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**Brief Biography:**

2005 – 2010: Studies in History at the University of Vienna with a master thesis (Diplomarbeit) on the Norman Conquest of England (published in 2012). Practical training and employment at several museums and archives in Vienna.

Since 2011: Member of the project „Monastic Enlightenment and the Benedictine Republic of Letters“.

Since 2012: Postgraduate studies education at the Austrian Institute of Historical Research.

For further information and a list of publications please see:

[http://www.univie.ac.at/monastische\\_aufklaerung/en/the-project-team/manuela-mayer-profile.html](http://www.univie.ac.at/monastische_aufklaerung/en/the-project-team/manuela-mayer-profile.html).

**Paper Title:**

Charters, Copies and Fakes – Bernhard Pez and His Edition of the Cartulary of St. Emmeram, Regensburg

**Paper Abstract:**

Modern diplomatics knows many different kinds of texts: royal and papal charters, traditions, cartularies, mandats, notarial instruments, bills, registers and many others are regarded as diplomatic sources. From Jean Mabillons „De re diplomatica“ (1681), we learn that even the early pioneers in diplomatics were aware of a similar variety, although they were generally focused on „charters“ in a narrower sense. Depending on the charters available, they distinguished between different forms of preservation. One such form is the so-called „chartularium“, a collection of copies of charters with the same recipient.

Whereas editions of charters in scholarly books over the course of time have mostly been based on original pieces, except for those which are only preserved as copies, cartularies in their specific nature seem to have become of interest comparatively late i.e. within the past two hundred years. In contrast to this stands Bernhard Pez' edition of the cartulary of St. Emmeram, published in 1721 in the first volume of his „Thesaurus anecdotorum novissimus“.

The cartulary itself dates from the eleventh century and contains copies of 48 charters, eight traditions and a rent-roll. Their arrangement follows the hierarchy of the pieces. Five of the charters have by now been identified as fakes which were presumably produced by the monk Othlo of St. Emmeram in order to achieve the monastery's independence from the bishop of Regensburg. Another fourteen charters are preserved only in the cartulary, so that their authenticity is not fully certain.

As Bernhard Pez used the cartulary as the only source for his edition –resulting from the fact that when he visited St. Emmeram in 1717, he had access only to the library but not to the archive – he was unaware of this. He only notes that some of the charters from the cartulary match with pieces in the Codex Udalrici, a formulary for 12th century notaries.

Concerning the structure of his edition Pez rearranges the pieces into chronological order and adds a short summary on top of each charter. It should be noted that, when looking for material for his editorial projects, Bernhard Pez never searched for diplomatic sources in particular, although we find further edited traditions and charters in the other volumes of the „Thesaurus“. The fact that the cartulary and, as the subsequent text, also the traditions of St. Emmeram are edited in the historical section of the „Thesaurus“ demonstrates that in this context Bernhard Pez interpreted them as narrative sources concerning the history of St. Emmeram.