

That royal service could prove controversial is revealed by Ruotger's *Vita* of Bruno of Cologne. Bruno was both archbishop of Cologne and duke of Lotharingia in the 950s and early 960s, a combination of secular and ecclesiastical office which did not meet with universal approval. At many points in his account, Ruotger alludes to Bruno's critics; and the main purpose of the *Vita* is to defend the archbishop's unique combination of *regnum* and *sacerdotium* (*regale sacerdotium*, as Ruotger puts it). Yet while imperial service is invoked here and in the *Vitae* and *Gesta* of many other bishops of the era, in tones alternatively proud and apologetic, this is almost never described as extending to diploma production<sup>40</sup>. It is difficult to reconcile this with Huschner's central thesis. If the production of royal charters was an elite task routinely (and happily) undertaken by leading churchmen, we should expect at least some of their biographers to take note of this. If it was worth Bruno's time and effort to produce over thirty diplomas for Otto I in the guise of Bruno A, why should Ruotger pass over this in such studied silence? It cannot simply be that our authors are self-censoring, since many (including Ruotger) mention military service, a subject far more delicate from a canonical standpoint<sup>41</sup>. Nor is it that they do not mention the issuing of diplomas, for in many cases they do. Rather, it is that when bishops and abbots are mentioned in such contexts, it is as petitioners and/or recipients of grants, not as their authors or scribes<sup>42</sup>.

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deutschen Reich (850–1100), hg. von Andreas BIHRER / Stephan BRUHN (Studien zur Germania Sacra N. F. 10, 2019).

40) On Bruno and Ruotger's *Vita*: Henry MAYR-HARTING, *Church and Cosmos in Early Ottonian Germany: The View from Cologne* (2007) p. 10–22; Britta HERMANS, „Sanctum eum adprime virum esse“. Die *Vita* Brunonis des Ruotger als Bischofsvita, in: *Geschichte in Köln* 63 (2016) p. 7–32; and on royal service in episcopal *Vitae*: Stephanie HAARLÄNDER, *Vitae episcoporum: eine Quellengattung zwischen Hagiographie und Historiographie, untersucht an Lebensbeschreibungen von Bischöfen des Regnum Teutonicum im Zeitalter der Ottonen und Salier* (Monographien zur Geschichte des Mittelalters 47, 2000) p. 348–376. For Bruno's *regale sacerdotium*: Ruotger, *Vita Brunonis archiepiscopi Coloniensis* c. 20, ed. by Irene OTT (MGH SS rer. Germ. N.S. 10, 1951) p. 19.

41) Cf. Jeffrey Robert WEBB, *Representations of the Warrior-Bishop in Eleventh-Century Lotharingia*, in: *Early Medieval Europe* 24 (2016) p. 103–130.

42) e.g. Ruotger, *Vita Brunonis* c. 10 (as n. 40) p. 10; Ekkehard IV, *Casus S. Galli* c. 6, 16, 25, ed. by Hans F. HAEFELE / Ernst TREMP with Franziska SCHNOOR (MGH SS rer. Germ. 82, 2020) p. 132–134, 164, 198–200; *Gesta episcoporum Cameracensium* I, 108, 112, ed. by Ludwig Konrad BETHMANN (MGH SS 7, 1846) p. 447 f., 450; Widric, *Vita s. Gerhardi episcopi* c. 21, ed. by Georg WAITZ (MGH SS 4, 1841) p. 502 f.; *Vita Meinweri episcopi Patherbrunensis* c. 179, ed. by Guido M. BERNDT (MittelalterStudien 21, 2009) p. 210–212; Lantbert, *Vita sancti Heriber-*