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Renault, Jean-Baptiste, ed., *Originaux et cartulaires dans la Lorraine médiévale (XIIe-XVIe siècles)*. *Recueil d'études*. Turnhout: Brepols Publishers, 2016. 245 pp. €75.00 (pb). ISBN 978-2-503-56756-3.

Yoric Schleef and Natacha Helas, eds., *Cartulaire de l'abbaye de Saint-Pierremont (1095-1297)*. *Édition d'après le manuscrit de la Bibliothèque nationale de France, nouvelles acquisitions latines, 1608*. Turnhout: Brepols Publishers, 2018. 375 pp. €85.00 (hb). ISBN 978-2-503-58084-5.

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Over the course of the past few decades, medieval cartularies have appropriately become better-utilized sources for the study of medieval Europe. Created by copying numerous, individual documents into a single codex, each medieval cartulary is a repository of material relating to multiple elements of medieval society, including political, religious, and economic conditions, manuscript production and linguistic usages, and legal and agricultural practices. Moreover, while each medieval cartulary is unique (even in the rare cases in which a contemporaneous copy was produced, as evident in the Saint-Pierremont cartulary discussed below), certain patterns appear when studying and comparing these codices. Ultimately, both as an individual codex and as collective repositories of medieval documents, cartularies offer extensive evidence for medieval culture and continue to provide fruitful avenues of study, as is clear in the two volumes discussed here. *Originaux et cartulaires dans la Lorraine médiévale (XIIe-XVIe siècles)* (hereafter *Originaux et cartulaires/OetC*) is a collection of essays focused on various cartularies produced in medieval Lorraine, while *Cartulaire de l'Abbaye de Saint-Pierremont (1095-1297)* (hereafter *Saint-Pierremont/SP*) provides an edition and study of a late thirteenth-century cartulary (and its twin) produced by Saint-Pierremont, a house of canons regular located in the medieval diocese of Metz. These volumes are very welcome additions for our study and appreciation of this remarkable and undervalued genre of medieval codex.

In his introductory essay to *Originaux et cartulaires*, Jean-Baptiste Renault notes that “la notion d’acte original est complexe et multiforme” (*OetC*, p. 11). In this succinct comment, Renault introduces the highly complex topic of medieval diplomatics, which encompasses the study of charters, cartularies, and other similar legal documents. In their forms as diplomas, charters, notices, and papal privileges, medieval *actes* are complex in content, even as they are more predictable in their literary form.^[1] Collections of such original *actes*—copied into the codices that we recognize as cartularies—are no less complicated, and often more so, than many of the original *actes*. The two volumes reviewed here demonstrate the fundamental complexity of medieval cartularies and the fact that an individual cartulary is a codex that can, and should, be

read employing a variety of scholarly methodologies. Each medieval cartulary is simultaneously a primary source in its form as a codex, as well as a repository of medieval *actes* that were replicated and copied to create the codex. As an individual codex (or as a series of codices, as is evident in the archival efforts made on behalf of the dukes of Lorraine and Bar, as discussed in several essays in *Originaux et cartulaires*), a cartulary typically communicated an intentional narrative for the specific monastic house, secular lord, or ecclesiastical representative that initiated the creation of the cartulary. Renault appropriately considers such narratives as “les inflexions de l’histoire d’une institution,” representing “une certaine conscience institutionnelle” (*OetC*, p. 13). Most cartularies were first produced with a particular intent or purpose; however, that purpose could change over time, as many cartularies were updated over decades or centuries. Thus, the intentions that led to the creation and updating of an individual cartulary provide one approach for reading and studying it.

Yet additional complexities arise in the study and use of medieval cartularies. As noted above, each cartulary is comprised of numerous individual documents, normally including charters, notices, and papal privileges, and less frequently including documents such as marriage contracts. Many cartularies also include contemporary notational additions, such as rubrics introducing each document within the codex or a table of contents listing the individual documents comprising the cartulary. Furthermore, many of these individual documents—such as the charters that often comprise the majority of the documents in most cartularies—have their own history and context and should be considered and studied separately from their appearance in the cartulary. Thus, whether a charter survives in its original form, or solely as a copy in a cartulary, or in both formats, it should be studied in its individual context, as well as within the context of its inclusion in the cartulary. The charters and papal privileges that comprise the cartulary of Saint-Pierremont, for instance, highlight this multiform function, as well as the possible inconsistencies among supposedly identical copies of a document, such as an original charter that is extant and has also been copied into a surviving cartulary. An example of this complexity is evident in document #108 of *Saint-Pierremont*. In this instance, the original charter survives, dating to 1259 and detailing an exchange between the abbey and a local lord and his son. Two cartulary copies also survive, now known as the “C” and “B” versions of the cartulary. The editors of Saint-Pierremont address this assemblage of copies, offering both a diplomatic edition of the cartulary (in its unusual two copies) and a separate transcription of the extant original charter. This editorial separation is beneficial, highlighting the above-mentioned “complexe et multiforme” description offered by Renault.

The different elements of each medieval cartulary thus provide a broad range of information and data about the world of medieval Europe. This world elucidated through charters and cartularies involves local and regional politics, economic and agricultural practices, administrative and familial decision-making, linguistic usages in Latin and multiple vernaculars, diplomatic and archival practices, contemporary dating systems, the legal exigencies necessary for protecting land, rights, and the humans and institutions involved in landholding. *Originaux et cartulaires* and *Saint-Pierremont* promote both general and specialist knowledge of this medieval world via their studies of medieval cartularies. These studies also highlight the duality of these codices as medieval sources: as a unified codex and as a collection of individual documents. As discussed above, while medieval cartularies typically have elements and characteristics in common with each other, each cartulary is a unique codex with its own content, history, linguistic styles, and specific motivations for its creation as a codex. *Originaux et cartulaires* offers thoughtful discussions and examples that focus on the variety of medieval cartularies that were produced in

medieval Lorraine, while *Saint-Pierremont* presents an edition of a previously unedited monastic cartulary, which was also produced in medieval Lorraine and is itself an archetypal example of the historical evidence that an individual monastic cartulary provides.

In his introduction to *Originaux et cartulaires*, Renault provides a current and comprehensive historiography for the study of cartularies, placing these codices within the larger context of the study of medieval diplomatics. His bibliographical footnotes set the tone for the rest of the edited volume, with each author adding to Renault's initial bibliographical study. Originating in a conference held in 2010 at Nancy, once the capital of the duchy of Lorraine, *Originaux et cartulaires* offers a series of studies on a variety of cartularies produced in medieval Lorraine. This collection strengthens a recent pattern of focusing on the regional production of cartularies, such as those focused on the county of Bar, the duchy of Normandy, and the larger regions of Bas-Languedoc and of Iberia, to note a few cited in this volume. Collectively, the studies in *Originaux et cartulaires* offer an extensive and current bibliography on the secondary literature involving cartularies and other diplomatic documents produced in medieval Europe. This is supplemented by the more focused bibliography in *Saint-Pierremont*. Indeed, a comparison of *Originaux et cartulaires* and *Saint-Pierremont* is quite fruitful in that *Saint-Pierremont* not only provides an edition and study of a medieval cartulary produced by this monastery established in Lorraine, but also offers pertinent comparanda for many of the discussions in *Originaux et cartulaires*. Together, the two volumes helpfully provide new material involving multiple cartularies produced in this duchy during the medieval and early modern eras. The volumes also highlight the need for continued study and discussion of cartularies as unique and important medieval codices. Among the many benefits of these studies, it is useful to highlight three principal themes addressed in both volumes: the value of regional studies with reference to the production of medieval cartularies; the variation among and within these codices; and the broad range of information provided in each codex.

First, as noted, the two volumes reviewed here build and expand on the recent trend of examining medieval manuscript production at local and regional levels. Both volumes offer studies focused on medieval Lorraine, an important and often contested region of medieval Europe with a convoluted political, economic, and linguistic history. The focus on Lorraine is fitting for many reasons, not least because this was a politically complicated borderland region within the geographical confines of Europe. Contested most recently during World War I, this was a medieval region with political divisions (between the kingdoms of France and Germany, and the county of Flanders), with archepiscopal boundaries and suffragan sees involving the archdioceses of Reims, Cologne, and Trier, and with linguistic boundaries (among Flemish-, French-, and German-speaking peoples) that did not invariably adhere to contemporary geo-political divisions. The region's history also developed and changed through the Carolingian period, the central Middle Ages as monarchies grew stronger, and the early modern period when the duchy of Lorraine was united with that of Bar.^[2] Both volumes help focus our attention on this well-chosen region, which is arguably best examined by focusing on the dioceses of Toul, Verdun, and Metz, all suffragan sees within the archdiocese of Trier. As the volume's preface explains, Lorraine was chosen as the focal point of these studies because the region "présente une grande variété de cartulaires" (*OetC*, p. 7). The concluding chapter of *Originaux et cartulaires* underscores this variation, as Laurent Morelle notes with reference to cartularies that medieval Lorraine "a donné naissance à maints recueils de ce type, ecclésiastiques, de chancelleries laïques, ou seigneuriaux" (*OetC*, p. 207).

Second, these studies provide comprehensive evidence of the variation that is apparent among and within medieval cartularies produced in this borderland region. *Originaux et cartulaires* explores this theme in three primary sections; the first two examine cartularies produced respectively by monastic houses and secular administrations, while the final section focuses on specific orthographic and linguistic elements that are fundamental to all cartularies. Opening the section on monastic cartularies, chapters by Jean-Pol Évrard and Timothy Salemme highlight the variation that is apparent among these sources. Évrard's study focuses on a cartulary produced over many decades by the Premonstratensian house of Saint-Paul at Verdun. The abbey of Saint-Paul had a long history in Verdun. An oratory was first established near the site of the eventual monastery as early as the seventh century and Saint-Paul clearly existed as a Benedictine house by the tenth century before it became a Premonstratensian house in 1135. Évrard notes that a significant component of Saint-Paul's extensive cartulary was its long-term utility, evident in the scribal notations that continued to be added to the codex into the seventeenth century. Évrard also highlights a noteworthy arrangement regarding several documents included in the cartulary. Évrard's study shows that the twenty-fifth and twenty-sixth cahiers (or quires) of the late thirteenth to early fourteenth-century cartulary reproduce fragments from a separate, early thirteenth-century cartulary that was also produced by the abbey. This section added to the later cartulary reminds us of the many medieval charters and codices that have not survived and are only known today through later copies of or references to them in cartularies. Cartularies typically include copies of charters confirming the donations made to monastic houses, as well as copies of papal privileges made in support either of the individual abbey or its monastic order. The Saint-Paul cartulary is no exception and Évrard provides a useful discussion of the many pontifical acts written in favor of Saint-Paul.

Évrard's essay offers an effective segue to Timothy Salemme's study of an unusual Cistercian codex comprised of a collection of papal privileges produced in the form of a cartulary-*vidimus*. Although now housed at the Bibliothèque municipale d'Épinal, the medieval provenance of this particular codex is unknown. With a *terminus post quem* of 1309, Salemme places the codex within its complex, contemporary context, which includes specific events in 1308 when Pope Clement V (d. 1314) convened the Council of Vienne and also confirmed an earlier *vidimus* that had been previously approved by Pope Lucius III (d. 1185), and then in 1309 when Clement confirmed a number of papal privileges that had earlier been extended to the Cistercians. Clement was not the first pope to confirm such privileges for the Cistercians, nor was the Council of Vienne the first church council to address papal exemptions and their relationship to bureaucratic practices of the Cistercian Order. Yet, as Salemme discusses, Clement's blanket approval in 1309 of earlier papal privileges offered to the Order clearly resulted in, or at least helped lead to, a collected version of these papal documents called the *Liber Privilegiorum*. Although only four extant versions of this codex are currently known, including the Épinal copy, the *Liber*, or *bullaire*, was probably available at many, if not most, men's Cistercian houses. Salemme's examination provides a tantalizing introduction to the codex. Of particular interest are the tables that he has created. These tables detail the cartulary's rubrics and are extremely useful in providing a context for the *bullaire*, which encompasses the decisions of many popes between 1184 and 1309. Salemme's tables also offer basic guidance by which modern scholars may peruse the breadth of topics addressed in the *bullaire*. Based on the *tituli* within the codex, Table 1 groups papal bulls/privileges by pope, beginning with those offered by Pope Honorius III and ending with those offered by Pope Boniface VIII. Tables 2 and 3 replicate the rubrics within the *bullaire*, allowing modern readers a guide for identifying themes within the papal privileges. The themes are familiar to scholars who currently study the Cistercian Order and include a variety of topics,

such as the rules concerning the use of *grangerii* (grange masters) at Cistercian granges or the Cistercian Order's problematic relationship with the collection of tithes.

Turning briefly to the second volume under review here, Yoric Schleef and Natacha Helas's edition and study of Saint-Pierremont's cartulary offers a third example of a monastic cartulary produced in Lorraine and usefully highlights the third theme linking the two books (the broad range of information provided in each codex). Indeed, as demonstrated in the shorter studies in *Originaux et cartulaires*, the Saint-Pierremont cartulary underscores the variation that is evident in the form, content, and purpose of monastic cartularies and offers a useful counterpart to other local and regional studies by providing a study and complete edition of a cartulary produced in medieval Lorraine. Located in the medieval diocese of Metz, Saint-Pierremont was a house of canons regular that Countess Matilda of Tuscany established in 1095. While Matilda has received extensive attention for her political role as countess of Tuscany, she was also duchess of Lorraine through her first marriage to Duke Godfrey IV, then duchess of Bavaria through her marriage to Duke Welf II. Matilda was also the daughter of Beatrice of Bar, through whose family she had political and territorial interests in Briey.[3]

The Saint-Pierremont cartulary is unusual in that the canons regular of Saint-Pierremont created two nearly contemporaneous copies of the same cartulary in the late thirteenth century. While most of the 257 charters and papal privileges appear in both medieval copies of the cartulary, the codices are nearly, but not quite, identical, a fact that offers a rare avenue of study for modern scholars, much as scientists study monozygotic, human twins. As with many diplomatic editions, which are necessarily based on few copies of an original document, the editors correctly provide a minimal critical apparatus. The cartulary edition is based primarily on the "C" version of the codex, though Schleef and Helas correctly employ both cartularies in their edition. As noted above, Schleef and Helas also provide very useful transcriptions of the extant original charters, which are offered in a separate section of the volume. This is a very constructive method of offering modern readers access to an edition, in this case allowing them to view both the original charter (when extant) and its replication in the cartulary version(s). Each document is thoroughly described, including bibliographic citations to previous editions and studies of each individual charter and to each document's dating style, when appropriate. This information is often complex, as is evident in the information gathered for the first four documents of the cartulary. These include three charters written in the name of Matilda of Tuscany by which she establishes the house in 1095. The fourth document is a papal privilege by which Pope Urban II confirms Countess Matilda's gift and foundation of the abbey. The foundation of Saint Pierremont was a relatively minor incident in the lives of these two luminaries of late eleventh-century European politics, yet Countess Matilda's gift and Pope Urban's confirmation nonetheless offer a salutary reminder of the many interconnective elements of medieval power.

Returning to *Originaux et cartulaires*, its second section highlights another important category: cartularies produced by secular individuals and institutions. Secular cartularies are as varied as their monastic counterparts, as is evident in the three studies which focus on a state cartulary of Lorraine, the cartulary of Pont-à-Mousson of Thierry Alix, and the seigneurial cartulary of Germiny. While secular cartularies were composed during the central Middle Ages in Lorraine and elsewhere, these three examples studied in *Originaux et cartulaires* were created at the end of the Middle Ages, during the fifteenth and sixteenth centuries. Like their monastic counterparts, each of these secular cartularies, or series thereof, show remarkable variation and illuminate varying points of departure for analyzing these secular cartularies and their associated archives.

Léonard Dauphant's essay examines the ducal archives of Bar and Lorraine, paying special attention to the efforts of fifteenth-century archivists serving Duke René of Anjou and Duke René II. Emphasizing the vast number of extant ducal administrative documents, Dauphant helpfully introduces the political context of their constitution and conservation. At Nancy, for instance, Dauphant notes a tremendous increase in recordkeeping beginning with the reign of Robert I, duke of Bar in the late fourteenth and early fifteenth centuries. The archives of Bar and Nancy developed rapidly after they were unified under the reign of the duke of Bar. Their complexity is daunting, not least because Bar had already been elevated from a county to a duchy in 1354. The ducal system of record-keeping was further compounded when the duchy of Bar was united with the duchy of Lorraine in 1480. This political consolidation led to contemporary problems of archival jurisdiction that were embedded within the traditional political structures of the two duchies. Dauphant assesses this collection in the context of ducal struggles to exert power over local lords while simultaneously working to consolidate two duchies of ostensibly equal rank. Through a short examination of a forty-year conflict between the duchy of Lorraine and the lords of Neufchâtel, Dauphant highlights both the contemporary conflict as well as the depth of information available in the cartularies. Within its local context, this conflict involved local problems between the duke of Lorraine and one of his vassals, which focused on the significance of who controlled fortifications. But within the context of the larger geo-political realities, this dispute also highlights the struggle that the dukes of Lorraine experienced in controlling their vassals in both Bar and Lorraine and in maintaining control over the united duchies.

Mathias Bouyer also examines these ducal collections, providing another approach for their study. Bouyer focuses on the administrative work of Thierry Alix, a counselor of Duke Charles III, who ruled for over sixty years beginning in 1545, well after the unification of Bar and Lorraine. Under Thierry Alix's supervision, information and documents were gathered to preserve the ducal archives and to gather--into a single series--the vast number of written records pertaining to the duke's castellanies within both Bar and Lorraine. The resulting eighty-eight volumes--the so-called "cartulaires de Lorraine"--resulted in two cartularies for each castellany, one focused on its "Domaine" and a second on its "Fiefs". This massive late-medieval undertaking produced a tremendous amount of material, which can be difficult for modern scholars to evaluate and to use with ease, a point highlighted by both Dauphant and Bouyer. In addition to examining this collection as a single unit, Bouyer skillfully suggests that another way to assess this vast collection of information is to focus on a single cartulary within the larger series. As an example, Bouyer examines more closely the "Domaine" cartulary of Pont-à-Mousson. This specific focus enables him to assess a single cartulary in the larger series, simultaneously placing the specific domain within a broader political context and examining particular elements of the single cartulary, including the number of scribes (scribal hands) involved in its creation, signatures, or *signa*, on the original charters copied into the codex, and the place names mentioned in the cartulary. This latter topic on place names is augmented in the third section of *Originaux et cartulaires* specifically in the essays by Pierre-Henri Billy and Dumitru Kihai and Marius Beerli (discussed below).

In the final essay in this second section of *Originaux et cartulaires*, Jean-Christophe Blanchard examines secular cartularies from the perspective of a local lord. Organized chronologically, the cartulary of the lordship of Germiny is substantial, with at least 143 folios. However, it is relatively unknown because it remains privately owned, for which reason Blanchard has used an

existing twentieth-century microfilm for his study. Ultimately, this cartulary provides salutary evidence that even as medieval Europe was becoming more integrated under royal and ducal control, local lords remained important within the hierarchy of overall power. Blanchard explores seigneurial power as expressed in the cartulary, focusing on members of the Lutzelbourg family who became lords of Fléville through marriage. Indeed, it was the various properties, holdings, and lordships controlled by this family (depicted nicely on the map provided) that warranted the creation of a cartulary in 1540. Blanchard's essay demonstrates that seigneurial cartularies can be more diverse in content than other types of cartularies, especially those produced in monastic houses. In addition to the typical charters recording donations, sales, and exchanges, for instance, Blanchard notes that the cartulary of Germiny also includes key secular documents, such as three marriage treaties. As noted above in the discussion of Saint-Pierremont's inclusion of Countess Matilda's donation for the abbey's foundation, secular cartularies and their contents also offer important evidence on the interconnectedness of medieval society and the pathways by which power and authority existed.

The final section of *Originaux et cartulaires* examines several elements that consistently appear in cartularies and raise useful questions for the study of medieval cartularies, documents, and codices more broadly. In the introduction to her essay, Katharina Gross notes that one of the objectives of the round table at Nancy was to confront original documents with their cartulary copies. The medieval chirograph offers a splendid example of the particular contrast between original and copy. Offering a broad yet concise discussion of chirographs, Gross then considers how they were designated in their cartulary copies. Ultimately, Gross's preliminary study demonstrates that even as chirographs were copied into cartularies, they were not frequently represented as such in the codices comprising her data set, which includes cartularies from the dioceses of Metz, Toul, Verdun, and Trier. Her findings on the relatively rare acknowledgement of chirographs in her data set are replicated in the other volume reviewed here: the cartulary of Saint-Pierremont, into which eight chirographs were copied. The eight chirographs in *Saint-Pierremont* include four documents in which the only reference to the document as a chirograph was expressed in the cartulary's rubric (*SP*, #s 28-30 and 92), while the other four documents include reference made within the text of the original charter as copied into the cartulary to the documents as chirographs (*SP*, #s 82, 89-90, and 93). Chirographs remain a distinctive mode of document duplication in the Middle Ages and their actual transcription into cartularies, as well as their rare classification as such in either rubrics or in the text of the documents themselves, provide an intriguing perspective on which documents--or elements thereof--were considered important enough to be copied into a cartulary. It is clearly possible that the rare identification of a chirograph in a cartulary might underscore either the rarity of the chirographs themselves or that a document was not vetted for its inclusion in a cartulary based on its form as a chirograph. Gross's essay certainly highlights the need for further study of how a highly unusual form of medieval record--the chirograph--was recognized (or not) in cartularies, which were themselves such a remarkable form of medieval record.

The final two essays of *Originaux et cartulaires* address related topics: the use of proper nouns and vernaculars in cartularies. Pierre-Henri Billy discusses the copying of proper names into cartularies, while Dumitru Kihai and Marius Beerli examine the use of vernaculars in both charters and cartularies. These linguistic practices employed in the creation of cartularies are complicated and related to each other because during the thirteenth century vernaculars were increasingly used in some legal documents, such as charters, and both Latin and vernacular orthography remained inconsistent throughout the Middle Ages. Billy notes that "la

diplomatique n'est pas une science exacte: elle ne cesse d'évoluer" (*OetC*, p. 178). This is an apt assessment for several reasons. First, the languages used in medieval documents were continually evolving in form and in usage. Usage, for instance, involved the slow introduction of vernaculars into legal documents, especially in charters that were written in the names of secular lords and ladies. Billy's assessment is also apt with reference to the questions asked of these documents by modern scholars. Such questions are also continually evolving. Using various databases and cartularies, Billy ultimately notes that one condition affecting how proper names were copied into cartularies was the length of time between the creation of an original document and its transcription into a cartulary. The usages involving proper names is an excellent linguistic question that requires more study, which the edition of *Saint-Pierremont* reinforces. *Saint-Pierremont* includes two indices, the first of which is an "Index nominum et locorum." Indeed, a perusal of this index highlights the difficulties emphasized in Billy's essay in *Originiaux et cartulaires*. *Saint-Pierremont*, for instance, includes numerous documents using the proper name "Hugh." In this single cartulary and the surviving original charters, the variations of Hugh include Hues, Huegnon, Huessons, Hugens, Hugo, Huno, Huons, and Ugo. The various usages and spellings in *Saint-Pierremont* involving this single proper name stems, in part, from the variant forms of Hugh in medieval Latin, Flemish, French, and German, each a language used in the greater region of Lorraine.

In the final essay of *Originiaux et cartulaires*, Dumitru Kihai and Marius Beerli make a distinct argument for the inclusion and use of legal documents—in this case charters and cartularies—in modern studies of medieval linguistic developments. Such non-literary vernacular sources have existed since the tenth or eleventh centuries for most European vernaculars, but they have not traditionally been used in modern studies of medieval literature and language. Yet these repositories of vernacular usages could, and should, supplement the literary examples that have dominated the study of medieval vernaculars. Kihai and Beerli argue quite correctly that this is a problem of the academic tradition, not of the pertinence of the sources. As part of their study, Kihai and Beerli have created a corpus of vernacular charters and their examples in cartularies, many of which are either unedited or have not been previously studied sufficiently. This is the beginning of a complex and necessary study, for which *Saint-Pierremont* again provides further evidence. The oldest example of a vernacular charter copied into the *Saint-Pierremont* cartulary, for instance, is document no. 114, written in 1231 by Jacques, *primicerius* of Metz and archdeacon of Trier (*SP*, p. 155 and p. 259). Of the total 260 documents in *Saint-Pierremont*, 126, or forty-eight percent, are written in the vernacular, which in this case is Old French. The data provided by Kihai and Beerli, supplemented by the cartulary of Saint-Pierremont and other similar editions, decisively demonstrate the importance of the vernaculars used in charters and cartularies and the necessity of their study in conjunction with modern linguistic studies of these vernaculars.

These two volumes provide clear evidence supporting the importance of medieval cartularies and the need for their further study, contemplation, and discussion. Additional study is merited because of both the broad and specific content offered in each medieval cartulary. Certain elements of this content are somewhat abstract, such as a cartulary's intended memorial function and the display of authority that is inherently and actively expressed by the very individual or group that has instigated the creation of a particular cartulary. Implicit within the creation of a cartulary, for instance, are the author's (or instigator's) power and authority, based partly on the landholdings discussed in the individual documents copied into the cartulary and partly on the author's association with other powerful individuals and groups—such as the papacy—whose

additional gifts or documents of support are also copied into the cartulary. Equally compelling are the linguistic usages that are evident in the written content of each charter and of the cartulary as a larger unit, and which, perhaps, cross the lines between abstract and tangible that is evident in each cartulary. Other clearly tangible elements of medieval society are embedded in the content of cartularies; this content is evident in the legal, agricultural, political, and economic content of the charters, notices, papal privileges, and marriage treaties that comprise the individual documents copied into the cartulary. The tangible world as offered through these cartularies is made manifest in the map provided in *Saint-Pierremont* and in the single map offered by Blanchard in *Originaux et cartulaires*. The latter work would have benefited from a larger map of medieval Lorraine, highlighting the original and current homes of the cartularies discussed therein. Whether abstract or tangible, the elements that comprise medieval cartularies provide indicators of the political, economic, and social developments occurring in monasteries and seigneuries at the local levels of medieval society and involving royal houses and the papacy at the geo-political or international levels of medieval society. The collection of essays provided in *Originaux et cartulaires* and the edition and short study of a monastic cartulary presented in *Saint-Pierremont* are very welcome additions to the corpus of analyses involving this fascinating and unique genre of medieval codex.

LIST OF ESSAYS in Renault, ed., *Originaux et cartulaires*

Jean-Baptiste Renault, “Miroir, filtre ou masque? Cartulaires et originaux, les apports réciproques de la confrontation”

Jean-Pol Évrard, “Le cartulaire prémontré de Saint-Paul de Verdun”

Timothy Salemmé, “À propos d’un bullaire cistercien du XIV^e siècle. Le manuscrit 234 de la bibliothèque municipale d’Épinal”

Léonard Dauphant, “Copie et conservation des archives dans les trésors des chartes des États lorrains, de René d’Anjou à René II (1419-1508)”

Mathias Bouyer, “Le cartulaire de Pont-à-Mousson (Nancy, Arch. dép. de Meurthe-et-Moselle, B 386): une approche des ‘cartulaires de Lorraine’ de Thierry Alix (XVI^e siècle)”

Jean-Christophe Blanchard, “Le cartulaire de la seigneurie de Germiny réalisé en 1540 pour Nicolas de Lutzelbourg”

Katharina Gross, “La représentation des chirographes dans les cartulaire lotharingiens”

Pierre-Henri Billy, “En passant par la Lorraine: le nom propre à l’épreuve de la copie”

Dumitru Kihai and Marius Beerli, “Étude linguistique des chartes lorraines vernaculaires du XIII^e siècle”

Laurent Morelle, “Conclusions”

NOTES

[1] Without replicating the excellent bibliographies offered in the two volumes examined here, several fundamental studies on medieval charters and cartularies include Rodrigo Furtado and Marcello Moscone, eds., *From Charters to Codex: Studies on Cartularies and Archival Memory in the Middle Ages* (Brepols Publishers, 2019); Adam J. Kosto and Anders Winroth, eds., *Charters, Cartularies, and Archives: The Preservation and Transmission of Documents in the Medieval West* (Toronto: Pontifical Institute of Mediaeval Studies, 2002); Karl Heidecker, ed., *Charters and the Use of the Written Word in Medieval Society* (Turnhout: Brepols Publishers, 2000); María Milagros Cárceles Ortí, ed., *Vocabulaire international de la diplomatie*, 2nd edition (Valencia: Universitat de València, 1997), and Olivier Guyotjeannin, Jacques Pycke, and Benoît-Michel Tock, *Diplomatique médiévale* (Turnhout: Brepols Publishers, 1993).

[2] Among many introductions to the complex history of medieval Lotharingia and the duchy of Lorraine, see the recent work by Simon John, *Godfrey of Bouillon: Duke of Lower Lotharingia, Ruler of Latin Jerusalem, c. 1060-1100* (Abingdon and New York: Routledge, 2019).

[3] On the multiple avenues by which Mathilda held and wielded power, see Penelope Nash, *Empress Adelheid and Countess Matilda: Medieval Female Rulership and the Foundations of European Society* (New York: Palgrave Macmillan, 2017), esp. ch. 3.

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