INTRODUCTION

The present volume continues the editing of supplications and provisions resulting from the lists, or *rotuli*, submitted to the pope by the University of Paris or its constituent groups during the fourteenth century. The pontificates covered in this volume are those of Innocent VI, Urban V, and Gregory XI. Only two, general university-wide lists of supplications (1362 and 1365), along with a few special lists, were recorded in the Registers of Supplications that have survived. The others have been reconstructed from letters of provision that were recorded in the Registers of Common Letters, following the method adopted in Volume I for all Parisian supplications save those of 1349, and several shorter ones under Clement VI.¹

1. The Sources

The documentary sources for the texts in the present volume are the same as those used for Volume I, namely the Registers of Supplications and the two series of Registers of Common Letters in the Archivio Segreto Vaticano. The Registers of Supplications are an incomplete record of supplications from the University of Paris in this period, just as they were for the pontificate of Clement VI. Unsuccessful petitions were never registered except, occasionally, as formulaic models, and even successful *rotuli* were not always registered. Moreover, there are substantial gaps in the registers themselves due to missing volumes and missing folios. For example, there are no surviving Registers of Supplications for the fourth and tenth years of Innocent’s pontificate, and registered volumes of supplications are entirely missing for the second half of Urban’s pontificate and the entire pontificate of Gregory XI. The proctors’ book of the

English nation, except for gaps in its record (e.g., January 1365—June 1368), provides a guide to the sequence of university submissions and thus compensates, as far as the history of submissions is concerned, for the missing volumes of the Registers of Supplications.

The two series of registers of common letters are more complete, although individual volumes or sections of volumes are missing, especially for the Registra Vaticana. For example, the entire fourth, ninth, and tenth years of Innocent VI’s pontificate are missing in the Registra Vaticana, as are substantial portions of his fifth, sixth, and seventh years. For the pontificate of Urban V, the sections containing letters of provision are entirely missing in the Registra Vaticana except for a few from the sixth year. Fortunately, the Registra Avenionensia have survived, albeit with missing sections.

As is true for the pontificates of John XXII and Benedict XII, the common letters of Urban V and Gregory XI have now been edited. Consequently, letters of provision for those pontificates are referenced to those editions, while those of Innocent VI are referenced to the manuscript registers. None of the Registers of Supplications as such have been edited, although individual entries relating to the dioceses of Belgium have been calendared, and the names of masters in the Parisian *rotuli* of 1362 and 1365 were listed by Heinrich Denifle in the *Chartularium Universitatis Parisiensis*.

Both supplications and corresponding letters of provision, where extant, have been included in the entries because neither, by itself, is an adequate reflection of the content of the original *rotuli* or of the action taken by the pope and papal chancery. Many petitions, as registered, are only summaries of the core information contained in the original supplication. Moreover, many petitions have no corresponding letter, either because the letters were never registered, or because folios and quires of the Registers of Common Letters have been lost over time. Equally important, the letters contain information that was never part of the supplication, in particular the names

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of those mandated as executors to facilitate the implementation of the letter of provision.

In the course of preparing this volume it became evident that scholars previously connected with Paris, but who were studying at a different university at the time a Parisian rotulus was being submitted to the pope, were able to have a petition included in the Paris rotulus even as they supplicated simultaneously in a rotulus from their present university. This was not only the case with some Parisian masters of arts who were studying civil law at Orléans but was also done by Parisian masters who were studying medicine at Montpellier. In 1362 one finds three masters, all German, who supplicated in rotuli from the universities of Paris and Montpellier on the same date. In all probability they were able to have their petitions added to the Parisian rotulus after the nuntii had arrived at Avignon. Because the approved petitions in the rotuli from Paris and Avignon in 1362 were both registered, there is no problem in identifying which persons were included on the Parisian rotulus. In cases where rotuli from two or more universities were signed on the same date and the results do not appear in the Registers of Supplication, there is no way of knowing for certain through which university, possibly both, a Parisian master supplicated. This primarily applies to the reconstruction of the rotuli of 1353 and 1371.

2. Papal Beneficial Policy, 1352–1378

a. Innocent VI

Clement VI died at Avignon on Thursday, 6 December 1352. The cardinals met ten days later and on 18 December elected Étienne Aubert pope, who took the name Innocent. Although the death of Clement is not specifically mentioned in the records of the English-German nation, the statute concerning the rotulus was reaffirmed at a meeting of the nation on 12 December. The roll was to be composed of those who were active regents at Paris, “secundum sue etatis ordinem a seniore incipiendo usque ad juniorem”. To help with expenses, however, petitions of non-regent masters were usually included.

4 AUP I, col. 160.
The *rotulus* was probably submitted at the beginning of January, and the initial news of the papal response reached Paris by 13 February. In the Registers of Common Letters there is a clustering of letters of provision for Paris masters beginning on 7 February and continuing for the next few days. This suggests that the “signing” of the *rotulus* occurred on February 7 and that the dating of the letters of provision was stretched out across a week (Thursday, 7 February, to Monday, 11 February) in order to sequence the requests for collation, as was already done under Clement VI. Of the ten or so *nuntii* sent by the University, we are certain of the identity of only three: Theobaldus de Attigniaco for the faculty of medicine, Nicolaus de Suessione for the French nation in the faculty of arts, and Henricus Hologhe de Minda for the English-German nation.

Less than a third of those active in the English nation at the end of 1352 have surviving letters of provision for February 1353, and the count from the other nations appears even lower. It also appears that the higher faculties, with the exception of the *nuntii*, received nothing. Thus, in comparison to the favorable response Clement VI gave to both corporate and individual supplications from Parisian masters, the response of Innocent VI was remarkably meager. Assuming the University of Paris submitted *rotuli* for each faculty of a size comparable to those at the beginning of the pontificates of Clement VI and Urban V, the combined university *rotulus* in 1353 should have contained between three and four hundred supplications, even allowing for the decline in the number of regent masters and graduates as a result of the plague of 1349. Assuming the extant letters in the papal registers under Innocent VI are as adequate a reflection of the papal response as are those under Clement VI or Urban V, it would appear that the majority of the petitions from the University of Paris at the beginning of Innocent’s pontificate were rejected. Moreover, those masters who received expectations of canonries or benefices were almost all in the arts faculty and often had studied civil or canon law. Whether Parisian masters, knowing the academic training of the pope, made a conscious attempt to include the legal

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5 *AUP* I, col. 162.

6 Theobald and Nicolas so identify themselves in the *rotulus* of 23 May 1353 (see entries), and Heinrich’s election as *nuntius* was recorded in the records of the nation (*AUP* I, col. 161). It is likely that some of the others who received provision in May 1353 were also *nuntii*. 
side of their education if at all possible, or whether, as seems more likely, the pope simply favored those applicants who had some legal training, the prominence of law among the recipients is remarkable.

If, as the evidence from the letters of provision and the records of the English nation reveal, the rotulus was "signed" in early February, how is one to interpret the two rotuli from the University of Paris that were approved in May 1353 and recorded in the Register of Supplications, the first specifically entitled Rotulus Magistrorum Universitatis Parisiensis and later so described by one master? The content of the provisions in those rotuli, which concern positions recently vacated by death, often at the papal court, reveals that the supplications were composed at Avignon, not at Paris. The February date corresponds both to the time at which the University of Paris, along with other universities, presented their rotuli to Innocent VI, as well as to the time at which news of papal action had reached Paris.8

The University of Paris, as a corporation, submitted rotuli to Innocent VI at least twice more during his pontificate, namely in 1355 and 1361.9 The rotulus of 1355 was initiated in May and sent to Avignon in June.10 The only provisions that resulted were for the university nuntii, the rector, and the university beadle.11 A third attempt was made in November 1360 in connection with the return of King John from captivity in England.12 Themo Judeus was again chosen as the nuntius for the English-German nation.13 Even apart from the difficulty of eliciting generosity from the pope, health conditions in Avignon in the spring and summer of 1361 made the timing unfortunate. On 1 September 1361 two of the nuntii arrived back at Paris with the rotulus unsigned. The other eight, if the university sent the usual number, died at Avignon, including Themo Judeus.14

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7 In the supplication of Johannes Charelli de Albpeta, dated 18 November 1353, he refers to the provision awarded to Heinrich Hologhe in May 1353 as a "gratiam fecerit in rotulo universitatis Parisien." (Reg. Suppl. 26, f.127r).
8 AUP I, col. 162.
9 The English-German nation voted to submit a rotulus in September 1359 (AUP I, col. 251) and Themo Judeus was chosen as the nuntius (AUP I, col. 252), but it would appear that the University took no action until 1361, when Themo served as nuntius.
10 AUP I, col. 184.
11 See edited rotulus for the nuntii in 1355.
12 AUP I, col. 261.
13 AUP I, col. 252.
14 AUP I, col. 266: "Item [in primo mense Septembris] eodem anno [1361] duo
Contemporaries noted the paucity of provisions to Parisian masters under Innocent VI, who was trained in law at Toulouse. Apart from the provisions made at the time of his coronation, the Parisian masters who were rewarded by Innocent were those active at Avignon or those sponsored by persons of privilege, by a king, prince, or prelate.

b. Urban V

With the death of Innocent VI on 12 September 1362 and the election of Urban V, the University of Paris entered a more favorable period for papal provisions. News of events in Avignon was conveyed to Paris by the dauphin, and the University met on 24 September to initiate the submission of a rotulus, which was to be closed in eight days. The process of inrotulation, however, took far longer, and Wilhelm Buzer, the nuntius for the English-German nation, did not leave for Avignon until 12 November. The rotuli for the various faculties were signed by Urban between 23 and 27 November, and the nuntii reported results to Paris in December. Even allowing for the fact that the list of approved supplications has survived in the Register of Supplications, thus providing a more accurate reflection of Urban’s response, the number of surviving letters of provision, in contrast to those from Innocent’s pontificate, show a change in papal policy toward the University of Paris.

In the chronicle of Jean de Noyal, abbot of St-Vincent at Laon, he is critical of Clement VI for his unrestrained generosity with expectations, but critical of Innocent for the opposite trait. A. Molinier, “Fragments inédits de la chronique de Jean de Noyal, abbé de Saint-Vincent de Laon,” Annaire-Bulletin de la Société de l’Histoire de France, 20 (1883), pp. 246-59, at 255: “Cilz pappe Innocent fut durs aux clers, et, pour ceste cause, fut l’estude pour la plus grant partie admenrie a Paris et ailleurs en son temps, car il ne voloit nulz benefices de sainte Eglise pourveoir aux clerces ne a ceulx qui le valoient.”

See Appen. 2.

AUP I, col. 270.

AUP I, col. 277.

See edition and AUP I, col. 278.
INTRODUCTION 7

Events surrounding the rotulus of 1365, the second submitted during the pontificate of Urban, are not known because the records of the English-German nation are missing between January 1365 and June 1368. The copy of approved petitions in the Register of Supplications indicates that the rotuli of the various faculties were “signed” between 19 May and 16 June 1365, a longer time range than was normal and probably reflecting individual initiative on the part of the nuntii of the various faculties.

In the absence of supplication registers and records for the English-German nation for the next three years, it is difficult to know whether groupings of provisions from December 1366 (doctors of decrees along with one theologian) and March 1367 (masters in the faculty of arts) were the modest results of supplications from those respective faculties or, independently, from groups of Parisian scholars. 1367 would have been an appropriate year for the submission of a rotulus, and the bureaucratic dislocations of the last years of Urban’s pontificate might well explain the small number of letters found in the registers. Both lists have been included, but only the second has been described as the result of a possible rotulus from the University.

Late in the fall of 1368 the University again decided to submit a rotulus. The process of inrotulation took until March 1369, and the nuntius for the English-German nation, Marsilius of Inghen, probably left Paris for Avignon soon after his “farewell” celebration on 19 March. Provisions in response to this rotulus were approved for the faculties of decrees and medicine on 1 May, and for the faculty of arts on 10 May 1369. The nuntii and rector received provision on 29 May 1369.

c. Gregory XI

In October 1370, even while at least one of the nuntii for the 1369 rotulus was still in Avignon, the University voted to submit yet another rotulus to Urban, and the English-German nation chose Henry of Langenstein as its nuntius. While the rotulus was being assembled,
Urban died, on 19 December 1370, and the inrotulation process was quickly concluded in order for the rotulus to be sent to his successor, Gregory IX, who was crowned on 30 December 1370. Wilhelm Buser was chosen as the nuntius for the English-German nation at its meeting on 30 December. The process of inrotulation was concluded in less than two weeks, and Buser set out for Avignon on 15 January.\(^\text{24}\)

Paris was one of many universities that submitted rotuli to the new pope in January 1371, which has complicated the process of identifying those provisions that resulted from the Paris rotulus, as distinct from those from other universities. This is particularly difficult in relation to Orléans, where many Parisian arts masters went for training in civil law and which was an alternative route for training in canon law alongside the faculty of decrees at Paris. Paris graduates studying or teaching at Orléans had the option of petitioning in the Paris rotulus if, in this case, they travelled to Paris at the beginning of January or were in Avignon. In any event, the rotuli from the faculties at Paris were “signed” by Gregory on 27 January 1371.\(^\text{25}\)

The discussion on submitting a second rotulus began at the end of November 1373, but it was still in the planning stage late in 1374 and early 1375.\(^\text{26}\) It was not actually submitted to the pope until May 1375. Provisions to the nuntii date to late May, and the rotulus of the faculties of arts and medicine were apparently “signed” on 1 June 1375.

By the spring of 1376 the English-German nation was already approving petitions for inclusion in a future rotulus in the event that particular petitioning masters might be away from Paris at the time of the death of the pope or the submission of a new rotulus to the present pope.\(^\text{27}\) Before the University of Paris began deliberations on the submission of a third rotulus to Gregory, the pope died. The subsequent double election delayed the process of a “coronation” rotulus. The next submissions, outside the scope of this volume, were the submission of a rotulus by the French nation late in 1378, or more likely in the spring of 1379, and the submission of a second rotulus

\(^{24}\) *AUP* I, cols. 378–80, 383.

\(^{25}\) See edition of resulting letters.

\(^{26}\) *AUP* I, cols. 435–38, 450–69.

\(^{27}\) *AUP* I, cols. 493, 496, 502, 504.
in the autumn of 1379 by all those at the university who were willing to adhere to Clement VII.\textsuperscript{28}

3. \textit{Ratio editionis}

The abbreviated form as well as the orthography used in the entries in this volume follow that adopted for Volume I, and readers should consult the introduction to that volume and the list of abbreviations at the beginning of this volume.\textsuperscript{29} Where letters have previously been edited or the core of their content summarized, as is the case with those under Urban V and Gregory XI, the reference at the end of each entry is to those editions. In the case of supplications under Innocent VI and Urban V, or letters of provision under Innocent VI, the reference for the entries is to the volume and folio of the relevant register, along with the entry number for texts edited under the auspices of the Institut Historique Belge de Rome (\textit{AVB}) or in the Calendars of Papal Petitions (\textit{CPP}) and Letters (\textit{CPL}), where applicable.

Two appendices have been added to this volume. The first belongs to the last years of the pontificate of Clement VI. Although not, strictly speaking, a university \textit{rotulus} but rather an individually-sponsored group petition of Paris masters, it is important documentation that needs to be part of the edited record. The second appendix brings together supplications of masters and students at Paris submitted individually or, more typically, within a petition from persons of rank, both secular and ecclesiastical, whom the pope would not ignore. Because the results of \textit{rotuli} submitted by the University of Paris during the pontificate of Innocent VI were so modest, these supplications outside university sponsorship have been included in order to provide a better balance of biographical information across pontificates. Several additional benefits result from the inclusion of these supplications. Some of the supplications concern students from noble families or those in royal service whose presence at the University

\textsuperscript{28} For the \textit{rotulus} of the French nation, see Reg. Suppl. 53, ff.141r–158r; \textit{CUP} III, #1433; for the \textit{rotulus} of the University, see Reg. Suppl. 55, ff.127r–185r; \textit{CUP} III, #1426–1433.

\textsuperscript{29} Rot. Par. I, pp. 25–27.
of Paris would not otherwise be known, since their names do not appear in documents from the University or colleges. Secondly, this type of evidence, unlike university-generated documentation, partially reveals the extent to which Parisian masters were simultaneously or subsequently involved in service outside the university, as chaplains, secretaries, table companions, advocates, or physicians to the powerful within medieval society. And to the extent that some of the powerful had different political agenda during the tumultuous years of the reign of John the Good, these texts offer a window on the political and social connections of some of the prominent university masters. Without assembling comparable evidence from the supplication registers of Clement VI and Urban V, however, it is presently impossible to know to what extent this facet of university life is specific to French society in the 1350s more than at other times.

With the exception of Appendix 2, individual supplications of Parisian masters have been summarized in footnotes, which also include biographical information from manuscripts, editions, and biographical registers.

4. Acknowledgements

Inasmuch as research for the present volume was already underway during the final stages of the preparation of Volume I, many of the debts acknowledged at the beginning of that volume apply to this volume as well. Continuing financial support has been provided by Hilldale Funds from the Graduate School of the University of Wisconsin. The reference staff at Memorial Library in Madison has provided a congenial environment for using the CD-Rom copies of the manuscript registers acquired through a gift from the Friends of the Library. And of the many scholars who have responded to specific inquiries, the contributions of Étienne Anheim, Thomas Sullivan, and Janine Mathieu require special thanks. The principal debt of gratitude still belongs to P. Sergio Pagano, Prefect of the Archivio Segreto Vaticano, and to his staff for access to the manuscript registers and other documentation that are the source of the texts in this volume.