

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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Research Note

The Medieval Provenance of Otto Ege's "Chain of Psalms" (FOL 4)

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Notre Dame (IN), University of Notre Dame, Hesburgh Library, cod. Lat. b. 11 is a thirteenth-century manuscript of ninety-two sermons on the Psalms attributed to Philip the Chancellor (ff. 1r-60v) and an alphabetical index (ff. 61r-65v).¹ These ninety-two sermons circulated as part of the larger *Summa super Psalterium*, which was comprised of 330 sermons in total. The sixty-five folios that constitute cod. Lat. b. 11 are the largest known remnant of Otto Ege's "Chain of Psalms" manuscript which he included as Leaf 4 (Gwara, Handlist 4) in his *Fifty Original Leaves* portfolio.² The identification of cod. Lat. b. 11 as an Ege manuscript arose through social media exposure, when P. Kidd tweeted³ an image for his blogpost "Otto Ege's 'Chain of Psalms' Manuscript" relating the manuscript's appearance in the 1937 Erik von Scherling's *Rotulus* catalogue.⁴ D. T. Gura quickly recognized the image and made the identification,⁵ and Kidd then posted an update with images of Gura's 2016 catalogue description

- 1 The manuscript is described in D.T. Gura, *A Descriptive Catalogue of the Medieval and Renaissance Manuscripts of the University of Notre Dame and Saint Mary's College*, Notre Dame (IN) 2016, 204-213.
- 2 S. Gwara, *Otto Ege's Manuscripts: A Study of Ege's Manuscript Collections, Portfolios, and Retail Trade with a Comprehensive Handlist of Manuscripts Collected or Sold*, Cayce (SC) 2013, 117-118; cf. Y. Liu and A. Brecht, "Leaf 4 in Otto Ege's Fifty Original Leaves Portfolio – A New Identification: Sermons by Philip the Chancellor", *Florilegium* 33(2016), 167-181, which identifies some of the leaves prior to the discovery of the parent volume,.
- 3 P. Kidd (@mssprovenance), <https://twitter.com/mssprovenance/status/1149967714452201472>.
- 4 P. Kidd, "Otto Ege's 'Chain of Psalms' Manuscript," Medieval Manuscripts Provenance, 13 July 2019, <https://mssprovenance.blogspot.com/2019/07/otto-eges-chain-of-psalms-manuscript.html>.
- 5 D.T. Gura (@d_gura), https://twitter.com/d_gura/status/1150208637173997568.

of the manuscript.⁶ This particular manuscript has garnered much attention lately in various publications and online. However, aside from Kidd's discovery of the listing in the von Scherling catalogue, there has been no coherent attempt in the scholarly literature to ascertain any pre-Ege provenance of the manuscript. This note serves to account for the manuscript's fourteenth-century provenance using newly available ultraviolet photography.

Cod. Lat. b. 11 transmits an erased ownership inscription in the upper margin of fol. 1r (Figure 1). At the time of the 2016 catalogue of the University of Notre Dame's manuscripts, ultraviolet photography was not available at the Hesburgh Library. This inscription is one Kidd attempted unsuccessfully to reveal through image manipulation on his blog site,⁷ and the previous *in situ* examinations by the curator with ultraviolet hand lanterns during cataloging failed to do so as well. However, ultraviolet photography is now possible in the Hesburgh Library's Preservation Department.⁸ The resulting image allows for the identification of a medieval ownership mark for

6 P. Kidd, "Otto Ege's 'Chain of Psalms' Manuscript: An Update," *Medieval Manuscripts Provenance*, 14 July 2019, https://mssprovenance.blogspot.com/2019/07/otto-eges-chain-of-psalms-manuscript_14.html. Kidd challenged the ex-Laruelle provenance which Gura based on the Delvaux-Liege sale catalogue's description from the Schoenberg database. The sale lists the manuscript as having two columns, but the sermons are ruled in a single column. However, the index is ruled and copied in two columns and could be the basis for the description. It cannot entirely exclude the manuscript from the Laruelle collection, but, as Kidd points out, Laruelle's collection mostly came from the Abbey of Saint-Jacques de Liège. According to the abbey's catalog, the codex from Saint-Jacques contained sermons on only seventy-eight psalms and thus cannot be cod. Lat. b. 11. However, it is not known if Laruelle acquired the Saint-Jacques manuscript or a different copy. Kidd later acknowledged the possibility of the ruling pattern of the sermons and dense marginal annotations being mistaken as a two-column layout and posts the Saint-Jacques de Liège catalogue description: see P. Kidd, "Otto Ege's 'Chain of Psalms' Manuscript: Another Update and a Cautionary Tale," *Medieval Manuscripts Provenance*, 20 July 2019, https://mssprovenance.blogspot.com/2019/07/otto-eges-chain-of-psalms-manuscript_20.html. It is rather unlikely that cod. Lat. b. 11 is the Saint-Jacques copy of the text.

7 Kidd, "Otto Ege's 'Chain of Psalms' Manuscript: Another Update and a Cautionary Tale."

8 I would like to extend my thanks to Hesburgh Library conservators J. H. Johnson and M. Rozumalksi for supplying the ultraviolet images.



Figure 1: Erased ownership inscription in the upper margin of Philip the Chancellor's sermons on the Psalms. Notre Dame (IN), University of Notre Dame, Hesburgh Library, cod. Lat. b. 11, fol 11r

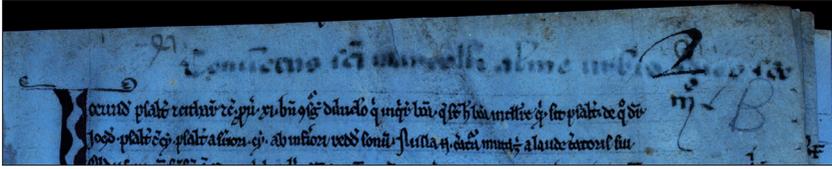


Figure 2: Ownership inscription of the Servite Library of San Marcello al Corso under ultraviolet light. Notre Dame (IN), University of Notre Dame, Hesburgh Library, cod. Lat. b. 11, fol 1r (detail)

cod. Lat. b. 11, and therefore the various leaves excised by Ege. The inscription reads: “conuentus sancti marcelli alme urbis seruorum sancte marie” (Figure 2). The script presents all features of Cursiva Antiquior consistent with a fourteenth-century origin. Thus at some point during the fourteenth century, the complete manuscript belonged to the library of the Servite friars (*Ordo seruorum Mariae*) at San Marcello al Corso in Rome.

The order’s formative origin is placed ca. 1245, but the Servites did not receive their final papal approval until that of Benedictus PP. XI in 1304 – well after the Second Council of Lyons in 1274.⁹ According to the order’s own annals, the Servites were in possession of San Marcello al Corso in 1369 and began receiving liturgical books and other objects as donations.¹⁰ It was not until 1382, however, that there was a directive to create a library at San Marcello al Corso,¹¹ and in the beginning of 1384 the first library was set up for students in the convent. Many of its books originated from an earlier bequest in the will of the Bishop of Como, Bonifacio Boccabadati da Modena (fl. 1326, d. 1351/2), and from a previous gift from San Marcello’s titular cardinal, the Cluniac Androin de la Roche (1300/10 – 1369);¹² the

9 C. Borntreger, O.S.M., “The Marian Spirituality of the Medieval Religious Orders: Medieval Servite Marian Spirituality”, *Marian Studies* 52 (2001), 229-245.

10 Arcangelo Giani, *Annalium sacri ordinis seruorum fratrum b. Mariae Virginis a suae institutiones exordio centuriae quatuor, pars prima geminum eiusdem religionis saeculum ... complectens ab anno 1233. usque ad annum 1433*, Florentiae 1618, ff. 170va-171ra; and Giani, *Annalium Sacri Ordinis Fratrum Servorum B. Mariae Virginis A suae Institutionis exordio Centuriae Quatuor*, Typis Marescandoli 1719, 345-347

11 E.G. Vogel, “Über einige frühere italienische Bibliotheken”, *Serapeum* 2 (1841), 318-320, at 320; and Gianni, *Annalium* 1719, 345.

12 Giani, *Annalium* 1719, 345-346.

prior of San Marcello, a 'Frater Marcellus', was directed by the order's general to add these donations to the nascent collection in 1384. However, the library did not endure for long, and already by 1402 the Servites were selling books to survive ("...ne fratres paene fame conficerentur..."). The convent at San Marcello al Corso would not again possess a functioning library until 1517/18 when an Antonio della Rovere seemingly donated 100 *aurea* to renovate the library along with 730 books.¹³ The restoration and rebuilding of the collection ultimately proved fruitless, and the entire library burned down in 1519. The ownership inscription places the complete codex in the Servite convent where it most likely entered the collection at San Marcello al Corso between 1382 – 1384 during the library's provisionment and construction; the manuscript was probably removed during the sales of 1402 or in the years immediately afterwards.

This newly gained information sheds much light on the manuscript's provenance, but also shows the irreparable harm wrought by Ege's biblioclasy on our understanding of the book's medieval movements prior to its Servite ownership. For example, we lack the binding, pastedowns, and flyleaves – all features which could provide more clues about its medieval owners: how did a book that clearly was produced in the university circuit of thirteenth-century France make its way to Rome a century later? Nevertheless, the *Summa* retained its scholastic value in the Servite convent for the formation of its students.

13 The annals record an "Antonius Vrsius" as the bishop of Agen, however the better known Antonio d'Orso was deceased by 1321 and never held the episcopate of Agen. Antonio della Rovere does not occupy the seat until 1518 after the resignation of Leonardo Grosso della Rovere.