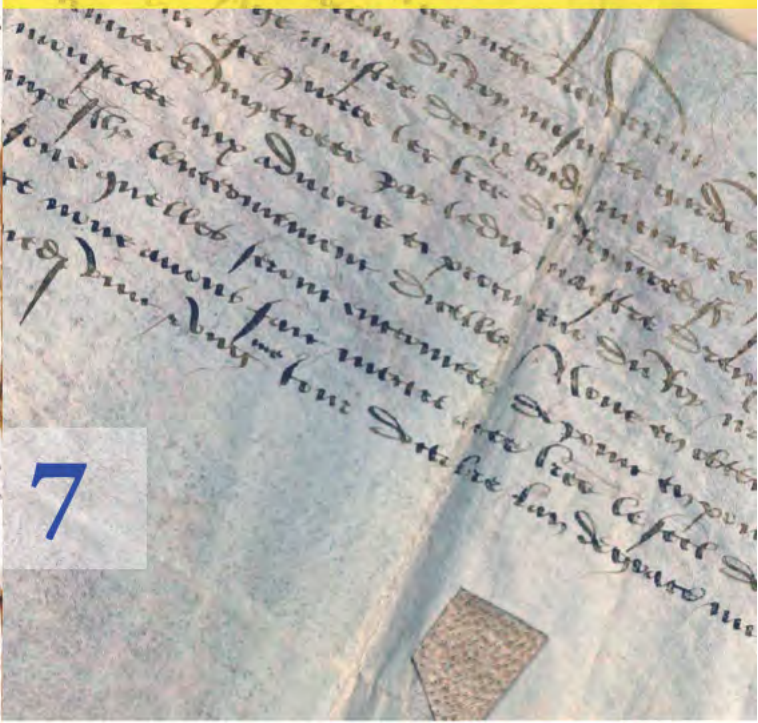




DIPLOMATICS



primer

7

primer | 7

general editor Sandra Hindman

DIPLOMATICS

Christopher de Hamel and Ariane Bergeron-Foote

a series published by *LES ENLUMINURES*

New York • Chicago • Paris

Documents and the Lives of People

There are two principal kinds of manuscript from the Middle Ages – books and documents. Books comprise texts, sometimes of ancient origin, copied out to preserve inherited literature or knowledge of the past, often in multiple copies. Documents are much more immediate. They were generally made on the very day of the events they concern, and they are usually unique. They concern people who may actually have been present when the manuscripts were being written. In medieval households and monasteries, books were usually shelved in libraries whereas documents were sent for storage in archives and muniment rooms, commonly in locked chests. They have different histories of use and survival. To many people in the Middle Ages charters were far more valuable than books, for they provided enduring title to property and income, and muniments were often guarded against theft and fire with even more care than libraries. A book might be replaceable if lost, assuming that an exemplar could be found, but an original charter usually had no back-up. This is why major monasteries prepared cartularies (no. 1). By the Renaissance, private families were doing so too (no. 10). The precise wording of a charter mattered in a way that the text of some literary manuscripts generally did not. Authenticity of a document became a matter of obsession, with ever more elaborate devices of witnessing and sealing a transaction. There arose the concept of an authenticated copy (nos. 4 and 8); nothing like that exists with manuscript books. In the year of the 800th anniversary of the Magna Carta of 1215, we are reminded that medieval documents still have legacies today. Charters from the Middle Ages can still be used as evidence in courts of law. The earliest scientific paleographers, such as Jean Mabillon (1632-1707), studied the history of scripts in books, not for their own sake (as we would now), but in order to furnish criteria for dating and authenticating medieval documents. To early manuscript collectors such as Sir

Robert Cotton (1570-1631), ancient charters were as important as books, and often more financially valuable.

By the nineteenth century, the separation of documents from manuscript books had become as entrenched as the division in modern libraries between the departments of printed books and manuscripts. The École nationale des chartes was founded in the Archives nationales in Paris in 1821 to promote and teach the study of diplomatics. The Public Record Office in London was established in 1838, and the Historical Manuscripts Commission in 1869. Research into the history of documents was by then more advanced than any scholarship on book hands and manuscript illumination. However, this had its disadvantages too. Massive publication of medieval documents drew attention to their centrality as the primary sources for medieval history, but it also, paradoxically, reduced the immediate need for the originals. By about 1900, archives were mostly thought of as "dusty," whereas illuminated manuscript books were becoming increasingly glamorous. Private collectors never really warmed to medieval documents as they did to, say, Books of Hours, unless they were signed by famous people (which most are not). Therefore, archives, as a generic group, missed that great migration of manuscripts to North America through the private benefactions of the late nineteenth and early twentieth centuries. Modern research collections in America are generally disappointing in their holdings of medieval documents. They are included in De Ricci's *Census of Medieval and Renaissance Manuscripts in the United States and Canada*, 1935-37, and its *Supplement*, 1962, but without much presence.

From time to time, all collectors ask what area of the art market is currently undervalued. Relatively speaking, documents now cost a fraction of their value centuries ago. Whole books of the twelfth or thirteenth century, for example, are seriously expensive now, but a charter is often no more costly than a single

leaf from a codex of comparable date. However, unlike a fragment, the document is complete, a separate artifact, encompassing the entirety of a piece of medieval prose. For the study of language, a document furnishes a perfect lesson for learning Latin today, for it is short, usually clearly expressed to avoid ambiguity, and full of engaging human interest to motivate the reader. Even rarer, documents are sometimes in the vernacular. There are items here in thirteenth-century French (no. 1), almost as old as the *Roman de la Rose*, and in Anglo-Norman (no. 7), the language which preceded Chaucer; in literary form, specimens of such language would be more or less unobtainable, but charters are still curiously neglected.

Documents are records of people's lives. The names of probably thousands of people are included in the items listed in this short primer. For most of those people, these documents are the only evidence that they ever lived. If human lives matter, which they surely do, these are immensely precious survivals. Charters were often preserved initially because they represented some supreme moment in someone's life, such as graduation (no. 11), marriage (no. 6), or even the purchase of a house (no. 5), still probably the most universal topics of social conversation of humans today, except possibly for the subject of children (and very many items here name them too). Occupations, property, income, travel, warfare, diplomacy, alliances, ambition, agriculture, trade, religion, and all the relentless business of humanity is mirrored here (no. 3). No literary text is as wide-ranging.

Documents are usually localised and dated. Paleography is now a refined discipline, but most manuscripts of the Middle Ages are datable by no more than cumulative impressions to a practiced eye, often no more precise than the likelihood of an item falling within a particular third or quarter of a century, and the probability of its nationality. One can buy a codex with confidence, but one

is usually acquiring the dating on trust. With most documents, however, one knows with utter certainty the very day on which they were written, with indubitable evidence of the place of origin. Here are absolutes in a landscape of approximations. The study of dated script in documentary hands, including letter-forms, abbreviations, and ligatures, is the basis for all understanding of the evolution and localization of writing in medieval manuscripts. Furthermore, there are documents here with significant illumination (nos. 4, 6, 8 and 11). The same artists will have worked in text manuscripts too, and exactly datable art is rare.

Modern scholarship is revealing ever closer links between the scribes and illuminators of books and those of documents. Often they were self-evidently the same people. Our knowledge of medieval monastic scriptoria is based increasingly on the study of an abbey's charters, for the number of competent copyists in any community was necessarily finite (no. 1). The recent identification by name of professional literary scribes working in Paris, Florence, and London in the late Middle Ages is based almost entirely on the use of signed documents. There are books apparently marked with notaries' symbols, like those in no. 10 here, such as a fourteenth-century Bible in the Lilly Library at the University of Indiana in Bloomington (Poole MS 8). There are undoubtedly many others; no-one has looked for them. Sigillography, or the study of seals, may yet throw up hitherto unexpected associations with designers of metalwork and medieval jewelery. Here are whole fields of research which have never been attempted. The study of documents as works of human enterprise in their own right is still likely to reveal much about medieval Europe, and about its books, literacy, and the lives of its people.

Christopher de Hamel

Parker Librarian, Corpus Christi College, Cambridge
Senior Vice-President, Les Enluminures

Two charters, originals from the archives (chartrier) of the Abbey of Saint-Denis

Sale of lands in Louveciennes owned by Isabelle de Maubuisson, sold to the Abbots of Saint-Denis

In Latin and French, documents on parchment
France, Paris, dated July 1290

Bilingualism in medieval society is a subject still under scrutiny, in particular issues related to the actual nature of bilingualism among French literate elite. Charters, laws, and related documents play an important role in mapping out the reality of linguistic preferences. With the spread of lay literacy in medieval society came the need for parties to understand what they were signing. Although most charters were redacted in Latin, progressively charters were written in French (or local dialects), and the language used in chanceries (royal, municipal, or seignorial) shows the clear advance of the vernacular from the thirteenth century onwards. Latin would eventually be phased out: the Ordinance of Villers-Cotterêts of 1539 made French the administrative language of the Kingdom of France.

These two documents are the only examples we know of charters that present the same text in Latin and in French, and they were originally part of the now dispersed archives of the Abbey of Saint-Denis (dispersal started before the Revolution). The charters were recorded in the *Inventaire général des chartes de Saint-Denis*, t. II (1225-1300), pp. 932-933 (Paris, AN, LL 1170, reg. no. 3007); later they were copied in the *Cartulaire blanc de l'abbaye de Saint-Denis* (Paris, AN, LL 1157, pp. 532-533), in the section on the possessions of the Abbey of Saint-Denis in Rueil and other towns including Louveciennes (Yvelines). The two charters document the sale of lands in 1290 to the Abbots of Saint-Denis (one-sixth of the land called Maubuisson, near Louveciennes) owned by Isabelle, widow of Denis de Maubuisson. It is tempting to think that the charters were copied in both languages because the act was passed between members of the clergy (Abbots of Saint-Denis), whose language of predilection remained Latin, and a female member of the lay community, Isabelle de Maubuisson, more at ease in the vernacular. [TM 800]

DESCRIPTION: Two parchment membranes, copied in a French documentary hand in 27 lines (Latin charter) and 30 lines (French charter), inscriptions on the back of documents, charters matted. Dimensions Latin charter: 270 x 252 mm; French charter: 270 x 265 mm.

LITERATURE: Lusignan, S. *La langue des rois au Moyen Âge. Le français en France et en Angleterre*, Paris, 2004; Guyotjeannin, O. "Retour sur le Cartulaire blanc de Saint-Denis," in *Suger en question...*, Munich, 2004, pp. 141-153.

Register of oaths of homage and fealty owed to the Lord of Vence for the fiefdom of Vence (Provence)

In Latin, manuscript on paper

Southern France, likely Vence, c. 1330-1340

Although a fragment, this register is precious, gathering the oaths and homages owed to members of the Villeneuve family (Barons de Vence) by inhabitants of Vence (just north east of Nice) and surrounding localities (Saint-Paul de Vence, Villeneuve-Loubet). Such registers were central to the medieval social network, confirming the local lord's power. Homage in the Middle Ages was the ceremony in which a feudal tenant or vassal pledged reverence and submission to his feudal lord, receiving in exchange the symbolic title to his new position (investiture). It was a symbolic acknowledgment to the lord that the vassal was, literally, his man (*homme*). The oath known as "fealty" implied lesser obligations than did "homage." One could swear "fealty" to many different overlords with respect to various land holdings, but "homage" could only be performed to a single "liege lord." This register contains a plethora of topographical and social information for the medieval town of Vence and also a number of earlier oaths (with dates in the thirteenth century), here renewed.

The register contains two references (perhaps more, once studied) to oaths pledged by members of the Jewish community in fourteenth-century Vence. The first passage begins: "Eodem die comparuit Leonetus judeus de Sancto Paulo...": Leonetus, a jew from Saint-Paul (de Vence), pledges his oath in the name of Creyssantus, another jew from Villanova (f. 184v). Their oath is taken with their hands clasped, knees flexed, and "scriptas ebraycas osculando" (kissing Hebraic letters or texts), a form of oath that belongs to the "more judaico" (Jewish custom), proof that members of the local Jewish communities partook in social interaction with members of the Christian community. The Jewish community in Southern France has been well-studied, particularly in and around the Papal States of Avignon and Comtat Venaissin. [TM 730]

DESCRIPTION: 44 folios (foliated 145 to 187 in Roman numerals), on paper (watermark close to Briquet, "Arbalète," no. 703, Italy, 1330-1340s; no. 705, Avignon/Provence, 1340s-1350s), written in a chancery cursive (highly abridged) by at least two hands, unbound (some waterstains, paper frayed). Dimensions: 230 x 305 mm.

LITERATURE: Boyer J.-P. and T. Pécourt, *La Provence et Fréjus sous la première maison d'Anjou (1246-1382)*, 2010; Iancu, D. *Être juif en Provence au temps du roi René*, Paris, 1998.

Collection of 165 charters relating to the Comté de Blois and Dunois (Louis II, Jean II, and Guy II de Blois-Châtillon; Louis I^{er} d'Orléans; Charles d'Orléans)

In French and Latin, documents on parchment

France, mostly Blois and other localities in France, 1353-1414

Medieval charters are fascinating: they offer a rich record of people and places that would otherwise pass unnoticed by time. This significant collection comprises 165 private charters, of which 162 are in French and only three are in Latin. The charters are issued by the successive courts of Blois and record transactions such as sales or orders of payment, *vidimus* of earlier charters, and confirmations of past privileges. A vast array of people gravitated around the court of Blois: pages, officers, falconers, cupbearers, gentleman-carvers, forest-keepers, and jewel-keepers. There are anonymous people of course, but also a few names still known such as Guillaume de Tignonville, *chambellan* of the duc d'Orléans and author of the *Dits moraux des philosophes*. Some charters offer insights into the secret (and political?) dealings of Louis, duc d'Orléans (1372-1407), "pour certaines besongnes secretes que nous avions a cuer..." (16 June 1401). The charters contain also information on the various furnishings of the dukes: horse tack, jewelry, tapestries, dishes such as "hanaps d'or, aiguïères d'argent doré" (gold drinking goblets, gilt silver ewers).

Issued during the period of the Hundred Years' War, these charters come from the former archives of the Chambre des comptes in Blois (Archives des ducs d'Orléans), dispersed before the Revolution (see L. de Laborde, *Les ducs de Bourgogne...*, 1849-1852, III, pp. X-XVIII), bought in large part by Jean-Baptiste Gaignarre (1748-1792), Baron de Joursanvault, an important collector and antiquarian, and ultimately dispersed again in 1838. The Chambre des comptes in Blois was the financial organ of the Comté de Blois and later of the Duchy of Orléans. [TM 833]

DESCRIPTION: 165 charters, of variable sizes and lengths, all on parchment, copied in gothic cursive document hands of the French secretarial type, charters ordered chronologically, some remnants of medieval seals, a number with stamps from past collections (Saint-Allais; Joursanvault).

LITERATURE: Gonzalez, E. *Un prince en son hôtel: les serviteurs des ducs d'Orléans au XV^e siècle*, Paris, 2004; Croÿ, J. de. *Notice historique sur les archives de la Chambre des comptes de Blois*, Blois, 1965.

Lesson 8

[illegible][illegible][illegible]

Par Monseigneur le Duc en son
conseil en quel l'ing. l'aveu que
de l'etat les l'ing. l'aveu que
l'aveu que l'aveu que l'aveu que
l'aveu que l'aveu que l'aveu que

[illegible]

T. 494.

Transumpt of the Papal Bull “Quotiens a nobis” granted by Pope Eugenius III in 1147 to the Collegiate Church of Mary Magdalena in Verdun

In Latin, illuminated document on parchment
France, Verdun (Meuse), dated 1424

This monumental charter is a transumpt of the Papal Bull “Quotiens a nobis” decreed by Pope Eugenius III in 1147, confirming a privilege granted in the past. Akin to a *vidimus* (see no. 8), a transumpt is a copy of a legal document, that is re-authenticated once copied. The Bull is here copied and certified in 1424 by Jean Tinctoris (Teinturier), canon and official of Verdun, at the request of Pierre Sansonnet, maître-ès-arts, and of Jehan Paumillon and Jacques Henri, both canons of the Collegiate Church of Mary Magdalena in Verdun. The confirmed twelfth-century Papal Bull reaffirmed and secured the privileges and possessions of the Collegiate Church. The archives concerning this Collegiate Church are to be found in the Archives départementales de la Meuse (Bar-le-Duc), in the series 15 G: the original Papal Bull of 1147 is found under the shelfmark 15 G 1. The Collegiate Church of Mary Magdalena was founded towards the end of the tenth century in Verdun and was run by canons who belonged to the diocese of Trier. A cleric invested with papal authority, Gerardus Johannes de Bertono, apposed his insignia and his subscription at the bottom of the transumpt.

The present document is a fine example of an illuminated charter with figurative elements related to the content, issuer, recipient, or user of the charter. The denomination of the concerned Church (*Ecclesia Collegiata Beate Marie Magdalene*) is fittingly recalled in the iconography that prefaces the charter in the upper portion of the sheet of parchment, depicting the biblical scene of Mary Magdalena recognizing Jesus Christ after his Resurrection (*Noli me tangere*). There is a possibility that the charter was copied and illustrated in a local scriptorium in or near the Collegiate Church of Mary Magdalena itself. Comparison with other period charters coming from the “chartrier” of the Church of Mary Magdalena will certainly prove instructive.

DESCRIPTION: Single membrane, written in a cursive bâtarde in 43 lines, with added clerical subscription in 4 lines, clerical insignia at the bottom of the charter, text preceded by an ink drawing highlighted in red tempera, drawing representing *Noli me tangere*. Dimensions: 540 x 440 mm.

LITERATURE: Buffet, H.-J. and J. Rigault. *Archives départementales de la Meuse. Répertoire numérique de la série G (clergé séculier)*, Bar-le-Duc, 1943, pp. 14-15; Brunel, G. *Images du pouvoir royal. Les chartes décorées des Archives nationales. XIII^e-XV^e siècle*, Paris, 2005.

[illegible]

Collection of 9 documents and charters relating to the Budé family

In French, and Latin, documents on parchment and paper

France, Paris and Villiers-sur-Marne (Ile-de-France), dated 1448-1695

There are certain iconic names in the history of French book-collecting and humanism: the Budé family is one of them. Assembled here are nine charters documenting the administrative and legal affairs of the Budé family. The Budé family was an important family of secretaries, notaries, and *conseillers* to the kings of France. Documented here is their establishment in the small Ile-de-France town called Villiers-sur-Marne (Val-de-Marne), east of Paris. Dreux Budé (1396/1399-1476) – grand-father of Guillaume Budé (1467-1540), founder of the Collège de France – became Lord of Villiers-sur-Marne in 1425. The Budé clan confirmed their importance and social status through marriages such as that of Catherine Budé (daughter of Dreux Budé) with Etienne Chevalier, patron of the famous “Hours of Etienne Chevalier.” Jean Budé (1430-1501) was *secrétaire* and *conseiller* to kings Louis XI and Charles VIII. He had no fewer than 18 children; the family patrimony would eventually be reduced to next to nothing.

The first charter, dated July 1448, with an attached *vidimus* (21 Oct. 1452), grants and confirms Dreux Budé’s right to reinforce his castle in Villiers-sur-Marne. The seal has disappeared, but the silk threads are still present. Another charter documents the Budé family as builders, with a charter granted by Dreux, allowing his son to build “un hostel, court, jardins, pressouer, estables, granches” in the rue du Motet in Villiers-sur-Marne (9 Oct. 1460). The local political power of the Budé family can be deduced from a charter, granted by King Louis XI, by which permission is granted to Jean Budé to distribute “sceaux a contracts” locally in Villiers-sur-Marne (Feb. 1482). [TM 703]

DESCRIPTION: 8 documents on parchment, variable dimensions, all documents in bâtarde or cursive scripts, all folded (some waterstains, never hindering legibility).

LITERATURE: Omont, H. “Notes sur la famille de Guillaume Budé,” *Bulletin de la société de l’histoire de Paris* 12 (1885), pp. 45-50; Canivet, L. “Guillaume Budé, sa famille et l’Ile de France,” *Courrier des Marches*, 1958, no. 46; Le Clech, S. *Chancellerie et culture au XV^e siècle: les notaires et secrétaires du roi*, Toulouse, 1993.

112 Dance

Sauor *faisont a*

[illegible][illegible]

ii moysi vntm annu a nativite

[illegible][illegible]

Marriage certificate for Mermet Frère and Jeannette Paquelon

In Latin, illuminated document on parchment

France, Lyons, dated 1476

The tradition of illuminated marriage certificates flourished in the Lyonnais region (Berlioz, 1941, pp. 1-26), although this type of illuminated document remains exceptionally rare on the market. We know a few extant examples from the sixteenth century (see Burin, 2001, no. 104, 105); the ones datable to the fifteenth century are relatively scarce, with the oldest recorded illuminated certificate dated 1453. Some of these marriage certificates were painted by documented artists such as Pierre Vanier, who collaborated with Guillaume Leroy. The layout and illuminated frame of the Frère-Paquelon certificate compares closely with another certificate from Lyons, now in the Musée de Saumur, though dated later (1511), whose border decoration is tentatively attributed to Pierre Vanier (Lévy, 2014, no. 59). Illuminated marriage certificates were invested with a strong symbolic meaning, blessed by the priest at the same time as the nuptial band and given by the groom to his bride.

This certificate commemorates the marriage of Mermet Frère of Brussieu and Jeannette Paquelon of Courzieu on 30 June 1476. The two families lived west of Lyons – Brussieu and Courzieu are less than four miles apart. The couple is attested in the Lyonnais parish records (Archives départementales du Rhône, fonds Poidebard), and they had two children, Barthélémy and Simon. Mermet Frère died in 1533. In the second half of the seventeenth century, the Frère family acquired the Castle of Charfetain which remained in the family's possession until 1793. The present manuscript may well have once been part of their family archive. [TM 837]

DESCRIPTION: Single sheet of parchment, 8 lines written in a gothic hand, lines alternating in gold and blue, full illuminated border of colored acanthus, flowers, and gold ivy-leaves, four burnished gold crosses in the center of each border. Dimensions: 385 x 250 mm.

LITERATURE: Berlioz, P.B. *Les chartes de mariage en pays lyonnais*, Lyons, 1941; Christin, O. dir. *Les chartes de mariage lyonnaises. Journée d'études du 13 mai 2002, Musée Gadagne*, Lyons, 2004; Burin, E. *Manuscript Illumination in Lyons*, Turnhout, 2001; [Exhibition] *Trésors enluminés des musées de France: Pays de la Loire et Centre*, Angers, 2013, entry no. 59 by T. Lévy; Hernoud, A. "La famille Frère et le château de Charfetain," *Azire* 105 (1996), pp. 31-46.

Nomine sancto et induens auctoritas patris et filij et spiritus sancti
in cruce. Ego mernictus hinc parochie hinc aapio te brop
miam nomine iohannis etiam hinc aapio te brop
parochie consilii. Et comitudo sibi et solinas meas sicut dicit
Quintus paulus scripsit et hinc aapio te brop
comitudo homo non sequitur. Datum apud consilii hinc aapio te brop
hinc aapio te brop. Anno domini millesimo quatercentesimo septimo
sexto.

Register of Writs

In Latin with some Middle English and French (Anglo-Norman), manuscript on paper and parchment

England, London (?), between 1479 and 1497, with numerous additions until 1509/1510

A Register of Writs (or *registrum brevium*) is a book in which are entered, over time, all forms of issued writs. It is a formulary book, a compilation of real and fictitious examples of documents issued by the Royal Chancery. In England, a writ became necessary to have a case heard in one of the Royal Courts, such as the King's Bench or Common Pleas. A writ is a brief official written document (in Latin, *breve*) ordering, forbidding, or notifying something. It differs from a charter or diploma – a much older diplomatic form – because it is not so formal, solemn, and detailed. The terms "charter" and "writ" have a somewhat different meaning, a charter being a grant or privilege bestowed by authority, while a writ is a command or instruction issued by authority. Unlike charters, writs are not authenticated by a series of subscribers and witnesses, but by a royal seal *sur simple queue*. Medieval writs were also distinctive because they were written in the vernacular, most often in Anglo-Norman.

This particular Register of Writs is a pure practitioner's book, here signed by the scribe of some of the additions, whose name, "Barlowe," is found on folio e34. It boasts an interesting chain of provenance, from a number of Inns of Court collections to the Library of the Law Society (deaccessioned). In addition, this Register of Writs contains an apparently unique Middle English list of fees to be paid for the preparation of different kinds of documents: "All wryttes of coveNaunt. Every assise and writte in nature of assise and other writtes on entre above the value of xl s. unto the value of v marks --- vj s. viij d. ... All confirmacions of liberteez and franchises: the third or iiiijth part of the profyte or value of the same franchises ..." (folio b30-30v). [TM 746]

DESCRIPTION: 226 folios, complete, written by several scribes in various hands: sections "a" and "e" in cursive anglicana, "b" and "c" in a mixed hand (more secretary than anglicana), "d" and "f" in secretary hands, bound in eighteenth-century brown leather over pasteboards (some leaves frayed and stained at the edges; first quire, front board, and spine detached). Dimensions: 315 × 220 mm.

LITERATURE: Maitland, F. W. "The History of the Register of Original Writs," *Collected Papers of F. W. Maitland*, Cambridge, 1911; Hall, H. *Studies in English Official Historical Documents*, Cambridge, 2006.

Vidimus of a supplication to Pope Innocent VIII by Lyonnais residents to have their excommunication lifted

In Latin, illuminated document on parchment
France, Lyons, dated 16 October 1489

This is an illuminated *vidimus*, a type of document now scarce because they and the original documents they copy – here a supplication – are seldom illuminated. The bracket border contains two miniatures, depicting the Annunciation and Saints Peter and Paul. In the upper border to the right, one finds the painted arms of Pope Innocent VIII (1484-1492). On the sides are the supplicants' shields, with the arms of the Guerrier family on the left: *d'azur à 3 têtes de lions arrachées d'or et posées en bande*; and arms parti Grolée and Guerrier on the right: *gironné d'argent et de sable de huit pièces* (Grolée). There are a few other examples of illuminated supplications (for instance Archives départementales des Pyrénées-Atlantiques, E 24/1, supplication to Pope Clement VI), but a full census of this type of illuminated charter would be of great service.

A *vidimus* is a certified copy of another original act, in which the tenor of a royal charter, Papal Bull, or other writing is copied and attested for the purpose of perpetuation when the original document is in a state of decay or in danger of removal. It is a manner of "re-establishing" a deed or renewing an existing original. The present *vidimus* of the Grolée-Guerrier supplication was commissioned by Jean de Cintabancto, lieutenant to the *official* of Lyons. Supplications are never dated, and are approved based on the principle of "sola signatura." The formula "Concessum A. C[ardinal]is Alerien[sis]" indicates that the supplication was approved by Cardinal Ardicino della Porta, Bishop of Aleria, in lieu of the Pope himself. The Guerrier and Grolée families were well established in Lyons; for instance, Jean de Grolée was preceptor of the Commandery des Feuillants (Ain), Order of the Knights Hospitaller. We do not know the reason behind the initial collective excommunication, lifted once the supplication was approved. [TM 832]

DESCRIPTION: Single membrane of parchment (hole mid-way in the text, some loss to text), written in a gothic hand in 53 lines, illuminated bracket border at the top of the document, 2 miniatures, 3 heraldic shields. Dimensions: 675 x 525 mm.

LITERATURE: Brunel, G. *Les chartes décorées des Archives nationales XIII^e-XV^e siècle*, Paris, 2005; Millet, H. ed. *Suppliques et requêtes: le gouvernement par la grâce en Occident (XII^e-XV^e siècle)*, Rome, 2003.



4. **1950.**

Franciscan papal documents

In Latin, manuscript on parchment

Italy, Rome, dated 1504

This collection of papal documents relating to the Franciscans, dating from 1283 to 1504, was copied by Berandus de Molario, clerk of the diocese of Lyons. Molario copied these texts from papal documents housed in the Vatican Archives. The copy was destined for Brother Francis of Piedmont, Vicar of the Province of the Marches of Ancona. This accounts for the ex-libris found in the manuscript, "Locī sancti crucis Macerata" (Observant Franciscan, House of the Holy Cross in Macerata, near Ancona). Berandus's clerical insignia is found at the end of the manuscript (f. 37v), and the documents were certified as authentic by Antonius de Monte Dei, a papal official who authenticated other collections of Franciscan documents (Valognes, BM, MS 17bis; Bayeux, Bibliothèque du Chapitre, MS 157).

The majority of the documents included in this manuscript were borne from the protracted struggle between the Observant and Conventual Franciscans who disagreed on the interpretation of their founder's rules and on his teachings on absolute poverty. In addition, the Papal Bulls included here concern the criticisms waged against the friars by the secular clergy, especially the right of the Franciscans to hear confessions and to organize funerals. Collections of papal documents such as this one are an important aspect of Franciscan history that deserves to be explored further. This manuscript, and the two related manuscripts now in the French collections mentioned above, constitute three examples of papal documents assembled for Franciscan houses. This manuscript boasts a distinguished provenance, once owned by Sir Thomas Phillipps, a self-described "vello-maniac," who collected archival documents among many other types of medieval codices. [TM 378]



DESCRIPTION: 37 folios, complete, written in a running humanistic script in 30 lines, decorative initial (f. 1), names of popes in decorative capitals, bound in a dark brown leather blind-stamped binding (text on f. 1 slightly rubbed but overall in excellent condition). Dimensions: 215 x 143 mm.

LITERATURE: *Bullarium franciscanum romanorum pontificum...*, Rome, 1759-1804; *Bullarium franciscanum...nova series*, Ad Claras Aquas (Quaracchi), 1929-1990; Moorman J. *A History of the Franciscan Order from its Origin to the Year 1517*, Oxford, 1968.

In nomine sancte et

idundone imitatis pris et filij et spūs dñi Am. Nouit
omniū et sigti pntes pnter et futū hoc pñs publicū tñ
suprū istrumētūz īspectūz īfūz lectūz pariter et auditiū
q nos Antōnis de mote der et aplice sedis grā electus
ciuitatis castelli dñi nri pp ei q camerarij: Nec nō aū
eāz omne aplice grālis auditor ac appellatōz et rectati
onū i tēris roman ecē mediate l' i mediate subiectis īposi
tax iudex ordināus. ac snay et cēsuras i roma ciuita
latay uniuersaly exequitor. Adhancrabil religiosi nri fia
tey frasci pā mētām or^m minor et obsuata vicarij
prouinc. Narchie istāz omes et sigtōz sua cōiuter bel
diūspz īesse putātes cor q paratores siqu tē deat in
roma ciuita p tēsdz cor q īfrascriptūz tagit negotiū seu
rāges pterit quolibz īfutu: Adūddz et auditiū īfrā
scriptay lras aplice f. recōdatōz xisti pp quātū ei
reīs plūberis bullis cū filis sericis rubi cratiz color
mor roman aūc īpēdē bullatas sarias et ītegras nō
maatas nō cancellatas n i aliq sui pāte suspectas sed
cūz pōsus into et suspitā carētis ut i ei pme frasc ap
parebat. Nec nō aliaz bullay et breuiū aplicez diūso
cū pōsuiū producti recipi: et postqz producti foret ad
audiz et auditiū ipas trāsūm et exē publicū et in
publicū fōmā redigi mādari. Auctoritatē q et decretū
dictū aūc atqz nriūz īēpōm. vel dictū et eāz siquā
ment rēnabile qz pmissa minime fieri dēret. Allega
de p audiētā publicū lraz īdictay dñi nri pp cita
re fecit et mādauit ad die et horaz īfrascriptas. Quibz
quidē die et hora aduētiētibz cōparuit iudicātē co

Notarial records of Pietro Gori Michelangelo

In Latin, manuscript on parchment
Italy, Siena, 1510-1521

Notarial records and documents constitute a precious source of information for historians interested in family, legal, and women's history. This manuscript contains eight extensive legal records documenting the sale and transfer of landholdings belonging or sold to Pietro Gori de Michelangelo, a local citizen and minor magnate in Siena, and to his family. Composed by five different notaries, the documents provide particulars on the history of the family's holdings: each document goes into great detail about their changes of hands within and outside the family. The first document shows Pietro's interest in securing his right to lands by having a copy made of an original document from the notarial register in Siena. The second and third documents record the dowry and its role in the support of Pietro's sister Gabriella, informing us on widowhood and its economic trials. The numerous witnesses provide a significant resource for charting the local magnates and merchants in Siena. No published information has been found concerning Pietro Gori Michelangelo, and here we might have a unique document providing a rich history of his family.

These records are informative regarding Italian notarial practices in the first half of the sixteenth century. The most obvious of these practices is the use of extensive notarial signs (insignia) at the end of each document. These notarial signs were transcribed as part of the *imbreviatura* (an abbreviated register of deeds held by the notary or his guild) used to authenticate any document brought to a judge during a dispute. [TM 248]

DESCRIPTION: 31 folios, five named notaries with distinct scripts (notarial cursive and chancery minuscule scripts), 9 original notarial insignia, bound in wood boards, red leather strap with letters "E.M." (a few mildew stains, a few quires loose, else in good condition). Dimensions: 235 x 172 mm.

LITERATURE: Ascheri, M. *Siena nel Rinascimento: istituzioni e sistema politico*, Siena, 1985; Schulte, P. "Notarial documents," in *Transforming the Medieval World: Uses of Pragmatic Literacy in the Middle Ages*, eds. F.-J. Arlinghaus, Turnhout, 2006, pp. 197-237.

vernacula lingua arapo latonte annule Coram
et presentibus Christoforo Antonij de mammaldis
et georgio Berij Thomus serico omibz defensis testibus
presentibus adgreditur habitis vocatis et roga-



Ego Johannes olim Rforj Johannis p^{ri}or de grosseto
Cuius scilicet p^{ri}ncipali auctoritate nobis et iudex
ordinarius prebitis omnibus et singulis diu
sic ageretur et fieret interfui et rogatus
scribere scripsi et in hac p^{ri}ncipali forma redigi
et signum nomen q^{ue} meum Consuetum
apposui laus deo. —

In nomine d^{omi}ni n^{ost}ri ihu xpi cuius q^{ue} gloriosus est Mater
Virgini Mariæ Amen Anno abissus d^{omi}ni saluifica
in Carnatione Millo quingentesimo viderimo
Indictione Decima quinta p^{ri}ncipium scilicet
et Consuetudinem nobilium Civitatis sen Die
no vigesima quinta Mensis Januarij t^{em}pore pontificatus
sanctissimi in xpo p^{ri}or et d^{omi}ni d^{omi}ni Julij divina providencia
p^{ri}ncipali Regnante strenuissimo principe et d^{omi}no
Maximiliano Romanorum Rege ut Communis
senus fecit Omibz et singulis hoc p^{ri}ncipali et p^{ri}

a-Diploma of doctor in law from the University of Valence granted to Balthazar de Reymondis [TM 731]

In Latin, decorated manuscript on parchment - France, Valence, 20 June 1617

b-Diploma of philosophy and medicine from the University of Padova granted to Cesare Montius [TM 569]

In Latin, illuminated manuscript on parchment - Italy, Padua, dated 17 November 1628

Well into the early modern period, diplomas were, as they still are, foundation documents for a person's professional and social career. A diploma (sometimes called a "privilegium") was a document or license that was primarily intended to allow entrance into professional associations (lawyers, doctors, theologians...). In spite of their importance, there exists no systematic study of diplomas issued by universities during the early modern period. Presented here are two near contemporary examples of diplomas, one of French origin, the other Italian.

The first diploma was copied and illuminated in Southern France, Valence, in the Dauphiné region (Drôme), drafted by Magister Bathazar Delandes, royal and delphinal notary in Valence, in 1617. The diploma is granted by the University of Valence (founded in 1452) and approved by the Bishop of Valence, Pierre-André de Leberon (died 1622), with his arms painted in the decorated border. Illuminated diplomas from Southern France are relatively scarce, and the ones preserved are often from larger university centers such as Montpellier or Toulouse. The second diploma was illuminated in Padua and delivered in 1628 to the student Cesare Montius, approved by Cardinal Lorenzo Magalotti (1584-1638), whose arms are painted in the upper border of the frontispiece, which also contains a historiated initial (Virgin and Child) surrounded by six heraldic shields, with the student's arms at the bottom (Cesare Montius), along with those of his "promotores" (professors and advisers). The University of Padua was founded in 1222, first as a school of law and theology, but also distinguishing itself in the teaching of medicine.

DESCRIPTION: (a) Single membrane of parchment, written in an italic script in 31 lines, text framed by a three-quarter border composed of strewn flowers and insects on a reserved ground. Dimensions: 410 x 404 mm. (b) Single quire of 6 folios, written in an italic script in 21 lines, full-page illuminated frontispiece, historiated initial traced in liquid gold, 6 illuminated heraldic shields, unbound. Dimensions: 230 x 167 mm.

LITERATURE: Nadal, J. C. *Histoire de l'université de Valence et autres établissements d'instruction de cette ville...*, 1861; Baldissin Molli, G. et al., *Diplomi di laurea all'Università di Padova*, Padua, 1998; [Exhibition] *Honor et meritis: diplomi di laurea dal XV al XX secolo...*, Rimini, 2005.

Glossary

authenticity: the quality for a document of being genuine, not a counterfeit, and free from tampering, typically inferred from internal and external evidence, including its physical characteristics, structure, content, and context.

carta ejecutoria: a form of letters patent, usually affirming nobility, produced by the royal chancery in late medieval and Renaissance Spain.

cartulary: a collection of transcribed copies of charters in book form (volume or roll), relating to the foundation, privileges, and legal rights of ecclesiastical establishments, municipal corporations, institutions of learning, or private families. Many texts are known only from the later copies found in these books.

chancery: in its most general form, refers to an administrative office, or writing office; in medieval England, the oldest and most important of the royal secretariats. - **chancery hand:** distinctive style of calligraphic script used by the royal chancery.

charter: record documenting title to land, or some other right or privilege. Charters are usually short, self-contained texts, recording acts of authority, and could be used in court. The lists of witnesses often attached to charters should not be understood as a list of those who "signed" the document, but rather as a record of those who were present when these acts of authority took place (nos. 1,3,5).

chirograph: a legal agreement in which the text is entered twice and then the two halves are separated with a zigzag cut or lettering, with a half given to each party to the agreement; also called an **indenture**.

diploma: (meaning "folded paper") is a certificate or deed issued by an educational institution, such as a college or university, testifying to the completion of study or conferring a degree (nos. 11a,11b).

diplomatics: science pertaining to the study of documents, primarily of legal and administrative import, but also of other records such as bills, reports, cartularies, registers, and rolls; also concerned with the process of determining whether a document is authentic or a forgery through a detailed examination of internal and external characteristics. The first major work on diplomatics is by a member of the scholarly Benedictine congregation of Saint-Maur, Jean Mabillon, *De Re Diplomatica Libri VI* (1681).

École nationale des chartes: institution of higher learning specialized in historical sciences, founded in Paris in 1821, an important event in the history of the science of diplomatics and paleography.

forgery: making of a false writing with an intent to defraud. The forging of documents (partially honest, partially dishonest) took place on a vast scale during the earlier Middle Ages, partly because wars so frequently upset possession and also because the increasing use of written records made it necessary for those whose title was perfectly good in old unwritten customary law to give it written substantiation. The best-known forgery of the Middle Ages is the Donation of Constantine in favor of Pope Sylvester II.

letters close: private letters or letters of lesser formality from a royal chancery, sent in closed form.

letters patent: royal letters containing instructions to an official or initiating legal action, sent in open form and certified by a seal.

Magna Carta: (latin for "the Great Charter"): charter agreed to by King John of England at Runnymede (15 June 1215), promising the protection of church rights, protection for the barons from illegal imprisonment, access to swift justice, and limitations on feudal payments to the Crown.

notary: an official empowered to draw up private legal documents and to certify them by signature and his own distinctive sign **insignia** (nos. 9,10).

original: formal document drawn up on the order of the sender or donor, designated to serve the recipient or beneficiary as evidence of the transaction recorded.

Papal Bull: a formal proclamation issued by the pope, usually written in antiquated characters and sealed with a leaden bulla (nos. 4,9).

register: non-technical term referring to the gathering usually in codex form of certain documents, for example oaths, writs deeds, etc... (nos. 2,7).

seal: impression set in a mixture of beeswax and resin made using a metal matrix, used to close letters and authenticate a document (no .3).

supplication: written request addressed to the Roman curia in order to obtain pardon or indulgence. The requests for pardon were filed by petitioners who had sinned or violated canon law; these petitions were administered by a specific office in the Roman curia, the penitentiary (*Poenitentiaria apostolica*), which expanded into a veritable agency of pardon.

vidimus: from the Latin "we have seen," a certified copy of a previous act (original or a copy). It could happen that the earlier document was forged, but, being included in the new document, it received validation. Other terms to designate a copy of a document: **duplicatum**, **translatum**, **transcriptum**, **transumptum** (nos. 4, 8).

writ: a written order issued by a court and signed by a judge or bearing an official seal, which issued a command (no. 7).

Online resources

BÈDE: (Bibliographie des EDitions et Etudes de sources documentaires françaises médiévales) – École nationale des chartes (Paris) <http://delisle.enc.sorbonne.fr/enc/bede/>

THELEME: Techniques pour l'Historien en Ligne : Études, Manuels, Exercices, Bibliographies - École nationale des chartes <http://theleme.enc.sorbonne.fr/>

MENESTREL – Diplomatie (Paris, C.N.R.S. (I.R.H.T.))
<http://www.menestrel.fr/spip.php?rubrique382>

Sources

Glossary

Cárcel Orti, María Milagros (dir.) *Vocabulaire international de la diplomatie*, Valence, Commission internationale de diplomatie, 1994, 2nd ed. 1997. Online version: <http://www.cei.lmu.de/VID/>
Guyotjeannin, Olivier. "Le vocabulaire de la diplomatie en latin médiéval," *Vocabulaire du livre et de l'écriture au Moyen Age*, Turnhout, 1989, pp. 120-134.

Manuals

Boüard, Alain de. *Manuel de Diplomatie Française et Pontificale*, Paris, 1929.
Bresslau, Harry. *Handbuch der Urkundenlehre für Deutschland und Italien*, 2nd edition, Leipzig, 1912-1932 (repr. Berlin, 1958).
Giry, Arthur. *Manuel de diplomatie*, Paris, 1894 (repr. Geneva, 1975).
Guyotjeannin, Olivier, Jacques Pycke, and Benoît-Michel Tock. *Diplomatique médiévale*, "Atelier du médiéviste", 2, Turnhout, 2006 (3rd ed.).
Mabillon, Jean. *De Re Diplomatica Libri VI, in quibus quidquid ad veterum instrumentorum antiquitatem, materiam, scripturam et stilum...*, Paris, 1681, supplement 1704.
Tassin, René-Prospér and Charles-François Toustain. *Nouveau traité de diplomatie, où l'on examine les fondemens de cet art, on établit des règles sur le discernement des titres et l'on expose historiquement les caractères des bulles pontificales et des diplômes donnés en chaque siècle*, Paris, 6 vols., 1750-1765.

Medieval Documents: Typology and Characteristics (including scripts)

Barret, Sébastien and Benoît Grévin. *Regalis excellentia: Les préambules des actes des rois de France au XIV^e siècle (1300-1380)*, Paris, 2014.
Brown, W. C., M. Costambeys, M. Innes, A. Kosto (eds). *Documentary Culture and the Laity in the Early Middle Ages*, Cambridge, 2012.
Clanchy, M.T. *From Memory to Written Record: England, 1066-1307*, Oxford, 2013 (3rd ed.).
Guyotjeannin, Olivier. "L'écriture des actes à la chancellerie royale française (XIV^e-XV^e siècles)," *Le statut du scribe au Moyen Age*, ed. M.-C. Hubert, E. Pouille, M. Smith, Paris, 2000, pp. 97-110.
Heldecker, K. ed. *Charters and the Use of the Written Word in Medieval Society*, Utrecht, 2000.
Smith, Marc. "Les 'gothiques documentaires': un carrefour dans l'histoire de l'écriture latine," *Archiv für Diplomatik*, 50 (2004), pp. 417-465.

Cartularies

Stein, H. *Bibliographie générale des cartulaires français ou relatifs à l'histoire de France*, Paris, 1907. See also the continuation (C.N.R.S., I.R.H.T.) <http://www.cn-telma.fr/cartulR/index/>
Guyotjeannin, Olivier, Laurent Morelle, Michel Parisse, eds. *Les cartulaires, actes de la table ronde* (Paris, 5-7 décembre 1991), Paris, 1993.
Kosto, Adam J. and Anders Winroth, eds. *Charters, Cartularies and Archives: The Preservation and Transmission of Documents in the Medieval West, Colloquium Princeton and New York, 16-18 September 1999*, Toronto, 2002.

Illustration – Decoration

Brunel, Ghislain. *Images du pouvoir royal. Les chartes décorées des Archives nationales, XIII^e-XV^e siècle*, Paris, 2005.

Danbury, Elizabeth. "The Decoration and Illumination of Royal Charters in England, 1250-1509," *England and Her Neighbours, 1066-1453, Essays in Honour of Pierre Chaplais*, ed. Michael Jones and Malcolm Vale, London, 1989, pp. 157-179.

Jeay, Claude. "Images du pouvoir, pouvoir de l'image: la transmission des chartes des premiers Valois (v. 1320-1380)," *Le Moyen Age à livres ouverts. Actes du colloque de Lyons (24-25 septembre 2002)*, Paris and Lyons, 2003, pp. 57-67.

Santi-Feller, Leo. "Über illuminierte Urkunden," *Kunstgeschichtliche Studien, Dagobert Frey zum 23 April 1943*, ed. Hans Tintelnot, Breslau, 1943, pp. 218-233.

Chanceries and Notaries

Bautier, Robert-Henri. *Chartes, sceaux et chancelleries, études de diplomatique et de sigillographie médiévale*, 2 vols., Paris, 1990.

Cheney, C. R. *Notaries Public in England in the Thirteenth and Fourteenth Centuries*, Oxford, 1972.

Lapeyre, André and Rémy Scheurer. *Les notaires et secrétaires du roi sous les règnes de Louis XI, Charles VIII et Louis XII (1461-1515)*, Paris, 1978.

Le Clech, Sylvie. *Chancellerie et culture au XVI^e siècle: les notaires et secrétaires du roi de 1515 à 1547*, Toulouse, 1993.

Morel, Octave. *La grande chancellerie royale et l'expédition des lettres royaux de l'avènement de Philippe de Valois à la fin du XIV^e siècle (1328-1400)*, Paris, 1900.

Seals and Sigillography

Dalas-Garrigues, Martine. [Archives nationales] *Corpus des sceaux français du Moyen Age*, t. II. *Les sceaux du roi et de régence*, Paris, 1991.

Harvey, P.D.A. *A Guide to British Medieval Seals*, Toronto, 1996.

Pastoureau, Michel. "Les sceaux et la fonction sociale des images," *L'image, fonctions et usages des images dans l'Occident médiéval*, Paris, 1996, pp. 275-308.

Forgeries

Hiatt, Alfred. *The Making of Medieval Forgeries. False Documents in Fourteenth-Century England*, London and Toronto, 2004.

Brown, E.A.R. "Falsitas pia sive reprehensibilis. Medieval Forgers and their Intentions," ed. Wolfram Setz, *Fälschungen im Mittelalter, MGH Schriften* 33, Hannover, 1988, vol. I, pp. 101-120.

CHRISTOPHER DE HAMEL is Senior Vice-President of Les Enluminures. Since 2000 he has been a Fellow and Librarian of Corpus Christi College, Cambridge, where he is responsible for the Parker Library. He holds doctorates from Oxford and Cambridge. He is author of numerous books on illuminated manuscripts and book collecting, including *Glossed Books of the Bible* (1984), *A History of Illuminated Manuscripts* (1985), *Scribes and Illuminators* (1992), *The Book, A History of the Bible* (2001), and *Bibles, An Illustrated History from Papyrus to Print* (2011). He was recipient of a Festschrift in 2010, *The Medieval Book, Glosses from Friends and Colleagues of Christopher de Hamel* (ed. J. H. Marrow, R. A. Linenthal and W. Noel).

ARIANE BERGERON-FOOTE graduated from McGill University (Montréal, Canada) and the École nationale des chartes (Paris) where she earned her degree and title as "archiviste-paléographe" in 2001. She has conducted bibliographical and commercial work on medieval manuscripts and documents first for the Gallery Les Enluminures and now as a free-lance researcher and book-dealer, based in Paris. She is preparing an edition of the first French translation of Plato's *Phaedo* in collaboration with the University of Ottawa and is a participant in the census of illuminated Books of Hours and leaves in Quebec collections currently underway under the direction of Brenda Dunn-Lardeau.

ACKNOWLEDGMENTS FOR RESEARCH

ELLIOT ADAM, NO. 6

PETER KIDD, NO. 7

LAURA LIGHT, NOS. 9 AND 10

EMILY RUNDE

DESIGN

VIRGINIE ENL'ART

PRINTING

SCEI

FULL DESCRIPTIONS AVAILABLE ON WWW.TEXTMANUSCRIPTS.COM

© SANDRA HINDMAN 2015

ISBN: 978-0-9915172-7-5