On the benefits and shortcomings of digital facsimiles and “the real thing” see for instance E. Pierazzo, *Digital scholarly editing: Theories, models and methods*, Aldershot 2015, esp. chapter 4 (<http://hal.univ-grenoble-alpes.fr/hal-0182162/document>).

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This method of recording and analyzing all binding waste, including fragments from early prints, bore concrete fruits. For example, it added information about the whereabouts of Fragm. lat. 169a ([F-od7u](#)). This Carolingian fragment of (Ps.-)Augustinus' *De scriptura sacra speculum* was found together with a paper fragment from a print (Fragm. lat. 169b) that could easily be identified as eight pages from an edition of *Testimonium Flavianum* printed 1661 in Nuremberg.²⁵ The leaves are uncut, which would suggest that we are dealing here with press proofs given as binding waste from the printer's shop to a bookbinder, most probably in the same town and soon after the book was printed. We can then suppose that our Carolingian fragment, sharing the same provenance as the print fragments, was in Nuremberg in or shortly after 1661.

Description

When describing our fragments, we attempted to address the interests of a wide range of researchers and to supply sufficient information for them to conduct further detailed studies. For manuscript specialists interested in the physicality of the fragments, there should be enough information about the material, size (of the original manuscript and of the current fragment), format, quire structure, watermarks, text layout, script, scribal hands, rubrication, illumination and binding. Users of *Fragmentarium* should be able to check and, if needed, replicate our measurements with the help of images of fragments with colour and size reference cards. We also recorded all characteristics that relate to the history of the fragment, from its place and time of production (almost exclusively determined by palaeographical features) to its provenance and fragmentation. Content is one of the central points of descriptions especially for historians, philologists, theologians, historians of law and so on. At a minimum, we identified the author and work or named the type of liturgical text, adding the beginning and endings of the fragmented passages and, when possible, references to specialized databases.

With respect to project management, it was tremendously helpful to know how much and what kind of information is useful for specialists, particularly in the field of medieval liturgy and music, as the lion's share of our fragments comes from liturgical texts. During the *Fragmentarium* Workshop in Wolfenbüttel in 2017,²⁶ it became clear that simple labelling, such as "Fragment from an antiphonary", is insufficient; one would prefer to have all the chants listed with

25 The fragment preserves the complete pp. 315/316 and sections from pp. 317/318, 331/332, and 333/334. See the entry in the *Verzeichnis der im deutschen Sprachraum erschienenen Drucke des 17. Jahrhunderts* (VD 17): [VD17 14:053951A](#). Facsimile available from the Bayerische Staatsbibliothek at: http://reader.digitale-sammlungen.de/de/fs1/object/display/bsb10236507_00001.html.

26 See the [archived program](#) archived at: https://fragmentarium.ms/about/events_archive.

their incipit and a reference to the respective CAO or Cantus Index number,²⁷ feast day and office. This is possible for smaller fragments, but becomes cumbersome with larger fragments of several leaves, particularly when one records also all the lessons, capitula and prayers that are found alongside chants in breviaries and missals. Unlike a liturgical specialist, who could perhaps focus on only a few features, characteristic for a specific order, location or period, a less-experienced cataloguer would need significantly more time. Our compromise concerning liturgical texts was to give the liturgical genre (i.e. antiphonarium, missale etc.), to identify the liturgical occasion, and to record as many chants as possible (making a rather uneducated guess as to which are important and which less-so). In the cases when a congruence with the ritus of the major orders could be established, as for instance by Fragn. lat. 174 ([F-ml8n](#)) - a Missal from a Benedictine monastery - we recorded only if there were deviations from the ritus.²⁸

Especially challenging are the identification of theological and philosophical commentaries and treatises, which could not be identified in any database based on text snippets preserved on the fragments. In these cases, we described the fragments by genre or more closely as a commentary on a particular text (if there were recognizable quotations of the commented text) and added citations to facilitate future researchers, who might identify the texts.²⁹ However, with the exception of a few fragments, for which we were able to state only the genre, we were able to provide the proper title and author's name. Due to time limits, however, it was rarely possible to go beyond references to edition and research the textual tradition and establish possible parallel transmission.

27 R.-J. Hesbert, *Corpus Antiphonalium Officii*, 6 vols., Rome 1963–1979; <http://cantusindex.org/>. For the history and explanation of the CAO and Cantus ID Numbers see <http://cantus.uwaterloo.ca/page/637811>.

28 For comparing the Benedictine rite see S. J. P. van Dijk, *Sources of the Modern Roman Liturgy: The Ordinals by Haymo of Faversham and Related Documents (1243–1307)*, Leiden 1963; the Dominican rite is discussed by F.-M. Guerrini, *Ordinarium Juxta Ritum Sacri Ordinis Fratrum Praedicatorum*, ed. L. Theissling, Rome 1921; and the Cistercian in D. Choisselet and P. Vernet, *Ecclesiastica officia: Gebräuchebuch der Zisterzienser aus dem 12. Jahrhundert*, trans. H. M. Herzog, Langwaden 2003; and F. Huot, “L’antiphonaire Cistercien au XIIe siècle d’après les manuscrits de la Maigrange”, *Zeitschrift für Schweizerische Kirchengeschichte* 65(1971), 302–414.

29 We were delighted to receive a kind suggestion by Ed van der Vlist from the National Library of the Netherlands concerning Fragn. lat. 176 ([F-kt3y](#)), the content of which matches Paris, BnF, lat. 14886, ff. 34v and was thus identified as a witness of the still unedited *Summa* of Simon Tornacensis.

Scholarly value of the collection of fragments in the UBL

Liturgical practices

In terms of text genres, the largest group of fragments is *liturgica*. Of the *in situ* fragments in incunabula catalogued, fifty percent were liturgical texts. Due to the Reformation, which started in Eastern Germany in the early sixteenth century, and the dissolution of monastic houses that followed soon thereafter, there are almost no completely preserved liturgical manuscripts. Liturgical fragments are therefore indispensable for the research on medieval religious rites and music in this region. The Reformation was essential not only for the introduction of new liturgical texts but also for the increasing use of German language in the Mass. One of the earliest witnesses of this trend is again a fragment, namely Deutsche Fragmente 82 (F-02go) a bifolium from a large-sized choral manuscript, which, to judge by its appearance, was used as a wrapper for archival material. Textual, linguistic and palaeographical analysis suggest that the book with at least 130 leaves was used at Wittenberg around the year 1530.³⁰

Another liturgical genre that attracts the interest of scholars is the ritual, which often reveals local diversity or connections between monastic houses. Helen Gittos has recently noted that, contrary to the common opinion, medieval rites were 'living' texts that were regularly tinkered with.³¹ Fragm. lat. 182 (F-1glp) is a partial bifolium of a ritual detached from a psalter belonging to the Benedictine monastery in Pegau³² which suggests that the fragment itself belonged with high probability to Pegau. A detailed and comparative research would be needed to elucidate the value of the fragment as historical evidence, perhaps

30 See C. Mackert, "Ein neues Zeugnis deutschsprachigen Kirchengesangs aus der Zeit der Reformation: Das Chorhandschrift-Doppelblatt Deutsche Fragmente 82 der Universitätsbibliothek Leipzig", in *Sprachwandel im Deutschen. Festschrift für Hans Ulrich Schmid*, ed. L. Czajkowski, S. Ulbrich-Bösch, and C. Waldvogel, Berlin 2018, 441–458. One should also note the DFG project directed by Stefan Morent at the University of Tübingen focusing on musical medieval culture of monasteries in Württemberg prior to Reformation. About 2000 *in situ* musical fragments from the holdings of the Hauptstaatsarchiv Stuttgart will be catalogued and made available online.

31 H. Gittos, "Researching the History of Rites", in *Understanding Medieval Liturgy: Essays in Interpretation*, ed. H. Gittos and S. Hamilton, Ashgate 2016, 13–37. <https://kar.kent.ac.uk/41972/> For the great diversity in books of rites, especially before the invention of the printing press see also the introduction in G. Hürlimann, *Das Rheinauer Rituale* (Zürich Rh 114, Anfang 12. Jh.), Freiburg 1959.

32 The fragment was once used as a pastedown on the inner side of the front cover as can be deduced from the damages caused by worms, the paste residue on the one side and the fold on the upper side, where the bifolium was connected to the book block. Note also the later psalm verse added in the free space between the two columns: "Domine non est exaltatum cor meum". Next to it a librarian wrote down "57" which refers to the shelfmark of the host volume, namely Leipzig, UB, Ms 57 with a manuscript description available at: <http://www.manuscripta-mediaevalia.de/dokumente/html/obj31560311>.

in comparison with the tradition in the Benedictine monastery in Chemnitz Sanctae Mariae Virginis, a daughter house of Pegau.³³

The localization of a liturgical fragment is sometimes possible by the text itself as in the case of Fragn. lat. 46 ([F-6x4w](#)). This partial bifolium belonged once to a fifteenth-century lectionary for the office. One of the readings is an excerpt from the *De vita et operibus beatissimi Ottonis* probably read a week after the feast of *Translatio Ottonis* on the 7th of October. Otto of Bamberg was celebrated mainly but not exclusively in Bavaria. In the Saxon monastery of Pegau, for instance, the saint's relics were venerated from the late twelfth century onwards. A further clue for the origin can be found in another reading designated as *lectio sexta*. This reading is an excerpt from a bull of Pope Leo IX, who presented Hartwig, the third bishop of Bamberg, with the *pallium*, which the latter could wear on the feast of the Ascension, on the feast of Saints Peter and Paul and on the feast of Saint Dionysius. This text is of strictly local Bamberg importance, leaving almost no doubt that the lectionary was used in the diocese of Bamberg.

Schoolbooks

Another important text group within the fragments we encountered was that of school texts, such as the *Doctrinale* of Alexander de Villa Dei or Donatus' *Ars minor*. Although the texts are well-known and have a rich textual tradition, fragments remain indispensable for the research on medieval school libraries and on books for teaching grammar. The simple reason is that school books are scarce. Donatus' Grammar, for instance, has come down to us almost exclusively in fragments, handwritten and printed. One of the reasons for this phenomenon is that teaching materials were extensively used, their pages were well-thumbed, worn off or damaged and replaced by a new (print) copy. Another explanation why such texts ended up as binding waste was the critical judgment of humanistic scholars, who regarded these medieval grammar bestsellers as unsuitable for teaching.³⁴ As a consequence, there is a lack of source material pertaining to medieval teaching in one of the oldest schools in Saxony, the famous school of Thomas in Leipzig (*Schola Thomana Lipsiensis*).³⁵ The same is true also for the

33 For the history of Pegau and connection with other monastic houses in Saxony see T. Vogtherr, "Pegau", in *Die Mönchsklöster der Benediktiner in Mecklenburg-Vorpommern, Sachsen-Anhalt, Thüringen und Sachsen, Germania Benedictina*, v. X, ed. M. Lücke and C. Römer, St. Ottilien 2012, 1195–1224.

34 For succinct discussions of the grammatical book in the Middle Ages and further references see A. Luthala, "Pedagogical Grammars Before the Eighteenth Century", in *The Oxford Handbook of the History of Linguistics*, ed. K. Allan, Oxford 2013, 341–358.

35 Cf. C. Mackert "Bücher, Buchbesitz und Bibliotheken", in *Geschichte der Stadt Leipzig, Vol. 1: Von den Anfängen bis zur Reformation*, ed. E. Bünz, Leipzig 2015, 593–610, at 598.

important Dominican studium that was established in the Leipzig convent of the order.³⁶

Even the smallest fragments may provide information not only of the existence of a dismembered grammar book but also illustrate the layout, script and rubrication, which were probably the norm for such school books. Fragm. lat. 63 ([F-itr](#)) and 95 ([F-m8sq](#)), provide even more insights. These two fragments are strips from two subsequent bifolia. Fragm. 63 preserves on f. 1r the opening of Donatus' *Ars minor* and one of the last paragraphs with the conjugation of the verb *doceo*.³⁷ Fragm. 95 forms the second and penultimate leaves in the same quire, to judge by the text with section *De pronomine* and the conjugation of the verb *amo*. A rough calculation how much text fitted one page (based on the last words of one recto and the verso) reveals that the page was originally three times higher than the current fragment, with about 30 lines per page. *Ars minor* is a short work and in this case, it probably filled out exactly one quarto quire, which might have been used as an unbound fascicle.³⁸

A rare witness of the school in the Benedictine abbey of Pegau is offered by a group of fragments transmitting the work of Alexander de Villa Dei in Fragm. lat. 337 ([F-uekp](#)), 363 ([F-a66j](#)) and 384 ([F-hlmf](#)). The original manuscript was copied in the first half of the fourteenth century (probably about 1310–1330), to judge by the script, and used as binding waste in several manuscripts that belonged to the monastic library.³⁹ The question whether the *Doctrinale* itself was copied in Pegau must remain open, pending a palaeographical study on the monastic scriptorium, which could confirm if the hand of our fragments exhibit similar features or not.

A discussion of grammar textbooks can hardly leave out Eberhard of Béthune's *Graecismus*. Fragm. lat. 353 ([F-vm4n](#)) consists of a strip of one bifolium bearing a northern textualis script dating from the first quarter of the fourteenth century. The interlinear and marginal glosses are exceptionally noteworthy, as they

36 C. Mackert, "Bücher, Buchbesitz und Bibliotheken", 602. During the cataloguing of *in situ* fragments in incunabula and particularly in bindings at the Dominican library, we identified a huge bundle of fragments taken from monastic school books, most probably in Leipzig, which were given for recycling. They provide a unique insight into the teaching plan and the level of monastic education.

37 *Die Donat- und Kalender-Type*, ed. P. Schwenke, Mainz 1903; Fragm. lat. 63: p. 37 (f. 1); p. 45 (f. 2); Fragm. lat. 95: p. 39 (f. 1); pp. 42–43 (f. 2); The critical edition of the *Ars minor* does not have the paradigms of the verbs that accrued to them in the Middle Ages; cf. L. Holtz, *Donat et la tradition de l'enseignement grammatical. Étude et édition critique*, Paris 1981.

38 The early prints of Donatus had apparently a similar format as discussed in *Die Donat- und Kalender-Type*, ed. P.I. Schwenke, Main 1903, 6–24.

39 Fragm. lat. 363 and 384 both have the ownership note "Iste liber monasterii sancti iacobi apostoli in pegauia" written after the leaves were used as pastedowns. For the monastic library see A. Märker, "Die Bibliothek des Benediktinerklosters Pegau: Sachsens älteste Bibliothek", in *Zur Erforschung mittelalterlicher Bibliotheken. Chancen – Entwicklungen – Perspektiven*, ed. A. Rapp and M. Embach, Frankfurt 2009, 275–290.

illustrate the problems that teachers and students had with this verse grammar and its unusual vocabulary.⁴⁰ The characteristic folds and marks from glueing suggest that the fragment was used as a guard connecting the cover and the first or last quire of the bookblock. The note “Cic. 35” helps us recognize its former host volume – an incunabulum with the works of Cicero (Leipzig, UB, Coll.Cic.35), which belonged to the Dominican monastery in Leipzig. The study of the stamps on the leather binding reveals, however, that it is a product of a binding workshop located in Southern Germany, which rather suggests that the fragment did not belong to a grammar book used at the Dominican monastery in Leipzig.⁴¹ Still, this narrow horizontal strip reveals a tradition in the layout used for the *Graecismus*, where the commentary is placed in the margin and in between groups of verses.

As part of the school curriculum could be regarded also the two bifolia of Baebius Italicus’ *Ilias Latina* in Fragm. lat. 402 (F-qiwt), written in a non-German Praegothica from the first half of the twelfth century. Although the fragment is not one of the earliest witnesses of the work, it is worthy of palaeographers’ attention because of the interchanging hands, the less experienced belonging probably to students learning to imitate the samples written by their teachers. It is perhaps also possible to differentiate between old-fashioned hands as the one responsible for vv. 37–107 on f. 1 (the feet of the *f*, *r* and long *s* reaching slightly below baseline, the lower lobe of the *g* remains wide open); and more modern hands in the remaining folia (the shaft of the *a* becomes upright, the lower lobe of the *g* is closed, and the feet on the second minim of the *m* is turned to the right). Worthy of mention are also the interlinear scholia, providing the reader with synonyms for rare Latin words or eponyms (e.g. “friges id est troiani”).

Medical and canon law fragments

Cataloguing fragments of less standard medical texts or series of medical recipes is likely to pose some challenges, if there is no reference to the author, title or incipit.⁴² We hope, however, to have supplied enough information for future scholars by dating the fragments and supplying extensive citations. Particular difficulties arise with compilations of several (otherwise standard) works, as in

40 The text of the *Graecismus* mentions for example the word ‘draconem’ a creature, which was apparently not well known and a gloss in the margin supplied the necessary explanation: “Dracones sunt vie subterraneae per quos olim sacerdotes intrabant templa clam.” It is our hope that scholars interested in the reception of the *Graecismus* can further compare commentary traditions and offer more insight to the history of this fragment.

41 See the description in *Die Inkunabeln und Blockdrucke* (as in n.1, above), vol. I, p. 367 Nr. C-176 and also in the online Inkunabelkatalog INKA (<http://www.inka.uni-tuebingen.de/?inka=43001000>). One should note, however, that clients would often provide the binding waste, thus lowering the price for a bookbinding.

42 Of course there are some lucky chances where one has the beginning of an edited work, as in Fragm. lat. 123 (F-hts2), Joannitus (Hunain Ibn-Ishāq), *Isagogae ad technē Galieni*.

the case of Fragm. lat. 31 ([F-ifrn](#)) and 134 ([F-tjw2](#)) transmitting an interpolated version of Celsus' *De medicina* with additions from Isaac ben Salomon Israeli's *Viaticum* and further recipes.⁴³

Some fragments attract attention not because of the main text but the commentary. Fragm. lat. 268 ([F-41n7](#)) is a trimmed single leaf of the well-known work of canon law, the *Decretum Gratiani*, probably copied in Italy or Southern France, surrounded in the margins by an unidentified commentary. While any further studies of the commentary tradition are left for canon law specialists, the peculiar use of the script cannot remain unnoticed. Contrary to the usual practice, the textualis of the commentary is significantly larger than that of the commented text and would suggest that it was written slightly later and in another place (probably in Germany in the first quarter of the fourteenth century). A difference can also be noticed in the attempt by the scribe of the commentary to imitate the fleuronné initials in the main text.

Even when the text transmitted in a fragment is known and long edited, the fragment might be of interest for palaeographers as a witness for the script used in a particular place and time. Sometimes the place might be deduced based on the particular text selection, as it is in the case of a half leaf from a cartulary, collecting charters pertaining to rights and land possession of the cathedral in Naumburg (Fragm. lat. 341 – [F-8hqt](#)). This allows scholars to use the fragment as a nice example of the Northern Textualis used in Naumburg in the second third of the thirteenth century.⁴⁴

Monastic and local history

Charters often offered more possibilities to be recycled, since one side of the document was originally left blank and could be re-used for notes, as was the case with Fragm. lat. 180 ([F-vdgs](#)). The charter was issued by the abbot of the Cistercian monastery in Buch, Bernardus (abbot 1234–1250), regarding the leasing of land to Heinrich of Meißen. With the death of the latter, the parchment lost its importance as a document and was used to make financial notes about the construction of a hospital in Meißen in 1296, naming patrons who gave money

⁴³ Special thanks is due for the kind help of Iolanda Ventura, who not only indicated to us which reference works and secondary literature might be of help, but herself compared several manuscripts against the tradition.

⁴⁴ The fragment transmits three charters. The first two pertain to land properties around Naumburg (the towns Grimma and Oschatz given by King Heinrich IV to the cathedral in Naumburg, edited in MGH, DD H IV, 183–184; the settlement Kizerin given by King Heinrich III to his loyal supporter Diemar, edited in MGH, DD H III, 12), while, in the third charter, King Heinrich (VII) of Germany (1220–1235) confirmed 1231 the right of the cathedral of Naumburg to appoint a bishop. For an overview of the history and archive of Naumburg see M. Ludwig, "Naumburg, St. Georg", in *Die Mönchsklöster der Benediktiner in Mecklenburg-Vorpommern, Sachsen-Anhalt, Thüringen und Sachsen*, ed. M. Lücke and C. Römer, St. Ottilien 2012, 993–1031, esp. 1029–1030.

and stonemasons who were responsible for the construction of the building. In the end, the piece of parchment was used as binding waste in [Ms 1531](#) a book belonging already in the first half of the fourteenth century to the Cistercian monastery of Altzelle and probably produced there.⁴⁵

A peculiar witness to medieval monasteries' rich and broad connections is a partial single leaf detached from the binding of [Ms 283](#) and preserved now as *Fragm. lat. 199* ([F-yfgp](#)). This manuscript belonged to the Benedictine monastery of Pegau;⁴⁶ the fragment, however, seems to have travelled a long way before reaching Saxony. The leaf reports of a three-week travel made from the second (*Dominica reminiscere*) to the fifth week (*Dominica iudica*) of Lent, and covering the distance from Mainz to Maastricht and Gladbach, making many stops at monasteries on the way.⁴⁷ The text mentions the term '*rotulus*' and '*titulus*', which could suggest that we are dealing with a mortuary roll. Although referred to as '*rotulus*' it probably did not have the form of a roll, since the text at the bottom of the recto continues with no extensive gap on the verso. It seems probable that our leaf was preceded by one or more leaves, stating the occasion upon which the message was sent. Puzzling are also the formulas entered by the houses. In most entries, the leaf "talks" in the first person singular, naming the place and date where it is, but not the names of the deceased, a manner which does not reflect the usual custom with mortuary rolls.⁴⁸ For example, the roll reads:

45 The binding was restored in 2002, and the fragments from the pastedowns were detached and transferred to the fragment collection. It is unclear if the fragment was for some reason brought to Altzelle, or if it was collected as binding waste by a binder in Meißen, who was ordered to bind the Altzelle manuscripts. See the manuscript description and digital facsimile at: <http://www.manuscripta-mediaevalia.de/dokumente/html/obj31580839>.

46 See the manuscript description and digital facsimile at: <http://www.manuscripta-mediaevalia.de/dokumente/html/obj31562137>.

47 Identified are the following stops: in Mainz: the Teutonic Knights, the monastery of St. Alban, St. Viktor, St. Jacob, the Dominicans, the Franciscans, Weißfrauenkloster; the Cistercians in Eberbach; monasteries in Gottesthal, Tiefenthal, and Johannisberg; the Benedictine monastery St. Georg; in Bingen, the Abbey Rupertsberg; the Franciscans in Hirzenach and in Oberwesel; in Boppard, the monastery Marienberg and the Carmelites; the monastery Peternach; in Koblenz, the monastery St. Beatusberg, the Dominicans and the Franciscans; Abbey Rommersdorf; the monastery Wülfersberg; the Franciscans and the Dominicans in Andernach; the monastery St. Martin in Remagen; Nonnenwerth; Heistenbach; St. Walburgis; Leubsdorf; Schweinheim; Zülpich; Düren; Wenaue near Düren; the Abbey Kornelimünster; the Abbey Burtscheid; in Aachen, the Franciscans, the Augustinians and the Cistercians; Vaals; in Liège, the Collège Saint-Martin, the Collégiale Saint-Pierre and the Abbey of Val-des-écoliers; the Augustinians in Maastricht; and Gladbach.

48 In the most common form a mortuary roll consisted of strips of parchment, sometimes of prodigious length, at the head of which was entered the notification of the death of a particular person deceased or sometimes of a group of such persons. The roll was then carried by a special messenger from monastery to monastery, and at each an entry was made attesting the fact that the notice had been received and that the requisite suffrages would be said. Often in addition one added a list of deceased members of the visited community for which in return one should make prayers. A similar *rotulus* also re-used in a binding is a leaf in a collection

Sabbato fui apud fratres minores in Andernaco (Andernach). Ipso die fui apud dominicanos intra muros.

Later entries, however, attest that the communities receiving the titulus were part of a confraternity and that prayers for the dead would be made. The names of the deceased members (note the plural form *eorum*), listed perhaps in now lost part of the *rotulus*, would have been entered in the necrologies of the receiving communities for constant commemoration.

Titulus sancti petri Leodicum (Lüttich) anime eorum et anime omnium fidelium defunctorum per dei misericordiam requiescant in pace. Oramus pro vestris orate pro nostris. feria secunda post letare iherusalem fuit iste rotulus apud nos.

Since there is no particular year mentioned for the journey, one way of dating the fragment is to look for textual references for religious houses and use the year of their foundation as terminus post quem. There are two entries from monasteries in Aachen and in Maastricht named specifically as belonging to the Order of Saint Augustine, founded in 1256.⁴⁹ The palaeographical features of the fragment (including a single-compartment *a*, the lower lobe of the *g* short but still going under the baseline and swinging off to the left-hand side) suggest a date of origin in the third quarter of the thirteenth century.

The first day mentioned on the fragment is *Dominica reminiscere*, and the last is *Dominica die iudica*, which means that we have the itinerary from the second to the beginning of the fifth week of Lent. We can narrow down the date by establishing when Easter fell that year, thereby determining what possible

of fragments MS Paris BnF lat. 11411, f. 71 (<http://gallica.bnf.fr/ark:/12148/btv1b84386681/f53.item>). There is a significant amount of literature on mortuary rolls, a short selection: L. Delisle, *Rouleaux des morts du IX au XV siècle*, Paris 1866; J. Dufour, "Les rouleaux des morts," *Codicologica* 3(1980), 96–102; idem, "Brefs et Rouleaux Mortuaires", in *Naissance et Fonctionnement des Réseaux Monastiques et Canoniaux*, Saint-Etienne 1991, 483–94; J. Dorner, "Die Raitenhaslacher Totenrotel vom Jahr 1499. Oder Zisterzienserbruder geht auf Reisen", *Oettinger Land* 17(1997), 106–13; G. Signori, "Hochmittelalterliche Memorialpraktiken in spätmittelalterlichen Reformklöstern", *Deutsches Archiv für Erforschung des Mittelalters* 60(2004), 517–47; L. Rollason, "Medieval Mortuary Rolls: Prayers for the Dead and Travel in Medieval England", *Northern History* 48(2011), 187–223; E. Krausen, "Totenrotel-Sammlungen Bayerischer Klöster und Stifte", *Archivalische Zeitschrift* 60, no. 1(1964), 11–36; J. Leinweber, "Zwei unbekannte Fuldaer Totenroteln: Zur Totensorge des Klosters Fulda im Spätmittelalter", *Jahrbuch für fränkische Landesforschung* 52(1992), 273–81.

- 49 *Titulus fratrum ordinis beati Augustini in Aquis and Conventus fratrum ordinis Sancti Augustini in Traiecto*. For the hermits of St. Augustine, which settled in Maastricht 1254 or shortly after, see *Handbook of Dutch Church History*, ed. H. J. Selderhuis, Göttingen 2014, 121 and *Aardrijkskundig woordenboek der Nederlanden*, ed. A. J. van der Aa, vol. 1, Gorinchem 1839, 383–384. According to Nicolaus Crusenius' *Monasticon augustinianum* (1623), 137 the Augustinian monastery in Aachen was built 1275 by monks coming from Maastricht. From the same text, however, becomes clear that there was a smaller monastic property: *Aquisgrani etiam admissi Religiosi Augustiniani Traiecto descendentes, hoc anno [1275] aedificant coenobium iuxta forum urbis, exiquoque adhuc sacello contenti aliquandiu ibi vixerunt*.

years might be involved.⁵⁰ This can be done by correlating the references to fixed calendrical dates with days of the week, e.g., deducing which day of the week was March 4. This is possible since dates in the *rotulus* are recorded in one of three ways: the day of the week (e.g. *feria sexta* for Friday or *Dominica reminiscere* for the Sunday of the second week of Lent), feast days (e.g. *in die sancti Gregorii* celebrated on the March 12) and the Roman dates using nones and ides (e.g. *septimo idus marcii* for March 9).

There are a couple places in the text that permit the dates for Easter to be reduced to two options. One case appears in the table below, listing the entries in order for Koblenz, Rommersdorf, and Andernach. From the travel logs, it becomes clear that the 7 *idus marcii* (March 9), positioned chronologically between *feria 6* (Friday) and *sabbato* (Saturday), must fall either on Friday or Saturday. Hence, the following Sunday, the third Sunday of Lent, is either March 10 or 11, and, four weeks after that, Easter Sunday, April 7 or April 8. In the period after 1256, Easter on April 7 occurred in 1303, 1314 and 1325. Easter on April 8 occurred in 1257, 1268, 1319, 1330. On the base of the above-mentioned palaeographical, analysis the years 1257 and 1268 are the most likely ones.⁵¹

Text	Date	Easter April 7	Easter April 8
Feria sexta qua cantatur “Ego autem” fui apud fratres predicatorum in Confluentia	Feria 6 (Friday) in the 2nd week of Lent	March 8	March 9
Septimo idus marcii fui in romerstorph	7 Idus Marcii (= March 9)	March 9	
Sabbato fui apud fratres minores in Andernaco	Sabbato (Saturday) in the 2nd week of Lent		March 10

Apart from being a valuable material for the study of palaeography in the Rhine valley, the document is also an important witness of the parallel use of

⁵⁰ We are greatly indebted to William Duba for sharing with us his analysis and conclusions about the possible dating of the fragment. The following paragraph draws heavily on his work. For transcription and full list of the two dating version see the attached file in the *Fragmentarium* entry for this document ([E-yfgp](#)).

⁵¹ Further evidence comes from the close reading of the journey logs. The first version (with Easter on April 7) assumes four "idle days" - 4 March (Monday), 10 March (Sunday), 19 March (Tuesday), and 23 March (Saturday) - where no journey was made or at least none recorded. The second version (with Easter on April 8) assumes just 22 March (Thursday) as a single idle day. The first version would also suggest that the *rotulus* covered the distance of over 80 km between Schweinheim near Bonn to Aachen within one day, on March 13. According to the second dating (with Easter on April 8) the travelers made a stop in between.

early cursive and more calligraphic scripts. Furthermore, the text is also a nice example of distant monastic networks and the speed of travel across them.

Fragments and the aesthetics of bookbinding

Bookbinding waste can also reveal the bookbinder's attitude towards recycled parchment through an analysis of the way it was cut and tailored. As a cheaper alternative to leather binding, parchment was often used to wrap a book. Adding a paper lining was a way to make the cover more solid. There are several examples in our collection. The care and attention paid to some of them demonstrate that the parchment was meant not only to cover the boards but also to illuminate the cover. Fragm. lat. 412 ([F-cu4k](#)), a leaf from the opening of (Ps.-) Albertus Magnus' *Mariale* (France, ca. 1276–1325), is a rare example of the tailoring of bookbinding waste. Although the paint and gold of the miniature and the decorated initial were later partly rubbed off and the parchment got torn by the edges of the book it once covered, it can still be admired as a marvellous work of art, unworthy to be pasted on a board in just any way. An attentive examination of the fragment reveals that it consists of four parts, which once made one single leaf written in two columns. Before cutting and pasting it the front/left cover was originally the right column (A), the back/right cover was originally the right column (B). The two fold-ins (C and D) are two strips cut horizontally from the bottom of the page. Cutting a parchment leaf meant to serve as a book cover might seem illogical at first since it certainly did no benefit to its endurance. Yet only by such cutting and pasting could this miniature be admired by the reader taking this book in hand; otherwise, it would be condemned to the back cover.⁵²

Of course, there are also examples to the contrary. Fragm. lat. 405 ([F-skij](#)), which was used to cover a now unknown host volume,⁵³ is a single leaf from a richly illuminated gradual produced most probably in the second half of the fifteenth century in Northern France, Flanders or the Netherlands. The large size of the original manuscript (at least 475 x 330 mm) suggests that the book was meant for the choir. When used as bookbinding waste, the leaf was folded in such a way that the elegant blue initial in gold background and the painted

52 A similar bookbinding initiative is discussed in R. McKitterick and N. Pickwoad, "A Carolingian Manuscript Fragment from the Ninth Century in Amsterdam University Library, Used as the Binding for 'Band 1 E 22'", *Quaerendo* 43 (2013), 185–213. [DOI:10.1163/15700690-12341273](https://doi.org/10.1163/15700690-12341273)

53 When this leaf became part of the Fragment collection is unclear. The two stamps on its recto ("1946r. P.AKT.No.ИС 258/21" and "Гос<ударственная> публичная библиотека в Ленинграде") testify that it belonged to a group of fragments taken as booty by the Soviet army at the end of WWII and for some time stored in the State Public Library in former Leningrad, namely Fragm. lat. 206, 217, 236, 405, 406, 423–429, 431–436 and Deutsche Fragmente 82. Some years later, probably in 1958, these fragments were returned to the UBL. For further information see T.T. Döring, "Die Auslagerung der Bestände der Universitätsbibliothek Leipzig während des Zweiten Weltkrieges und ihre Rückführung", *Leipziger Jahrbuch zur Buchgeschichte* 20(2011/2012), 271–306.

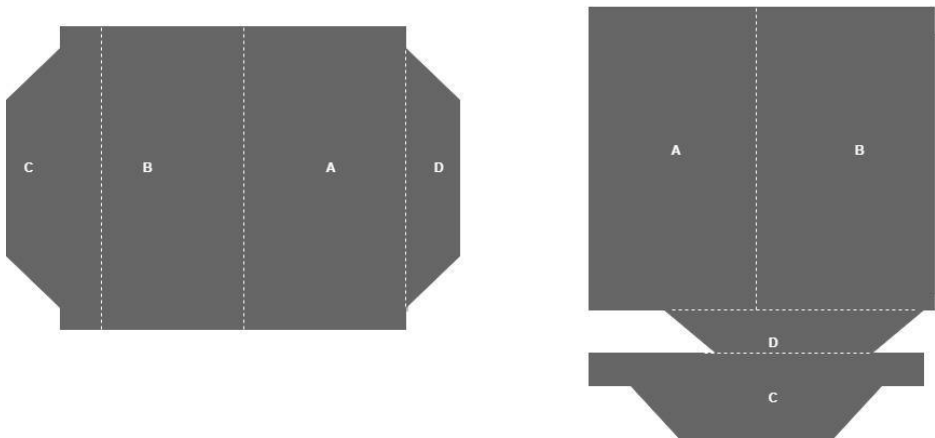


Figure 6: Fragm. lat. 412, current state (left) and reconstructed original form (right)

border composed of foliate decoration were hidden in the inside of the back cover and concealed by the paper lining meant to strengthen the binding.

The UBL possesses also examples of another bookbinding practice, which has been noted by N. Pickwoad by examining German manuscripts, where the bookbinder disguises the secondhand origin of the cover by dyeing the parchment to hide the original text.⁵⁴ Fragm. lat. 389 ([E-gnwo](#)) underwent a similar treatment. To judge from its oblong format, the triangle cutting at the edges, this fragment was also used to cover a half-bound leather book. The blue-green paint was added only after the parchment was placed on the board since the corners, covered probably by leather, have remained unpainted. A half-leather binding was widely used, since it saved on leather. The practice of using fragments dyed in a dark colour (such as black, green, dark blue) for half-bound leather books can be observed in many bookbindings preserved in the UBL. Books showing this kind of binding usually contain printed texts of the later sixteenth and the early seventeenth century and their places of printing or their provenances are often closely connected to the Leipzig region. Many of them once belonged to the juridical library of the Leipzig law court, the *Bibliotheca Scabinatus Lipsiensis*, which was given to the University Library in 1835.⁵⁵ It is very likely that these bindings are the product of a hitherto unknown bookbinder's workshop in

54 N. Pickwoad, "The Use of Fragments of Medieval Manuscripts in Bindings", in *Interpreting and Collecting Fragments of Medieval Books*, ed. L. Brownrigg and M. Smith, Los Altos Hills 2000, 9–10.

55 For example: Jus. feud. 17 (containing prints of the year 1589 from Cologne), Tract. var. jur. 162 (containing two Venetian prints of the years 1597 and 1601) or Jus. feud. 67 (containing a juridical text printed in Wittenberg 1609). Regarding the *Bibliotheca Scabinatus Lipsiensis* see E. Boehm, "Der Schöppenstuhl zu Leipzig und der sächsische Inquisitionsprozeß im Barockzeitalter. Wichtige rechtskundliche Quellen in der Leipziger Universitäts-Bibliothek", *Zeitschrift für die gesamte Strafrechtswissenschaft* 59(1939), 371–410, as well as the online summary at the UBL website: <https://www.ub.uni-leipzig.de/ueber-uns/geschichte/zweite-periode-1833-1932>.

Leipzig or the Leipzig region (Wittenberg?) in the last decades of the sixteenth and the beginning of the seventeenth century.⁵⁶

Conclusion

Our project was planned as a case study with clearly-defined objectives. Our aim was to examine a large number of fragments within a strict time-limit, and to produce descriptions that were just sufficiently sophisticated so that specialists could find the material and study it in depth. With the launch of *Fragmentarium* on 1 September 2017, we were happy to see some of the UBL fragments become popular in social media and thereby attract the attention of scholars. We received numerous hints on unidentified texts and notes highlighting the significance of single pieces. Some of these, we understand, will shortly be published in prestigious journals. We are confident that the search capabilities, viewing options, and overall visibility provided by *Fragmentarium* will help other fragments enjoy the same attention.

⁵⁶ Cf. also the manuscript description of the fragmentary manuscript Leipzig, Bundesverwaltungsgericht, MS nov. 1 by Matthias Eifler at: <http://www.manuscripta-mediaevalia.de/dokumente/html/obj31602895>. The above discussed Fragm. lat. 341 (F-8hqt) exhibits similar overpainting on one side, which suggests that it was removed from another volume of this bookbinding atelier.